



## The Character and Commands of our Messiah

*Matthew 11:28* “Come to Me, all you who labour and are burdened, and I shall give you rest.

*Luke 10:22* “All has been delivered to Me by My Father, and no one knows who the Son is, except the Father, and who the Father is, except the Son, **and he to whom the Son wishes to reveal Him.**”

We are grateful of His grace and mercy to reveal such things that will bring us into unity with both יהושע Yahusha and the Father.

It only makes sense that if we desire to be like the Messiah (יהושע Yahusha), and do His commands, we should have an outline of His commands and His character. This document is an attempt to provide to us such an outline.

### **In the Name, in the Character, in the Personality of**

*Luke 9:48:* and said to them, “Whoever receives this little child **in My Name** receives Me. And whoever receives Me receives Him who sent Me. For he who is least among you all, he shall be great.”

*Matthew 24:5* “For many shall come **in My Name**, saying, ‘I am the Messiah,’ and they shall lead many astray.

The Hebrew word שם (shem<sup>1</sup>) can mean to breath. And in ancient Hebrew thinking, the breath of a man represents his character as in his personality. In Hebrew we can think of all the aspects of a word all at the same time. Another feeling of the word shem is a name, as in the name of a person. To the early Hebrew thinker, the name of a person was more than an identifier as we use it here in the West, a person's name denoted their character, personality, a remembrance, a place, or their function in life.

Consider these things, when we strive for the understanding of the phrase, "doing something in the name of...". When we do something in the name of someone else we are representatives of and are doing something that emulates their character or personality.

So in the verses above when we do this, we are to be in a state of emulation of the same character, and personality of the Father, Son, and The Set Apart Spirit (Ruach<sup>2</sup>). Yes this is saying to us that we can have the same character, and personality as the Father and the Son and the The Set Apart Spirit ( The Ruach Ha Qodesh). We are never told to do something that we

---

1 Strong's H8033, Benner 1473-A (N)

2 Strong's H7307, Benner 1445-J (N)

cannot accomplish. Our Father wants us to be successful. As a matter of fact it is our Father's desire to be one with us. We know this from the Hebrew word echad<sup>3</sup> (unity), which besides other things addresses Father's desire to be one with us, which to our Father is like a strong and deep desire to quench one's thirst. We want to be one with Him, and He wants to be one with us too.

In order for us to take on the character and personality of the Messiah we better known by heart His character and rehearse being like Him. And we need to know the commands of יהושע Yahusha. As we read above we are to do things in His Name, and in the next verse Matthew 28:20, we are to teach His commands. So we better know them so we can teach them.

*Mat 28:20 Teaching them to **observe all things whatsoever I have commanded you**: and, lo, I am with you always, even unto the end of the world. Amen.*

*I John 2:28 And now, little children, stay in Him, so that **when He appears**, we might have boldness and not be ashamed before Him at His coming.*

From the time before Noah, our patriarch Enoch saw and prophesied of the Kingdom. When he was given this vision, he was excited. He saw the value of this, and wanted his children to dwell there too in that place. So Enoch taught and sent to us instructions through books of instruction.

He told his sons, and instructed them to tell their sons.

*Enoch 39:6 In that place I saw the Elect One (יהושע Yahusha) of right doing and of faith. 7 And I saw his dwelling place under the wings of יהוה Yahovah, the Creator of the breathing. Doing right will prevail in his days; and the right-doers and chosen will be without number before Him forever and ever. All the right-doers and chosen before Him will be strong as fiery lights, and their mouth will be full of blessing, and their lips praise highly the name of יהוה Yahovah, the Creator of the breathing. Right doing before Him will never fail, and uprightness will never fail before Him. 8 There I wished to dwell, and my spirit longed for that dwelling-place. And there, up to this time, has been my portion, for so has it been established concerning me before יהוה Yahovah, the Creator of the breathing.*

Enoch prophesied of the Son of Man (יהושע Yahusha), who was a Son through the elect or lineage of Adam (a man), through Enoch (to teach), through Noah (to rest), through David (one beloved). And to David was promised that a king shall rise from his loins. יהושע Yahusha (one who is the salvation of יהוה Yahovah) is that promised Son of David who is our King and Saviour. All of our patriarchs saw this place and desired to be in and to dwell in the Kingdom with the promised King and Saviour from יהוה Yahovah.

