

## Lesson No. 173 –How Is Your Examination Going?

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As this lesson is being presented, the Passover is exactly one week away, and the preparation for the season of unleavening is now upon us. And the question for each of us is will we be ready to appear before ELOHIM for our annual check-up. The Apostle Paul said the following that we read so much.

- 1Co 11:27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 1Co 11:28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. 1Co 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

In my humble opinion, these verses contain words that have been taken for granted by far too many in modernity. I submit to you that if all those who participate in a form of Passover observance today took these simple words to heart, the Household of Faith would be far stronger in fulfilling its basic commission before YAHSUA. And what is that commission? Well, while there may be others, we know that the following verses present this.

- Joh 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

As YAHSUA was preparing to become our PASSOVER LAMB, these were HIS final thoughts and desires as HE prayed to the FATHER.

HE prayed that the FATHER would keep HIS disciples at that time through the FATHER's own name, that they might be one; as YAHSHUA and the FATHER are. Many of the Household of Faith do not have the understanding that the name given to YAHSHUA was the name of the FATHER.

Yes, this is a prayer to the FATHER, and yet, how should those who think themselves to be followers of YAHSHUA HAMASHIAC view these words? Are these to only be YAHSHUA's desires, or should they also be viewed as a call to action by HIS followers?

- Joh 17:21 **That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:** that the world may believe that thou hast sent me.

Now let me get this straight from what I am reading here. YAHSHUA wanted HIS disciples to be one just like HE and HIS FATHER are one; as one is in the other, and the other is in the one.

That's twice HE has requested that HIS disciples be one. And note what followed this second request. HE says, "that they also may be one in us". Isn't this a form of prerequisite? They had to one in each other before they could be one in ELOHIM?

And then, YAHSHUA turns HIS thoughts towards another group.

- Joh 17:20 **Neither pray I for these alone, but for them also which shall believe on me through their word;**

HE now prays for others who shall believe on HIM through the word of these same disciples. Is there any exception to HIS prayer? HE first prayed for HIS disciples, which we know at that time consisted of 11 faithful men of the Children of Yisrael (COY). So, there is only a prayer for the disciples, and for those who shall believe on HIM through the word of the disciples.

And we know and are assured by one of these 11 disciples that there was another chosen later to become a member of this special group of teachers.

- Mat 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Mat 16:19 And **I will give unto thee the keys of the kingdom of heaven:** and **whatsoever thou shalt bind on earth shall be bound in heaven:** and **whatsoever thou shalt loose on earth shall be loosed in heaven.** Mat 16:20 Then charged he his disciples that they should tell no man that he was YAHSHUA the HAMASHIAC.

I read this first because we need to always contextualize the WORD of ELOHIM (WOE). Only the disciple we know as the Apostle Peter was given “the keys of the Kingdom of Heaven” and told that what he binds and looses on the earth shall also be bound and loosed in heaven. Later, the latter part of this authority was also given to the other 10 (Mathew 18:18); but Peter alone received this powerful key of the Kingdom. This is why he was commissioned to give the following testimony.

- 2Pe 3:14 Wherefore, **beloved,** seeing that ye look for such things, **be diligent that ye may be found of him in peace, without spot, and blameless.**

Notice this important instruction to “to them that have obtained like precious faith with us through the righteousness of ELOHIM and our Savior YAHSHUA HAMASHIAC” (2 Peter 1:1).

As we approach the 8-day season of unleavening that begins with the Passover, the Apostle is teaching us what must be our goals as we prepare to appear before ELOHIM; to be diligent to be found of YAHSHUA in peace, without spot, and blameless.

So, the goal is for each of us to consider how we are doing so far as part of our self-examinations.

And then, the Apostle Peter teaches the following about Paul.

- 2Pe 3:15 And **account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;**

Notice these words very carefully as the Apostle Peter is now binding up Paul's words on the earth. He writes that we, if we are of like precious faith as he and the other disciples were, must account the longsuffering of YAHSHUA salvation. This is first and foremost, YAHSHUA our PASSOVER. However, he then certifies to us that their beloved Paul has written of this "according to the wisdom given unto him". But he continues.

