

**KNOW
YOUR IDENTITY
AND YOUR POSITION
IN MASHIAH**

Shora KUETU

- Not for sale -

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PREAMBLE

After many years of service to Elohim, I quickly realized that many Christians did not know their identity and their position in Mashiah. Some have amnesia, others are simply ignorant. But this ignorance is destructive. Indeed, because they don't know who they are, these Christians make themselves dependent on human beings. They look to their shepherds for blessings, protection against enemy attacks, and a sympathetic ear to whom they can confide their sorrows and the smallest of secrets. As if they were the only ones who had access to Elohim's throne and could speak to him! This is how these Christians become, for the most part, the prey of false servants who take advantage of their ignorance by keeping them in bondage, stripping them, hurting them and manipulating them through false doctrines. Prosperity theory, ecumenism, priestly vestments, ordination, marketing, management, double predestination (or "saved once saved forever"), observance of days (Sabbath, Sunday as the Lord's day, etc.), nuptial blessing, tithing, sermonizing, gospel, construction of buildings called "churches", visualization, positive thinking, denial of the divinity of Yehoshua, and the snatching out of the assembly, the mixing of the religious and the political, divorce and remarriage, same-sex marriage, etc., are all doctrines practiced in many assemblies because of the blindness of their members. These clueless Christians are comparable to the faithful of Galatia who had abandoned the Gospel of Elohim for another gospel: "*I marvel that you are so quick to turn away from the one who called you*

by the grace of the Mashiah to another gospel. Not that there is another, but there are people who trouble you and want to overthrow the Gospel of the Mashiah " (Galatians 1:6 to 7). Paulos (Paul) had brought the word to Galatia on his first missionary journey (Acts 13:51; 14:8 to 20). After his departure, Judaic doctors who had arrived in the region taught the saints that to be saved, they had to observe Moshe's torah (The Law of Moses) such as the circumcision, observance of days, months and feasts, shabbats, etc. (Galatians 4:10; 5:1 to 15; 6:12)). These doctrines had resulted in abandonment of Elohim (Galatians 1:6), bewitchment (Galatians 3:1), bondage (Galatians 5:1), etc. They had thus abandoned their identity as children of Elohim, saved by grace, for another identity, becoming slaves to human beings once again. Unfortunately, what happened in the assemblies of Galatia is happening in most of our assemblies. That's why we need to follow Paulos' example by firmly opposing these doctrines, but also by teaching Christians about their identity, so that they no longer fall prey to false servants. This is what Elohim led me to do at a Christian conference in Martinique. While I was at Aimé Césaire airport, He set my heart on writing this book. Its aim is to encourage Christians to be vigilant. They need to realize that lack of personal knowledge of the Lord and the identity He has given us opens access to spirits of error and misguidance. These spirits push Christians further and further into distorting Elohim's Word.

Before we discover the identity, we've acquired in Yehoshua Mashiah, it's important that we understand the notion of identity and why it's

essential to know it.

WHAT IS IDENTITY?

Identity raises questions about the meaning of life, its origins and its purpose, because finding your identity means asking yourself three questions: Who am I? Where do I come from? And where am I going? The answer to these questions will reveal our identity. We know that questioning ourselves in this way will inevitably lead us to seek Elohim, who alone can reveal our identity to us. Yet we're not the only ones to wonder about our origins. It's a quest that concerns every human being. It's even a hot topic, a political topic. This was demonstrated by the creation of the Ministry of Immigration, Integration, National Identity and Co-development by Nicolas Sarkozy in 2007, whose objectives included combating illegal immigration, welcoming foreigners, naturalizations, promoting culture, citizenship and the principles and values of the Republic, etc. In other words, the mission of this ministry was to give a French identity to foreigners legally welcomed into France. Following this creation, a meeting bringing together some two hundred researchers was held to denounce "the amalgams opposing immigration to national identity and the institutionalization of racism and xenophobia". Some historians have resigned from the National City of Immigration History (NCIH) to protest against the creation of such a ministry. More recently, the theory of the Great Replacement, supported by certain candidates in the 2022 presidential election, states that there

will be a major civilizational change in Europe. According to the proponents of this theory, Europeans will be replaced by an undesirable population from Africa, which will eventually outnumber the natives, leading to a shift in culture and religion to those of the immigrants. And consequently, to a change in the identity of European populations. Identity therefore has to do with who we see as our fellow human beings, and who we don't see as such. This is the problem of "same" and "other". And this distinction implies different rights for different people. Just look at how Ukrainian refugees have been received in France: residence permits, welfare benefits, free public transport, emergency accommodation with private individuals who have to provide for all their needs at their own expense, and so on. At the same time, other refugees from Africa are sleeping under bridges. This situation can be shocking and discriminatory. But if we analyze it in terms of identity, we simply understand that Europeans identify with Europeans. We also understand that Europeans don't identify with Africans. And because the French feel concerned by the fate of those with whom they identify, private individuals go so far as to open their doors, clothe, feed and care for strangers. The others can sleep under bridges, drown in the English Channel, be stripped of the few possessions they have left, including their clothes, at the border with Poland or Greece, and freeze to death in the midst of general indifference. This means that the feeling of sharing the same identity justifies violence towards others and compassion towards our own. In fact, Christian Andersen once presented the concept in the form of a fable. Most of us know the story of the Ugly Duckling, the

rejection, the wandering, of the man who thought he was a very ugly duckling, until he found his identity. He realized, through contact with those he resembled, that he was a majestic swan. Here, rejection and mistreatment stood in the way of his integration into the barnyard, driving the bird to a flight that led him to his true identity. But would integration be beneficial? Let's imagine another story: during a fight between a female bird and a pest that wanted to steal her eggs, one of them fell out of the nest and into a henhouse. When the eggs hatched, the chick, although much larger than the other chicks, was accepted by the barnyard as one of their own. Unaware of his true nature, he lived like a chicken. Growing up, he could see that he was different, but having no role models, he repressed his desire to soar and be free. One day, as he gazed up at the sky, he was captivated by the majestic flight of a bird. Instinctively, his wings spread and began to flap. Then he heard a cry one, two, three, he began to fly towards the bird. As he got closer, he realized who he really was: an eagle. Through these stories, we understand that we find our identity among our fellow human beings. But that doesn't mean we can't live in peace with our differences: "*If it is possible, as much as it depends on you, be at peace with all humans.*" (Romans 12:18).

"I wrote to you in the letter not to mix with fornicators, but not absolutely with the fornicators of this world, or with the covetous, or the ravishers, or the idolaters - otherwise, therefore, you must come out of the world." (1 Corinthians 5:9 to 10).

As we're still in the world, we're obliged to rub shoulders with the people in it. But rubbing shoulders with them in no way means that you have to make alliances with them: *"Do not bear the same yoke with unbelievers. For what does justice have to do with violating the Torah? But what communion is there between light and darkness? But what agreement is there between Mashiah and Belial? Or what share does the faithful have with the unbelieving? But what agreement is there between the temple of Elohîm and idols? For you are the temple of the living Elohîm, according to what Elohîm has said: I will dwell and walk among them. I will be their Elohîm and they will be my people. Therefore, come out from among them and be separate, says the Lord. Don't touch anything impure and I'll receive you with kindness. And I will be to you a Father, and you shall be to me sons and daughters, says the Lord Almighty. "* (2 Corinthians 6:14 to 18).

"Do not make yourselves unclean by any of these things, for the nations I am going to drive out from before you have made themselves unclean by all these things. The earth has been made unclean, and I will punish its iniquity upon it, and the earth will vomit out its inhabitants. But you shall keep my ordinances and my statutes, and do none of these abominations, either the native or the stranger who sojourns among you. For the men of the earth, who were there before you, have done all these abominations, and the earth has been made unclean by them. Beware lest the earth vomit you out, if you make it unclean, as it vomited out the nation that was there before you. Yes, whatever is done of all these

abominations, the souls who do them will all be cut off from among their people. Keep my injunctions. Do not do any of these abominable statutes that were made before you, and you will not make yourselves unclean by them. I am YHWH, your Elohim. " (Vayiqra (Leviticus) 18:24 to 30).

*"But when you pray, do not multiply vain words as the pagans do, for they think that by speaking much they will be heard. **So don't be like them,** for your Father knows what you need before you ask him."* (Matthaios (Matthew) 6:7 to 8).

*"Thus says YHWH: **Do not learn the ways of the nations,** and do not fear the signs of the heavens, because the nations fear them. "* (Yirmeyah (Jeremiah) 10:2).

"Be imitators of me, as I myself am of the Mashiah." (1 Corinthians 11:1).

The Lord keeps reminding us not to imitate the nations, not to follow their ordinances, not to conform to the present age, but to imitate those who are in His image. The Scriptures are rich in teachings about the practical implications of the notion of identity. There are many stories in the Bible, but also in the history of nations, that have to do with those we consider our fellow human beings and those we don't. Because that's what identity is: the term comes from the word "idem", "identical". This means that we "look like" and are therefore "different from". And it was in this confrontation between the similar and the different that the notion of

identity took off. Indeed, it was in the 1960s, in the United States, with the assertion of minority identity and the development of individualism, that the concept continued to develop. Indeed, the notion of identity is not a recent one - it has been the subject of reflection by the sages of this world since Antiquity - but when it becomes a political struggle of the first order, it's because a population finds itself in the midst of an identity crisis, due to confrontation with those with whom it doesn't identify. So, because of identity, people experience rejection, struggles, wars, massacres and so on. This is all the more astonishing when you consider that most people don't even know who they are. But while the people of this world fight fierce battles not to lose their identity, Christians accept without flinching when the enemy intrudes into their assemblies to bring confusion. So, it's vital that everyone knows their identity and stands up for it!

WHY IT'S IMPORTANT TO KNOW HIS IDENTITY?

It's late at night

*"Even considering the time, because it's already time to wake up from sleep. For now salvation is nearer to us than when we believed. **Night is late and day is approaching.** So let's put aside the works of **darkness** and let us be clothed with the weapons of light. Let us walk in a decorous manner, as in broad daylight, not in orgies and drunkenness, not in concubinage and unbridled lust, not in quarrelling and jealousy. But, be clothed with the Lord Yehoshua Mashiah and do not take care of the flesh*

to fulfill its desires" (Romans 13:11 to 14).

In this passage, Paulos (Paul) reveals that the night is far advanced. However, he is not referring to sunset, but to spiritual night. It represents the apostasy or spiritual death into which Christianity is plunged as a result of the scarcity of Gospel preaching. It is synonymous with turmoil, war, geopolitical problems, the establishment of world government and so on.

It is also synonymous with rebellion against Elohim and the paroxysm of sin. This is why today's world is fully in darkness. This darkness, in Hebrew *choshek*, means "darkness", "night", "hidden place". Now there can be no mixture between darkness (which symbolizes Satan, sin, ignorance and the absence of the life of Elohim) and the light which is the Lord himself: "*Then Yehoshua spoke to them again, saying: **I AM the Light of the world. He who follows me will never walk in darkness, but will have the light of life***" (Yohanan (John) 8:12). Therefore, as early as Bereshit (Genesis), Elohim separated light from darkness (Bereshit (Genesis) 1:2 to 5). This darkness is the manifestation of Satan's reign and his works on human beings (Yesha'yah (Isaiah) 9:1; Matthaios (Matthew) 4:13 to 16). "*Arise, be the light, for your light is coming, and the glory of YHWH is rising upon you. **For behold, darkness covers the earth and deep darkness covers the peoples, but on you YHWH rises, on you his glory appears. Nations walk in your light, and kings in the splendor that rises over you***" (Yesha'yah (Isaiah) 60:1-3).

Through this passage, we understand that the return of Yehoshua will take place during this period of deep darkness. The Lord has repeatedly confirmed this, saying that he will return during the night, i.e. when sin has reached its climax. And here we are! That's why it's vital for Christians to have discernment of the times they're in, so they know how to behave, just like the sons of Yissakar (Issacar) in their day: "*Of the sons of Yissakar, having discernment and knowledge of the times, to know what Israel should do: 200 from their heads, and all their brothers under them*" (1 Hayyamim dibre (Chronicles) 12:33). Indeed, not only will the Lord return at a time comparable to that of Noah and Lot (when despite the surrounding darkness, people were distracted by the cares of life rather than the imminence of judgment), but His return is similar to that of the thief, that is, at an hour no one knows. And without discernment, the Christian can also succumb to this period of distraction: "*But as for that day and hour, no one knows them, not even the angels of the heaven, but my Father alone. But as in the days of Noah, so will be the parousia of the Son of Man. For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and they knew nothing until the flood came and took them all away, so will be the parousia of the Son of man. Then, of two men in a field, one will be taken and the other left. There will be two of them grinding at the mill: one will be taken and the other left. Watch therefore, for you do not know what hour your Lord is coming. But know that, if the master of the house knew to when the thief comes, he will watch and not let his house be broken into*" (Matthaios 24:36 to 43).

*"But concerning times and measures of time, brethren, you need not have any written to you, **for you yourselves know precisely that the day of the Lord comes like a thief in the night.** For when they say: Peace and safety! then sudden destruction overtakes them, as the pains of childbirth overtake the pregnant woman, and they will never escape. **But as for you, brethren, you are not in darkness for that day to surprise you like a thief. You are all sons of light and sons of day. We are not of the night or the darkness.** So let us not sleep like others, but let us watch and be sober. For those who sleep, sleep at night, and those who get drunk are drunk at night. But we who are of the day, let us be sober, having put on the breastplate of faith and love, and for a helmet, the hope of salvation. Because Elohîm has not destined us for wrath, but for the acquisition of salvation through our Lord Yehoshua Mashiah" (1 Thessalonians 5:1 to 9).*

"Now the day of the Lord will come like a thief in the night. And in that day both will pass away with a loud noise, and the fiery elements will be dissolved, and the Earth with the works that are in it will be burned up completely " (2 Petros (Peter) 3:10).

"Be vigilant and strengthen the remnant that will die, for I have not found your works done before Elohîm. So remember the things you have received and heard, keep them and repent. If therefore you do not watch, I will come against you like a thief, and you will never know at what hour I will come against you" (Apokalupsis (Revelation) 3:2-3).

"Behold, I come as a thief. Blessed is he who watches and keeps his garments, that he may not walk naked, and that his shame may not be seen" (Apokalupsis (Revelation) 16:15).

Rooster crowing

We don't know the precise hour when the Lord will return, but in His grace, He has left us clues. For both Greeks and Romans, the night was divided into four watches of three hours each:

- First watch: evening, 6pm to 9pm.
- Second watch: midnight, from 9pm to midnight.
- Third watch: rooster crowing, from midnight to 3:00 am.
- Fourth watch: morning, from 3:00 to 6:00.