The intention of this document is to make real to us the hope of His soon coming and to help us do all that is needed to do to prepare and to have our oil lamps full and wicks trimmed. The Bridegroom is soon here and we have opportunity to purchase oil, and fill our lamps, and to have them burning bright.

---

3 Strong's H259, Benner 1165-C (N)

We want to be triumphed ! We want to be a part of the rest we have all been promised.

## Commands and Character

Because the commands give us insight into His character, it would benefit us to discuss these commands and character at the same time.

### Character of a Shepherd

In essence יהושע Yahusha was a shepherd of sorts. Not of actual sheep but of people. The job of a shepherd represents a responsibility designed to manage and provide for the integrity of the flock.

The shepherd made sure that the flock had plenty of food, and water, and that they kept together for safety, and that they had a sheepfold to sleep in at night, and sometimes the shepherd would sleep in the doorway of the sheepfold, or the shepherd would make a fold from thorn bushes that would serve as a temporary place of peace. The shepherd loves each and every member of the flock with all his heart, and desires their success, and does all required for them to achieve their success.

*Psalms 23:1 יהוה (Yahovah<sup>4</sup>) is my shepherd; I do not lack. 2 He makes me to lie down in green pastures; He leads me beside still waters. 3 He turns back my being; He leads me in paths of righteousness For His Name's sake. 4 When I walk through the valley of the shadow of death, I fear no evil. For You are with me; Your rod and Your staff, they comfort me. 5 You spread before me a table in the face of my enemies; You have anointed my head with oil; My cup runs over. 6 Only goodness and kindness follow me All the days of my life; And I shall dwell in the House of יהוה (Yahovah), To the length of days!*

Our flock might be our family, our close friends, our church, our group, or our club. We do not see ourselves as being separate individuals, but we are in unity with our flock. They know our voice and understand our direction because they understand our concern for them.

So we have this command to be a shepherd, and take on יהושע Yahusha's character of being a shepherd. The method by which each of us becomes like a shepherd will vary from person to person. Something to review daily would be, "Am I acting like a shepherd?"

### Be tolerant of other people not in our group

Here is a situation that shows יהושע Yahusha's tolerance. He showed that anybody that is for him, is okay to accept.

---

4 Strong's H3068

*Luke 9:49 And Yohanan answering, said, "Master, we saw someone casting out demons in Your Name, and we forbade him because he does not follow with us." 50 But יהושע (Yahusha<sup>5</sup>) said to him, "Do not forbid him, for he who is not against us is for us."*

Please allow me to give an example here. We have a brother here in Tampa Florida who produces Rap music. I do not understand Rap music, nor do I have an ability to talk to people who like Rap music. Our brother does have that ability, and all the music he produces encourages his peer group to follow our Heavenly Father's instructions.

"Do not forbid him, for he who is not against us is for us." should be rehearsed in our heart. We are being commanded not to disdain anybody simply because they are not from our congregation.

## **Do not judge**

We are being asked not to disdain followers simply because a person has tattoos or piercings or hair style different from what we feel is the norm accepted in our congregation. When we disdain we are actually abasing another person, and elevating oneself into a position of importance.

*Luke 6:37: "And **do not judge**, and you shall not be judged at all. **Condemn not**, and you shall not be condemned at all. Forgive, and you shall be forgiven.*

*John 7:24: "**Do not judge according to appearance**, but judge with righteous judgment."*

When we elevate ourselves, we think things like, "I am better than those people over there, and our Father has more respect for me than them." This is a two fold error when we have feelings of being better than another, this is the judgment, and we assume we have an elevated position.

**יהושע** Yahusha was speaking to the Pharisees when he recounted the example of the man who saw himself as better than others, who then usurped an elevated position at the front seat of the party.

*Luke 14:8 "When you are invited by anyone to a wedding feast, **do not sit down in the best place**, lest one more distinguished than you be invited by him, (recommended reading Luke14:1-14)*

## **Do Father's business**

*Luke 2:49 And He said to them, "Why were you seeking Me? Did you not know that I had to be in the matters of My Father?"*

What is our focus in life? To **יהושע** Yahusha it was our Father's business. To our Father it was

---

5 Strong's H3091 variant spelling

important that the sheep were well tended. This forces attention to others and away from focusing on one's self. Again, when we focus on ourselves, we abase, we judge, we disdain, and we see to our own wellbeing. The shepherd is quite the opposite. All attention is on the flock, and the flocks wellbeing.

