



# THE Master Key

UNLOCKING BIBLE TRUTH

יהודה

July-August 2025 Volume 47 No. 4

*Pray for the peace of Jerusalem. Let those who live in you be at rest.  
Peace be within your walls and rest in your citadels (Psalms 122:6-7).*



# July-August 2025

## Master Key Vol. 47, No. 4



1—True Repentance vs.  
The Mystery, Joseph  
Miller

5—Where to Find Us

6—Gratitude in Worship  
Anonymous

8—Deep Spiritual Truths  
Pt. 13

10—Holy Spirit, Free  
Booklet Offer

11—2025 Sacred Name  
Unity Conference  
Invitation!!

11—YAIM Website Info

12—Body of Messiah—  
Leaders & Members

14—In the Wilderness  
Sean Killian

16—2025 FOT Info Page

17—INSIDE BACK  
COVER—  
2025 FOT  
Reservation Form

Back Cover—  
Free Bible Correspond-  
ence Course

The Master Key is dedicated to opening the door to sound Bible understanding. The true names of the Heavenly Father, Yahweh, and His Son, Yahshua the Messiah, are restored in this publication. The “lying pen of the scribes” (Jeremiah 8:8) and the “experts in the law” (Luke 11:52), as well as Bible translators, took away the key of knowledge by substituting titles—God, Lord, Adonai—for the true names. They also neglected other Bible truths proclaimed in these pages, e.g. the feast days and clean food laws. The Sacred Name is easily proved in most good encyclopedias and dictionaries under the heading “Yahweh,” “Jehovah,” “god” or “Tetragrammaton.” You may also request our free booklets, “The Heavenly Father’s Great Name,” and “The Missing J” for a wealth of well-known secular and religious sources that prove the Sacred Name in detail.

The Master Key is published by Yahweh’s Assembly in Messiah, 401 N. Roby Farm Rd., Rochepoint, MO 65279, (573) 698-4335. Our website is: [yaim.org](http://yaim.org). Email is: [officestaff@yaim.org](mailto:officestaff@yaim.org). Although we offer a free, one-year subscription, your freewill donation is welcomed and will help spread the news of the coming Kingdom of Yahweh. We sincerely thank you for your support!

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David’s tower in the old city of Jerusalem with a view of the new Jerusalem in the far distance

# True Repentance vs. the Mystery that Works Iniquity

**IF WE ARE NO LONGER  
UNDER THE LAW,  
WHAT ARE WE  
REPENTING FROM?**

*By Joseph Miller*



*"Truly, then, having overlooked these times of ignorance, Elohim now commands all Men everywhere to repent," Acts 17:30.*

*This treatise poses the following question:  
If we are now under grace and no longer under the law, then what exactly are we to repent from?*

How many of you have heard, or perhaps have even repeated the phrase, "We are now under grace and no longer the law?" If this is true and we are no longer under law, then why are the Scriptures repeating the central theme of repentance? What are we to repent from?

Let's start from the beginning and lay down some landmark Scriptural definitions.

First, what is the purpose of Yahweh's grace? The answer is that it is Yahweh's kindness (His grace) that leads us to repentance! "Or do you despise the riches of His kindness, and tolerance, and patience, not knowing that the kindness of Elohim leads you to repentance?" Romans 2:4.

We read further in 2 Peter 3:9 that, "Yahweh is not slow in regard to the promise, as some count slowness, but is patient toward us, not wishing that any should perish but that all should come to repentance."

Okay, that's great! If we are still taking in air, then we have an opportunity to repent! But wait, what are we going to repent from if we are no longer under "the law?"

The answer most will provide is, "Well we are to repent from sin." Okay, sounds simple enough! But wait, what is the Scriptural definition of sin?

1 John 3:4 tells us plainly, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

So, if the definition of sin is the transgression (breaking) of the law, and those preaching repentance are the same ones that are saying we are no longer under a law that we can break, then according to this logic, we have not sinned (transgressed the law) because we have been under grace and not the law!

If this is true, then, since the Messiah's death, where they say, "He did away with the law," we have not sinned at all and therefore actually don't need any kind of grace whatsoever (which was supposed to lead us to repent), because there was never any law we could have transgressed in order to have sinned in the first place!

...So, repentance? Who needs it!

If this is the message your church is teaching you, and you're repeating this abrogating theme, then you have been subjugated to, and are now an unknowing and active participant within the Mystery that works INIQUITY in these final days.

In 2 Thessalonians 2:7 Paul writes, "For the mystery of iniquity is already at work; only he who now restrains will do so until he is taken out of the way."

What is the definition of this word "iniquity?" The word "iniquity" is from Strong's Greek word #458 ἀνομία, anomia and it means: [illegality, that is, violation of law or (generally) wickedness: - iniquity, X transgress (-ion) of the law, unrighteousness. (Strong's)]

Obviously from this point we can deduce that, when Paul

wrote this (some 30 years after the Messiah's death and resurrection), there was still a law and order in place and there was also a mysterious counter force in action that was inhibiting some to break these same laws. Isn't this exactly what is happening today when your church is telling you you're no longer under the law but under grace?

I seem to recollect another mentioning of this "iniquity." Oh, yes, here it is in Matthew 7:23, "And then I shall declare to them, 'I never knew you, depart from Me, you who work iniquity (lawlessness)!'" Hmmm, well since these were the very words spoken by the Messiah, this law breaking must be a great deal of importance! Somehow things aren't adding up.

### **Destroy or Fulfill?**

I believe that this same Messiah, who they say, did away with the law, also said something else about this same law. Yep, here it is in Matthew 5:17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." I "think" that most Christians must be reading from a version that translates this verse as, "Do not think! I came to destroy the law..."

In reality, Yahshua HaMashiach reassured us that He did not come to destroy the law or the prophets, but to fulfill, Matthew 5:17. The word fulfill is from the Greek word *pleroo*, *Strong's #4137*, and means "to establish" by becoming the pattern model and example. The same word *pleroo* is used in Matthew 3:15 conveying the reason Yahshua allowed John to baptize him, "to fulfill (G4137) all righteousness." Thus, Yahshua became the pattern model for us to follow His example and also be baptized.

If the translators had wished to communicate that the "law and prophets" were totally done away with, then a different Greek word would have been used. Ironically, we find this word (G1096) in the next verse also translated as "fulfilled." "For verily I say to you, till heaven and earth pass, one jot [yod] or one tittle [stroke] shall in NO wise pass from the law til all be fulfilled (G1096)," Matthew 5:18. Here "fulfilled" has been translated from *Strong's G#1096*, *ginomai*, which does mean to be finished. In essence, Matthew 5:18 is saying that as long as the heavens and earth remain in existence, so does even the smallest letter and stroke of the pen, as has been eternally written in the Torah (law) and the words of the prophets. Romans 13:8 says that "he who loves his fellow man has fulfilled (G4137) the Torah." Does this mean the Torah has been rendered null and void? Of course not! As Paul wrote in Romans 8:4, we "fulfill" (G4137) the law, becoming righteous, by obeying it!

### **Does This Grace Card Give Us a License to Sin?**

We learn from Scripture that Yahweh's way of truth which leads unto life is so narrow that only a few will

find it (Matthew 7:14). And conversely, the majority which historically is always wrong, will follow the broad way which leads to destruction (Matthew 7:15). So why does our human nature think that we have truth and strength in numbers? Deuteronomy 7:7 tells us quite the opposite, "Yahweh did not set His love upon you, nor choose you because you were more in number than any people; for you were the fewest of all people." Surely Yahweh does not change (Malachi 3:6), for in Luke 12:32 we read that the little flock inherits the Kingdom. The portal through which this deception has enveloped the masses has been through those whom we have been taught to trust most—pastors, who in fact, were just false prophets in sheep's clothing (Matthew 7:15). These are those of whom Jude forewarned, who had started this twisting of Scripture almost as soon as it had been written. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, wicked men, turning the grace of our Elohim into lasciviousness, and denying the only Sovereign Yahweh and our Master Yahshua Messiah," Jude 1:4.