In Markos (Mark) chapter 13 verses 35 to 37, the Lord speaks of these four watches of the night: "*Watch therefore, for you do not know when the Lord of the house comes, or **in the evening, or at midnight, or at the hour when the rooster crows, or in the morning.** So he doesn't find you asleep when he suddenly arrives. But what I say to you, I say to everyone: Watch!*".

According to the parable of the ten virgins recounted in Matthaïos (Matthew) 25, Yehoshua will return between midnight and 3:00 a.m., on the third watch or crow. It is during this period of the night that sleep is the deepest, and where it's hard to stay awake. The crowing of the rooster

also represents all the people in the world who cry out: "Yehoshua Mashiah returns" (Yesha'yah (Isaiah) 58:1-2). In fact, it was at the crowing of the cock that Petros (Peter) was challenged and repented (Matthaios (Matthew) 26:69 to 75). Right now, it's midnight on Elohim's clock, and the message of repentance and the Lord's return is ringing out across the nations. This is no longer evening time, nor the second watch. It's well and truly between midnight and 3:00 am. This reality is confirmed by the world's scientists, who claim that it's 11:58pm and 30 seconds on the atomic clock before a global conflict. In light of geopolitical events and the growing apostasy in so-called Christian assemblies, it is urgent that Christians understand their identity and know their Elohim in a correct and accurate way, in order to prepare for the imminent return of the Lord Yehoshua Mashiah.

PART ONE
IDENTITY
OF THE HUMAN BEING
IN YEHOSHUA MASHIAH

CHAPTER 1

IN THE IMAGE OF ELOHÎM

"Elohîm said: Let us make human beings in our image, according to our likeness, and let them have dominion over the fish of the sea, over the birds of the air, over the cattle, over all the earth and over every creeping thing that creeps on the earth. Elohîm created human beings in his own image, in the image of Elohîm he created them, male and female. Elohîm blessed them, and Elohîm said to them: Bear fruit, multiply, fill the earth and subdue it. Have dominion over the fish of the sea, over the birds of the air, and over every living thing that creeps upon the earth. " (Bereshit (Genesis) 1:26 to 28).

According to this passage, Adam and Chavvah (Eve) were created in the image of Elohîm. Yet it is clear that Man is far from being in the image of the holy, just and gracious Elohîm revealed to us in the Scriptures. Indeed, when man and woman transgressed the commandment the Lord had given them, they lost their divine nature, i.e. the image of Elohîm. But thanks be to the Lord, for he has come down to Earth, in the person of Our Lord Yehoshua Mashiah, to restore us and give us a new identity. He has become the perfect model for us to imitate, and he has made his servants our role models.

I/ WHAT IS A MODEL?

A/ Definition

Several Greek terms are used to refer to models.

Tupos

This term means "the mark of a shock or blow", "an imprint", "the figure formed by the blow or impression", "an example". In a doctrinal sense, this term emphasizes a type of person prefiguring the future (see 1 Timotheos (Timothy) 4:12; Titos (Titus) 2:7). It's about people who are persecuted, broken because of the truth and who, despite persecution, stand firm.

Hupodeigma

This term means "a suggestive sign of a thing", "the drawing of a thing", "representation", "a figure", "a copy" or "an example for imitation of a thing to be imitated" (see Yohanan (John) 13:15; Hebrews 4:11; 8:5; 9:23; Yaacov (James) 5:10). Christians must be role models who inspire unbelievers to seek the path of salvation, for they are called to be representatives of Elohîm on Earth.

Hupotuposis

This term means "an outline", "an overview", "a brief and summary exposition", "an example", "a model" (see 1 Timotheos (Timothy) 1:16;

2 Timotheos (Timothy) 1:13).

Through these words, we understand that a model is a reference. It can also be a person or an object with certain qualities or characteristics that make it the type of a category.

**B/ The importance of role models,
not idols**

We're in a generation in the throes of an identity crisis, because many of us have no role models worthy of the name. This is because child's education is often entrusted either to the state or to neighbors - in short, to strangers. Having reached adolescence, with no identity, these young people are looking to educate themselves. Adolescence is a transitional period between childhood and adulthood. This very critical period is characterized by adolescents' opposition to their parents' authority. When this transition is poorly managed by the family, children unfortunately tend to turn to the outside world to build their identity. And it's usually with neighbors (commonly known as "big brothers" in French suburbs), or public figures, that they find their bearings. In this quest for identity, the media (Internet, television, etc.) lend a hand, turning public figures into idols. They adopt their style of dress, their hairstyle, their way of speaking and living, even their immorality. For example, young people identify with the stars of their time (footballers, film actors, musicians, etc.). Adoring an artist, pasting up posters of him, wanting to know

everything about him - his favorite hobbies, his idylls, the places he frequents, his tastes - are the lot of many people today. There's a simple explanation for this phenomenon: children need reference points to build themselves. And it's up to parents to help them in this process by acting as role models. This need is therefore perverted by the enemy, for Satan presents the world with idols which, according to the Word, must above all not be imitated. Indeed, an idol is a person or thing that takes the place of Elohim in our heart, like the idol of jealousy that had taken the place of YHWH in the temple: "*He sent out a hand shape and grabbed me by the hair on my head. The Spirit took me up between the earth and the heaven and brought me to Yeroushalaim, in visions of Elohim, at the entrance to the inner gate on the north side, where the seat of **the idol of jealousy that causes jealousy** is located*" (Yehezkel (Ezekiel) 8:3).

"Let no one deceive you in any way. For the apostasy must come first, and the man of sin, the son of perdition, the adversary and the one who rises up against all that is called Elohim or worshipped, he goes so far as to sit as Elohim in the temple of Elohim showing himself to be Elohim" (2 Thessalonians 2:3 to 4).

An idol is also an image, a likeness, something that represents the form of an object, whether real or imaginary, the image of a pagan elohim, a false elohim. Remember that Elohim is against idolatry (Shemot (Exodus) 20:1-4). Moreover, he forbids us to imitate evil: "***Beloved, do not imitate what is evil, but what is good. He who does good is of***

Elohîm, but he who does evil has not seen Elohîm" (3 Yohanan (John) 1:11). Unfortunately, human beings tend to be attracted to evil. Because of Satan, who pushes people into prostitution, mankind is increasingly devoted to the cult of personality, focusing on themselves and their idols. This "fan mania" trend is reproduced in Christianity. Indeed, the devil also affects many assemblies, in which Christians worship their leaders, who unfortunately, for the most part, accept the adoration devoted to them, even though the latter are supposed to bring them the Gospel and lead them to Mashiah, the only "star" to be worshipped. There are even fan clubs dedicated to them. Also, some assembly leaders encourage the faithful to kneel before them. These idolatrous followers simply refuse the education Elohîm gives them. Unfortunately today, thousands of assembly leaders are not role models. They're greedy, adulterous, liars and untrustworthy. Some of them are in prison for embezzlement or rape. But a model according to the Lord is intended to lead human beings to worship and serve the Creator. Although the Bible presents several models such as Abraham, Sarah, Hanowk (Enoch), Noah (Noah), Iyov (Job), Moshe (Moses), Eliyah (Eli), Paulos (Paul), the most perfect example we have is Yehoshua Mashiah, our Lord.

II/ YEHOSHUA, THE PERFECT MODEL

A/ The creation of the human being in the image of Yehoshua

According to Bereshit (Genesis) chapter 1 verse 27, the human being was created to the image of Elohîm. Colossians chapter 1 verse 15 states that

Yehoshua Mashiah is "... *the image of the invisible Elohîm, the firstborn of all creation*". This means that the human being was created from the perfect model that is Yehoshua Mashiah. The Lord is the first and foremost model we are called to imitate. For human identity is closely linked to the identity of the Lord Yehoshua. To know his identity, the human being must therefore refer to his Creator.

"Because those whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brethren " (Romans 8:29).

B/ The loss and restoration of Elohîm's image

Created in the image of Elohîm, human beings possessed the moral values received from Him: justice, holiness, obedience, love, joy, authority and so on. But by transgressing the Lord's commandment, man and woman lost their divine nature. Consequently, from the Fall onwards, the descendants of Adam and Chavvah (Eve) were made in their own image and no longer in the image of Elohîm. For as the progenitor of all humans, Adam transmitted his own nature, his identity, to his descendants: "*This is the book of Adam's genealogy. From the day Elohîm created man, he made him in the likeness of Elohîm. He created them male and female, blessed them and called their name human beings on the day they were created. Adam lived 130 years, **and begat a son in his likeness, after his image, and called his name Sheth** "* (Bereshit

(Genesis) 5:1-3). The image, the nature of Adam, veiled the identity Elohim had given us in the beginning, and it was the seed of rebellion, sin and death that was transmitted to us.

"Adam called his wife's name Chavvah, for she became the mother of all the living " (Bereshit (Genesis) 3:20).

"And he made to dwell on all the face of the earth every nation of humans out of one blood, having determined the times defined beforehand and the bounds of their habitation " (Acts 17:26).

We all know the saying: "like father, like son, like mother, like daughter". It is all the more revealing when we refer to the Scriptures: *" Therefore, as by means of one human being sin entered the world, and by means of sin death, so also death spread to all humans, through whom all sinned "* (Romans 5:12).

"And as we have borne the image of the earthly, we shall also bear the image of the heavenly " (1 Corinthians 15:49).

The word "image" used in this passage comes from the Greek *eikon*, meaning "representation", "figure" or "moral likeness". Adam's image is the earthly image: sin, death, bestiality (Romans 3; Romans 5:12 to 21). The consequence is that all his descendants are controlled and directed by their thoughts, their lusts, the gratification of the desires of their flesh:

"That's why Elohim gave them over to their dishonorable passions, for even the females among them exchanged natural sexual intercourse for unnatural relations. In the same way also the males, abandoning natural sexual intercourse with the female sex, became inflamed in their desires for one another. doing shameful things, male with male, and receiving in themselves the just and proper reward of their waywardness" (Romans 1:26 to 27).

Thanks to Yehoshua, the image of Elohim that we had lost through Adam's sin has been restored. He came to Earth to deliver us from our sinful nature and teach us how to live according to the Father's will. Now the Father's will is that we should be perfect as He Himself is perfect (Matthew 5:48).

***"But as he who called you is holy, so you also be holy in all conduct, for it is written: Be holy, for I am holy. And if you call upon the Father who judges impartially according to each one's work, conduct yourselves with fear during the time of your pilgrimage, knowing that it was not by corruptible things, such as silver or gold that you were redeemed from your vain way of life which your ancestors had handed down to you, but by the precious blood of the Mashiah, as of a lamb without blemish and without spot "** (1 Petros (1 Peter) 1:15 to 19).*

Elohim's word abounds with this type of commandment, calling us to imitate our Lord, to be holy as he himself is holy.

**C/ The daily transformation of the Christian through imitation
of Yehoshua's earthly life**

"But all of us who, with face uncovered, contemplate as in a mirror the glory of the Lord, we are transformed into the same image, from glory to glory, as by the Lord, Spirit " (2 Corinthians 3:18).

During the Christian walk, we must be constantly transformed by imitating the perfect model that is the Lord (1 Thessalonians 1:6), thanks to the Word of Elohim that works powerfully in us who believe! (1 Thessalonians 2:13). Indeed, Yehoshua perfectly fulfilled the Father's will. His entire life on Earth has been beyond reproach. He was without blemish, without sin, though tempted in all things (Hebrews 4:15, Yohanan (John) 8:46). If we want to please the Lord and do his perfect will, we must take the life of Yehoshua as our example and allow ourselves to be transformed by the Holy Spirit. So, let's understand that the Lord transforms us every day, but that we must also participate in this metamorphosis by striving to imitate the Lord.

"Become therefore imitators of Elohim, as beloved children " (Ephesians 5:1).

Here are some examples of the Mashiah's life that we should imitate.

1. A submissive man

Yehoshua Mashiah was so submissive to the heavenly Father that even death was no obstacle to his obedience: " *saying: Father, if only you would take this cup away from me! However, **not my will, but yours be done*** " (Loukas (Luke) 22:42).

"Yehoshua said to them: My food is to do the will of the one who sent me and to accomplish his work " (Yohanan (John) 4:34).

"For I came down from heaven, not to do my own will, but the will of him who sent me " (Yohanan (John) 6:38).

We ourselves must learn to abandon our own will in favor of that of Elohim: "*There is therefore now no condemnation for those who are in Mashiah Yehoshua, who walk, not according to the flesh, but **according to the Spirit***" (Romans 8:1).

We also know that Yehoshua put into practice the whole law, and therefore the first commandment of the Torah, so he was subject to his parents: " *And he went down with them and came to Nazareth, and was subject to them. And his mother kept all these words in her heart "* (Loukas (Luke) 2:51). So, to have eternal life, one of the commandments the Master asks us to keep is to honor our father and mother.

"Children, obey your parents in the Lord, for this is right. Honor your

father and your mother, this is the first commandment with a promise, that all may go well with you and that you may live long on earth " (Ephesians 6:1).

2. A man fervent in prayer

Our Lord loved to retire to the mountains and deserted places to pray, in order to know Elohim's will: "*And early in the morning, while it was very dark, he arose and went out to a deserted place and there he prayed "* (Markos (Mark) 1:3 5).

"And when he had dismissed the crowds, he went up on the mountain to pray apart, and when evening came, he was there alone" (Matthaios (Matthew) 14:23).

His prayer life was so remarkable that the disciples asked him to teach them to pray: "*And it happened, as he was praying in a certain place, that one of his disciples said to him, as soon as he had ceased: Lord, teach us to pray, as Yohanan taught his disciples"* (Loukas (Luke) 11:1). He revealed to them that a life of prayer was the key to overcoming all temptations: "*Watch and pray, lest you enter into temptation. For the spirit is willing, but the flesh is weak "* (Matthaios (Matthew) 26:41).

"Watch ye therefore, praying at all times, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand

before the Son of man " (Loukas (Luke) 21:36).

We must therefore imitate the Lord who consulted his Father to receive his guidance and support in times of distress.

3. A consecrated man

Consecration, the fact of being "set apart", "purified", "holy", from the Hebrew *qodesh* and the Greek *hagiasmos*, is the fruit of the joint action of the Word and Spirit of Elohîm in the life of the believer. Sanctification must be sought by the Christian throughout his life. Without it, no one will see Elohîm (Hebrews 12:14; see also Yohanan (John) 17:17 and Apokalupsis (Revelation) 22:11). Under the New Covenant, Christians are called holy, because the Holy Spirit within them imparts His nature, purifies them and teaches them to hate sin (Devarim (Deuteronomy) 7:6; Yesha'yah (Isaiah) 49:7; 1 Corinthians 6:19; Romans 6:7), in order to make them like the Son. Indeed, when Yehoshua was on earth, his total dedication to Elohîm was manifested right up to his death on the cross. Yehoshua's unceasing obedience to his Father, and his nourishment in doing not his own will, but the will of our heavenly Father.