*Matthew 14:14 And when יהושע (Yahusha) came out, He saw a large crowd and **was moved with compassion for them**, and healed their sick.*

Additionally יהושע Yahusha has a desire to find and restore any individual lost sheep back to the fold. He maintains the focus of Father's need to maintain the integrity of the flock.

*Matthew 18:13: "And if he should find it, truly, I say to you, **he rejoices more over that sheep than over the ninety-nine that **did not** go astray.***

יהושע Yahusha expresses the joy of our Father when He states that there is much to celebrate over finding and restoring the one sheep that was lost.

## **Do not point the finger**

It is typical that when we speak to people we can close the communication with them simply by the other person being able to sense our opinion of them. Ones' opinion exposes itself in our tone, our body posture, the words we choose to use, and the questions we ask.

*Matthew 12:35 "The good man brings forth what is good from the good treasures of his heart, and the wicked man brings forth what is wicked from the wicked treasure.*

When we raise the hand and point the finger this is done in error and we are ignorant of the scriptures in the book of Proverbs. The first error is the position taken to judge. The second error is that by doing this in the presence of other people, this is akin to gossip. Then others have cause to stumble and miss the mark when they hear the words of our condemnation. Thirdly, this is not taking a concerned view of one in the flock, nor taking compassion for them.

We need to rehearse these scriptures so as not to be the one who points with the fingers.

*Proverbs 6:12 A man of Beliya'al<sup>6</sup> (without benefit to anyone), a wicked man, Walks with a perverse mouth, 13 Winks with his eyes, shuffles his feet, **Points with his fingers**; 14 Perverseness is in his heart, Plotting evil at all times, He sends out strife. 15 Therefore his calamity comes suddenly; Instantly he is broken, And there is no healing. 16 **These six matters יהוה (Yahovah) hates**, And seven are an abomination to Him: 17 A proud look, A lying tongue, And hands shedding innocent blood, 18 A heart devising wicked schemes, Feet quick to run to evil, 19 A false witness breathing out lies, And one who causes strife among brothers.*

We remember יהושע Yahusha talking to the Samaritan woman, and the woman brought out to

---

6 A compound word Strong's H1100 (H1097 and H3276) , Benner 1035-A (f) and 1357-L (V)

be stoned because of adultery. The Samaritan woman was very familiar with the fingers being pointed at her, both for being a Samaritan and for being a woman. And the woman caught in adultery, was being pointed at because the torah teaches not to do this. It is very natural for us to apply levels to each transgression, and therefore we point the finger, nevertheless, it appears that יהושע Yahusha did not.

By pointing the finger, are we taking vengeance for יהיהYahovah and judging someone we believe deserves judgment right now. When we consider that יהיהYahovah made servants of Kings Cyrus and Darius, men who we might want to condemn for their actions were actually doing the will of יהיהYahovah. We are in that same position when we point the finger, because we might be pointing the finger at a servant of יהיהYahovah. יהושע Yahusha did not do this, neither should we.

*Hebrews 10:30 For we know Him who has said, "Vengeance is Mine, I shall repay, says יהוה (Yahovah)." And again, "יהוה (Yahovah) shall judge His people." See also Deuteronomy 32:35-36*

When we point the finger, we lose the opportunity to restore a lost sheep, and it is one of the things יהיהYahovah hates.

## Not to forbid those who seek

There is one thing that יהושע Yahusha does not do, he does not forbid those who seek access to His teaching. Anybody who seeks to learn needs open access. There was one point in history that יהושע Yahusha was teaching only the Jews. He instructed his disciples:

*Matthew 10:... "Do not go into the way of the gentiles, and do not enter a city of the Shomeronites (Samaritans), 6 but rather go to the lost sheep of the house of Yisra'el (Israel) .*

Eventually, this prohibition was lifted. Consider the event of the Samaritan by the well in John chapter 4. The Samaritans desired to learn from יהושע Yahusha and he did teach them. And he did not forbid them the truth.