They deny both Yahweh and Yahshua by their very clever unscriptural sermons and study Bibles which misdirect us through false interpretations and even mistranslations. These venal profligate libertines are humanist in disguise, who have left their trusting patrons without Yahweh's moral compass. Lasciviousness, or licentiousness is defined as "excessive indulgence of liberty; contempt of the just restraints of law." In other words, this verse could be rendered, "turning His grace into a license to sin."

### **Grace or Law?**

At this point, let us return to the very problematic verse for the Christians who advocate that we're now under grace and not the law. Now Scripture does indeed say in Romans 6:14 that, "you are not under law, but under grace." However, has anyone that has ever quoted this Scripture to promote disobedience, ever read any of the surrounding verses? Clearly not, for Romans 6:15 asks us, "What then? Shall we sin because we are not under the law, but under grace? Certainly not." If one properly understands the preceding verse in Romans 6:13, you would realize that we are not to give our bodies over to "becoming instruments of unrighteousness unto sin," but on the contrary, we are to "yield ourselves to Yahweh as instruments of righteousness." "Listen to Me, you who know righteousness, you people in whose heart is My Torah," Isaiah 51:7.

The Institute of Scripture Research (ISR) states within their Explanatory Notes under 'Righteousness,'

[“However, before we start doing righteousness (the commands) we first need to be ‘declared right,’ by belief. We first need to have our sins forgiven, we first



need to come to belief, to come into a covenant relationship with the Most High through His Son, Yahshua. On this point, Sha'ul repeatedly spoke in Romans chs. 3, 4 and 5. In his day, many Yehudim thought that because they were the descendants of Abraham, and were trying to keep the law their way, that they were righteous. No! They were putting the cart before the horse. We first need to believe and accept Yahshua and His forgiveness, and only then does it become our privilege, and duty to obey Yahshua, as He commands us: 'Go and sin no more.'"]

"What shall we say then, is the law sin? Certainly not. Nay I had not known sin but by the law," Romans 7:7. We have been redeemed from the 'PENALTY' of the law by the most merciful and loving Father in the world, Yahweh. Yahshua His Messiah has paid the ultimate penalty for us—to have our sins forgiven—so we can go on to righteous living and obedience. Yahweh did not send His only begotten Son to die for our sins so that we could keep on sinning! Yes, we are free from, "the law of sin and death," Romans 8:2, which was the penalty of "the law" spoken of in Romans 6:15. "So indeed the Torah is holy, and the commandment holy and just and good," Romans 7:12. The Hebraic Roots Bible (HRB), has the following footnote, ["The problem was never with the perfect Torah of Yahweh, but the inability of the people to keep it, (Heb 8:8) as it can teach you right from wrong but it doesn't change the heart; only the Holy Spirit can do this."]

Concerning Romans 6:2-11, the HRB footnote clarifies: ["Verses 2-11, ten times Paul states that the believer is to die to sin. Never once did he ever say a believer is to die to Law (Torah)."] If Paul taught against the Old Testament Torah, why are there more than 80 quotes in the book of Romans alone, directly from the TaNaK? (The TaNaK is commonly known as the Old Testament.)

If you believe that Yahshua died to do away with the law, then in your reality, Yahweh sent Yahshua to legalize sin! Yahshua came to do away with LAWLESSNESS, not the LAW! "That He might redeem us from all lawlessness and purify a special people for Himself, zealous of good works," Titus 2:14.

### **Redeemed From the Curse**

We must clearly study our Bibles with an open mind to understand which laws we assume Paul is referring to and thereby excuse ourselves of keeping them. This is of utmost importance and incorrectly understanding Paul's writings and/or taking someone else's word for it could cost you greatly. If Paul's epistles were easily understood, then there would have been no need for this warning from Peter. "Even as our beloved brother Paul also according to the wisdom given unto him has written unto you; 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 UN-

LEARNED AND UNSTABLE WREST [pervert] as they do also the other scriptures, UNTO THEIR OWN DESTRUCTION," 2 Peter 3:15-16. This is quite a price to pay indeed for not studying to show yourself approved!

If one were to purposefully lead someone astray into thinking that the law was done away, then someone who is not firmly rooted in sound doctrine could be led and directed into this destructive downward spiral, starting perhaps with Galatians 3:23-24, which says, "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us into Messiah, that we might be justified by faith." We are indeed "justified freely by His grace through the redemption that is in Messiah Yahshua," Romans 3:24. However, Paul continues to say, "Do we then make void the law through faith? Certainly not: Yes, we establish the law!" Romans 3:31.

Has Paul lost it? Now what is he talking about? Indeed, these are more of the same scriptures Peter spoke of that are "hard to be understood" that those who are "unstable" (unlearned, not certain, not yet established in the faith and sound doctrine of the truth), "twist unto their own destruction," (2 Peter 3:16). Now we see Paul speaking about a law that we were kept under, before faith, that would bring us to Messiah (Galatians 3:24), yet there is also an established law that has not been made void through this same faith (Romans 3:31). How do we make sense of all this?

Next, we come across another usage of the word 'law' that is described as being a 'curse.' "Messiah has redeemed us from the curse of the law, being made a curse for us..." Galatians 3:13. Those unstable will say, "See the law is a curse and anyone trying to keep it is under a curse." As Paul would answer these same anti-nomians, "Is the law sin? Certainly not for I had not known sin but by the law" (Rom. 8:7). The law itself was not the curse. The curse Paul is referring to here is again, the death penalty in association with the "law of sin and death," Romans 8:2, which Yahshua Messiah has paid once and for all. Because all of humanity has sinned (Romans 3:23), the price to pay for sin is death (Romans 6:23). However, "it is not possible that the blood of bulls and of goats should take away sin," Hebrews 10:4, and because no animal's life is equal to that of a human's, Yahweh, as our loving Father, sent His only begotten Son to become this perfect sacrifice and pay this death penalty "curse" for all who choose to accept it. This exemplifies Yahweh's grace, and this perfect atonement is our only justification before Yahweh.

"For as many as are of the works of the law are under a curse," Galatians 3:10. More words for the unstable to twist. So how do we interpret this passage? Here, Paul is addressing those who are both rejecting, and (or) are in

denial of Yahshua's atonement of our sins, who instead are attempting to be righteous before Yahweh by their own law keeping. As the RSB note reflects, ["Paul reveals that unless one is able to keep all the works of the Law, one is cursed. Because no one but Yahshua has, all must put their faith in Yahshua, who was able to obey in all points."] Those who deny the Messiah are denying His forgiveness and no amount of law-keeping will ever be able to justify them before Yahweh.

Remember the Explanatory Note from the ISR earlier sourced? ["We need to be 'declared right' through belief. We first need to have our sins forgiven...to come into a covenant relationship with the Most High through His Son Yahshua ... many Yehudim ... were trying to keep the law their way (thinking this made them righteous). We first need to believe and accept Yahshua and His forgiveness, and ONLY THEN DOES IT BECOME OUR PRIVILEGE, AND DUTY TO OBEY YAHSHUA, AS HE COMMANDS US, "GO AND SIN NO MORE" ("Righteousness", The Scriptures)].

The purpose of Yahweh's grace (through Yahshua's sacrifice) was to lead us to repentance so that we would turn away from sin (disobedience, transgression of the law). This is Yahweh's gift of eternal life through our faith in Yahshua. Once we have accepted Yahshua's sacrifice and repented, then we can press on, working out our salvation by living a life led by the Spirit walking in obedience. We either accept Yahshua's sacrifice becoming a servant of "obedience unto righteousness," or we don't, and instead pay our own penalty for our sins, "becoming a servant of sin unto death," Romans 6:16. To which will you yield yourself?

The purpose of the New Covenant was for us to live a converted life with Yahweh's laws written on our hearts and minds. This is declared in Hebrews 10:16 which was prophetically spoken first in Jeremiah 31:33. However, Yahweh, from the beginning, desired this conversion to be voluntary on our behalf, showing our love to Him by our obedience. "And you shall love Yahweh your Elohim with all your heart, and with all your soul, and with all your minds. And these words, which I command you this day, shall be in your heart: and you shall teach them diligently unto your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them upon the posts of your house, and on your gates," Deuteronomy 6:5-9.