"For this is the will of Elohîm: your sanctification. May you abstain from illicit sexual relations, may each of you know how to possess his own vessel in sanctification and honor, not in the passion of desire, like the nations who do not know Elohîm. Let no one wrong or deceive his brother

in business, because the Lord punishes all these things, as we have told and attested to you. For Elohim has not called us to impurity, but to sanctification. Therefore whoever rejects this does not reject a human being, but Elohim who also gave us his Holy Spirit " (1 Thessalonians 4:3 to 8).

"And that's what you were. But you were washed, but you were sanctified, but you were justified by the Name of the Lord Yehoshua, and by the Spirit of our Elohim" (1 Corinthians 6:11).

"If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love " (Yohanan (John) 15:10).

4. A man filled with the fruits of the Spirit

All the characteristics of spirituality set out in Galatians chapter 5 verse 22 concern the character of our Lord, the perfect model. So, love, joy, peace, patience, kindness, etc. come from the Spirit of Yehoshua.

Impartial

"For with Elohim there is no regard for the appearance of persons " (Romans 2:11).

Just

"Because Mashiah also suffered once for sins, he just for the unjust, that he might lead us to Elohim, having indeed been put to death according to the flesh, but was brought back to life by the Spirit" (1 Petros (Peter) 3:18).

"Because the eyes of the Lord are on the righteous and his ears are turned toward their supplication, but the face of the Lord is against those who do evil " (1 Petros (Peter) 3:12).

Integrates

"And I know, my Elohim, that it is you who search the hearts, and that you delight in righteousness [...]" (1 Hayyamim dibre (Chronicles) 29:17).

"Blessed are those who are pure in heart, for they shall see Elohim! " (Matthaios (Matthew) 5:8).

"As for you, if you walk before me as David your father walked, with integrity of heart and uprightness, doing all that I have commanded you, and if you keep my statutes and ordinances, I will establish the throne of your kingdom over Israel forever, as I declared to David your father, saying: Not a man of you will be cut off from the throne of Israel " (1 Melakhim (Kings) 9:4 to 5).

"Woe to you, scribes and Pharisees, hypocrites, for you resemble

whitewashed tombs, which indeed look beautiful on the outside, but inside are full of dead men's bones and every kind of impurity. So you too, outwardly you appear righteous to people indeed, but inwardly you are full of hypocrisy and violation of the torah " (Matthaios (Matthew) 23:27 to 28).

Integrity, without which no one will see the Lord, is part of sanctification. It presupposes moral purity and purity of heart. A person of integrity lives the life of Elohîm, according to Elohîm, and His teaching. It's no different in different circumstances. But religiosity impoverishes the spirituality of Elohîm's children; it's preoccupied with outward appearances, hence Yehoshua's rebuke to the Pharisees.

Honest

"Stone and stone are an abomination to YHWH, and a deceitful balance is not a good thing" (Mishlei (Proverbs) 20:23).

Incorruptible

"Practicing justice and righteousness is preferable to sacrifice for YHWH " (Mishlei (Proverbs) 21:3).

Full of love for people

"But I say to you: Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who falsely accuse and persecute you " (Matthaios (Matthew) 5:44).

Meekness

"Say to the daughter of Zion: Behold, your King is coming to you, full of gentleness and riding on a donkey, on a colt, the son of a donkey " (Matthaios (Matthew) 21:5).

"But I myself, Paulos, I beg of you, by the meekness and gentleness of the Mashiah, I, who in front am indeed humble among you, but who, absent, am full of boldness toward you " (2 Corinthians 10:1).

"May your gentleness be known to all mankind. The Lord is near " (Philippians 4:5).

Compassionate

"And Yehoshua, moved with compassion, touched their eyes, and immediately they recovered their sight and followed him" (Matthaios (Matthew) 20:34).

"But become gentle toward one another, full of compassion, forgiving one another, just as Elohîm forgave you through Mashiah " (Ephesians 4:32).

"Yehoshua wept " (Yohanan (John) 11:35).

Disinterested

Charity, who is our Lord himself, loved us and demonstrated the

paroxysm of his love for us through the sacrifice of his son Yehoshua on the cross. And this sacrifice was made in our sole interest. For love " *does not seek its own interest [...]*" (Corinthians 13:5). And " *no one has greater love than he who gives his soul for his friends* " (Yohanan (John) 15:13).

Paulos (Paul) taught Timotheos (Timothy) the character traits of one who wants to serve Elohim: " *Let him not be a drunkard, nor violent, but gentle, not aggressive, not enticed by money*" (1 Timothy 3:3). It must be selfless. A person who serves Elohim cannot be in constant pursuit of money, of personal interests, but must seek Elohim's will, which consists in keeping His commandments (Yohanan (John) 15).

Humble

"Let there therefore be in you the same thought as in the Mashiah Yehoshua, who being in the form of Elohim, did not consider it a prey to be equal to Elohim. But he emptied himself by taking on the form of a slave, becoming like humans, and, recognized by his appearance as a human being, he lowered himself, making himself obedient to the point of death, even unto the death of the cross " (Philippians 2:5 to 8).

"After he had washed their feet, therefore, and had taken up his garments, and had returned to the table, he said to them: Do you understand what I've done to you? You call me Doctor and Lord, and you say well, for so I am. If then I, the Lord and Teacher, have washed your feet, you also

must wash one another's feet, for I have given you an example, so that you may act as I have acted toward you " (Yohanan (John) 13:12 to 15).

Faithful

Another of the Lord's qualities that we should strive to imitate is faithfulness: "*If we are unfaithful, he remains faithful, for he cannot deny himself "* (2 Timotheos (Timothy) 2:13). Moreover, as we shall see, fidelity is a characteristic of every steward of Elohîm's mysteries: "*Thus, let us be esteemed as servants of the Mashiah and stewards of Elohîm's mysteries. But, on the other hand, what Von seeks in managers is that each one be found faithful*" (1 Corinthians 4:1-2). This is also one of the qualities required of deacons' wives: "*Women, likewise, should be honorable, not slanderers, sober, faithful in all things*" (1 Timothy 3:11). What's more, faithfulness is a term used to designate Christians in the same way as "disciples" or "saints": "*Paulos, apostle of Yehoshua Mashiah by the will of Elohîm, to the saints and faithful in Yehoshua Mashiah who are at Ephesus "* (Ephesians 1:1).

"But what agreement is there between Mashiah and Belial? Or what part has the faithful with the unbelieving? " (2 Corinthians 6:11).

"And all the faithful of the circumcision who had come with Petros were amazed that the gift of the Holy Spirit was also poured out on the nations " (Acts 10:45).

Able to endure great suffering

"For to this you were called, because Mashiah also suffered for us, leaving us a model, so that you might follow in his footsteps: He who committed no sin and in whose mouth was found no deceit; he who, when insulted, did not insult in return; when mistreated, did not threaten, but deferred to him who judges justly; he who himself bore our sins in his body on the tree, so that, having died to sin, we might live for righteousness. He whose bruise has healed you " (1 Petros (Peter) 2:21 to 24).

Yehoshua was so perfect that even his adversaries could find nothing wrong with him to accuse him of: *" Which of you convinces me of sin? And if I speak the truth, why do you not believe me? "* (Yohanan (John) 8:46). He communicated peace, joy, life and happiness to all who approached him. He fed the hungry, healed the sick, consoled the downcast, ate with the poor. He raised up those who had fallen, strengthened and defended the weak, raised the dead, and so on. Yehoshua Mashiah is the perfect model for every human being to imitate. And in his grace, he gives the means to all those who want to follow him, to do so.

III/ THE SAINTS: MODELS TO IMITATE

A/ Fathers and mothers in the faith

The assembly of saints is also called to imitate fathers and mothers in the

faith, insofar as they themselves are imitators of the Lord. For these parents in the faith aim to serve as role models for newly converted followers of the Lord.

Paulos had realized that Yehoshua Mashiah was the model by excellence, and he didn't hesitate to follow him. That's why when he invited Christians to walk like him, in reality he was inviting them to imitate the Lord: " *Be imitators of me, as I am of the Mashiach* " (1 Corinthians 11:1).

"And you became our imitators and the Lord's, having received the word with the joy of the Holy Spirit in the midst of great tribulation " (1 Thessalonians 1:6).

"I beseech you therefore, become my imitators " (1 Corinthians 4:16).

*"Become all together my imitators, brethren, and look to those who walk according to **the model** you have in us"* (Philippians 3:17).

Thus, by presenting himself as a model, Paulos asked Christians to imitate the uncompromising life he led: *"For you yourselves know how we ought to be imitated, because we did not lead a disorderly life among you, nor did we eat anyone's bread freely. But in hard work and hard labor, we have worked night and day so as not to be a burden to any of you. It's not that we don't have the right to do it, but it's to give you in*

ourselves a model to imitate" (2 Thessalonians 3:7 to 9). As an apostle, he didn't want to depend on others financially. He didn't use his authority to steal, manipulate or sell anything to the Christians.

B/ The saints who have preceded us into heaven

"Now we desire that each of you show to the end the same eagerness for the full certainty of hope, so that you may not become lazy, but imitators of those who, by means of faith and patience, inherit the promises " (Hebrews 6:11 to 12).

The Lord invites us to be imitators of the believers who died in Mashiah and whose lives were exemplary. These were men and women who served the Lord with purity all their lives, and they commanded respect. This is why the author of the letter to the Hebrews pays tribute to them in chapter 11 of his epistle. Despite a life of suffering; for some were persecuted, rejected, killed, others hid in the mountains; the author of the letter indicates that they were strangers on Earth and that the world was not worthy of them. Thus, they had served Elohîm with unflinching faith and longed to reach their heavenly homeland. That's why the Lord was not ashamed to bear witness to those who served him, many years after their death (Yehezkel (Ezekiel) 14:14 to 20). And he asks us to act as they did. They are our witnesses in heaven. So, as Christians, we are surrounded by a large number of witnesses.

"Remember your leaders who proclaimed to you the word of Elohîm. Look carefully at the outcome of their conduct and imitate their faith " (Hebrews 13:7).

C/ The assemblies of Elohîm

"You are the salt of the earth. But if salt has lost its strength and flavour, what will it be salted with? For he no longer has his strength, but must be thrown out and trampled underfoot by humans. You are the light of the world. A city on a mountain can't be hidden. And you don't light a lamp to put it under a bushel, but on the candlestick, and it shines for everyone in the house. Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven" (Matthaios (Matthew) 5:13 to 16).

Christians are the salt and light of the Earth. This means that we have a great responsibility towards our brothers and sisters in Mashiah, but also towards those on the outside, i.e. the unconverted. For we are called to be letter-bearers (2 Corinthians 3:2-3). So, we must not be an occasion of fall and error, either for Christians or pagans. So, our lives must be exemplary, our good works numerous, so that humans may see them "and glorify (our) Father who is in heaven". Unlike the scribes and Pharisees, who were bad company, we are to shine as luminaries in this dark world (Philippians 2:14 to 16).

"Woe to you, scribes and Pharisees, hypocrites! Because you go through sea and land to make a proselyte, and when he has become one, you make him a son of hell twice as bad as you ". (Matthaios (Matthew) 23:15).

Those who lie, defraud and commit all kinds of abuse and injustice, even though they know the Lord, blaspheme His Name before non-Christians (Romans 1:18 to 32 and 2:1 to 29).

D/ Timotheos (Timothy) and Titos (Titus): two young models

Despite their youth, Timotheos and Titos were models of holiness, charity, purity, conduct and faith, performing good works for the benefit of thousands of Christians. Paulos (Paul), as a father in the faith, urged them to be examples to others: *" Let no one despise your youth, but become an example to the faithful, in word, in conduct, in love, in spirit, in faith, in purity "* (1 Timotheos (Timothy) 4:12); *" showing yourself in all things an example of good works, in incorruptibility of doctrine, dignity, holiness, sound speech, which cannot be censured, so that he who opposes may be ashamed, having nothing bad to say about us "* (Titos 2:7 to 8).

This means that youth is not an obstacle. It's not synonymous with disorder, sexual immorality or delinquency. You can be a model of holiness even if you're young. This is why the Scriptures invite young people to wisdom and to seek Elohim: *" Remember your Creator in the days of your adolescence, before the evil days come and the years*

approach of which you will say: I take no pleasure in it. Before the sun and the light, the moon and the stars dim, and the clouds return after the rain. The day when the guards of the house tremble, when the talented men bend, when those who mold stop working because they are diminished, when those who look through the windows are darkened, when the two leaves of the door close on the street when the noise of the millstone lowers, when we rise at the cry of the bird and all the girls of the song weaken. When you're afraid of what's high and have terrors along the way. When the almond blossoms, and the grasshopper becomes heavy, and the berry that stimulates desire breaks, for the human leaves for his eternal home and those who weep go around the streets. Before the silver rope breaks, the golden vase shatters, the jug breaks on the spring, the wheel crashes on the cistern. Before the dust returns to the earth, as it was there, and the spirit returns to Elohim who gave it " (Qohelet (Ecclesiastes) 12:1 to 7).

Young people who entrust themselves to the Lord renew their strength: *"Boys grow weary and tired, and young men stumble, they stumble. But those who wait on YHWH renew their strength. They soar with wings like eagles. They run and do not grow weary, they walk and do not grow weary "* (Yesha'yah (Isaiah) 40:30 to 31).

Again, let's understand that following models doesn't have to be synonymous with idolatry, as many find it hard to tell the difference between "models" and "idols".

CHAPTER 2

THE FAMILY OF ELOHÎM

Since the fall of Adam and Chavvah, humans have not been born children of Elohim, but become so upon conversion. In Yehoshua, we have received the power to become children of the Creator, for he becomes the Father of every soul who accepts his Son Yehoshua Mashiah, as part of a personal process: *"But to all who Will receive, to those who believe in His Name, He has given power to become children of Elohim, who are not begotten of blood, nor of the will of the flesh, nor of the will of man, but of Elohim. "* (Yohanan (John) 1:12 to 13). Indeed, thanks to Yehoshua's sacrifice on the cross, we have become sons and daughters of Elohim, for we have been reconciled to the Lord (2 Corinthians 5:18 to 20), if only we receive him into our hearts. What's more, the life of Lord Yehoshua Mashiah on Earth is a perfect example of how the Father wants His children to behave. For the only Son of Elohim is the perfect model given to us, so that we may imitate his exemplary life and submission to the Creator. Thanks to him, we know the basics of our relationship with the Father.

As Christians, we are also the Bride of the Mashiah: *" If only you could bear with me a little in my folly... but you bear with me! For I am jealous for you with a jealousy of Elohim, for I betrothed you to one bridegroom, to present a pure virgin to the Mashiah "* (2 Corinthians 11:1-2).