*John 4:40 Therefore when the Shomeronites (Samaritans) came to Him, they were asking Him to stay with them, and He stayed there two days. 41 And many **more believed because of His word.***

Also consider this verse where the prohibition was lifted for all people in the Earth.

*Matthew 28:19 "Therefore, go and make taught ones of **all the nations**, immersing them in the Name of the Father and of the Son and of the Set-apart Spirit,*

Going back to some of the things we have discussed, judging outward appearance, associations, or any other prejudice should have no bearing on who we talk to about the instructions from

**יהוה**Yahovah and **יהושע** Yahusha. This one verse we have just read in Matthew chapter 28 is now establishing that there is absolutely no advantage or virtue in being a Jew. We are all equal through association with the Christ.

*John 3:15 so that whoever is believing in Him should not perish but possess everlasting life.  
16 "For Elohim so loved the world that He gave His only brought-forth Son, so that everyone who believes in Him should not perish but possess everlasting life.*

## Despising the little ones

There are many versions of the bible available to read. Which one to choose? No matter what version someone uses and is comfortable reading, we cannot forbid them, and despise them by criticism of their version of the bible. Our Father's Spirit of Teaching will show them what to do as they grow in Spirit.

*Matthew 18:10 "See that you do not despise one of these little ones, for I say to you that in the heavens their messengers always see the face of My Father who is in the heavens.*

The word "despise" is a powerful word meaning; to look down upon, to regard with contempt or feel a deep repugnance for, to have a distaste, to be disgusted, or to disdain, to loathe, or to scorn.

Who are the little ones? These infants, or little children, are a poetic way of describing a person who is new to hearing the Truth, and who have not yet reached a point of maturity in the Truth.

*Matthew 19:13 Then young children were brought to Him to lay His hands on them and pray, and the taught ones rebuked them. 14 But יהושע (Yahusha) said, "Allow the young children and do not stop them from coming to Me, for of such is the reign of the heavens."*

Consider a vessel that is empty. Then we put a few things into it. It is not at capacity yet, so we understand that it can hold more. And consider a house. When we make the first wall we cannot enter the house yet because it is not complete. When we write a story we cannot publish it until we edit the story and print *The End*.

When we have compassion for the little ones we can see them as not complete or mature yet. In the scriptures, the word *perfect* is defined as, complete, whole, mature, what is complete or entirely in accord with truth and fact. So here in this next verse we read of the promise for all on Earth. There will be no more confusion and we will all possess the same Truth.

*Jeremiah 31:33 "For this is the covenant I shall make with the house of Yisra'el (Israel) after those days, declares יהוה (Yahovah): I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim (one who yokes and Teaches), and they shall be My people. 34 "And no longer shall they teach, each one his neighbor, and each one his brother, saying, 'Know יהוה (Yahovah),' for they shall all know Me, from the least of them to the greatest of them," declares יהוה (Yahovah). "For I shall forgive their crookedness, and remember their sin no more."*

This verse in Jeremiah applies to Jews and all nations. We belong to the Christ as indentured servants bound together by an oath, thus unifying us.

*Deuteronomy 15:17: then you shall take an awl and thrust it through his ear to the door, and he shall be your servant forever. Do the same to your female servant.*

That servant was now a part of the master and his family and property. יהושע Yahusha always referred to us as servants bound by oath.

*Matthew 24:44 "Because of this, be ready too, for the Son of Adam is coming at an hour when you do not expect Him. 45 "Who then is a trustworthy and wise servant, whom his master set over his household, to give them food in season? 46 "Blessed is that servant whom his master, having come, shall find so doing.*

## **Who is our Neighbor**

*Matthew 22:37 And יהושע (Yahusha) said to him, " 'You shall love יהוה (Yahovah) your Elohim with all your heart, and with all your being, and with all your mind.' 38 "This is the first and great command. 39 "And the second is like it, 'You shall love your neighbour as yourself.'*

Apparently it is important to יהושע Yahusha that we understand and implement these commands. We have heard it said that if we did not have any other commands, these two cover all of them as if they are a consolidation of all commands.

For example, love of the Father is covered in the first five commandments, and love of neighbour is covered in the last five commandments.