Going back to Galatians 3:23-24, in order to properly analyze which law is being spoken of here—our "schoolmaster under which we were kept"—we should follow our study behavior by reading the entire chapter. We find in Galatians 3:19 that there was a "law that was added BECAUSE OF TRANSGRESSIONS." Where there is no law, there can be no transgression (sin).

We continue reading that this added law was to be kept, "until the seed should come to whom the promise was made." This, therefore, is the "law" that we were in custody under, our schoolmaster, to bring us unto Messiah. We can begin to see clearly then that there was already a law in existence that was transgressed (Galatians 3:19), upon which additional laws were imposed. Going further back to Galatians 3:16-17, we read that there was also already an agreement to a set term of laws (a covenant) made with Abraham. In Galatians 3:17, it says very candidly that this (added) law came 430 years AFTER the covenant that was confirmed beforehand in Abraham. It goes on to state that these added laws "CANNOT DISANNUL" (invalidate; make of no effect) this pre-existing "covenant that was confirmed before of Elohim in Messiah."

#### 430 Years

So, what exactly happened 430 years after Abraham? In Exodus 12:40-41 we find the answer. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all hosts of Yahweh went out from the land of Egypt." Directly following the Passover (Exodus 12:6-29), this "exodus" occurred on the first day of the Feast of Unleavened Bread. "And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with a high hand in the sight of the Egyptians," Numbers 33:3. The first Biblical month of Yahweh's sacred year (Exodus 12:2) is called "Abib" in Deuteronomy 16:1, meaning "green ears," and is associated with the spring barley harvest, corresponding to our March-April.

By the time we get to Exodus 19:1, we see that it is the third month which would be nearing the time of the summer wheat harvest. In 19:5-6 we read, "IF ye will obey my voice indeed, and keep My covenant, THEN ye shall be a peculiar treasure unto Me above the people for all the earth. And ye shall be unto Me a kingdom of priests..." Here we see that Yahweh's intentions were for ALL of the tribes to serve as a Kingdom of Priests to the surrounding nations, but what happened?

Moses (Mosheh) is instructed in 19:10-11 to have all of the people sanctified and then ready for the third day. Upon this "third day," speculated to have been the Sabbath, EV-ERYTHING recorded from Exodus 19:16 to 24:3 was recited to all of Israel. This included not only the 10 Commandments in Exodus 20, but also many diverse laws and precepts (Exodus 21-22), and instructions to keep the Feast in 23:14-16. With one voice all the people answered, "All the words which Yahweh hath said we will do," Exodus 24:3.

In Exodus 24:4, Mosheh rose up early and wrote down all of these same words he had just verbally delivered

the day before. Now they are codified, and the people have a written record so that no one can say they hadn't heard of this law or that. Next, Mosheh reads the entire contents "in the audience of the people," and they all once again declare, "All that Yahweh hath said will we do, and be obedient," Exodus 24:7. This should be our mantra today, 24/7. All day everyday our actions and demeanor should reflect this type of mind-set.

Taking the blood from the earlier peace offerings, half of which he'd already sprinkled upon the altar (24:5-6), Mosheh now takes the other half and sprinkles it upon the people saying, "Behold this is the blood of the covenant, which Yahweh hath made with you concerning all these words," Exodus 24:8. Here we have the ratification of this Covenant. Traditionally this is thought to have occurred on Shavuoth (Pentecost), when the letter of the law was given. In the future, on another Pentecost, the Spirit is given to help us keep the Covenant.

Next, we see that after Mosheh leaves Aaron in charge, he and Joshua go back up to the mount of Elohim, where they stayed for 40 days and 40 nights. In this short amount of time, not knowing where Mosheh was, or when he'd return, the people insist that Aaron make a deity they can see before their faces. Giving in to the demands, out of the fire comes a golden calf. Already we see that this covenant was broken and the idea of ALL the tribes serving as a Kingdom of Priests had failed. But it wasn't the idea, it was the people who had failed, which was a pattern that would repeat itself (Hebrews 8:7-8). Now only one tribe would be chosen to be the mediator and priest between the people and Yahweh and this selected tribe was Levi.

By ancient Israel's transgressions against this covenant they had just made at Sinai, their rebellious sin had to be dealt with. Known as the Levitical Law, we now have a new stricter attachment ADDED to this Covenant made with Israel. We see Paul detailing these ADDED laws in Galatians 3:19, "Why then the [Levitical] law? It was [placed beside the Torah] ADDED for the sake of transgressions, until the seed should come to whom the promise was made." The HRB includes these words in parentheses here and also the following knowledgeable footnote, ["Paul cannot possibly be talking about the whole Torah here as he plainly states that whatever law was added, that it was not there 430 years previously when Yahweh made covenant with Abraham (Galatians 3:17)].

The only law that was added to the Torah at Mount Sinai was the Levitical priesthood with its sacrifices, which was temporarily set next to the Torah for the Levitical priesthood to be a temporary mediator for Israel until the reality of the Melchizedek priesthood would come through Yahshua. The Levitical sacrifices

could not take away the penalty of sin but merely remind them of it (Hebrews 10:1-4). This was also the purpose of the ceremonial law, which being part of the Levitical system was also fulfilled and no longer binding, Hebrews 9:9- 14.

Before the added law was imposed, this original Covenant made with Israel in Exodus 24:7-8, was merely an extension of the Covenant of moral laws made 430 years prior with Abraham. While we don't have the written codification listing exactly what these laws were that Abraham obeyed, we know they existed, nonetheless. Genesis 18:19 alludes to Abraham and his children "keeping the way of Yahweh," and Yahweh further stated, in Genesis 26:5, "Abraham obeyed My voice and kept My charge, My commandments, My statutes and My Laws."

END OF PART 1

Excerpts taken from Vol. 1 & 2 of *The True Body of Messiah*. (You may contact Joseph Miller for a copy of the above-referenced booklets.)



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<b><i>Where to Find Us</i></b>	<b><i>Yahweh's Assembly in Messiah</i></b>
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# Gratitude in Worship

The intentional practice of thanksgiving is one of the foundations for our worship, helping us to stay connected to Yahweh, in community with each of our fellow believers, and to be rooted in the contentment of the life we are given, even if it is not the life we think we want. Psalm 100 highlights gratitude as a foundational attitude in worship, urging us to approach our worship of Yahweh with thanksgiving and praise for the steadfast love and enduring faithfulness He gives us. Psalm 100 reminds us that a life lived well is not a mental act alone, nor a routine practice that is devoid of joy, but gratitude in worship is instead rooted in the active recognition of Yahweh's goodness in the world around us and in our lives. It is the intentional practice of gratitude that has the power to shift our focus from the noise and chaos of the world to the eternal stability of Yahweh's character and presence and helps us to lead a righteous life (**1 Thessalonians 4:11**).

## Overview of Psalm 100

**Psalm 100** is a short Psalm, small, yet powerful, filled with challenge and invitation, reflection and meaning. It is a Psalm that is meant to be engaged with, both individually and in fellowship. Listen to the words: "He...made us," "we are His people." There's an invitation here for a diverse gathering, calling "all the earth" into worship. It invites us to reflect on the timeless nature of Yahweh's goodness and celebrate His faithfulness across all generations—past, present, and future. It is a call to worship and gratitude, used to urge all people to praise Yahweh as their Creator and Shepherd with acts of thanksgiving. This Psalm emphasizes entering Yahweh's presence and our places of worship with thanksgiving, recognizing His steadfast love and faithfulness that endure forever. It invites worshippers into a life of joyful humility, rooted in gratitude, and responding in an external act of bold and outgoing thanksgiving for Yahweh's unchanging goodness. It is about anchoring ourselves in an awareness of Yahweh, appreciation for one another, and contentment in the lives we are living.

## How Psalm 100 Was Used in Worship

Psalm 100 was traditionally used as an "entrance ritual" in ancient Israelite worship, marking the worshippers' movement into the temple. They prepared themselves at home, readying themselves with gratitude to sing this psalm, and then as they entered the temple, they engaged their hearts with the contagious aspects of thanksgiving, singing in the community with the other gathered worshippers. It was a psalm that likely accompanied the physical act of stepping through the gates into the sanctuary, setting a tone of gratitude and joy. Recited or sung, this psalm prepared individuals and communities to approach Yahweh with thanksgiving, aligning their hearts with the communal purpose of worship. Its liturgical nature extended beyond temple practices, becoming a part of family and individual worship routines. Later, during periods of exile and the destruction of the Temple, Psalm 100 evolved into a symbol of hope and continuity for personal practice, an invitation standing the test of time to call the faithful to overflow with thanksgiving for Yahweh's steadfast love and faithfulness. Even today, its timeless call to thanksgiving serves as both personal preparation for worship and an expression of joy and praise.