Thanks to the sacrifice of Yehoshua, Christians are therefore members of the Creator's family: *"So you're no longer strangers and without citizenship, but fellow citizens with the saints and **members of the family of Elohîm.**"* (Ephesians 2:19).

I/ THE CHILDREN OF ELOHÎM

"Because he willed it, he begot us by the word of truth so that we might be, as it were, the first-fruit offering of his creatures." (Yaacov (James) 1:18).

In the Scriptures, several Hebrew and Greek terms are translated as "sons" and "daughters", such as the Greek term, *teknon* which is translated as "child", and "descendant". This term refers to the intimate, reciprocal relationship formed by the bonds of love, friendship and trust between parents and their children. The root of *teknon* is *timoria*, which means "relief", "assistance", "vengeance", "punishment", "chastisement" and "penalty". The Hebrew *ben*, translated as "son", "child", "member of a group", has the root *banah*, which means "to build", "to establish", "to ensure a continuation", "to form". This means that as sons and daughters of Elohîm, we are established, built by the Lord, for it is the heavenly Father who forms his children as he formed a woman for Adam (Bereshit (Genesis) 2:22). From this new identity we are now clothed with come many attributes that we need to be aware of. So, we need to realize that the Creator has become our Father and that as a father we must honor him

and treasure his name: " *A son honors his father, and a servant his lord. If I am Father, where is the honor that belongs to me? And if I am Lord, where is the fear of me? says YHWH Tsevaot, to you priests, who despise my Name, and say: Wherein have we despised thy Name?*" (Malakhi (Malachi) 1:6); and that as children of Elohîm we have rights and duties.

A/ Father and mother of born-again Christians

At the new birth, Christians receive a new identity. But when we talk about birth, it's essential to talk about the parents who give birth. Indeed, Christians have a father and a mother. This is particularly clear when we read Galatians chapter 4 verses 22 to 31. Indeed, this passage is rich in allegories concerning the paternity of Yehoshua Mashiah and the maternity of the New Yerushalaim (the New Jerusalem): " *For it is written that Abraham had two sons, one from a slave and one from a free woman. But that of the slave was indeed begotten according to the flesh, and that of the free woman by virtue of the promise. These things are allegorical, for they are the two covenants. Indeed, one of Mount Sinai, who begets for slavery, is Hagar. For Hagar is the mountain of Sinai in Arabia, corresponding to the Yeroushalaim of today. But she and her children are slaves. But the Yerushalaim from above is the free woman, and she is the mother of us all. For it is written: Rejoice, barren one, you who do not give birth! Shout and cry, you who have not experienced the pains of childbirth! For the children of the forsaken will outnumber the children of the married. But for us, brothers, we are children of the*

promise like Yitzhak. But just as then he who was begotten according to the flesh persecuted him who was according to the Spirit, so it is now. But what does Scripture say? Chase away the slave and his son. The New Jerusalem because the son of the slave will never inherit with the son of the free woman. Therefore, brothers, we are not children of the slave, but of the free woman."

Abraham, husband of Sarah and father of Yitzhak (Issac)

As Sarah's husband, he is a type of YHWH, the Bridegroom of New Yeroushalaim (Yesha'yah (Isaiah) 54:1 to 10), or Yehoshua Mashiah, the Bridegroom of this same city (Apokalupsis (Revelation) 21:1 to 10). As Yitzhak's father and a father of faith. Abraham prefigures the heavenly Father or Yehoshua Mashiah.

Sarah, wife of Abraham and mother of Yitzhak

As the wife of the father of faith and mother of Yitzhak, born by virtue of Elohim's promise, she prefigures the New Yeroushalaim, the free woman and mother of all Christians, i.e. of all free children, born according to the Spirit (Yesha'yah (Isaiah) 54:1 to 10; Galatians 4:22, 4:26 and 31). It also represents the New Covenant (Galatians 4:24 to 26).

Hagar, Sarah's slave and Abraham's concubine

She prefigures the Yeroushalaim below, the slave woman, Mount Sinai (Galatians 4:24 to 25). She is the image of present-day Israel, which is compared to Sodom and Egypt (Apokalupsis (Revelation) 11:8) and to an

adulterous woman (Yehezkel (Ezekiel) 16) whose children are still in bondage.

Yitzhak, son of Abraham and Sarah

As the child of the promise, he is the forerunner of all the Christians who are sons and daughters of Elohim (Galatians 4:6; 4:22 and 28; Yohanan (John) 1:12; Romans 8:16 to 17).

1. The Father of Christians

"Because of this, I bow my knees before the Father of our Lord Yehoshua ha Mashiah, from whom the whole family in heaven and on earth derives its name " (Ephesians 3:14 to 15).

Through this passage, we understand that the Father is the source of all things. He is the root or foundation of the Christian family. The heavenly Father is none other than Yehoshua Mashiah himself. While the paternity of the Son is the subject of much controversy, the Word is full of examples confirming that Yehoshua is indeed the Father.

1.1 Yehoshua, the light of the world

"In the beginning Elohim created the heavens and the Earth. The Earth became tohu and hohu. Darkness was on the faces of the deep and the Spirit of Elohim hovered over the waters. Elohim said: Let light appear! And the light appeared. Elohim saw that the light was good, and Elohim separated the light from the darkness. Elohim called the light day, and

called the darkness night. Evening came, and morning came: one day " (Bereshit (Genesis) 1:1 to 5). What light does this passage refer to? Is it the sun? Certainly not, since Scripture tells us that: "*the great light to rule the day "* was created on the fourth day (Bereshit (Genesis) 1:14 to 19). Besides, this is not a creative act. Indeed, Elohim says: "*Let light appears!* The verb "to appear" is to be understood in the sense of "to make visible". The Light that appears is none other than Yehoshua Mashiah himself, who intervenes to destroy the works of the devil. Thus, from the very first lines of the book of Bereshit (Genesis), the incarnation of the Mashiah is announced: "*The people who walked in darkness see a great light, and the light shines on those who dwelt in the shadow land of death "* (Yesha'yah (Isaiah) 9:1).

"But when Yehoshua heard that Yohanan had been put in prison, he withdrew to Galilee. And when he had left Nazareth, he went and dwelt in Capernaum, a city of the sea, on the borders of Zebulun and Naphtali, that it might be fulfilled which was spoken by Yesha`yah the prophet, saying: The land of Zebulun and the land of Naphtali, from the land by the sea beyond Yarden, and Galilee of the Gentiles, these people, sitting in darkness, have seen a great light, and for those who were sitting in the region and shadow of death, the light itself has dawned " (Matthaios (Matthew) 4:12 to 16).

"In the beginning was the Logos, and the Logos was toward Elohim, and Elohim was the Logos. He was in the beginning towards Elohim. All

things were made through him, and nothing that was made was made without him. In him was life, and life was the light of human beings. And the light shines in the darkness, but the darkness has not seized it. A man appeared, sent by Elohim. His name, Yohanan. He came as a witness, to testify about the light, so that all might believe through him. He was not the light, but he was the witness to the light. The light was the true light that illuminates every human being coming from the earth. He was in the world, and the world was made through him, but the world will not be known. He came to his own, and his own did not receive him " (Yohanan (John) 1:1 to 11).

"Then Yehoshua spoke to them again, saying: I AM the Light of the world. He who follows me will never walk in darkness, but will have the light of life " (Yohanan (John) 8:12).

These extracts from the Word are very clear: the Light spoken of from the beginning is called Yehoshua Mashiah. He is also the Rising Sun (Loukas (Luke) 1:78), the Light that came into the world to enlighten human beings (Yohanan (John) 1:9; 8:12). Paulos declares that Christians are "*... all sons of the light and sons of the day. We are not of the night nor of darkness"* (1 Thessalonians 5:5). This means that Christians are children of the Light, whose name is Yehoshua Mashiah. This shows that the Lord Yehoshua, the Light, is indeed the Father. Therefore, as children of the Light and the Day, Christians are permanently ready for the return of the Mashiah. They are not distracted or sinful like those in the world. They

don't live in hypocrisy and duplicity. They love the truth and don't play a role.

1.2 Yehoshua's declarations

In the Gospels we find that Yehoshua called the apostles and those who placed their faith in him: "my children" (Yohanan (John) 21:5; Matthaios (Matthew) 9:2; Markos (Mark) 5:34), implying that he was their Father. Despite these declarations, some of his disciples did not understand who he was: "*If you knew me, you would know my Father too. **But now you know Him and you've seen Him.** Philippos said to him: Lord, show us the Father, and that will be enough for us. Yehoshua said to him: **I have been with you so long and you have not known me, Philippos!** He who has seen me has seen the Father. And how do you say: Show us the Father? Do you not believe that I am in the Father and that the Father is in me? The words that I speak to you, I do not speak of myself; but the Father who dwells in me is the one who does the works. Believe me: I am in the Father and the Father is in me. If not, believe me because of the works themselves!"* (Yohanan (John) 14:7 to 11). Yehoshua's reply reveals that he was disappointed by Philippos' (Philip) ignorance about him: "***I have been with you so long and you have not known me, Philippos!***" This means that during his ministry, Yehoshua manifested so many signs that he was Elohîm the Father, that it was inconceivable to him that after three years, his closest disciples, the apostles, still hadn't understood his true identity. Then the Lord asked them to place their faith in him: "*Believe me: I am in the Father and the Father is in me. If not,*

believe me because of the works themselves! " We can see, then, that the root of the problem lay not in the clues left by the Lord for the disciples, but in their faith. So obvious is Yehoshua's paternity that it should have been obvious to the apostles and all those who had been with him for so many years. That's why, after His resurrection, when He commanded them to go and make disciples of all nations "... *baptizing them in the Name of the Father and of the Son and of the Holy Spirit*" (Matthaios (Matthew) 28:19); the apostles didn't ask what Elohim's name was, for they knew it. Now, the only name given to us is that of Yehoshua Mashiah: "*And there's of salvation in no other, for there is no other Name under heaven, given to mankind, by which we must be saved.*" (Acts 4:12). The name of the Father, Son and Holy Spirit is Yehoshua Mashiah.

2. The mother of Christians

"And he answered and said to them: Have you not read that He who made them from the beginning made them male and female, and said: For this reason a man will leave his father and mother and join his wife, and the two will become one flesh? So they are no longer two, but one flesh. Let not man therefore separate what Elohim has yoked together". (Matthaios (Matthew) 19:4 to 6).

In the light of this passage, we understand that monogamy is Elohim's intended norm for marriage, and that polygamy and polyandry are therefore not part of his plans. Therefore, a woman can only have one husband. Yet it is unthinkable that YHWH, who watches over his word,

would not apply this rule to himself. Also, when we read Yesha'yah (Isaiah) chapter 54 verses 1 to 4, Yeroushalaim (Jerusalem) is compared to a forsaken and barren wife whose Bridegroom is none other than YHWH Himself: "*For your Creator is your husband: YHWH Tsevaot is his Name. Your Redeemer is the Holy One of Israel, the Elohîm of all the earth. For YHWH calls you like a forsaken woman with a sorrowful spirit, like a wife of youth who has been repudiated, says your Elohîm. One moment I had forsaken you, but I will gather you with great compassions. In an overflow of anger, I hid my faces from you for a moment, but I will have compassion on you with everlasting kindness, says YHWH, your Redeemer*" (Yesha'yah (Isaiah) 54:5 to 8).

For his part, Yohanan (John) tells us that the New Yeroushalaim is also the Bride of the Lamb, that is, of Yehoshua Mashiah: "*And there came to me one of the seven angels who has the seven bowls filled with the seven last plagues, and he spoke to me, saying: **Come and I will show you the Bride of the Lamb, the woman.** And he carried me away in the spirit to a great and high mountain and showed me the great city, the holy Yerushalaim, coming down out of heaven from Elohîm, having the glory of Elohîm. And his light is like a most precious stone, like a jasper stone clear as crystal*" (Apokalupsis (Revelation) 21:9 to 11).

If Yehoshua is not YHWH, then he would be practicing polyandry, for he would be Yeroushalaim co-husband with YHWH, something obviously unthinkable.

"But the Yerushalaim from above is the free woman, and she is the mother of us all " (Galatians 4:26).

If New Yerushalaim is our mother and her Bridegroom is YHWH or even Yehoshua Mashiah, the conclusion is simple to make: Yehoshua Mashiah, the Bridegroom of the New Yeroushalaim is indisputably the Father, our Father.

B/ The consequences of the birth from above on the status of Elohîm's children

1. Circumcised

According to the Scriptures, Elohîm prescribed circumcision to Abraham. He ordered that the children be circumcised eight days after birth: "*Elohîm again said to Abraham: You shall keep my covenant, you and your descendants after you, according to their generations. And this is my covenant between me and you, and between your seed after you, which you shall keep: Every male among you will be circumcised. And you shall circumcise the flesh of your foreskin; it shall be the sign of a covenant between me and you. Every male among you, son of 8 days, shall be circumcised in your generations, he who is born in the house and he who is bought for money, every son of a foreigner who is not of your seed. He who is born in your house and he who is bought at a price will be circumcised, they will be circumcised and my covenant will be in your flesh to be an everlasting covenant. And the uncircumcised male who has not been circumcised in the flesh of his foreskin, that soul will be cut off*

from among his people. He has broken my covenant " (Bereshit (Genesis) 17:9 to 14).

Why the eighth day? Elohîm, our Creator, knew that this day was the most suitable for circumcision, since blood clotting factors mature eight days after birth. As children of Elohîm, we also benefit from this prescription. For we have been circumcised by the Lord Himself: "*In him also you are circumcised with a circumcision not made with the hand, **by the stripping of the body of the sins of the flesh, by the circumcision of the Mashiah "***" (Colossians 2:11).

*"But the Jew is the one who is in secret, and **circumcision is that of the heart, according to the Spirit and not according to the letter; whose praise is not from humans, but from Elohîm. "*** (Romans 2:29).

2. Renowned

2.1 A new name

One of the prerogatives of parenthood is to name one's offspring. So, it's not surprising that Elohîm, who is the author and foundation of the family, should give names to his children. Now, as further proof that Yehoshua is indeed the Father, Paulos (Paul) declares that it is indeed He who is the holder of this prerogative: "*Because of this, I bow my knees before the Father of our Lord Yehoshua ha Mashiah, from whom the whole family in heaven and on earth derives its name"* (Ephesians 3:14 to 15). Indeed,

after our spiritual circumcision, we received a new name from Elohîm: *"The nations will see your righteousness, and all the kings your glory. They will call you by a new name that the mouth of YHWH will designate"* (Yesha'yah (Isaiah) 62:2). Through these passages, we understand once again that YHWH and Yehoshua are the same person: our Father, who names us and gives us an identity. Indeed, among the Hebrews, a child's identity, personality and future function were defined by the name given to it eight days after birth. The Lord does the same with us. But the new name "nobody knows no one but the one who receives it "will be given to us at the coming of the Lord Yehoshua: *"He who has an ear, let him hear what the Spirit is saying to the assemblies! To him who wins the victory I will give to eat of the hidden manna, and I will also give him a white stone, and on the stone a new name written, which no one knows except the one who receives it "* (Apokalupsis (Revelation) 2:17).