When we love our neighbour we want the best for our neighbor and treat them with the respect that we would like to receive from them. All interpersonal relationships should be directed through the Father. We are not the judge of others, we are not in position to condemn or regulate. Those who express Divine Love do not disdain.

## **Judgment of a nonbeliever**

We are mindful of the command to love our neighbour. יהושע Yahusha reminded us of judgment of our neighbour when he revealed the parable of the compassionate Samaritan in Luke chapter 10. Those who should have had compassion for the certain man did not for various excuses. At that time the Samaritans were judged by the Jews as unrighteous. This man, in Luke chapter 10, was beat up robed, naked, and left for dead, and the priest and the Levite who should have had compassion for him did not. The Priest and the Levite were very aware of the command to love our neighbour. Obviously this certain man was in dire need. So much so it required several days to recuperate. They looked upon a man in need and offered no hand out to help. Obviously we should not be this way.



What the compassionate Samaritan did by providing lodging and care by paying from his pocket, was akin to what Abraham did to help all who passed by to his home to make sure they were okay, and from this verse below in Ecclesiastes. In both cases nothing is expected back in return, regardless who the person was.

*Ecclesiastes 11:1 Send out your bread on the face of the waters, for after many days you shall find it.*

*Jasher 22:11 And Abraham planted a large grove in Beersheba, and he made to it four gates facing the four sides of the earth, and he planted a vineyard in it, so that if a traveller came to Abraham he entered any gate which was in his road, and remained there and ate and drank and satisfied himself and then departed. 12 For the house of Abraham was always open to the sons of men that passed and repassed, who came daily to eat and drink in the house of Abraham. 13 And any man who had hunger and came to Abraham's house, Abraham would give him bread that he might eat and drink and be satisfied, and any one that came naked to his house he would clothe with garments as he might choose, and give him silver and gold and make known to him the Lord who had created him in the earth; this did Abraham all his life.*

As Abraham was entertaining we can assume he talked about what he had learned from Noah and Shem. He would have talked about יהוה Yahovah, the creation, Enoch, Noah and Shem.

*Hebrews 13:2 Do not forget to receive strangers, for by so doing some have unwittingly entertained messengers.*

Some of the people to whom Abraham gave information, may have embraced what he said to them. He did what he was known for to broadcast the peace and truth he had heard. The lesson to us is that not all people are going to hear what we say. We are to have peace with that, and let the Spirit teach what is right.

*John 12:47 "And if anyone hears My Words but does not watch over them, I do not judge him. For I did not come to judge the world but to save the world.*

If יהושע Yahusha does not judge those who do not have ears to hear, neither should we judge. Give out our bread to them and after many days it will return.

### **Care for each other**

*Matthew 25:35 for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in, 36 was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.' ... 40 "And the Sovereign shall answer and say to them, 'Truly, I say to you, in so far as you did it to one of the least of these My brothers, you did it to Me.'*

This verse above at Matthew 25 is referring to the return of the Son of Adam (man), the Christ,

the Messiah, also known as יהושע Yahusha. At that time we will experience the Judgment. This Judgment was prophesied by all the prophets starting at Enoch and continuing until יהושע Yahusha.

We will be there, and it will be thrilling to hear the words, *'Truly, I say to you, in so far as you did it to one of the least of these My brothers, you did it to Me.'*

*Matthew 25:23 "His master said to him, 'Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.'*

יהושע Yahusha has entrusted his sheep in our hands. He has entrusted each of us into each other hands. We are all of the same flock. When he returns we will recognize His voice. When we work we do work with our hands. We ask our Father to anoint the work of our hands, that the work we accomplish is His will.

*John 10:16 "And other sheep I have which are not of this fold – I have to bring them as well, and they shall hear My voice, and there shall be one flock, one shepherd.*

## **Guide to Truth**

In these last days the teacher of Truth is amongst us.

*Matthew 16:13 "But when He comes, the Spirit of the Truth, He shall guide you into all the Truth. For He shall not speak from Himself, but whatever He hears He shall speak, and He shall announce to you what is to come.*

Think not that anyone of us can teach better than any other, or that we have the best understanding of the Truth. This just is not true. Some do have the gift from above to present information as teachers, but even those people understand what they do depends upon the Spirit of the Truth.