This psalm is part of what is often called the "Exodus verses" because it reflects on the time of Moses, when Yahweh's people wandered like sheep and were ultimately gathered through Yahweh's faithfulness. It honors the way looking back at Yahweh's provision helps us to see Yahweh's presence in the here-and-now and empowers them to then put their trust in Yahweh for the future. Every time the people worshiped, they were reminded of Yahweh's faithfulness. They could wake up and see the blessings of shelter and provision—blessings that the generation before, wandering in the wilderness, could not imagine. Once lost, they had been found. They had moved from captivity to pilgrims in the wilderness and finally, to a home with a place of worship. Gratitude for the past was woven into their present, reminding them that Yahweh's love and faithfulness extends to all generations. In our familiarity of blessing, we so often miss all that we have to be thankful for, the beauty and blessings all around us.

## The Actionable Components of Psalm 100

The teaching of Psalm 100 portrays a dynamic entering into His gates with thanksgiving, characterized by bold and public praise. Nothing about this worship is passive, boring, reserved, or Laodicean. Psalm 100 is packed with active verbs that guide



worshippers toward heartfelt engagement with Yahweh. It begins with the call to “shout for joy,” an exuberant expression of gratitude, followed by commands to “serve Yahweh with gladness” and “come before Him with joyful songs,” emphasizing the purpose and celebration of worship. Worshippers are then invited to “enter His gates with thanksgiving” and “His courts with praise,” culminating in acts of “giving thanks” and “praising His name,” all of which highlight worship as an active, participatory response to Yahweh’s enduring goodness and love. This psalm portrays grateful worship as deeply active—both inwardly and outwardly.

At the heart of Psalm 100 is the theme of gratitude. Joy and gladness flow from thanksgiving as worshippers come prepared, carrying personal gratitude into the gathered assembly. Our fellowship in worship together becomes richer as it reflects the individual thankfulness each of us brings. The psalm reminds us that individual awareness of Yahweh’s love and faithfulness fuels the gratitude we express together. It’s a picture of worship that begins at home and overflows in the assembly, driven by the constant recognition of Yahweh’s enduring goodness.

### **Worship as an Expression of Gratitude**

Worship is more than songs and rituals; it is an expression of gratitude that connects us to Yahweh and each other. It needs to be true in our obedience, and our songs of praise. Psalm 100 reminds us that worship begins with a heart anchored in gratitude. This gratitude doesn’t depend on our circumstances, but on the steadfast love and faithfulness of Yahweh.

Gratitude in worship helps us see reality differently. It allows us to reflect on past seasons of life with peace, recognizing Yahweh’s presence and guidance. It aligns us with Yahweh’s greater purpose and gives us strength for the present. Worship rooted in gratitude provides joy and contentment, even when life doesn’t meet our expectations. We don’t only worship to find gratitude, we find gratitude and overflow with it in worship. And in doing so, we experience more of Yahweh’s magnificent presence and favor, extending an invitation to all peoples of the earth to “taste and see that Yahweh is good.”

Gratitude in worship is about reflecting and responding together. Psalm 100 emphasizes communal worship – showing that worship driven by gratitude strengthens our connections with others. This practice fosters a grateful community, deepening relationships and extending gratitude beyond the

worship setting. We give thanks, not only to Yahweh, but also for His people, those He has placed on this journey with us, worshipping and singing together as one.

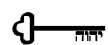
### **Final Thoughts**

Many other scriptures, like Psalm 100, highlight how gratitude is a powerful element of worship, shaping our relationship with Yahweh and drawing us closer to experiencing Yahweh’s presence. Another Psalm with entry-like worship calls out, “Let us come before Him with thanksgiving and extol Him with music and song” (**Psalm 95:2**). In **1 Chronicles 16**, we find a celebration marking the arrival of the Ark of the Covenant in Jerusalem. This event follows King David’s successful efforts to bring the Ark to the city, and they are encouraged to “give thanks to Yahweh, for He is good; His love endures forever.” In **Psalm 103**, David writes a song in which we praise Yahweh by not forgetting all of His benefits (103:1-2).

This connection of gratitude to worship is not only found in Psalms and the Old Testament, but also in the New. The author of Hebrews reminds us that, in a spirit-filled life, “we are receiving a Kingdom that cannot be shaken. Let us be thankful, and so worship Yahweh acceptably with reverence and awe” (**Hebrews 12:28**). Gratitude is woven throughout Scripture as both the fuel for and expression of true worship, but also the experience. As we live in response to Yahweh’s unshakable Kingdom and steadfast love, our hearts are drawn to worship with thankfulness, anchoring our lives in Yahweh’s love and enduring faithfulness.

There is a password to come into His gates, to enter into worship, and that password is: THANK YOU. We are invited in to feel the immediacy and joy of worship. This practice of gratitude, rooted in worship, draws us out of our self-focus and into an awareness of Yahweh’s work in our lives and our fellow believers. In times of joy and seasons of struggle, gratitude allows us to see beyond our current challenges, cultivating a heart that is content and at peace. The apostle Paul said, “...for I have learned to be content in whatsoever state I am,” **Philippians 4:11**.

This week, put all of yourself into worship, reflecting on how worship rooted in gratitude can reshape our perspective and help us to perceive Yahweh’s presence.



# Deep Spiritual Truths—

## From Yahweh's Sacred Word

### Part 13



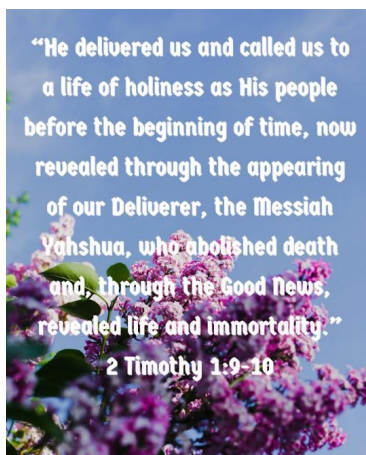
#### Psalm 23:3

There is a deep yearning within our spiritual nature for a true spiritual rest; not the rest of inactivity or laziness, but a calm, abiding peace, which is within us even in the midst of our daily lives. Resting-days, His

Sabbaths, are given to us, as we turn our thoughts from the draws of the world, and receive into our hearts that “peace which passes understanding.” In those quiet hours, all other sounds die away and leave silence in our souls—silence wherein we may hear His voice. From it we learn how transitory are earthly things, the permanence of the Eternal, the loving call of Yahweh, and we learn the lesson that He is really the only satisfaction for the soul. We are strengthened and renewed as we draw from the calm waters of intimate and tranquil communion with Him, to have His love anchored in our hearts, so that even in outward tribulation, we have inward peace. If the noise of this world is filling our souls, we cannot hear the voice of the Good Shepherd. If we quiet our spirits, listening for His voice, then—by His Holy Spirit—He will guide us. If He finds us in the quietness of our souls, attentive, listening, then He will teach us, as we pray, “Speak, Master; for your servant hears.”

#### 2 Timothy 1:9-10

Yahweh “revealed life and immortality”—what powerful words! We now have a mortal



life, but “life,” in context with the word “immortality,” refers to a new life that comes through the Good News of salvation. Those words of the Good News impart power! They motivate us and give us the will to do things in righteousness. They give us endurance, patience, hope, faith, goodness, kindness, direction. They give us a way of living, training us to live a quality of life to which Yahweh will be pleased to add immortality, for His great purpose and through His love, mercy, and grace.