2.2 The Christian name

To identify our belonging to the Kingdom of Elohîm, we have taken to referring to ourselves as Christians. This word, from the Greek *christianos*, means "disciple of Christ", i.e. "disciple of the Mashiah". It comes from the word "christ", in Greek *christos* and in Hebrew *mashiah*, which means "the Anointed of Elohîm", "the one who is the anointed". It was in Antioch, a Greek city in Syria, that the disciples of Yehoshua were first called Christians (Acts 11:26). It was given by non-believers to the disciples of the Mashiah in order to offend them. Despite this objective,

the Lord's disciples followed Petros's (Peter) advice and proudly assumed the name: "*Indeed, let none of you suffer as a murderer, or a thief, or an evildoer, or as meddling in the affairs of others, but if as a Christian, let him not be ashamed of it, but glorify Elohim with that portion* " (1 Petros (Peter) 4:15 to 16).

"Blessed will you be when they insult you and persecute you, and falsely say all kinds of evil things against you, for my sake. Rejoice and exult, for your reward is great in heaven. For this is how they persecuted the prophets who were before you. " (Matthaios (Matthew) 5:11 to 12).

In the time of the apostles, the word "Christian" was used to designate those who belonged to the Mashiah, for they had the nature and likeness of him, and this similarity was seen in their language and behavior, but also in their refusal to recognize the divinity of the emperor of Rome. This term was not used by the Jews, however, because it was tantamount to declaring that Yehoshua was the Mashiah they were waiting for. So, they referred to the Lord's disciples as Nazarenes, in Hebrew *naziyr*, in Greek *nazoraios*, meaning "separated", "consecrated" or "dedicated to Elohim". "*For we have found this man, a pestilence, stirring up sedition among all the Jews of all the inhabited earth, and who also is a leader of **the sect of the Nazarenes.***" (Acts 24:5). Rabbinical literature also uses the name "nozri" to describe all Christians, in reference to Nazareth, as Yehoshua was called "Yehoshua ha Nozri" by the Jews.

So, the term Christian, used to offend the Lord's children, is proudly assumed by millions of disciples, who, by identifying themselves in this way, want to prove that they belong to the family of Elohîm. However, this term no longer reflects reality. Many who call themselves Christians are far from resembling the Son of Elohîm, respecting his precepts and bearing the fruits of the Spirit. Many call themselves Christians simply because they belong to a people who follow so-called Christian customs. Others, because they belong to one of the various branches of Christianity (Catholicism, Protestantism, Mormonism, Adventism, etc.). Still others are attached to the New Age movement and have incorporated biblical spiritual precepts into their syncretic beliefs, even though they have no intention of sanctifying themselves and serving the Lord.

"Now I say this so that no one deceives you with persuasive speeches leading others into error. For though I am absent in body, nevertheless I am with you in spirit, rejoicing and seeing your order and the firmness of your faith that you have in Mashiah. So as you received Mashiah Yehoshua, the Lord, walk in him, being rooted and built up in him and established in the faith, as you were taught, abounding in it with thanksgiving. Take heed that no one makes you his prey by means of philosophy and vain deceit, according to human tradition, according to the rudiments of the world, and not according to Mashiah. " (Colossians 2:4 to 8).

3. Heirs

3.1 *Heirs to the Lord's heritage*

As sons and daughters of Elohim we are heirs and co-heirs with Mashiah:
" *But if you are of the Mashiah, then you are Abraham's seed and heirs according to the promise*" (Galatians 3:29).

"*The Spirit itself bears witness to our spirit, that we are children of Elohim. Now, if we are children, we are also heirs: heirs of Elohim indeed, and **joint-heirs with the Mashiah**, if we suffer with him, that we may also be glorified with him*" (Romans 8:16 to 17).

"*In him, in whom also we are made heirs, having been predestined according to the purpose of him who works all things after the counsel of his will*" (Ephesians 1:11).

As we all know, an heir is a person who receives an inheritance from a deceased person. The latter's death must be formally recorded for his will to be validated: "*For where there is a will, it is necessary for the death of the one who made the will to occur. For a will is firm only in case of death, since it has no force while the maker of the will is alive*" (Hebrews 9:16 to 17). This is why it was necessary for several people to note our Lord's death (Markos 15:42 to 45). Indeed, Yehoshua Mashiah is our testator. By his atoning death, he has bequeathed to us a heritage that can neither stain nor fade: "*Blessed be the Elohim and Father of our Lord*

Yehoshua Mashiah, who by His great mercy has caused us to be born again to a living hope, through the resurrection of Yehoshua Mashiah from the dead, to an inheritance incorruptible, undefiled, which cannot fade, and which is reserved in heaven for us" (1 Petros (Peter) 1:3-4). This inheritance is Elohim himself, eternal life, the New Yeroushalaim, and so on. And many other wonderful things that our Father has in store for us. Inheritance is the whole of a person's assets that are intended to be passed on to his or her family and heirs after his or her death.

"Therefore let no one put his glory in humans, for all things are yours, whether Paulos or Apollos or Kephias or the world or life or death or things present or things to come, all things are yours " (1 Corinthians 3:21 to 22).

"He who did not even spare his own Son, but gave him up for us all, how will he not also graciously give us all things with him? " (Romans 8:32). Thus, as children of Elohim, we have inherited all his patrimony.

3.2 Heirs to the Testament of Yehoshua

The Lord has given us everything. And among all these things, he left us a testament. The word *diathêkê*, translated as "covenant" or "testament", occurs thirty-three times in the Greek text (the four Gospels, the Book of Acts and the Epistles). The Testament that Yehoshua Mashiah left us is the Scriptures or the Word of Elohim. Satan can do nothing against us, for we now have the Testament in which it is stipulated that Elohim is our

Father (Yohanan (John) 1:12 to 13), that no one can destroy us (Matthaios (Matthew) 16:18 to 19), and separate us from Elohim's love (Romans 8:31 to 39), that death and Hades have been defeated (Apokalupsis (Revelation) 1:18), that we are saved through Yehoshua Mashiah (Ephesians 2:1 to 8), etc. This is why every Christian must know and meditate on Elohim's Word, for it is our heritage, our wealth. And this inheritance can in no way be called into question or annulled: "*Brothers, I speak, however, according to the human. A will publicly confirmed by a human, no one cancels it or adds anything to what has been ordained*" (Galatians 3:15). Under French law, there are two types of will: the authentic will and the holograph will. Of the two wills, the first can never be annulled, but the second can be challenged. Why? The reason is quite simple: an authentic will is drawn up in the presence of a notary. However, a holograph will is a private document, i.e. it is drawn up by the testator alone, without the assistance of a notary. Now we know that the Testament of Yehoshua was written in the presence of The Ministerial Officer by excellence, Elohim himself, and sealed with the blood of Yehoshua. Such a will cannot be annulled in any way. Human beings, demons and Satan may rise up against you, but what Elohim has declared about your life will happen (Yesha'yah (Isaiah) 55:10 to 11; Yirmeyah (Jeremiah) 1:12). "*Not one word fell from all the good words which YHWH had spoken to the house of Israel: all came to pass.*" (Yehoshua (Joshua) 21:45). **Elohim is FAITHFUL.**

4. Blessed

4.1 *The four aspects of the original blessing*

To understand what true blessing is, we need to go back to Genesis, i.e. the creation of man and woman, to whom Elohim bestowed great blessings: "*Elohim blessed them, and Elohim said to them: **Bear fruit and multiply, fill the earth and subdue it. Have dominion over the fish of the sea, over the birds of the air, and over every living thing that creeps upon the earth***" (Bereshit (Genesis) 1:28). This passage teaches us that there are four aspects of blessing.

Fertility or the ability to produce

Fecundity is the ability of species to reproduce in order to ensure their perpetuation. According to scientists, fertility obeys a set of biological rules. Female and male reproductive cells are called gametes. In women, the gametes (cells specialized in fertilization) are the eggs. They explode at puberty, usually between the ages of ten and fifteen. In men, the production of cells (gametes) is inordinate: fifty to one hundred million spermatozoa per milliliter of semen are released during intimate intercourse, but only one spermatozoon reaches the egg.

Elohim has also endowed human beings with certain natural abilities. For example, one child may be gifted at drawing, another may have musical aptitude without having learned music. Parents who spot natural talents in their children should guide and encourage them to study in their area

of expertise, in order to develop their gifts, not force them into another branch to satisfy their ego. Responsible parents motivate and encourage their children to maximize their talents. Once we've identified a person's potential (abilities), we need to help them move on to the reproduction or multiplication stage. Elohim makes us capable of conceiving, of producing life. A blessed Christian is one who has the spiritual means to conceive a vision, produce good works in Mashiah, and so on. For the Lord, our Elohim, enables all those he calls to serve him.

(See the parable of the barren fig tree (Loukas (Luke) 13:6 to 8).

Multiplication or duplication through begetting

The Hebrew verb translated by multiply means "to be or to become great", "to be or to become numerous". This blessing is understood as the ability to bear fruit. Now, those who are in Mashiah bear fruits naturally. It's also fatherhood, training or births (Galatians 4:19). Blessed Christians are able to reproduce, win souls, train them and encourage them to serve Elohim. This blessing makes us fathers and mothers in the faith. Multiplication or growth has nothing to do with addition, since it's a question of duplication and generation. (See the genealogies of Yehoshua Mashiah in Matthaios (Matthew) 1 and Loukas (Luke) 3).

Filling in or conquering the land

The Hebrew verb "to fill" also means "to be full". It's about conquering souls and nations through the mission and spread of the Gospel. In other

words, it is the global or royal vision that consists in the expansion of Elohim's work (See Matthaios (Matthew) 28:18 to 20 and Acts 11). Once we have conceived and given birth, we must expand, conquer other territories for Elohim. Such is the thinking of pioneers who never tire, and are always on the lookout for new horizons. Elohim's blessing breaks down barriers, borders and all the obstacles that stand in our way.

The subjection of land

After filling, conquering or enlarging, new territories must be submitted to Elohim (Yehoshua (Joshua) 1:3).

4.2 Blessings in heavenly places

All Christians are blessed by Elohim in Mashiah, with every spiritual blessing in heaven (Ephesians 1:3). These blessings represent Yehoshua Mashiah himself, the eternal life, the presence of Elohim, the fruit of the Spirit, and so on. Elohim's grace is a true blessing for us, for spiritual blessings are the consequences of the work of the cross. They do not depend on us, but on Elohim alone. Sadly, many Christians still seek to be blessed when they already are in Mashiah once and for all.

4.3 Material blessings

According to Devarim (Deuteronomy) chapter 28 verses 1 to 6, the material blessings that come from Elohim are first and foremost the fruit of our womb (physical as well as spiritual), i.e. children, then come the

animals, then the land and metals such as gold, silver, iron, etc. (Bereshit (Genesis) 13:1-2). While the material wealth that comes from Elohim is provided by nature, the enemy has succeeded in deceiving human beings into believing that material blessings boil down to scrap metal (coins) and pieces of paper (banknotes). This is why Christians who are still unaware of their identity as Mashiah seek pastors to bless them. They give them money, believing they are receiving blessings from the Lord. Yet Elohim blessed the first couple unconditionally.

5. Chastened

"And you have forgotten the exhortation that is addressed to you as to the sons: My son, don't despise the Lord's chastisement and don't lose heart when he rebukes you. For the Lord chastises the one he loves, and he chastises with a whip every son he receives. If you bear the punishment, Elohim behaves towards you as towards sons. For what son is there whom the father does not chastise? But if you are without chastisement in which all participate, then you are bastard children and not sons! Indeed, we had as teachers our fathers according to the flesh, and we respected them. All the more reason to submit to the Father of Spirits and live! For they chastised us for a few days, as they saw fit, but he chastises us for our good, so that we may be partakers of his holiness. All punishment, in fact, does not seem to be a joy at the time, but a pain. But later it yields a peaceful fruit of righteousness to those who have been exercised by it" (Hebrews 12:5 to 11).

As children of Elohîm, chastisement is part of the wisdom the Lord uses to make us like his Son. As the author of the epistle to the Hebrews puts it, the Christian must expect to be treated by the Father, in order to receive a blessing.

6. Freed from family and ancestral ties

When a baby is born, the umbilical cord is cut to enable the child to be self-sufficient. In his mother's womb, the child breathed and fed through the umbilical cord. As soon as it emerges from the womb, the baby is physically detached from its mother, as it can now use its lungs to breathe and can feed itself orally. The cry it utters at birth is proof that it can breathe on its own, as its lungs fill up with oxygen.

So, thanks to Yehoshua Mashiah, all Christians born from above or born again are an integral part of Elohîm's family. As members of this family, we are freed from the ties that bound us to our biological parents, the family and ancestral ties (1 Petros (Peter) 1:18; Colossians 1:12 to 15). The apostle Paulos gives us an image of this separation from the things of the past when he points out that Christians have been cut off from the wild olive tree: "*For if you were cut from the wild olive tree according to its nature and, grafted against nature into the cultivated olive tree, how much more will they be grafted according to their nature into their own olive tree*" (Romans 11:24). The wild olive tree represents the unholy world. So, just as the ties that held us in the world were severed when we were born from above, so too were family ties, since they are part of the

world. However, Christians must maintain their holiness, as Satan seeks to reconnect them to these bonds, in order to control them. (1 Petros (Peter) 5:8 to 9; 2 Petros (Peter) 2).

7. Helped and assisted

"I called upon YHWH and he answered me. From the depths of Sheol I cried for help, and you heard my voice " (Yonah (Jonah) 2:3).

Relief can be defined as "the action of helping someone", and can consist of "financial or material assistance", "manpower or equipment to assist someone in danger", or "care given to a sick, wounded or injured person in a critical condition" (Dictionary). The term is synonymous with "relief", "support", "charity", "service", "gift", "comfort", "assistance", "support", "aid", "mutual aid". In Hebrew, *azar* means "to rescue", "to help", "to support" and is generally translated as "to give help", "to embrace", "auxiliary", "support", "assistance", "to come to the aid", "to sustain", "to be of the same mind", "to protect", "to fight", "protector", "to contribute" (see Yesha'yah (Isaiah) 41:10,13 and 14; 1 Shemuel (Samuel) 7:12). Other words in Hebrew are used to speak of help, relief and assistance, such as *ezrah* (Tehilim (Psalms) 22:20 and 27:9), *ezer* (Tehilim (Psalms) 121:1 and 2), and *Eben-Ezer* which means "YHWH has rescued us so far" (1 Shemuel (Samuel) 7:12). In Greek, *boetheo* is translated as "to help", "to rescue", "to bring help" (Markos 9:22; Hebrews 2:18).