- 2Pe 3:16 **As also in all *his* epistles**, speaking in them of these things; in which are some things hard to be understood, **which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.**

He thing binds up "all epistles". Now, some believe he is only speaking of Paul's epistles in this saying. But, notice the word "his" is in italics, and was thus inserted by the translators. Let's read the next verse.

- 2Pe 3:17 Ye therefore, **beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.**

Now tell me, are the words of verses 16 and 17 ONLY applicable to Paul's epistles?

So, while YAHSHUA was initially writing to us of the 11 disciples, we know that Paul was commissioned to become an apostle; and thus, his word is to be inclusive in our belief in YAHSHUA.

- Joh 17:22 And **the glory which thou gavest me I have given them; that they may be one, even as we are one:**

So now YAHSHUA's request is for those who shall believe on HIM through all of the disciples' word to also be one as HE and the FATHER are one.

- Joh 17:23 **I in them, and thou in me, that they may be made perfect in one;** and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

If we are of this precious group, HE prays to be in us, as the FATHER is in HIM, that we may be made perfect in one. That's twice for this group of believers. What does this mean to you, to be made perfect in one?

- Joh 17:24 Father, **I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory,** which thou hast given me: for thou lovedst me before the foundation of the world.

After requesting that HIS disciples as well as those who shall believe on HIM through their word be one, HE also requests that these shall be with HIM to behold HIS glory, which the FATHER has given HIM.

Does that perspective change your thoughts as we are in our examination phase for this year's Passover observance?

Can we do what must be done to become one with ELOHIM (both YAHWEH and YAHSHUA) without becoming one with one another?

So, as we examine ourselves in our preparations, this must become a focal point in our inventory of assets and liabilities. Am I an asset or a liability to the Household of Faith when we come together?

Let's go back to the beginning of the commandment for the Passover.

- Exo 12:1 And YAHWEH spake unto Moses and Aaron in the land of Egypt, saying, Exo 12:2 **This month shall be unto you the beginning of months: it shall be the first month of the year to you.**

This month began for us this past Saturday evening. Tonight, begins the seventh day of this month. Exactly one week from tonight will be the 14<sup>th</sup> of the month.

- Exo 12:3 Speak ye unto all the congregation of Israel, saying, **In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:** Exo 12:4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb. Exo 12:5 **Your lamb shall be without blemish, a male of the first year:** ye shall take *it* out from the sheep, or from the goats:

Every fathers' house had to do what was commanded. We know that there was also a commandment of physical circumcision that came with this, that failure to obey caused one to be kicked out of the land.

Notice that the emphasis was on the perfect lamb, not on the perfect person. And, this lamb was physically perfect, not spiritually so.

- Exo 12:6 And **ye shall keep it up until the fourteenth day of the same month:** and the whole assembly of the congregation of Israel shall kill it in the evening.

So, for the first ten days of the year and the first month of the year, the COY were in Passover mode, working together to ensure that each father's house had this perfect lamb by the 10<sup>th</sup> of the month, to be kept until the 14<sup>th</sup> day of the month.

Can you see the oneness of mindset that the COY had to maintain as this season was upon them?

As we look at our instructions today in modernity, it should be obvious that our preparations are primarily spiritual, even though the bread and the wine are physical. Perhaps the bread and the wine should only be obtained between the first and tenth days of this month, to be kept until the 14<sup>th</sup>.

And yet, the Apostles make it so very clear that the true emphasis under the New Covenant is to be on our becoming perfect, just as YAHSHUA has already emphasized our becoming one with one another as HE and the FATHER are.

Let's revisit how the Apostle Paul approached this. The following scriptures by the Apostle Paul are generally read during the Passover observance.

- 1Co 11:17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. 1Co 11:18 For first of all, when ye come together in the church, **I hear that there be divisions among you**; and I partly believe it. 1Co 11:19 For there must be also heresies among you, that they which are approved may be made manifest among you.

We continue to grow in our recognizing the non-Biblical origins of disagreements amongst “called-out ones” caused by the many interpretations that exist in modernity. We are preparing to come before ELOHIM at the first annual “appointed time” of the year. This is why it is so important that we discern the different messages that can result in simply referring to these special annual commandments only as feasts.