#### Luke 24:32

As followers of Yahshua, we know how precious and tender is our communion with Him, and how our hearts glow with love as we think or hear of His life, His sufferings, His death, and His resurrection. By His spirit, He makes Himself known to the souls of His people. He opens the

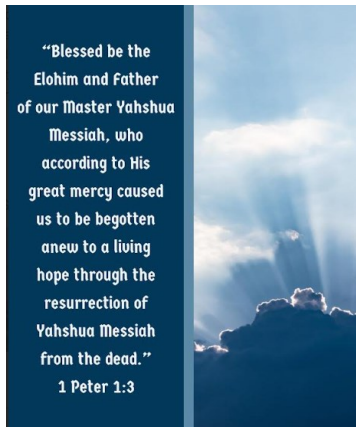


Scriptures to us. He meets us and is known to us at His table in the breaking of bread. But the work is completed by the opening of the eyes of our minds and hearts; yet it is still but dim views we can have of Him in this world. The disciples had found His preaching powerful, even when they, as yet, knew not who He was. May our hearts ever be ready to listen for His voice in great fervency and love, until we see Him face to face, when we shall fully know Him, and be known by Him, and—what an awesome thought—we shall be like Him!



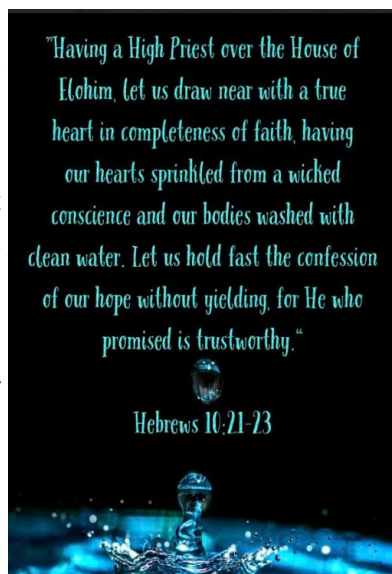
### 1 Peter 1:3

Yahshua's resurrection proved that He was sent by Yahweh, and that the power of Yahweh was with Him. Yahshua had entered into a covenant with the Father before the foundation of the world. His blood is the blood of that everlasting covenant, and His resurrection is the seal of it. It not only proved our pardon and our justification, but it proved our full acceptance. Unlike the empty, dead hope of this world, we have been blessed with a "living hope" originating from a living, resurrected Savior. May we never be content with knowing His truth and the indwelling of His Holy Spirit until we feel the full power of it to nourish our souls unto salvation and the powers of the world to come.



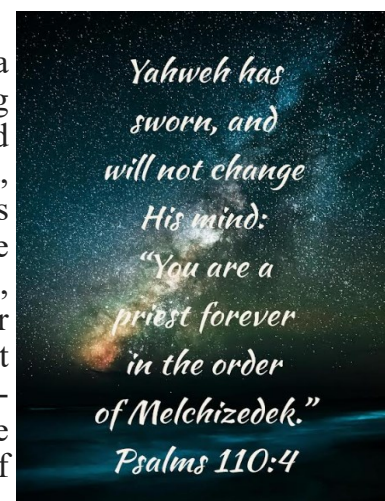
### Hebrews 10:21-23

The children of Israel were privileged to have access to the mercy-seat by means of the high priest. It is now true in a much higher sense that we may have access to Yahweh's presence through our greater and more glorious High Priest and King Who is upon His heavenly throne, representing His people, pleading their cause, and continually interceding for their good, making them acceptable to His Father by His own blood. Drawing near to Yahweh requires pure and holy hearts, with unwavering confidence and faith in Him. Our justification and consecration to Yahweh is sealed ceremoniously in the baptism of our body, our sanctification is in Yahshua's blood by faith, imparting a continual state of a clean conscience from sin, giving peace to troubled minds, making hearts perfect, pure, and holy.



### Psalm 110:4

Melchizedek was a righteous priest/king in an order that had no beginning, and, according to this prophecy and the book of Hebrews, Yahshua is forever the order's greatest Priest. His commission is sealed by the unchanging oath of the immutable Yahweh. He is our Advocate with the Father, the Mediator between Yahweh and man. This oath of Yahweh is the sure rock which establishes our Savior both in His priesthood and in His throne. Our righteous Priest/King has left His blessing upon His believing seed, setting up His Kingdom in their hearts, now sitting in His complete character, atoning for us by the merit of His blood, and exercising His power on our behalf.



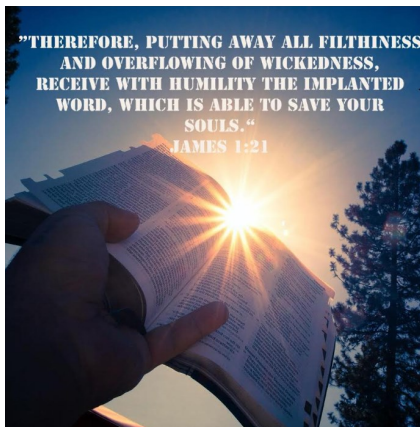
### Psalm 121:1-2

Wherever we are in the course of daily living, we must direct our sights upward, actively, and with awareness of the concerns and hopes at play within mind and spirit. By a resolute faith we can anticipate real help, sufficient to face all of life's challenges, coming from the origin of the powerful and effectual help within the character of Yahweh. Our great Elohim is holy and powerful beyond all human concept, yet intimate beyond all human limitation, and, in this, we can possess unwavering hope, faith, and unassailable confidence. We have assurance that we can rest in Him who made everything out of nothing, excellently and beautifully, no matter how great or dire our circumstances and difficulties, in Him, who is our Helper, our Keeper, and our Savior.



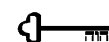
### James 1:21

Casting off, as a filthy garment, all sinful practices of thought, speech, and actions, we must yield ourselves to the Word of Yahweh, with humble and teachable minds, making us wise to salvation. A corrupt mind is not favorable to the reception of the truth, nor sees its beauty, nor its value to the soul. Purity of heart with meekness and humility is the best preparation always for seeing what is above our natural capacity to understand, for it is put into the heart by Yahweh's Spirit and is mixed with faith so that it is incorporated into our very beings and becomes natural to us. Taking deep root, it brings forth much fruit, reducing every high thought to the obedience of Yahshua, the love of the truth, and the power of Yahweh unto salvation.



### Matthew 11:29-30

In our Savior alone can we find rest for our souls when, feeling guilt for sin, or misery in trials, we can believe in His love and power to help and deliver us from our heavy burdens. It is Abba Yahweh's gift to us, which imparts inward peace and comfort in our hearts. We must learn from Yahshua's example to be meek and humble by submitting to His authority in all things. But His requirements are not burdensome, for in coming to Him there is "a peace which passes all understanding," a comfort which the world cannot give in bearing trials, and in keeping of His commandments there is great reward. Here we will find an abundance of spiritual blessings in the presence of Yahweh, with the assistance of His Spirit, and the power of His love.



The Holy Spirit of Yahweh can be one of the most misunderstood aspects of the "True Worshipper's" biblical faith. These misunderstandings have generated new religions among us and therein have caused much division. The Holy Spirit of Yahweh is "Ruach Ha Kodesh" in Hebrew and "Pneuma Hagion" in Greek. In order to understand the sound doctrine of the Holy Spirit, we must proceed from this point forward into a factual analysis of what the Scriptures teach. Here is one very important verse: **John 14:26, But the Comforter, the Holy Spirit, which the Father will send in My name, it shall teach you all things and bring to your remembrance all that I have said.**

If you'd like more information on this vital subject, just request our free booklet: "Holy Spirit."





# Sacred Name Unity Conference “2025”

Join us for the Sacred Name Assemblies Unity Conference, August 1st, 2nd and 3rd, 2025! It will be held at Yahweh's Assembly In Messiah, 401 N. Roby Farm Rd., Rocheport, MO 65279. There will be a full weekend of studies brought forth by the Elders and Ministers of various Sacred Name assemblies. There will also be time set aside for special offerings of songs and testimonies.

There will be a simple continental breakfast each morning. Lunch and dinner will also be provided. If you are making the trip, there are several local motels in Booneville and Columbia which are not far from Assembly. If you wish to camp out on YAIM grounds, please contact them at 573-698-4335 or email: [officestaff@yaim.org](mailto:officestaff@yaim.org)

Please remember, if you will be staying on the campground, be kind enough to leave YAIM a donation to help with the electricity. etc. These events take a lot of time, planning, prayers, and money. Any help with these things is very much appreciated.