The Lord rescued us by delivering us from the sin that reigned in our lives, and still rescues us today through our daily relationship with Him. He assists us in our daily trials, right up to the end of the age (Matthaios 28:20).

8. Feed

According to the dictionary, to feed is to "give someone, an animal, a plant, the food necessary for its life, for its development", "to maintain something by providing the elements necessary for its good preservation", "to provide for someone's needs, for his food, for his maintenance; to provide him with a wage that sustains him", "to provide the material for something, to maintain it; to feed", "to maintain something, a feeling, an idea, to develop them in oneself". This verb has several synonyms, such as "to supply", "to feed", "to provide", "to sustenance", "to flesh out", "to instruct", "to cultivate". In Hebrew, several words are used to define "feed": *akal*, meaning "to eat", "to feed on", "to devour" (Bereshit (Genesis) 2:16; Tehilim (Psalms) 78:24); *lechem*, meaning "bread", "food", "grain", also translated as "eat", "feed", "meal", "food", "pasture", "dish", "provision", "feast", "provisions", "sustenance", "income", "wheat", "Fruit", "abundance", "maintenance" (Tehilim (Psalms) 136:25; Qohelet (Ecclesiastes) 11:1); and *oklah*: "food", "consume", "devour", "nourishment", "pasture", "prey" (Bereshit (Genesis) 1:29).

The Lord created all foods so that human beings would lack nothing physically (Matthaios (Matthew) 14:19 to 21). Thanks to Yehoshua, all

living beings receive their daily nourishment: " *Therefore I say to you: Don't worry about your soul, what you'll eat and what you'll drink; nor about your body, what you'll wear. Isn't the soul more than food, and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns, yet your heavenly Father feeds them. Are you not far more excellent than they?* " (Mattahios (Matthew) 6:25 to 26).

"The word of YHWH came to him, saying: Go away from here, turn east and hide by the torrent of Kerith opposite the Yarden. You shall drink of the water of the torrent, and I have commanded the ravens to feed you there. And he went and did according to the word of YHWH, and went and dwelt at the brook of Kerith, which is opposite Yarden. The ravens brought him bread and meat in the morning, and bread and meat in the evening, and he drank water from the stream. But after a while, the stream dried up, because there had been no rain on the land. Then the word of YHWH came to him, saying: Get up, go to Sarepta, which belongs to Sidon, and stay there. Behold, I have commanded a widow to feed you there. He got up and went to Sarepta. He arrived at the entrance to the town, and there was a widowed woman gathering wood. He called him and said: Please bring me some water in a vase so that I can drink. She went to get some. He called him again and said: Please bring me a piece of bread from your hand. But she says: YHWH, your Elohîm, lives! I don't have anything cooked, just a handful of flour in a pot and a little oil in a jug. Then I'll go home and prepare it for me and my son, and we'll eat it and die. And Eliyah said to him: Don't be afraid, go on, do as you say.

Just make me a little cake with it first and bring it to me, then make some for yourself and your son. For thus says YHWH, the Elohim of Israel: The flour in the pot will not end and the oil in the jug will not diminish, until the day YHWH gives rain on the face of the ground. She went and did as Eliyah had said. And she had food, she and her family, and Eliyah for many days. The flour in the pot did not end, and the oil in the pitcher did not diminish, according to the word that YHWH had declared by the hand of Eliyah." (1 Melakhim (Kings) 17:2 to 16).

"He humbled you, he left you hungry, but he fed you with manna, which you did not know and which your fathers had not known, in order to make you know that the human being will not live on bread alone, but the human being will live on everything that comes from the mouth of YHWH. " (Devarim (Deuteronomy) 8:3).

As Father, the Lord feeds his children. We see this as early as Bereshit (Genesis), when he created food for human beings before his own creation, but also with Israel, whom he fed with the manna that fell from heaven every morning. We see him again at the end of time, where his children are fed with his own flesh and blood: "*And Yehoshua said to them: Amen, amen, I say to you: Unless you eat the flesh of the Son of man and drink his blood, you have no life in yourselves. He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is indeed food, and my blood is indeed drink. He who eats my flesh and drinks my blood abides in me, and I in him. As the*

living Father sent me, and I live because of the Father, so he who eats me will live because of me. This is the bread that came down from heaven. It's not like your fathers, who ate manna and died. Whoever eats this bread will live for eternity. " (Yohanan (John) 6:53 to 58).

9. Protected

To protect means "to defend", "to guarantee", "to favor", "to preserve", "to shelter", "to assist", "to insure". In Hebrew, several words are used to define this notion, such as *ganan*, which means "to defend", "to cover", "to surround", "to protect", "protection" (2 Melakhim (Kings) 19:34; Zekaryah (Zechariah) 12:8); *natsar*, meaning "to guard", "to watch over", "to guard", "to preserve", "to guard against dangers", "to observe", "to guard with fidelity", "watchman", "guardian", "to protect", "to care", "besieger" (Tehilim (Psalms) 64:2 and 140:2); and *shamar*, which is translated as "hold," "guard," "observe," "pay attention to," "have charge of," "protect," "save life," "watch over," "preserve," "care for," "be on guard," "obey," "be guardian" (Mishlei (Proverbs) 3:26; Tehilim (Psalms) 145:20; Iyov (Job) 29:2).

Our relationship with the Father gives us immeasurable assurance. He protects us from all danger, his hand is constantly on us, as long as we remain faithful to him, being obedient and keeping his Word (Tehilim (Psalms) 17; Yohanan (John) 17:6 to 15).

C/ The consequences of the birth from above on the character of Elohîm's children

In the Bible, plants generally have symbolic value. For example, Israel is compared to a fig tree, a vine and an olive tree (Yesha'yah (Isaiah) 5; Zekaryah (Zechariah) 3:10; Matthaïos (Matthew) 24:32). Among these plants, wheat is the most valuable cereal. That's why many offerings were based on this cereal. This was the case with the cake offering, which was made of fine wheat flour (Shemot (Exodus) 29:2; Vayiqra (Leviticus) 2:1). At the Feast of Weeks (Pentecost) according to Vayiqra (Leviticus) chapter 23 verse 17, a cake offering was to be presented. It consisted of two loaves of bread, kneaded with leaven, as a stirred offering. And we know from Shemot (Exodus) chapter 34 verse 22 that these were the first ends of the wheat harvest. The wheat is therefore a figure of believers who possess the same nature as their Lord. For this cereal is a type of the perfect humanity of our Lord Yehoshua Mashiah. He calls himself the grain of wheat that had to fall to the ground and die to bear many fruits (Yohanan (John) 12:24). Indeed, wheat as a seed must achieve a goal, i.e. to bear fruit. In the same way, Elohîm's children have been saved and left on Earth to achieve the goals that the owner of the field (Elohîm) has assigned to them. And the Christian's first objective is to wear the nature of Elohîm. This is characterized by the fruits of the Holy Spirit listed in Galatians chapter 5 verse 22: "*But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, gentleness, self-control*". This nature is visible in the life of anyone who receives Yehoshua, being grafted to Israel, and pruned by the Master (Yohanan (John) 15:1 to 17; Romans

11:16 to 23).

1. The fruits of the Spirit

1.1 Love or charity

It is the fruit by excellence, for Elohîm is love, or charity, Agape (1 Yohanan (John) 4:8). Prophecies and spiritual gifts are not proof of real conversion or of the presence of the Holy Spirit in one's life. As proof, demons, Satanists, marabouts, sorcerers and clairvoyants also have "spiritual gifts", but what they don't have is love. Love is a Being, and that Being is the Lord Yehoshua Mashiah, the Almighty Elohîm.

Love, Agape, is characterized by its nobility and solidity, which is why it is often written with a capital "A". It's a totally divine, active and selfless Love. He's sincere and indestructible. This love is poured into the hearts of Christians by the Holy Spirit (Romans 5:5). It is capable, through sheer willpower, of breaking all kinds of barriers and applying itself to uncommon or unfamiliar people. He can finally destroy the hatred he feels for someone.

1.2 The joy

The word translated as "joy" in English covers several Hebrew or Greek words with different meanings that are important for grasping the deeper meaning of this term. In Hebrew, *simchah* or *sameah* means "to shine", "to be bright", "gaiety", "happiness", "shouts of joy", "pleasure", "feast", "festival"; *masoyvs*, on the other hand, expresses joy, "subject of joy",

"delight", "rejoicing", "playfulness", "pleasure"; *sasown*, can be translated by the terms "joy", "cheerfulness", "rejoicing", "exultation", "jubilation". In Greek, *chara* means "intense joy", "great joy". This word is in the same family as *charis*, i.e. "grace". We can therefore deduce that joy flows from grace.

1.3 Peace

Peace is the assurance that Elohim places in our hearts, that nothing can happen to us without the Father's perfect will. It is the result of peace with Elohim. This assurance is shown when we are faced with problems, in torments (Markos 4:35 to 41). As a result, illness, death, bad news, attacks by sorcerers and demons, and economic and political crises never shake people who have this peace. The Father's revelation gives us such assurance that pagans take us for fools, because in the face of problems we keep our cool. Peace of heart is nothing other than trust, assurance or faith in the Elohim who never lies. Money cannot provide the peace that only the Holy Spirit can give. A human being can have all the wealth in the world and still lack peace. This peace is the opposite of fear. He who has the peace of Elohim in his heart no longer fears anything. Whatever the difficulties, if we have the peace of the Lord, the problems and bad news that worry the pagans won't trouble us, won't disturb us.

1.4 Patience

"My brothers, take as an example of patience in affliction the prophets who spoke in the Name of the Lord. Behold, we call blessed those who persevere. You have learned what Iyov's perseverance was, and you have

seen the end of the Lord, for the Lord is full of compassion and mercy " (Yaacov (James) 5:10 to 11).

"Blessed is the man who endures temptation! Because, having been approved, he will receive the crown of life, which the Lord has promised to those who love him " (Yaacov (James) 1:12).

Patience is a fruit that enables us to stand firm in the face of all the thoughts the enemy sends our way, and prevents us from murmuring against Elohim when we suffer: *" It is good to wait in silence for YHWH's deliverance"* (Eikha (Lamentations) 3:26). Moreover, by this fruit, the saints become able to wait patiently for the Lord's promises, even when they seem to be delayed: *" YHWH answered me and said: Write down the vision and engrave it on tablets so that whoever reads it can run. For the vision is still for the appointed time, and it speaks of what will happen in the end, and it will not lie. If it tarries, wait for it, for it will come, it will come, and it will not tarry"* (Shabaquwq (Habakkuk) 2:2-3). As such, it is a consequence of faith, of total trust in Elohim who always fulfills his promises: *"But perseverance must do its work perfectly, so that you may be perfect and complete, so that you lack nothing"* (Yaacov (James) 1:4).

Unfortunately, many people who don't have this fruit have made decisions that have cost them dearly. Marriages were celebrated in haste, others entered to their ministries before Elohim's time. When you receive the Lord's call, you are put directly into a spiritual ovum which symbolizes

intimacy with Him or the secret places according to Matthaïos (Matthew) chapter 6 verse 6. Everything happens in secret, so no one knows you're in the egg for your transformation. This gestation period lasted thirty years for the Lord Yehoshua, forty years for Moshe (Moses), ten years for others, and so on. If you rush out of this gestation period, you'll be a runt and destroy your calling. So be patient and wait for the Father's time. Know that your eagerness cannot bend the will of the Lord. Elohim will only wait for his time to give you the things you ask for. Let's not be like Moshe, who wanted to answer the call before the end of the gestation period, causing his brothers to reject him: "*Now it happened at that time that Moshe, having grown up, went out to his brothers and saw their hard labor. He saw an Egyptian man beating a Hebrew man, one of his brothers. He turned around and saw that no one was there, so he killed the Egyptian and hid him in the sand. He went out on the second day and saw two Hebrew men quarrelling. He said to the culprit: Why do you strike your neighbor? This one says: Who made you man, prince and judge over us? Are you saying this to kill me, like you killed the Egyptian? And Moshe was afraid and said to himself: Surely the case is well known. Pharaoh heard of the affair and tried to kill Moshe. But Moshe fled from Pharaoh, stopped in the land of Midian and sat down by a well*" (Shemot (Exodus) 2:11 to 15).

"Be patient then, brothers, until the parousia of the Lord. Behold, the ploughman awaits the precious fruit of the earth, taking patience with him, until he had received the rains of the first and last seasons. You too,

wait patiently and strengthen your hearts, because the parousia of the Lord is drawing near " (Yaacov (James) 5:7 to 8). These ploughmen waited patiently for the late-season and early-season rains. Indeed, the Hebrew people were a farming people, totally dependent on these two rainy seasons (Yirmeyah (Jeremiah) 5:24), as they were essential for sowing and harvesting fruit. The rain of the first season (late October, i.e. autumn), *mowreh* or *yowreh* in Hebrew, means "first rain", "autumn shower". This opened the agricultural year by softening the soil hardened by the summer drought, thus preparing the arable land for sowing. This rain had fallen in Acts 2. After four hundred years of spiritual drought, which had begun with the departure of Elohim's glory from the temple of Yeroushalaim (Yehezkel (Ezekiel) 11) until the ministry of Yohanan (John-Baptist), the rain of the first season was sent upon the one hundred and twenty disciples of Yehoshua (Acts 2). The latter rain (*malqowsh* in Hebrew, meaning "spring rain") was made up of heavy showers, much appreciated by ploughmen as they fell just before the harvest and the long droughts of the summer months. After years of spiritual drought, we patiently await the final outpouring of the Spirit to prepare the Bride for the Lord's return. Without this rain, the fruits of the Spirit cannot ripen. So, by this fruit, we can avoid many of the enemy's traps and await the glorious return of our Lord and Savior Yehoshua: " *What then is the faithful and prudent slave, whom his lord has set over all his servants, to give them food at the right time? Blessed is the slave whom his lord, when he arrives, will find acting in this way! Amen, I say to you, he will establish it over all his possessions. But if he is a wicked slave, who says*

to himself in his heart: My lord is slow in coming. And if he begins to beat his fellow servants, if he eats and drinks with those who are drunk, the lord of that slave will come on a day he does not expect and at an hour he does not know " (Matthaios (Matthew) 24:45 to 50).