We unapologetically know that the weekly Sabbath, Passover, Unleavened Bread, Weeks, Trumpets, Atonement and Tabernacles are all appointed times. It should never be a time of divisions amongst us. And yet it is in modernity.

The dating of the Passover, the physical circumcision, foot washing, children participation, unbaptized participation and a plethora of other examples, have caused vast divisions amongst Passover observers. The Apostle Paul wrote about simply eating supper as a division.

And let us remember that YAHWEH's Passover was only an unblemished lamb and unleavened bread, eaten with bitterness. What had the New Covenant Passover become?

- 1Co 11:20 **When ye come together therefore into one place, *this* is not to eat the Lord's supper.** 1Co 11:21 For **in eating every one taketh before *other* his own supper:** and **one is hungry,** and **another is drunken.**

In verse 20, the Apostle begins to shed light on the context of his writing. We will see that pride and vanity had become an issue over food that was being eaten when they had come together for the Passover. Now, this is where we must continue to grow.

- 1Co 11:22 What? **have ye not houses to eat and to drink in?** or **despise ye the church of God,** and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

This is not what YAHWEH intended it to become. If one was hungry, they had homes to eat and to drink in. The Apostle says that when we come together into one place "**is not** to eat the Lord's supper". The Passover meal had become selfish and left some hungry and some intoxicated. YAHSHUA's Passover had become to them more about the physical food and drink for personal hunger and desire than both what was commanded and intended. Brothers and Sisters, what is the "Lord's supper"?

First, this is the only place this combination of words exist. I.e., there is no other instance of a so-called "Lord's supper". The CJB reads as follows:



- 1Co 11:20 Thus, when you gather together, it is not to eat a meal of the Lord;

What the Apostle Paul is saying is that the so-called “Lord’s supper”, or, “meal of the Lord”, is not why we come together for the Passover. When we come together for the New Covenant Passover, our one and only purpose is to remember our deliverance from the world through the longsuffering of our MESSIAH, the PASSOVER LAMB of ELOHIM.

Just as HE gave to the COY a perfect lamb and unleavened bread for Passover to eat as YAHWEH, HE has given to those who have come to believe on HIM through the writings of HIS disciples unleavened bread and wine for Passover to eat and drink as YAHSHUA. Through the word of HIS disciples, HE has told us that this bread and wine represent HIS body and blood. In fact, HE has told us that HIS blood is the blood of the New Covenant (Mathew 26:28). Well guess what Brethren, this is the only purpose for our coming together for the New Covenant Passover, except for a new protocol that HE showed us an example of what we must do prior to eating the bread and drinking the wine on this occasion.

This is why the Apostle admonished us that our coming together on the Passover “**is not to eat the Lord's supper**”. There is no such thing as “the Lord’s supper”. If you research this subject, what you will see are references to the communion and the “last supper”.

Interesting, when I looked into this, I never even saw the word Passover associated with what is called the Lord’s supper or the “last supper”. The Apostle is telling us that this is not why we come together, because the church in Corinth had made the Passover into such. Thus, he had to admonish them for what they had turned the New Covenant Passover into. It appears that they were treating the Passover just like the first day of Unleavened Bread, which as we now know was a celebratory meal.

The Passover meal is not a celebratory meal to satisfy our hunger. It is to think and remember YAHSHUA our PASSOVER as HE commanded us to do. And then, just as HE had prayed for our oneness, HE gave us a jump start how to become one, as HE and the FATHER are. HE gave us the foot washing, which in modernity many have either rejected, and/or converted into something other than what was commanded.

A Yisraelite friend forwarded a tape to me of a European minister of a rather large congregation speaking about how his people had historically mistreated Blacks in this country. This pastor, during a normal service on Sunday, brought a young Black gentleman to the stage and washed his feet in front of the entire congregation. I guess my friend was trying to show me that this “act of humility” could be performed at any time.

The descendants of what we know to be the beast of Daniel and Revelations have distorted most of what is written in the WOE, and unfortunately, many in the world (including the COY) have allowed their teachings to guide them (whether knowingly or unknowingly).

This is why YAHSHUA set the example at the appointed time, the Passover.