If you need more information or have any questions or comments, please send us an email at [Yahweh-613@hotmail.com](mailto:Yahweh-613@hotmail.com) or call us at 208-553-8393. If you would like to contribute funds to help do the shopping for this special event, please click on the link below. All donations will be reported to the headship of participating Assemblies and used for the necessities of the conference.

To help with food etc., <https://www.yahwehsmessenger.com/donations/>

Breakfast 9am  
Sanctuary Gathering 10:30am  
Lunch 1pm  
Sanctuary Gathering 2pm  
Dinner 5:30pm

**We're so excited to be assisting in the re-instituting of this conference. Come be a part of it!!**

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**YAHWEH'S ASSEMBLY IN MESSIAH**  
Yahweh's Assembly in Messiah is proclaiming the truth of the Creator of the universe (Yahweh) and of His son (Yahshua) the Savior of the world. We have been established for over forty years, and own our own eighty-acre campground where we hold weekly Sabbath services and celebrate the annual feast days. Stop in and worship with us every Sabbath, with services beginning at 1:00 p.m. But if you cannot attend, [click here](#) for our services on YouTube or [click here](#) to join us on Facebook!  
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## YAIM WEBSITE—A WEALTH OF INFORMATION

Go to [www.yaim.org](http://www.yaim.org) to view our Sabbath services on YouTube. Click on the “SABBATH SERVICES” tab at the top of each page. If you’d like to visit, just click on the “CONTACT US” tab. And based on your requests, you can donate to Yahweh’s Assembly in Messiah via PayPal or credit card on our website. Just look for the “DONATION” button.

Are you clicking on the “EVENTS” tab when visiting the website? It contains info that is generally time sensitive, like the current holy day calendar, information about upcoming feast days here in Rocheport, etc. Our literature is also online, and free for downloading, including the *Master Key* magazine! May Yahweh bless the sincere seeker of truth!

# The Body of Messiah

## The Leaders & Its Members

There are differing opinions concerning what constitutes the "Body of Messiah," but no man can make the decision as to who is in the Body, or who is not. Only by Yahweh's will are the members of the Body of Messiah closely united through Messiah. Yahweh is the source of power, and His Holy Spirit connects us directly to that power. Some will urge us to remain joined to other humans to stay in the Body. Many have come to believe their very salvation depends on whether they remain joined to one man and the particular group he represents. According to **Ephesians 2:18-22**, **For through Him [Yahshua] we both have access by one Spirit unto the Father. Now therefore you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of Elohim; And are built upon the foundation of the apostles and Yahshua Himself being the chief cornerstone; a building fitly framed together grows unto a holy temple in Yahshua: in Whom you also are builded together for an habitation of Elohim through the Spirit.**

In **1 Corinthians 12:13**, we find, **For by One Spirit are we all immersed into one body** (not by man but by the Spirit). Verse 18 explains who is of the Body, **But now hath Elohim set the members every one of them in the Body as it has pleased Him.** This is plainly demonstrated in **Acts 2** concerning the day of Pentecost. That same day about 3,000 people gladly received the Word and were immersed, and we find in verse 47, **And YAHWEH added to the Assembly daily such as should be saved.** Names of those who are worthy are written in the Book of Life, **Revelation 13:8, 20:15**. On that day, man's records will be of no importance.

### But what of the leaders of the assemblies?

According to **Hebrews 13:7 and 17**, we are to remember them who have the rule over us and obey them (plural). Those who are faithful and worthy to be ministers, evangelists, elders, and overseers in the assembly must be responsible for their actions, **Hebrews 13:17**.

James, the half-brother of Yahshua, has been singled out by some as having authority over the other apostles, but let's see what the scriptures say. We see in **Galatians 2:9** that James is listed first, ahead of Peter

and John. However, **Matthew 17:1** refers to Yahshua taking (note the order) Peter, James, and John (the two sons of Zebedee). What about **Mark 3:16** where Peter is again listed first then James and John (also **Mark 9:2 and 13:3, John 21:2, and Mark 1:29**). These verses prove that the apostles were not always listed in the same sequence. Therefore, it is fruitless to build a case for preeminence based on order and arrangement of names.

In **2 Corinthians 11:5**, Paul said, **For I suppose I was not a whit behind the very chiefest apostles** (more than one). The question has also been asked why Paul specifically went to James at Jerusalem, in **Acts 21**, and not to see the other elders? There is no special significance in this reference, because you find recorded in **Galatians 1:18 and 19**, **Then after three years I [Paul] went up to Jerusalem to see Peter and abode with him fifteen days.** He also saw James while there, but in this verse, it specifies that he went to see Peter.

### Messiah Warns Against Dictatorship

Paul shows in his writings that he is equal with the others. He begins in **Galatians 1:1**, **Paul, an apostle, (not of men, neither by man but by Yahshua Messiah and Yahweh the Father...).** Continuing in verses 11 and 12, **But I certify you, brethren, that the good news which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Yahshua Messiah.**

Some believe that Peter was above the others, yet Paul withstood Peter to his face because he was to be blamed, in a matter that would hurt the assemblies (**Gal. 2:11**). He continued in his rebuke of Peter, for Peter was wrong. You do not read that anyone was thrown out of the assembly because of a disagreement or dispute, nor did they have the authority to do so.

Peter exhorted the elders (**1 Peter 5:1-5**) **to feed the flock, neither being masters over Elohim's heritage, but being examples to the flock.** And in verse 5, **All of you be subject one to another.** A further illustration of this is found in **Matthew 20:20-28**, when Zebedee's wife asked Yahshua whether her two sons (James and John) could be allowed to sit on His right and on His left in His Kingdom. Notice in verse 25 Yahshua called them and said, **You know that the princes of the Gentiles exercise dominion over them [are masters over], and they that are great, exercise authority upon them but it shall not be so among you: but whosoever will be among you, let him be your minister; and whosoever will be chief among you, let him be your servant.** This same admonition is given by Yahshua in another context, found in **Luke 22:24-26**. When He sat with the twelve apostles to partake of the Passover, He told them that one of them would be-



tray Him, **And there was also a strife among them, which of them should be accounted the greatest. He said unto them, The kings of the Gentiles exercise rulership over them; and they that exercise authority upon them are called benefactors** [a name given to several kings in Egypt and Syria who had become tyrants]. **But you shall not be so, but he that is greatest among you, let him be as the younger; and he that is chief, as he that does serve.**

#### **Diotrephes Wanted Total Rule**

Although a human leader may gain control over physical assets, and gain control over an organization, and may disfellowship those whom he chooses, he cannot put such believers out of the true assembly. There is an example of this occurring, written by John in his account of Diotrephes (**3 John 9 and 10**, *Benjamin Wilson Diaglott*), **I wrote something to the congregation: but Diotrephes, who loves to have the pre-eminence (to be first) among them, does not receive us ... I will remember his works which he does, prating against us with evil words: and not being satisfied with these things, he does not even receive the brethren, and forbids and casts out of the congregation those wishing to do it.**

*Barnes Notes* commentary explains that Diotrephes was an aspiring man, misusing authority which he was not entitled by virtue of any office. **“Who loves first”** indicates he loved to be at the head over all the others. It is clearly shown here that the assembly would have complied with the request of John if it had not been for this man. What were the grounds for the course he was ordering the assembly to take?

He attempted to bring a whole assembly under his control, preventing all the good it could otherwise accomplish. John was rejected because of Diotrephes, when it was the duty of the assembly to receive him.

Every seed of truth grows into more truth; the more it is fed and nourished, the more fruit that it bears. All those called to “feed the flock” should be held in high esteem among the brethren, as **1 Thessalonians 5:12, 13, and 15** relate, **But we entreat you brethren, to acknowledge those who toil among you, both presiding over you in Yahshua, and admonish you; and to esteem them very highly in love, on account of their work, cultivate peace among yourselves. See that no one render evil for evil to anyone; but always pursue the good towards each other and towards all.**

**Romans 12:19**, **“Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written vengeance is Mine: I will repay,” saith Yahweh.**

**Romans 14:12** reads, **So then every one of us shall give account of himself to Elohim.** Each will receive his proper reward according to his own labor, **For we are laborers together with Elohim (1 Cor. 3:9)** as also found in the preceding verses 5-8, **Who then is Paul, and who is Apollos, but ministers by whom you believed, even as Yahweh gave to every man? I have planted, Apollos watered; but Elohim gave the increase. So then neither is he that plants anything, neither he that waters, but Elohim Who gives the increase. Now he that plants and he that waters are One** [equal].