*Matthew 16:17 And יהושע (Yahusha) answering, said to him, "Baruch (Bl-ssed) are you, Shim'on Bar-Yonah (Simon Barjona), for flesh and blood has not revealed this to you, but My Father in the heavens.*

## **Guarding**

Here we read of guarding the Word because of love for יהושע Yahusha. In this case the guarding is a result of outward attack upon the Word or instructions we have in our heart. The attack comes in the form of things that are different from the original instruction given to us.

*Enoch 14:3 As He created and gave to Mankind the power of understanding the word of wisdom...*

*Luke 11:35 "See to it therefore that the light which is in you is not darkness.*

In the Book of Enoch this attack comes in the form of wrong teaching forced upon us from the Fallen Watchers. These Fallen Watchers are the same entities that caused so much hurt to mankind before the flood. And they were the reason for the flood. They had completely infiltrated all mankind except for Noah and his family. The drive to teach us wrong doing, from the Fallen Watchers and their spawn is still relentless. We have gates of communication, our eyes, our ears, our mouth, our nose, and our sense of touch. We cannot allow outside stimuli to affect our heart in a way that affects our relationship with יהושע Yahusha and the Father.

*John 14:23 יהושע (Yahusha) answered him, "If anyone loves Me, he shall **guard My Word**. And My Father shall love him, and We shall come to him and make Our stay with him.*

When we eliminate, or prevent outside stimuli from affecting our heart, we will guard the Word placed into our heart. What we allow to get through our eyes and ears subtly enters our heart, and breaks down the Word contained there. This is also true of our nose, our mouth and what we feel with our fingers. So now the question is, to what extent are we willing to go to insure that we hear those words, "You good and trustworthy servant." No detail about this guarding can be minimized or discarded as insignificant to our wellbeing and health.

*John 15:10 "If **you guard** My commands, you shall stay in My love, **even as I have guarded** My Father's commands and stay in His love.*

We are being told to guard the word in us just like יהושע Yahusha guarded the same word in him. When we do this we remain in Father's Love. It appears that יהושע Yahusha is indicating here to follow these commands and we will be able to accomplish the guarding process like he was able.

*Malachi 3:2 "And who is able to bear the day of His coming, and who is able to stand when He appears? **For He is like the fire of a refiner, and like the soap of a launderer.***

This guarding we face is the fire of the refiner, and is the soap of a launderer. These things form us into a precious people. These things make us attractive. After the fire and the soap we are changed from our former self. With the guarding of the Word in us, we are special and our Father desires our success.

*I Peter 2:9 But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light,*

The Launderer uses water and soap, dips and then examines the cloth. If it is not clean, they repeat the process, until the cloth is clean. The refiner must sit close to the crucible and watch the heat, because the Gold cannot boil or it will ruin. The set apart ones, are a result of the refiners experienced eye who tries the Gold in the crucible and removes the dross until it is purified and refined until he can see His reflection in the top of the melted gold.

We want our Father to see His reflection in us. This is the mark we receive, when he sees His

reflection in our forehead, the thinking part of our body.

## Washing feet

After a long journey in the days when people wore sandals and walked to where they needed to go, it was customary to receive the weary traveller into the home and wash the road dust from their feet. Many things in the scriptures are poetic. The question here is what did יהושע Yahusha mean about a command to wash each other's feet? This was a common practice so why was this common practice emphasized and elevated to the level of a command?

We know that we need to clean our inside first and not just the outside of our body. We know it is important for us to be washed by the cleansing of the water of the Word.

*Matthew 23:26 "Blind Pharisee, first clean the inside of the cup and dish, so that the outside of them becomes clean too."*

In John 13 we read of the account of יהושע Yahusha washing the feet of His disciples. Simon refused at first, and then יהושע Yahusha said, "**If I do not wash you**, you have no part with Me."

Then He said, "He who has had a bath (from the cleansing of the Word) does not need to wash, except his feet, ..." The idea of feet is that the feet represent the tools that allow us to walk on the path of righteousness. This is the poetic value of our feet. The feet can also allow us to walk on the path of destruction. So there is a definite need to wash ones feet, so that we continue on the path of righteousness. We wash each other's feet, not in condemnation, but in a heart of assistance. We wash each other's feet in conversations whenever we meet. We wash each other's feet, when we have concern, when we see an action that has fallen away from the mark. We wash each other's feet, when we exclaim how to better hit the target, not in condemnation, but in a spirit of assistance.