- Joh 13:8 **Peter saith unto him, Thou shalt never wash my feet**  
**YAHSHUA answered him, If I wash thee not, thou hast no part with me.**

YAHSHUA was very specific about all of HIS New Covenant Passover commandments. Peter was given a choice; either accept what I am about to do, or, you have no part in HIM. By these very words this act of washing feet at the Passover became quite spiritual.

It would be shortly after this example was given to HIS disciples that HE would also give them the primary example of the bread and the wine. But HE gave this first because HE was making it a necessary precursor for the bread and the wine.

Had either of HIS disciples rejected HIS actions, they would have had no part with HIM. The three years that they had walked with HIM could have been entirely voided into worthlessness.

Now some see this as simply an act of humility. It is far greater than this, which is why the Apostle was commissioned to straighten the saints at Corinth out about the food eaten at the Passover.

- Joh 13:9 **Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.**

How often have we read these words? Now having understood that this was not simply a suggestion, Peter's boldness overstates his understanding of this spiritual act. But have you understood that the Apostle Peter's perceived arrogance here is actually an important instance of his opening a key to the Kingdom of Heaven? We know that the Apostle Paul taught us the necessary practice of examining ourselves before eating and drinking the Passover symbols. Here, YAHSHUA used Peter's aggressive and curious nature to teach us that while yes, this is an act of humility, it is so much greater than simply that, and it is never to be substituted as such.

- Joh 13:10 **YAHSHUA saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.**

Sadly, because of the type of English sometimes used by the KJV translators through ignorance, we are left weakened for understanding these words. The NASB is clearer in this instance.

- Joh 13:10 YAHSHUA \*said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all *of you.*"

To be fair, by saying “bathed” instead of “washed”, we recognize that all these translations have flaws that we must discern and sort through. The unlearned might think this to be a common bath. The spiritual discernment we have received teaches that this is referring to the washing we received at our baptism.

How many of us take the time to learn what “every whit” means? It means clean throughout. YAHSHUA is careful to further ensure that we do not see this as simply an act of humility or a physical bath HE is performing as HE says he that is washed/bathed. This too is a precursor for participation in the New Covenant Passover observance, because HE says he who has washed/bathed “needs only to wash his feet”, but is completely clean, or “clean every whit”. The greater essence is that this act results in a spiritual cleansing.

Through study and a simple willingness to trust in the word of this disciple, we know that this is the Passover and that if YAHSHUA is instructing HIS disciples to do this, we too ought to do this as well. We also know that HE is tying in the commanded baptism as a prerequisite of partaking in HIM at the Passover. What happened when we got baptized?

- Act 22:16 And now why tarriest thou? arise, and **be baptized, and wash away thy sins**, calling on the name of the Lord.

This is Paul’s testimony of his conversion, explaining that our sins are washed away when we are baptized. What happens to anyone whose sins are washed away? Yes, they become spiritually clean.

- Rom 6:3 Know ye not, that so many of us as were baptized into YAHSHUA HAMASHIAC were baptized into his death? Rom 6:4 Therefore we are buried with him by baptism into death: that like as HAMASHIAC was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Furthermore, we are baptized into YAHSHUA's death, buried with HIM. We spiritually die with HIM so that we can be raised to "walk in newness of life". And yet we must continue to walk through this wilderness called the world. And so, just as the COY had to perform those commanded acts in order to remain in their land, we must do what YAHSHUA HIMSELF has commanded us in order for us to remain a part of HIM.

As such, HE included a required act of love and humility for one another to jump start the process of our becoming one with each other; which is required for us to become one with YAHSHUA.

HE then made sure we knew this was not physical, but totally spiritual when HE told them that even though HE washed the feet of all 12, one of them still was unclean; which further testified that this action resulted in a spiritual cleansing. This was Judas.

And then HE made sure that HIS true believers understood that this was a commandment designed to help HIS disciples become one.

- Joh 13:12 So **after he had washed their feet**, and had taken his garments, and was set down again, **he said unto them, Know ye what I have done to you?** Joh 13:13 **Ye call me Master and Lord:** and ye say well; **for so I am.** Joh 13:14 **If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.** Joh 13:15 For **I have given you an example, that ye should do as I have done to you.** Joh 13:16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. Joh 13:17 **If ye know these things, happy are ye if ye do them.**

Sadly, these simple words have gone over the heads of far too many that we all associate with, be they family, friends or associates. This is how we help one another become spiritually cleansed at the appointed time, so that we are then qualified to eat the New Covenant Passover.