#### **Every Member Is Important**

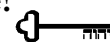
Each of us is important, having different kinds of gifts through the Holy Spirit, and each one should be able to use his or her specific gift(s) to edify the Body of Messiah and glorify Yahweh Elohim. Only if each member is joined directly to Yahshua, the true vine, will he bear fruit. In **Ephesians 4:31-32**, we are admonished to **let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be kind one to another, tenderhearted, forgiving one another, even as Elohim for Messiah's sake has forgiven you.**

There is one Holy Spirit working in different ways, but always in unity and with open communication. Sincere communication is so important between the leaders and the people for the body to function as the true assembly was meant to function, according to Yahweh's will.

Understanding the term, “Body of Messiah,” is important in understanding the purpose of believers. The true assembly is made up of scattered brethren who live in obedience to Yahweh's will. Yahweh's Holy Spirit connects all believers spiritually. According to **Ephesians 2:18-22**, believers have access to the Father, through Yahshua, and their faith is built upon the foundation of the apostles, with Yahshua Himself as the chief cornerstone. This spiritual connection is further emphasized in **1 Corinthians 12:13**, where it is stated that believers are immersed into one body by the Spirit, not by man.

As written before, communication and unity are necessary for the body to function as the true assembly was meant to function. The Body of Messiah thrives when there is mutual respect, open communication, and when each member of the body strives to be Messiah-like towards the others.

May we all be found to be examples of Yahshua's love toward us, in that we love all the brethren. **And they will know we are brethren by our love!**





By: Sean Killian

During the forty years in the wilderness, all of Israel's physical needs were provided for. "They even had the fire and cloud to direct them." Yet the people repeatedly rebelled against Moses and Aaron, made a golden calf, and seemed to have no faith. Their rebellious lives were a **pattern** for us NOT to follow (1 Cor. 10). Whether or not you have ever been incarcerated, this message is for you, as you will see shortly.

Israel's forty years in the wilderness has become a metaphor for prison to many people behind bars. In prison, many begin to study the Scriptures and see the worldly system they've come from for what it is. Look up the word Egypt in *Strong's* and see how it can be a description of prison. It literally means to be fenced in or held in bondage. Prisoners sometimes learn that they were in bondage to this world system, bondage to a love of money, drugs, alcohol, materialism, and paganism, etc. However, sometimes they look back on the "good ol' days" in the world, just like carnal Israel looked back to Egypt (Num. 11:5).

In prison, things like food, clothing, and shelter are provided. No matter where you spend time, they have "three hots and a cot" waiting for you. Prisoners often tire of and complain of the food, similar to Israel's experience with the manna in the wilderness (Num. 11:6). Many prisoners also covet their weekly chicken tray just like the **quail** which Israel **gathered up** (Num. 11:31-32). Prisons also provide some form of footwear and clothing, similar to provisions for Israel (Deut. 29:5). There are many other parallels, however, prison is not a righteous institution. Of all the instructions Yahweh gave us in His Torah, there

are no rules for establishing prisons. The Scriptures know of prisons only in as much as people found themselves incarcerated by pagans, but that's a subject for another time, so let's move on.

If Israel's experience in the wilderness is seen as a metaphor for prison, then what do you think the land of promise could represent? Many prisoners describe the day they'll get out in heavenly terms. More resolutions begin with "When I get free..." than any other words. The outside world is described as being a kind of **land flowing with milk and honey**, the land of opportunity, where the possibilities are endless, in contrast to prison life with all of its restrictions. Many repeat offenders come back into prison with a **bad report**, speaking of how the world **devours its inhabitants** (Num. 13:32), and tales of the **giants** they just couldn't face (Num. 13:32-33).

They speak about how tough it is in the world, how helpless they were toward failure. They describe themselves in weak terms, **like grasshoppers** in their own eyes (Num. 13:33). I have personally met guys who were released only to be overcome, saying things like, "Yahweh wants me back in jail." It can be very discouraging for lifers and people with considerably long sentences to witness this (Num. 14:1).

In prison counting is very important. One of the first things that a prisoner experiences is receiving his number. Israel's experiences in the wilderness are found in the book commonly called Numbers. It's called the Book of Numbers because it begins with counting (Num. 1). The word "number" itself occurs in this book more than any other (41 times, *KJV*). The book largely deals with counting the Israelites in the wilderness. It's a record of the censuses which were taken.

Believe it or not, the idea of a census can be encouraging to us if we look at it in the right way. Despite dealing with great numbers, it can show us the importance of the individual. Just think about the counts in prison. What happens if one individual is missing? Catastrophe. Prisoners are counted several times every day. And if even one is missing, the entire system is thrown into disarray. That one person affects everything. Then a search begins. In like manner, when one of us goes astray, our Creator does likewise, as Messiah asks us, **...does He not leave ... and go in search of the one that went astray?** (Matt. 18:12-13). Even in the wilderness, or prison, our Creator values each and every one of us. Every person is an important component of the Body or community.

Much of Scripture was written by people who spent time in prison. And many of the most significant people also spent time in the wilderness, including Moses, Joshua, Joseph, King David, the Messiah, John

the Baptist, Paul and the Apostle John. They all spent time in the wilderness, and yet they all possess impressive witnesses in contrast to those of the carnal Israelites. What made them different?

There are people today who seem to have everything, and every reason to be happy with their lot in life, but still they are miserable. Then there are others who have very little, and many reasons to be miserable, yet they are happy and satisfied. Some people find favor within the same situations which others find only negativity and destruction.

For instance, think of Joseph, who, after being betrayed by his brothers and cast into an Egyptian prison, explained his persistent spirit this way: **“As for you, you meant evil against me, but Elohim meant it for good, to bring it about that many people should be kept alive, as they are today. So do not fear; I will provide for you and your little ones.” Thus he comforted them and spoke kindly to them** (Gen. 50:20-21).

Joseph had every right to be cold toward his brothers. He had both the position and motivation to execute retribution against those who had wronged him. However, he didn't. He looked beyond the situation. He looked past even the wicked intentions they had for him, and he saw the intentions Yahweh had for him. He took the evil that was thrown at him and he transformed it into good. He did this by focusing on the bigger picture, by not being petty, and by blessing those who cursed him (Matt. 5:44).

What about you? What if you were in his place? What would you have done? My purpose for writing this article is to point out that our decisions are often made by focusing on the wrong things. Like most of the Israelites who came out of Egypt and were overcome in the wilderness, we often focus on the negative things, as if we doubt that Elohim is in control. Do you truly believe that He is in control? Do you believe that He has a plan for you? If so, then live like it. When evil comes at you, overcome it with good. Turn the negative into positive.

For instance, Joshua and Caleb found favor within the same situations that overcame the others. They did this by standing upon the promises which Yahweh had given, even in the face of much opposition (Num. 14). In the same way that Joseph found favor in the ugly situations which he was placed in, Joshua and Caleb made it through the same wilderness experiences which completely destroyed the rest of their generation. How about you?

I began this article comparing prison with Israel's forty years in the wilderness. By now, maybe you have realized that this “prison” metaphor applies to everyone. If you are not standing upon the promises

that Yahweh has given us, then you are in a prison. If you are telling yourself that you will never change, then you are in bondage. If you are telling yourself that things won't get better, then you are a slave to that situation, **For a person is a slave to whatever overcomes him** (2 Pet. 2:19).

Sometimes we create our own prisons, forgetting that Messiah has **disarmed the rulers and authorities** of darkness in this world (Col. 2:15). And these prisons, by the way, can be worse than a prison made of steel bars and concrete because these prisons are within people. Someone can be in prison without letting prison get in him. However, if you have a prison in you, then it does not matter where the rest of you may be. You will always be in bondage. Messiah has come to give us freedom.