*John 13:4 "Then if I, Master and Teacher, have washed your feet, you also ought to **wash one another's feet**." 15 "For I gave you an example, that you should do as I have done to you."*

## Take heed

We are to take heed, pay attention to this. This is important to us because complacency sets in, and sometimes we do not realize it. We become familiar with rote and soon we pay no attention to it and the affect it has on our life. For a myriad of reasons we are all affected by these things.

The principles taught at Matthew 5:27-30 concerning our eyes, and how if they cause us to stumble in our heart, we are better off without them if in fact they are going to withhold us from a righteous walk. The gates of communication with all things outside our body are wired directly to our heart and are in need of guarding. The things that get through these gates can

cause us to stumble.

*Mark 4:24 And He said to them, "Take heed what you hear. With the same measure you use, it shall be measured to you, and more shall be added to you who hear.*

We must pay attention to the things we hear from other people which might trigger a judgment within us. And when we have developed a judgment within us this same judgment is used to measure us. When something is measured it is like an archer, when after they have let an arrow loose at a target, a measurement is taken between the arrow and the centre of the target. This is the Hebrew mind set about the word transgression. It is missing the mark.

In essence this next verse is saying the same thing.

*Matthew 7:1 "Do not judge, lest you be judged.*

We should also read Matthew 7:1-5.

We have been commanded to be careful how we judge others, we have been told to be careful because at the judgment we will be measured in the same way we have developed thoughts about others. So if in our mind we are stringent towards the actions of others, similarly by that level of stringency we will be measured. So if a person looks at another person and lusts, they in their heart have committed adultery. Today, we have much opportunity to adulterate. This is all around us in the way that the media uses sex in their adds and how seeing the nakedness of another is commonplace in the movies, and the internet where we believe no one sees our peeking at things we should not be peeking into at all. So if these people have stringent opinions about the sexual preference of others, then they too will be treated stringently. Their adulterous actions will be measured in the same way they have judged others in their heart. Therefore the execution of this command not to judge must be paramount in our heart. We must remember the voice of יהושע Yahusha saying, "Whoever is without sin cast the first stone."

One other of the gates of communication involves eating and drinking for life and function. There may come times when our hearts become weighed down, as in when one becomes depressed and we compensate with worry, overeating, and drunkenness. Easier said than done, but we are working on victory here. We are looking for a way to overcome depressed times in our life. We all have a common goal and that is the Kingdom. That is the battle flag we look to in the battle. This promise, as the battle flag, gives us fortification to live abundantly.

*Luke 21:34 "And take heed to yourselves, lest your hearts be weighed down by gluttony, and drunkenness, and worries of this life, and that day come on you suddenly.*

Let us remember about the command concerning the washing of each other's feet. When we think about washing each other's feet we can be vigilant to consider the heart of other's and do all that is needed to prevent them from being weighed down.

We have been called to vigilance and watchfulness for ourselves and for others too.

*Mark 13:33 “Take heed, watch and pray, for you do not know when the time is –*

*Matthew 24:32 “And learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that the summer is near.*

We have been asked to be vigilant for the possible danger that would rob from our heart. The day is quickly approaching when our Messiah will return and establish the promised rest that our Father intended for us in the first place. Therefore we have also been asked to be watchful for the signs of this happening. And in being watchful, we can fortify our diligence to be like Him as we see this day approaching.

Additionally through our mouth we can be as **יהושע** Yahusha was. He was always pleasant mouthed, full of hope for Father's plan. This plan is a wealth of encouragement. This plan is like the Ark that floated Noah and his family. Those who were in the Ark were saved from destruction. And in the same way, when we choose to be inside the Messiah who is our Ark. He is our safety from destruction.

*Luke 4:22 And all were bearing witness to Him, and marvelled at the pleasant words that came out of His mouth. And they said, “Is this not the son of Yosēph (Joseph)?”*

Through the gates of our eyes many things enter to harm us. We are incessantly driven without rest and told through the media all the things we all need and how all these things will benefit us. This is blasphemy to the very definition. This is also what the Fallen Watchers did to people in the time of Noah. And it still persists to be a problem for us.