So, Brothers and Sisters, are we beginning to see that our relations with each other is such an important aspect of our examinations to be worthy to once again partake of YAHSHUA? Our desire must be to become one with each other. It is not a suggestion. It is a commandment.

Now, we should easily discern the reasons why those disciples' of YAHSHUA wrote ONLY to those they considered to be a part of them. Their words were designed to create this oneness. Were they one with each other? Notice these examples of their oneness.

- Act 1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. Act 1:13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James. Act 1:14 **These all continued with one accord in prayer and supplication**, with the women, and Mary the mother of YAHSHUA, and with his brethren.
- Act 2:1 And when the day of Pentecost was fully come, **they were all with one accord in one place**.
- Act 4:23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. Act 4:24 And when they heard that, **they lifted up their voice to ELOHIM with one accord**, and said, Lord, thou *art* ELOHIM, which hast made heaven, and earth, and the sea, and all that in them is:
- Act 15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

- Act 15:23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Act 15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment: Act 15:25 **It seemed good unto us, being assembled with one accord**, to send chosen men unto you with our beloved Barnabas and Paul,

These verses testify that the Apostles obviously made the ultimate efforts to always be always be with one accord, especially on spiritual matters. When there were matters to be sorted out, they sorted it out.

As we sort things out individually as members of the Household of Faith during our self-examinations, we must always remember this:

- Mat 22:14 **For many are called, but few are chosen.**

The fact that we are still here and growing in ELOHIM's WORD let's us know how privileged we are to know the things we know. What does this mean to each of us? The answer to this question helps determine the level of effort we will exhaust during our examinations. We may remember this common phrase; garbage in, garbage out.

You might remember me saying this phrase to you in the past. "You don't lead where you don't go. You don't reap what you don't sow." These words were spoken by a Baptist Sunday school teacher the very last time I attended such. When I heard these words, they cut through my very soul. I knew then I had made a decision that I then regretted on being there for whatever purpose. This was a form of self-examination for me.

As we are self-examining ourselves, what should be our first thought as we prepare for our annual appointment before ELOHIM?

YAHSHUA said these words to the many who followed HIM around.

- Luk 14:25 And **there went great multitudes with him:** and **he turned, and said unto them,** Luk 14:26 **If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.**

How do you think those in this great multitude considered these words? Wow! Hate your father, mother, wife/husband, children, brethren, and sisters. Notice that this are all family members. And then HE adds that we must hate ourselves as well. How are we all doing at that?

The Greek word here is “miseo” and means to hate. Should we learn to hate our families and ourselves during our examinations of progress towards becoming more perfect before ELOHIM? These words were written by Luke by way of 2<sup>nd</sup> hand knowledge. The Apostle Yochanon (John) may have been commissioned to guide our understanding of these words.

- Joh 12:25 **He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.** Joh 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

This is firsthand knowledge by the Apostle. Our hate concerns how we view our life in this world. We should think of this as our hate of this world as compared to our love and desire for life eternal. What we must discern as we examine ourselves is that the privilege we have received comes at a cost. YAHSHUA continued to speak to the multitude.

- Luk 14:27 And **whosoever doth not bear his cross, and come after me, cannot be my disciple.** Luk 14:28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?



- Luk 14:29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, Luk 14:30 Saying, This man began to build, and was not able to finish. Luk 14:31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Luk 14:32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. Luk 14:33 So likewise, **whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.**

The final statement here sums this up. Do we remember when YAHSHUA was told that HIS mother and brothers were there to see HIM? What was HIS response?

- Mat 12:47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. Mat 12:48 But **he answered and said unto him that told him, Who is my mother? and who are my brethren?** Mat 12:49 And **he stretched forth his hand toward his disciples,** and said, **Behold my mother and my brethren!** Mat 12:50 For **whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.**

What is the message for each of us here? Our family is our fellow members of the Household of Faith. This should be our mindsets.

In our examinations, what have we determined is worth our giving up to be YAHSHUA's disciple? HE says we must forsake all that we have to be HIS disciple. But remember, this "all" is associated with the world. What this teaches us is that we must grow in giving up worldly ways that are detrimental to our requirement to "endure until the end".