So let us not fall asleep like the ten virgins of Matthaios (Matthew) 25 verse 5: "*And when the bridegroom was late in coming, they all dozed off and fell asleep "*. But let's be patient until the Lord returns: "*Since all these things are thus dissolving, what people should you be in holy conduct and piety, waiting for and hastening the parousia of the day of Elohîm, on account of which the heavens will be dissolved and the fiery elements will melt away! But we are waiting, according to his promise, for new heavens and a new Earth in which justice dwells. Therefore, beloved, while waiting for these things, strive to be found by him spotless and innocent in peace. And consider as salvation the patience of the Lord, as Paulos, our beloved brother also wrote to you, according to the wisdom given to him "* (2 Petros (Peter) 3:11 to 15).

1.5 Kindness

It's the quality of caring.

"Therefore, as Elohîm's elect, holy and beloved, clothe yourselves with the bowels of mercy, gentleness, humility, meekness, patience " (Colossians 3:12).

The Greek root of kindness, *agathos*, translates as "good constitution or

nature", "useful", "salutary", "good", "pleasant", "pleasing", "joyful", "happy", "excellent", "distinguished", "upright and honorable". The opposite of kindness is wickedness.

1.6 Faith

The Greek word *pistis*, translated "faith", means "a conviction of the truth", "belief", "faithfulness", "foolproof faith", and so on. It is defined by the author of the epistle to the Hebrews as "[...] *the substance of things hoped for, a conviction of things not seen* " (Hebrews 11:1). It is also the affirmation, the formal promise that something is true, certain and safe. It's a guarantee given about something. Faith, then, is the trust that a human being places in Yehoshua Ha Mashiah following the revelation of the Word. This trust is a true and profound commitment of mind and heart. This adherence is not optional; having faith in Yehoshua is a commandment.

1.7 Self-control

This fruit avoids many problems. Thanks to it, we can think before we speak, judge, respond, etc.

"For Elohim has not given us a spirit of timidity, but of strength, love and self-control " (2 Timotheos (Timothy) 1:7).

In Greek, "self-control" is *sophronismos*, meaning "a rebuke or appeal to a sound mind, to moderation and self-control, to self-monitoring". The opposite of self-control is *akrates*, Greek for "without self-control",

"incontinent", "intemperate" or "without temperance". This word is used in 2 Timotheos (Timothy) chapter 3 verse 3: "*without natural affection, without loyalty, slanderers, without self-control, cruel, opposed to goodness and good men*".

1.8 Benignity

This fruit enables us to exercise Elohîm's mercy, which is a disposition of the mind inclined to understanding, indulgence, kindness and gentleness towards our neighbor. It's the quality of a will that aims for the good and happiness of others.

"Benignity" comes from the ancient Greek *chrestâtes* which is the root of the Name "Christ", and this name was given to our Lord and Savior Yehoshua Mashiah. *Chrestâtes* is derived from *chrestos*, meaning "usefulness", i.e. "moral excellence in character or behavior", and hence "gentleness", "benevolence", "friendliness". The meaning of this term is therefore a piety and gentleness of nature which, consequently, makes us capable of being used for Elohîm's work. It corresponds to an intrinsic goodness of character.

1.9 Gentleness

The Scriptures ask us to be gentle and humble with one another. Humility and gentleness go hand in hand. They make us servants of Elohîm, not served.

Here's what Paulos (Paul) asks us in Ephesians chapter 4 verses 1 to 2: "

*[...] walk in a manner worthy of the vocation to which you have been called, **with all humility and gentleness**, with patience, bearing with one another in love".*

1.10 Sanctification

It's separation from sin, bad habits and bad company (1 Thessalonians 4:3 to 7; Hebrews 12:14).

With the fruits of the Spirit, which are in reality the nature of the Mashiah in us, we spread a fragrance of good odor, both before Elohim and before Men. *"As his divine power has given us everything that pertains to life and godliness, by means of the precise and correct knowledge of him who called us by means of glory and virtue, by means of which the greatest and most precious promises are given to us, **so that through them you may become partakers of the divine nature**, having escaped the corruption that is in the world through lust. For the same reason, moreover, with all readiness, supply your faith with virtue, and virtue with knowledge "* (2 Petros 1:3-5).

"But thanks be to Elohim, who always causes us to triumph in the Mashiah and manifests through us the fragrance of his knowledge in every place. Because we are the good odor of the Mashiah for Elohim, among those who are saved and among those who perish " (2 Corinthians 2:14 to 15).

2. Grafted and pruned

"I am the true vine, and my Father is the vinedresser. Every branch in me that bears no fruit he cuts off, and every fruit-bearer he prunes, that it may bear more fruit. You are already pure, because of the word I have spoken to you. Abide in me, and I in you. As the branch cannot of itself bear fruit unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, the same bears much fruit, for apart from me you can produce nothing. If any man abides not in me, he is cast forth as a branch, and withered; and the branches are gathered and cast into the fire, and are burned. If you abide in me and my words abide in you, you will ask whatever you want and it will come to you. My Father is glorified in this: that you bear much fruit, and then you will become my disciples" (Yohanan (John) 15:1 to 9).

2.1 Grafting

The vine shoot is a well-developed, one-year-old branch of the vine. It is he who bears the fruit of the tree to which he is attached. As branches, Christians have been grafted onto the Olive Tree. In fact, grafting consists in implanting into the tissues of a plant a scion or fragment of some kind, taken from another plant or from the same plant, so that it continues to grow as one with the first. Through grafting, the Christian becomes one with Yehoshua Mashiah and partakes of the divine nature (2 Petros (Peter) 2:1-4). Grafting is not, therefore, an intellectual adherence to a local assembly, religious organization or denomination. It is the divine

act by which Elohim integrates us into the Body of the Mashiah. This is the new birth brought about by the Hand of the Lord. Once grafted onto the Mashiah, we become participants in the life of the tree. If it's an olive tree, we bear olives; if it's a fig tree, we bear figs; and if it's a vine, we bear grapes: " *You'll know them by their fruit. Do we gather grapes from thorns or figs from thistles?* " (Matthaios (Matthew) 7:16).

"But if the offering of the first fruit is holy, so is the mass. And if the root is holy, so are the branches. But if some of the branches have been cut off, and you, who were a wild olive tree, have been grafted among them and have become partaker of the root and sap of the olive tree, do not glory against those branches. But if you boast, it's not you who bears the root, but it's the root that bears you. You will then say: The branches were cut off so that I could be grafted. That's right. They were cut off because of their unbelief, and you stand by faith. So don't rise up out of pride, but fear. For if Elohim did not spare the natural branches, neither will he spare you" (Romans 11:16 to 21).

The divine nature is the root (Mashiah) and the sap (the Holy Spirit) of the olive tree. Let's understand that the divine nature is the FRUIT of the Spirit. Those who bear the fruits of the Spirit live heaven on earth and give pagans the envy of heaven. The fruits of the Spirit make us spiritual human beings who judge everything (1 Corinthians 2:15 to 17). It also means that a Christian who does not bear fruit is not grafted onto Mashiah.

2.2 Pruning

"Every branch in me that bears no fruit he cuts off, and every fruit-bearing branch he prunes so that it may bear more fruit". (Yohanan (Jean) 15:2).

Pruning is a purification process involving the removal of unnecessary parts of the tree or other object. Every time Elohîm wants to elevate us, to entrust us with a new responsibility, he will prune us to qualify us. Let's understand that this work will never cease, the aim being to take us from glory to glory.

II/ THE MASHIAH'S WIFE

"For I am jealous for you with a jealousy of Elohîm, for I have betrothed you to one husband, to present a pure virgin to Mashiah. " (2 Corinthians 11:2).

This passage teaches us much about the Bride of the Mashiah, which is the true Assembly. First, we learn that the Bride is betrothed, that is, joined to Mashiah. The root of the word "betroth" is *harmoza*, meaning "a joint", "a seam", "a junction", "to fit together", "to unite", "to interlock". The true Assembly is joined to Mashiah and no one can detach it from him: *" But he who joins himself to the Lord is with him one spirit "* (1 Corinthians 6:17). Second, that this Assembly has one Husband, Elohîm, who is against idolatry and mixing. I mean, that she's a virgin and pure.

It is through the revelation of Yehoshua Mashiah our Husband, that we have received this identity, for he is the faithful Husband of whom Yesha'yah (Isaiah) chapter 54 verses 5 to 6 speaks: "*For your creator is your husband: YHWH Tsevaot is his Name. Your Redeemer is the Holy One of Israel, the Elohîm of all the earth. For YHWH calls you like a forsaken woman with a sorrowful spirit, like a wife of youth who has been repudiated, says your Elohîm*". And the Husband loves his Bride very much and watches over her every day (Ephesians 5:25 to 32).

As the Bride, the Assembly is the new Chavvah, restored by the last Adam. It is therefore the Body of the Mashiah, which rests in the absolute on the unity of believers, achieved around Yehoshua Mashiah. Indeed, He is the Head of this Body (Colossians 1:18), so we must not look for other leaders or guides to help us. Yehoshua alone is enough for us, for in him and in him alone are we fulfilled (Colossians 2:10).

"For as the body is one and has many members, and all the members of this body which is one, though there are many, are one body, so also is the Mashiah. For we were all baptized into one Spirit to be one body, whether Jews or Greeks, whether slaves or free, and we were all watered to be one spirit." (1 Corinthians 12:12 to 13).

So, Christians are all members of the Body of Mashiah. They all received gifts from Elohîm. Some are the feet (evangelists), others are the mouth or eyes (prophets), others have the gifts of miracles, healings, rescuing,

and so on. As members of this body, our aim must be to build one another up (1 Petros (Peter) 2:5; Hebrews 10:24 to 25).

Therefore, those who understand the identity of the Body, encourage all true children of Elohim even if they are not part of their local assembly: "*But Yohanan answered him, saying: Doctor, we saw someone casting out demons in your Name, who doesn't follow us, and we stopped him, because he doesn't follow us. But Yehoshua said to them: Do not hinder him, for there is no one who, performing a miracle in my Name, can quickly afterwards speak ill of me. For whoever is not against us is for us*" (Markos 9:38 to 40). The members of the body seek neither to apply ecumenism nor, even less, to indulge in sectarianism. Nor do they seek to join any federation of assemblies, any pastoral ministry. This body is not European, African, American, Asian, Jewish or Greek (Galatians 3:28). The Scriptures teach us that there is only one Body of the Mashiah (Ephesians 4:1-4).

As the Bride, we must continually have lamps (speaking of Elohim) and oil (the Holy Spirit), for the marriage of the Lamb is ready (Apokalupsis (Revelation) 19:7 to 9). We must also keep our bodies in sanctification, for they belong to Mashiah: "***Do you not know that your bodies are the members of the Mashiah? Shall I take the members of the Mashiah and make them the members of a harlot? May it never happen!***" (1 Corinthians 6:15).

CHAPTER 3

THE HOUSE OF ELOHÎM

Through the sacrifice of Yehoshua, we are the temple of the Holy Spirit (1 Corinthians 3:16; Hebrews 3:6), the Assembly of Yehoshua, made up of living stones, who are born-again Christians. The Ekklesia is established both in heaven and on earth: "*And he raised us up together, and seated us together in the heavenly places in Mashiah Yehoshua*" (Ephesians 2:6).

"Do you not know that your body is the temple of the Holy Spirit within you, which you have received from Elohim, and that you do not belong to yourselves? Because you've been bought at a price. Therefore glorify Elohim in your body and in your spirit, which belong to Elohim. " (1 Corinthians 6:19).

I/ THE ASSEMBLY OF ELOHÎM

"Take heed therefore unto yourselves, and unto all the flock, among which the Holy Ghost hath made you overseers, to feed the assembly of Elohim, which he hath purchased with his own blood " (Acts 20:28).

Christians are Elohim's Assembly, his personal property, since he shed his own blood to form it. It consists of living and dead saints, for death in no way separates saints of the Body of Mashiah. That's why, in his eyes,

there's only one Assembly: his Assembly. Indeed, Yehoshua says: "[...] *I will build my Assembly [...]*" (Matthaios (Matthew) 16:18). Here the Lord had used the Greek term *Ekklésia* to identify his assembly. *Ek* means "out of" and *klésia* means "call". It designates a particular, solemn assembly with a specific function in the city. The Ekklesia of Yehoshua Mashiah is defined as a group set apart, destined to voluntarily place itself outside the world, outside sin, outside Babylon, since it is the Assembly that claims to be of the Lord. It evolves in fraternal communion, which results from its close communion with the Lord Yehoshua. It is also responsible for electing its elders or overseers to manage the assemblies that make up its body (Acts 14:23), as in the Greek Ekklesia where citizens were called to manage public affairs. It can be a family or local assembly, and is evoked in this sense on numerous occasions, notably in the epistles of Paulos, who invited the Romans to greet " *the assembly who is in their house [...]* " (Romans 16:5). But the Ekklesia of Yehoshua Mashiah gathered first in heaven, on Mount Zion. According to the author of the Epistle to the Hebrews (Hebrews 12), the true Ekklesia did not approach Mount Sinai, for as we have studied, it represents Hagar, i.e. slavery (Galatians 4:24 to 25), the Yeroushalaim below, Moshe's torah (Law of Moses), Egypt and Sodom (Apokalupsis (Revelation) 11:8). The true Ekklesia has approached not the cities of this world, but the City of Elohim, which corresponds to Mount Zion (Celestial Kingdom, the High Place), the Celestial Yeroushalaim and the Celestial Assembly.

II/ LIVING STONES

In Matthaios (Matthew) chapter 16 verses 17 to 18, Yehoshua addresses Petros (Peter) calling him by his name "Petros", which in Greek means "little pebble", "stone". So, the Assembly is made up of living stones, each one a spiritual house (1 Petros (Peter) 2:5; Ephesians 2:20). So, it is with human beings who are living stones that Yehoshua builds the Ekklesia. This means that the Lord transforms the human beings he has called into stable people, capable of resisting all kinds of temptations, determined to follow Elohim until death. Indeed, the true Assembly, made up of living stones, has the Rock (Yehoshua) as its foundation. And because it was built by Yehoshua Mashiah himself and is his property, demons cannot destroy it.

Unfortunately, many people invest their money, sometimes even millions, in bricks, and neglect people. Many Christians still don't understand that the Lord's Assembly has nothing to do with buildings. The true Assembly cannot be confused with a human construct, denomination or federation, since it is made up of living stones who are born-again men and women from all nations (1 Petros (Peter) 2:5).

III/ THE TEMPLE OF THE HOLY SPIRIT

During his ministry, Yehoshua repeatedly drew the attention of all believers to the need not to confuse the life of worship with the observance of a rite rendered in a specific place (Yohanan (John) 4:24). For this way of thinking restores the Old Covenant system. Indeed, we are Christians and therefore under the New Covenant. So we cannot submit to Moshe's torah and its ordinances, for when Yehoshua expired "*[...] the veil of the temple was torn in two from the top to the bottom; and the earth quaked and the stones cracked*" (Matthaios (Matthew) 27:51). We no longer need a sumptuous temple to gather and worship Elohim.