*I John 2:16 Because all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the Father but is of the world.*

When we desire something that is normal, nevertheless, what is the most important thing to us? We have this warning. The thinking in this next verse forms a certain type of person. And we must remember that all gifts that we have comes from above and nothing we have was acquired by the work of our own hand.

*Luke 12:15 And He said to them, “Mind, and beware of greed, because one’s life does not consist in the excess of his possessions.”*

## **Conclusion**

We have this list laid out before us. It is not exhaustive. Nevertheless it is a start and can be used as a reminder.

How to accomplish these things will vary as we are all individuals with just as many ways to accomplish things that are important to us. With this list in our heart, we can examine ourselves. And when we see trouble we can ask our Father for support on each individual issue as it happens the moment we recognize it. We have been told:

*I John 3:22 And whatever we ask we receive from Him, because we guard His commands and do what is pleasing in His sight.*

We want to be like Him, because we love Him in the same way He loves us. He wants us to be successful and He asks nothing of us that we cannot accomplish. He is confident of that. So in confidence when we feel the pressure of failing at one of these commands or characteristics, we ask in all confidence that we will receive help to overcome it, and then we ask to have strength to overcome the next time we are faced with this pressure again.

When we guard His commands in our heart, we do this because we want to hear them and do them. We want triumph at the end of the race.

*Luke 11:28 But He said, "Blessed rather are those hearing the Word of Elohim and watching over it!"*

*John 14:23 יהושע (Yahusha) answered him, "If anyone loves Me, he shall **guard My Word.** And My Father shall love him, and We shall come to him and make Our stay with him.*

This is the triumph, and this is the joy, and this is the shalom before the return of יהושע Yahusha. To be One with the Father and One with יהושע Yahusha is possible as we have been promised. They Both want us to work diligently to accomplish this Oneness. We are being told that we are all worthy to be as One with Them. To the end, that our heart and characteristics are indistinguishable from Them, who have a strong and deep desire to be One with all of us.

We know that at His appearing, we will be judged by a just judge. We have no fear of the judgment, because we know he loves us with divine love, and has no intention to destroy us. We will all receive torah in our hearts, and the pressure of blasphemy will be removed from around us, and we will all live in safety, and peace.

*Micah 4:3 And He shall judge among many peoples, and reprove strong nations afar off. They shall beat their swords into ploughshares, and their spears into pruning hooks – nation shall not lift up sword against nation, neither teach battle any more.*

## **Post Conclusion**

Okay, so what is next? We need to develop methods, which in the end, allow us to unlearn all the things that we have erroneously been taught during this assault on our heart. We are determined to have victory. We are determined to be like The Father and יהושע Yahusha. We want Them to dwell in us as They have promised.

This document could be longer and could be more exhaustive. Nevertheless, we have been promised help to learn the information we need.

*Mark 6:8 And He instructed them to take none at all for the journey except a **staff** – no bag, no bread, no copper in their money belts,*

A staff is a shepherd's tool and we were told when we do our work to hold a staff. We are not The Shepherd. יהושע Yahusha is The Shepherd we read about in the scriptures. However

when we were asked to go out to the nations, in His Name, our feet walk His path, we are acting in His Name and our hands become His Hands to accomplish what is needed by Him. יהושע Yahusha and our Father dwell in us. We are representatives of The Shepherd. We are like Him doing His business. So we have step one, to be like Him, and step two, to do His business and wash feet as His representatives.

For if we say this is too much, or we cannot do this, remember what יהושע Yahusha said:

*Matthew 11:28 "Come to Me, all you who labour and are burdened, and I shall give you rest.  
29 "Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings. 30 "For My yoke is gentle and My burden is light."*

יהושע Yahusha is saying to us, yes you can do this! I know you can do this because I will be there with you to help you! In the yoke it will be my head in the other side of the yoke, and we will pull together.

We will be successful in all this, because Yahusha has set us up for success. We thank you Father for sending your Spirit of Teaching into us so that we can hear your Words of Truth and see your Path of Righteousness.