Knowing that the Apostle Peter was commissioned to give us the necessary ingredients to enter into the Kingdom of Heaven, this appears to be a great time to be reminded of his word to us.

- 1Pe 1:3 **Blessed be the EL and Father of our Lord YAHSHUA HAMASHIAC, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of YAHSHUA HAMASHIAC, from the dead, 1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,**

This is a major consideration for us to remember during this time. The FATHER has begotten us unto a lively hope to an incorruptible inheritance.

How many members of our families understand this? Probably not many.

- 1Pe 1:5 **Who are kept by the power of ELOHIM through faith unto salvation** ready to be revealed in the last time.

What does these words teach you?

Remember what we have learned about the Passover lamb and bread that was eaten at the Old Covenant Passover. These were to be eaten with bitterness. Remember that the Prophet Yeremayah taught in the Book of Lamentations (2<sup>nd</sup> and 3<sup>rd</sup> chapters) that the conclusion of this remembrance of this bitterness is the hope we must have in our deliverance from this world through the mercy of ELOHIM through YAHWEH/YAHSHUA. Through bearing our cross, we are being kept by the power of ELOHIM through our faith unto the salvation ready to be revealed in the last time.

This is where our oneness is so important. We must be there for one another in whatever way we can be, even though there may be times when those we perceive as Brethren may reject our help.

I remember when another Passover observer threw his hands in the air proclaiming, “we can’t talk anymore”, when I suggested that children should not partake of the Passover. Apparently, he didn’t remember that even his congregation did not baptize children. Or that children are incapable of determining their worthiness to eat the bread and drink the wine of the New Covenant Passover.

I now understand that we were not of the same Household because of his failure to simply accept the words of YAHSHUA to follow HIS example each Passover, and to accept the word of YAHSHUA’s disciple regarding the mental and spiritual examination required prior to our participation in each year’s Passover throughout our walks through the wilderness of the world.

Even the COY had some form of prerequisite prior to the Passover.

- Joh 11:55 And the Jews' Passover was nigh at hand: and **many went out of the country up to Jerusalem before the Passover, to purify themselves.**

However, we know that this was more physical than spiritual. Knowing this, it sort of seems as though the transition from a physical purification to a spiritual examination would have been smoother for the COY. Unfortunately, it has not been. This why the Apostle is teaching those who have made the transition of the special place that they reside before ELOHIM; and this should be uppermost in our minds as we examine ourselves.

- 1Pe 1:6 Wherein ye greatly rejoice, though now for a season, if need be, **ye are in heaviness through manifold temptations:**

Remember how that when we eat the body of HAMASHIAC in another week, we must do so “with bitterness”. Isn’t this in part what the Apostle is describing to us about our “heaviness through manifold temptations”?

Each of us is going through some form of temptation in life, and I still find it interesting that YAHSHUA often had HIS disciples focus on family. We all wish that our families (parents, spouses, children, and brothers and sisters) saw what we see. These are the persons in our lives we love the most. I have been blessed to know a few families where husband, wife and children walk together spiritually. And this is such a beautiful sight to behold.

- 1Pe 1:7 **That the trial of your faith**, being much more precious than of gold that perisheth, though it be tried with fire, **might be found unto praise and honour and glory at the appearing of YAHSHUA HAMASHIAC**:

This is the endurance factor we must assess as we examine ourselves. How have we endured this past year? Have we been able to improve in areas that were liabilities as we approached last year's season of unleavening?

Remember that what we are about to participate in is a preview of verse 7. Those who have studied with us from the beginning have learned that it shall be on the 14<sup>th</sup> day of the overall plan of salvation that YAHSHUA shall appear to us in person. Each year, our appearance at this appointed time should be looked upon as a rehearsal of the main event.

This is why YAHSHUA and HIS apostles have placed so much emphasis on our mental/spiritual approach to YAHSHUA. The Apostle Paul reminded us.

- 1Co 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even HAMASHIAC our Passover is sacrificed for us:

The 14<sup>th</sup> day belongs to YAHSHUA. HE shall reign on that day in the future. Some will still be keeping YAHWEH's Passover as HE reigns with HIS saints "in that day".