When Israel was delivered from Egypt, they were taken out from among that lifestyle, and that worldly system, yet most of the people never took it out of themselves. This is why they were overcome in the wilderness, as many of us have been also. However, Scripture also records that we may be of those who **found favor in the wilderness** (Jer. 31:2). Yahweh has provided us with the tools to overcome our wilderness experience. Tools like a hammer or a screwdriver must be used to be effective. So, it's up to us what we are going to do with them, which will determine whether we overcome whatever is placed before us or let it overcome us.

This is coded in the Hebrew language itself. The Hebrew word translated as **in the wilderness** is *be-midbar*, and its numerical value is 248. That is, if you add up the Hebrew letters you get 248. Another word that equals 248 is *megerah* which means a saw or an axe (*Strong's Heb #4050*). Many people will let the trials they face, like carnal Israel in the wilderness, break them to pieces. However, another word with the value of 248 is *marakh* which means to soften by rubbing or applying pressure (*Strong's Heb #4799*). People often say, “Pressure bursts pipes.” That is true, but pressure also makes diamonds. And it's up to us whether the pressure we face will break us to pieces or be a means of polishing us to shine.

This is seen in one final word which also has the value of 248, the word *rakham* which means compassionate love (*Strong's Heb. #7355*). In the same situations in which many are destroyed, Yahweh desires for His people to be polished and to find His compassionate love. The choice is up to us what we're going to do in our wilderness experience.

Yahweh bless you and keep you, and make His face shine upon you. And may these words be confirmed by many witnesses for all who seek.





# 2025 FEAST OF TABERNACLES INFO



## **The feast theme for this year is: “Let Your Light So Shine Before Men”**

The Feast of Tabernacles is fast approaching and the brethren are eagerly awaiting the gathering of Yahweh’s people here in Rocheport. There is plenty of room for RVs (full hook-ups) and tents (water and electricity).

Yahweh’s Assembly in Messiah owns its own campground. Brethren bring their trailers, vans, campers, and tents and set them up before the Feast begins. We encourage everyone to stay on the campground for the Feast, but there are also a number of good motels within 15 miles. Contact us for names and phone numbers, if interested.

Due to numerous problems, we ask that, if possible, no dogs be brought to the Feast. Kennels are available nearby. But if you must bring them, then please clean up after them and always walk them on a leash.

Meals during the Feast are an individual responsibility. However, there will be a number of fellowship meals provided by the assembly—the first and last High Days, a hot dog roast and pancake breakfast, and a fundraiser meal (we’re hoping with smoked beef brisket). Volunteers to help clean up are always appreciated. We ask that you plan to prepare your meals at your campsite, so that the kitchen can be used to prepare food for communal meals. There is limited freezer space available, but all refrigerator space is needed for assembly meals. Please plan to keep your food at your campsite. We do have an enormous ice machine which should provide enough ice for everyone.

Many activities are planned for all ages. The auction at the Feast is always a fun time also. Many of the brethren look forward to bidding on a memento of the Feast, so bring along any hand-made or craft item you wish to donate. Items you no longer use in good condition can be donated also. All money raised goes to further Yahweh’s work. There will be children’s classes during services (except for the high days) for children ages 2 thru 12.

Sometimes the young people attending public schools are expected to have a written request for ex-

cused absences to attend a religious meeting. This applies to many employees as well. We have forms available explaining the absences. Should you need a form, please contact us here at Rocheport. The document will help make an absence more acceptable by both schools and employers.

All those attending meetings should dress appropriately, especially on the first and last days of the Feast and the weekly Sabbath. We are appearing before the King of the universe. We have a dress code here in Rocheport. Absolutely no shorts are to be worn in services by either men or women. All shorts worn at other functions must be approaching the knee. Please do not wear anything sleeveless, too tight or too short. Dresses must be knee length or longer. Please abide by our rules regarding dress.

Remember, autumn nights in Missouri can be chilly, so bring warm clothes. Rain is also probable.

Don’t forget to share your talent with the brethren. Any ladies offering a special to Yahweh during services must wear a head covering.

## **YOUR HELP IS NEEDED FOR F.O.T.**

We should think of ways we can benefit others and help them become better followers of Yahshua the Messiah. He came to serve and expects us to be a help to others with whatever talent we are given. We are to allow the Holy Spirit to flow from Yahweh through us to serve others, especially the household of faith. We urge you to COME EARLY, if possible, and volunteer to help with one or more duties. Just ask what needs to be done and someone will gladly direct you!

We are blessed to have a beautiful campground for Yahweh’s people. Every sincere believer is welcome. We are not requesting a camping fee; however, if you wish to make a donation to help defray the costs involved in hosting a feast, it will be greatly appreciated. It would be very helpful also, if those planning on attending the Feast would return their registration form (next page) as soon as possible, or simply click on “Contact Us” on our Home Page: [yaim.org](http://yaim.org)

Looking forward to seeing everyone at the feast!!



2025 FEAST OF TABERNACLES  
RESERVATION FORM

October 8 to October 15

Yahweh’s Assembly in Messiah  
401 N. Roby Farm Rd.  
Rocheport, MO 65279  
Phone: (573) 698-4335  
E-mail: officestaff@yaim.org  
Web: www.yaim.org

We cordially invite you to join us for the  
Feast of Tabernacles & the Eighth Day Celebration

PLEASE RETURN RESERVATION FORM ASAP

NAME _____	ADDRESS _____
CITY _____	STATE _____ ZIP _____
PHONE _____	E-MAIL _____

NAME OF OTHERS IN YOUR GROUP: Wife/husband and unmarried children (please indicate names and ages of all CHILDREN to help us prepare for children/youth events!) NOTE: Married children are considered a separate family. Please file separately.

_____	_____
_____	_____
_____	_____
_____	_____

PLEASE CHECK BELOW TO LET US KNOW HOW YOU ARE PLANNING TO CAMP OR STAY.  
(CAMPSITES AVAILABLE ON A FIRST COME-FIRST SERVE BASIS)

Tent \_\_\_\_\_ Travel trailer \_\_\_\_\_ Motor home \_\_\_\_\_ Motel \_\_\_\_\_ Other (please specify) \_\_\_\_\_

Comments and/or requests:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
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# THE Master Key

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## Get on Course

Many people today do not truly understand their purpose for being here. They live confused lives in pursuit of fleeting happiness. But an understanding of Bible truth can change *all* of that! The Bible gives directions to one's life because it was given by our Creator—Yahweh Himself—as an instruction book for man. An understanding of Scripture can bring new meaning and purpose to your life and, hopefully, put trials and tribulations in proper perspective.

Contact us and we'll send you our free Bible correspondence course. Just read and study Lesson 1, take the test and send it in. We'll send you the next one, with the answers!

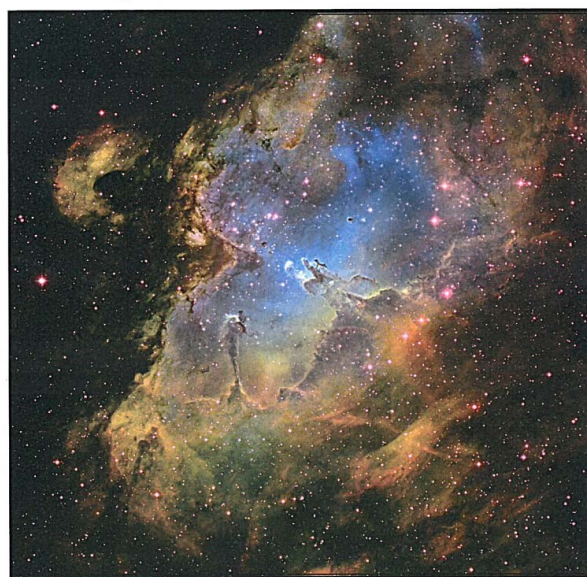
With study and prayer, these lessons can help guide you toward the path of righteousness. Contact us today!

Yahweh's Assembly in Messiah  
401 N. Roby Farm Rd.  
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Email: [officestaff@yaim.org](mailto:officestaff@yaim.org)  
Website: [www.yaim.org](http://www.yaim.org)

## Key to the Scriptures

Bible Correspondence Course

Lesson 20



**APOLOGETICS**  
A LOGIC SEQUENCE ON METAPHYSICS