These shall be the COY who remain in the flesh as will be members of the nations. They shall rekindle the physical circumcision and the animal sacrifices. But not us, if we follow both HIS and HIS disciples' instructions.

The Apostle Peter reminds us that if we are following these instructions as YAHSHUA laid out for us in the 17<sup>th</sup> chapter of Yochanon, we are doing so that “the trial of our faith might be found unto praise and honour and glory at the appearing of YAHSHUA HAMASHIAC”.

- 1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: 1Pe 1:9 **Receiving the end of your faith, even the salvation of your souls.**

So, as we enter the home stretch of our individual self-examinations, let us be reminded of why we do this each year. Let us focus on the receipt of the end of our faith in YAHSHUA, which FATHER YAHSHUA has made available to us through our being drawn, called, and chosen; the salvation of our souls. This is why all of the appointed times of YAHWEH have been given to us. They remind us of this precious hope the FATHER has provided to us.

Passover is all about being reminded from whence we have come with bitterness, and yet, of the primary source of our deliverance; YAHSHUA HAMASHIAC. The Feast that follows reminds us of the day of our deliverance; the Passover. Weeks shall remind us of our joining a special group of soldiers who have marched in like mind of the disciples of YAHSHUA; the first fruits. Trumpets shall remind us of the punishments to come upon the world just prior to the announcement of the KING's appearance to take back what was ELOHIM's all along. Atonement shall remind us of the process and example that was paid in order for each of us to be one with ELOHIM; even the death and resurrection of YAHSHUA HAMASHIAC.

The Feast of Tabernacles shall remind us that we must remain in these physical Tabernacles for seven days, enduring the trials of our faith. The Apostle Paul taught us about these seven days, that is, if we have eyes to see.

- Heb 11:1 Now faith is the substance of things hoped for, the evidence of things not seen. Heb 11:2 For by it the elders obtained a good report. Heb 11:3 Through faith we understand that the worlds were framed by the word of ELOHIM, so that things which are seen were not made of things which do appear.

The chapters following these verses that teach us the essence of what faith is all about, testify of the patriots of faith throughout the mankind's existence on this earth that we have been invited and chosen to join, beginning with Abel. And then we have this conclusion.

- Heb 11:39 And **these all, having obtained a good report through faith, received not the promise:** Heb 11:40 **ELOHIM having provided some better thing for us, that they without us should not be made perfect.**

None of these have received the promise given to them. Neither have we. After them have come others before us. In accordance with the FATHER's time schedule, there will be others after us. This is our Feast of Tabernacles testimony of seven days of dwelling in booths (temporary bodies). And, this is also our Feast of Unleavened Bread calling as to how we must continue to purge ourselves of the leaven that all of these patriots were exposed to throughout our existence in the world for seven days.

And finally, there is this 8<sup>th</sup> day of the Appointed Time of Tabernacles; the final day of Passover. It shall be then, if we have continued to examine ourselves and continued to purge ourselves of the known leaven that tries us each and every day, that we shall see the appearance of YAHSHUA HAMASHIAC.

Another of those disciples of YAHSHUA spoke to that day.

- 1Jn 3:1 **Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of ELOHIM:** therefore the world knoweth us not, because it knew him not. 1Jn 3:2 **Beloved, now are we the sons of ELOHIM and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.** 1Jn 3:3 **And every man that hath this hope in him purifieth himself, even as he is pure.**

So, Brothers and Sisters, is this the hope that you have as you are now once again approaching the season of unleavening that will begin with our appearance before ELOHIM at the Passover? The Apostle Yochanon reminds us that if we have this hope, we must purify ourselves. This is what the self-examinations are all about.

As we can see, all of YAHSHUA's disciples' word remind us of the process. But it is the Apostle given the keys of the Kingdom of Heaven that cuts to the chase. The self-examination is all about the process we are to focus on and our determination of how we have overcome the trials the world has enticed upon us this past year. The Apostle of YAHSHUA HAMASHUA is blunt and needs no further commentary from me.

- 1Pe 1:13 Wherefore **gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of YAHSHUA HAMASHIAC;** 1Pe 1:14 **As obedient children, not fashioning yourselves according to the former lusts in your ignorance:**

A continued successful period of self-examination to us all.

Shalom!