The Israelites had erected the Temple of Yeroushalaim, because it was the place chosen by YHWH for prayer. Now, the Temple is no longer in Yerushalaim, nor in any city, which means that worship is not to be rendered in a magnified place. The worship in which Elohim takes pleasure is exercised simply, in Spirit and in truth (Yohanan (John) 4:23 to 24), since the Assembly defines itself as the assembly of the saints.

Many Christians want to have big buildings, big assemblies, travel the world, hold big seminars and so on. But the preoccupation of the true children of Elohim must be exclusively focused on the worship and witness of Yehoshua to the Gentiles (Acts 1:8). That's why we must no longer be subject to the world's rules.

CHAPTER 4

ELOHÎM'S MISSIONARIES

For edification, instruction and good order, it was necessary to have various offices, ministries or departments within the assemblies. This is why, after Pentecost, the Assembly was organized under the leadership of the apostles. Those called to fulfill these services were elected by the assembly of the faithful and approved by the apostles (Acts 6:5 to 6). Yet while there are specific ministries, it's not just pastors who are servants of Elohim. According to the Bible, every Christian is a servant of the Lord, having first received the service of reconciliation (2 Corinthians 5:18 to 20). Indeed, in the Bible, the word "minister" refers to all believers. It doesn't apply to an elite, but to active Christians in general. Consequently, all believers must be considered ministers of Elohim. Everyone's life must be the manifestation of this ministry: sanctification and the accomplishment of the works prepared in advance by Elohim, in order to be a constant witness to His grace. As a servant, the Christian must put at the service of others, the gifts or talents he has received (1 Corinthians 14:26 to 27; 1 Petros (Peter) 4:10 to 11). They are therefore participants in the divine nature, not spectators or consumers.

I/ SLAVES AND SERVANTS OF THE LORD

Our identity as slaves of Elohim highlights the lordship of Yehoshua Mashiah, for if we are slaves, it is because that Yehoshua is our Master.

And as slaves of Elohîm, Christians are no longer under the control of Satan, demons, flesh, sin and Men. Indeed, there are the slaves of human beings (1 Corinthians 7:23) and the slaves of Yehoshua Mashiah. That's why the apostles all considered themselves slaves of the Lord. Moreover, all Christians are slaves of Yehoshua Mashiah, even if they are not called to perform the same function. Some are priests in one of the five services listed in Ephesians chapter 4 verse 11, others in different gifts or services (Romans 12:3 to 8; 1 Corinthians 12). Unfortunately, the original meaning of "minister" and "ministry" has changed over time. The expression "minister of Elohîm" now designates a person dedicated to a certain function. Yet the term "ministry" in the Greek version of the Testament of Yehoshua is *diakonia*, meaning "to be a servant in ordinary things". And the word "minister", in Greek *diakonos*, means "domestic", "servant" or "slave". The Latin etymology of "ministry" is also "servant". The Greek *doulos*, translated into English as "slave", is found almost a hundred and twenty times in Greek writings. So, in this word appears as much the idea of the slave redeemed through the work of the cross, as the notion of a service willingly rendered to the congregation, uncritically, but with the humility that the Mashiah himself demonstrated. So, we mustn't copy the world and its greed, favoring positions of "honor" and treating leaders like stars.

II/ THE LORD'S PRIESTS

After the fall of Adam and Chavvah, the path to the Most Holy Place or

Holy of Holies was closed. Only the high priest had access once a year. But thanks to Yehoshua, the High Priest, we are part of a chosen and called people, we are priests or royal priests in the Assembly (1 Petros (Peter) 2:9; Apokalupsis (Revelation) 1:4 to 10; 5:8 to 10), i.e. intercessors, mediators, who plead with Elohim on behalf of others. That's why the Scriptures invite us to present ourselves freely before the throne of Elohim (Hebrews 4:16; 10:21 to 22). This fact must be emphasized, because those who were called to these various offices by their brothers, who trusted them, in no way formed a separate body. There was no clergy or hierarchy. In the same way, today all Christians can approach Elohim without an intermediary (Ephesians 2:18). This universal priesthood naturally leaves no privileged caste in the Assembly, since all Christians have the same rights and duties before Elohim. This means that as priests, you no longer need a pastor to present your children to the Lord, or bless your marriage. You can and must do it yourself. You no longer need human mediators (saints, pope, pastors, prophets, Mary, etc.). You are priests, never forget that!

"But you are the chosen race, the royal priesthood, the holy nation, the purchased people, that you may proclaim the virtues of him who called you out of darkness into his marvelous light" (1 Petros (Peter) 2:9).

We must all exercise this varied and wonderful service, which is exercised towards the Lord, towards all Christians and also towards non-believers.

A/ The Christian's priesthood to the Lord

All Christian ministry and service must begin with service to the Lord in worship, praise, thanksgiving and intercession. Many Christians believe that Elohim's greatest desire is to have workers. However, Yehoshua explicitly declared that the Father was looking for worshippers (Yohanan (John) 4:23). Consequently, Christians must first be worshippers, then workers. Our greatest and most important calling is to worship Elohim above all else. Indeed, the passage from Loukas (Luke) chapter 10 verses 38 to 42 tells the story of two sisters, Myriam and Martha. Martha was always on duty, worrying and working hard. As for Myriam, she was at Yehoshua's feet; she adored him and listened to him. Yehoshua pointed out that the right attitude to adopt was that of Myriam, not her sister Martha. For Christians will not be saved because they have set out to serve, but because they have been true worshippers in Spirit and in truth. The priority of the people who served Elohim in the Bible was not service, not prophecy and even less teaching, but worship.

B/ The priesthood of Christians, one to another

"Those who gladly accepted his word were indeed baptized. And some 3,000 souls were added that day. And they all persevered in the apostles' doctrine, in the fraternal communion, in the breaking of bread and in prayer. And every soul feared, and many wonders and signs were done through the apostles. But all who believed were together in the same place, and had all things in common. They sold their properties and

possessions, and distributed them to all as each one needed them. Every day, persevering with one accord in the temple and breaking bread in every house, they ate their meal with gladness and simplicity of heart. Praising Elohim and finding favor with all the people. And the Lord added to the assembly daily those who were saved " (Acts 2:41 to 47).

According to the Bible, the care of souls is not a function performed exclusively by a "professional", such as a pastor or parish priest. All Christians are responsible for each other in the eyes of the Lord. Consequently, support and mutual aid should be exercised simply, without the need for a special title, as they are part of the Christian's attributes. We need to love, help and care for each other. Indeed, mutual edification (1 Petros (Peter) 2:5) or fellowship, in Greek *koinonia*, means "sharing life together and having a common interest". For we were created to commune with Elohim, and with one another. Ministry to Christians is therefore about serving one another.

Paulos (Paul) tells us in 1 Corinthians 12 verses 25 to 26: "*so that there may be no division in the body, but that the members may be equally concerned for one another. And if a member suffers, all the members suffer with him. If one member is glorified, all the members rejoice with him "*. The word "concerned", in Greek *merimnao*, means "to take to heart", "to take care of", or "to look after". We must, in the love of Elohim, take care of each other, for we are in a body.

The race for titles would not exist if everyone understood that they have a valuable service within them, enabling them to help their brother and sister. He would no longer experience the frustration that leads to covetousness and bitterness, while waiting to be recognized in a specific function. As long as there is a pyramidal structure in the assemblies, positions will be the object of jealousy. By removing the cause of this infighting, we'll return to the way the Assembly functions, in accordance with Yehoshua Mashiah's instructions. On the other hand, human religion teaches us that instruction is reserved for assembly leaders. Yet the Bible tells us that Christians must teach one another: "*For you may **all** prophesy one after another, so that **all** may be **taught** and **all** may be **encouraged***" (1 Corinthians 14:31). The word "taught" in Greek *manthano* also means "to receive instruction", "to be taught", "to increase one's knowledge". The word "encouraged", in Greek *parakaleo*, also means "to teach", "to instruct", "to exhort", "to console". Christians are called to teach one another, to edify one another as Petros (Peter) says in 1 Petros chapter 2 verse 5: "*You too, like living stones, are being built up, spiritual house, holy priesthood, to offer spiritual sacrifices, pleasing to Elohîm by means of Yehoshua Mashiah*". The verb "to build" in Greek *oikodomeo* literally means "to build from the foundations" or "to encourage growth in Christian wisdom, affection, grace, holiness and blessing". Christians are called to perfect themselves (2 Corinthians 13:11). The verb "to perfect" is *katartizo* in Greek, which also means "to correct", "to straighten", "to complete", "to repair", "to encourage in growth". However, in the current configuration, we are witnessing a one-sided

edification, i.e. only the pastor exhorts the members from the pulpit. The system used by the leaders and faithful of many assemblies does not allow Christians to exhort one another. Yet pastors need exhortation and support just as much as anyone else.

C/ The priesthood of Christians towards the world

Disobeying Elohim is a sin, and sin separates us from Him. When man sinned, he opposed Elohim and placed himself under the control of Satan, his enemy. But by his grace, Elohim wishes to forgive our trespasses and adopt us into his family. He desires to be our Father (2 Corinthians 5:18 to 20) and for us to be reconciled to Him. That's why He sent His Son into the world to die for our sins. Then He entrusted all Christians with the ministry of reconciliation (2 Corinthians 5:18). Reconciliation is a wonderful word. It involves re-establishing peace between the Lord and those who do not enjoy communion with Him. Every Christian can therefore proclaim the Word for the salvation of souls.

The book of Acts tells the story of some men who had the mission of reaching the whole world for Mashiah. In the first chapters of the book, we witness the election, calling and preparation of these people for their responsibilities. The Lord prepared them within their local assemblies, to answer the call to the nations: Stephanos (Stephen), Paulos, etc.

"Shaoul consented to his murder. And on that day a great persecution

arose against the Assembly at Yeroushalaim. And all of them, except the apostles, scattered throughout Judea and Samaria. And pious men took Stephanos to be buried and made a great lamentation over him, beating their breasts in sorrow. But Shaoul ravaged the Assembly: entering houses and dragging men and women, he delivered them to prison. Then those who had been scattered went from place to place, proclaiming the word of Elohim " (Acts 8:1-4).

The assembly of Yeroushalaim was dispersed by this persecution. It's obvious that from then on, each member was left to his or her own devices. These Christians could no longer rely on the apostles for guidance or help. But they had been well trained to deal with the situation. Acts chapter 11 verses 19 to 23 confirms this: "*Those who had been scattered by the tribulation that arose because of Stephanos, went as far as Phoenicia, Cyprus and Antioch, preaching the word to no one but Jews. But there were a few men among them, Cypriots and Cyrenians, who, having come to Antioch, also spoke to the Greeks and proclaimed to them the Gospel of the Lord Yehoshua. And the hand of the Lord was with them, and many believed and were converted to the Lord. Word of this reached the assembly of Yerushalaim, and they sent Barnabas to go as far as Antioch. When he arrived and saw Elohim's grace, he rejoiced, and urged them all to remain attached to the Lord with all their hearts.*"

These men and women, scattered by Stephanos' death, left their mark on their generation. Their Elohim is also ours. We can do what they did for

the Father. The mission the Lord entrusted to the primitive assembly remains the same today. Every Christian must be trained to fulfill this mission. They must rise up to take the Gospel to the nations. Let's stop expecting everything from the spiritual performances of our drivers; worship is not a show. Let's stand up for our Creator!

III/ THE KINGS OF ELOHÎM

Adam was created to have dominion over the animals and over all creation (Bereshit (Genesis) 1:26). He was the first governor of the Earth and was given the power to give names to animals. By his fall, he was stripped of his authority. But Mashiah, by dying on the cross, restored this royal position that human beings had lost. He has made us kings (1 Petros (Peter) 2:9; Apokalupsis (Revelation) 1:4 to 8 and 5:8 to 10). As kings, Christians must not let humans, sin and demons dominate them (Galatians 5:1-3; 1 Corinthians 7:23; Colossians 2:8).

Having been established kings by the King of kings, you no longer need to call on others to bless your homes, or cast out demons. Now you can do it yourself. Amen!

IV/ ELOHÎM'S LABORERS

"The ploughman must work first before he can gather fruit " (2 Timotheos (Timothy) 2:6).

The Greek word translated as "ploughman" also means "farmer", "winegrower", "viticulturist". Agriculture is man's first profession, according to Bereshit (Genesis) chapter 2 verse 5. In this role, humans learn to work the land, to sow and to depend on the Creator for rain from heaven. As ploughmen, we must also be aware of the natural laws that Elohîm has established: he who sows little will reap little (2 Corinthians 9:6; he who does not sow will not reap (Qohelet (Ecclesiastes) 11:4); consequently, we reap only what we sow (Hoshea (Hosea) 8:7; Mishlei (Proverbs) 22:8; Galatians 6:7 to 10). That's why Scripture tells us never to grow weary of sowing and doing good (Galatians 6:9), for Elohîm is faithful (Hebrews 6:10). So, Christians must never tire of sowing the good news in human hearts. For, as we know, the field is the human heart, the seed is the Word of Elohîm, and the rain is the Holy Spirit. One of the characteristics of ploughmen is patience. The Scriptures ask us to have the patience that the Jewish ploughmen had after sowing the land (Yaacov (James) 5:7 to 8).

"I planted, Apollos watered, but it was Elohîm who made it grow. So it's not the one who plants that is something, nor the one who waters, but Elohîm who makes it grow. Now he who plants and he who waters are one, but each will receive his own reward according to his own labor. For we are companions of Elohîm in the work. You are Elohîm's cultivated field and Elohîm's building " (1 Corinthians 3:6 to 9).

Like Paulos, you have to work first before you can think about harvesting. Don't be discouraged, even if the people you're preaching to don't want to

accept it. Do your part and the Master will do his. Do not seek to make grow what you have sown, since it is He who makes grow and not human beings. Christians must have the ability not to get upset in the face of difficulties, and expect Elohim. Indeed, it's important for believers to know that the Lord acts in His own time. Moreover, He owes us nothing, for everything we offer Him comes from Him (Iyov (Job) 41:3; Romans 11:35), since it is He who gives us the seed (2 Corinthians 9:10).

V/ ELOHÎM'S STEWARDS

"Let each of you render service to others according to the gift of grace he has received, as good stewards of Elohim's diverse grace " (1 Petros (Peter) 4:10).

This passage teaches us that all Christians are bursars, stewards or managers (from the Greek *oikonomos*) whom Elohim has appointed to look after the affairs of his house. A steward of the Lord is a person who has been given authority to rule over the powers of darkness, flesh and sin. He also received the power to direct, to properly manage the Lord's property. Indeed, the Hebrew word translated as "steward" is *mashal*, which also means "to govern", "to have dominion", "authority" or "to reign". That said, a steward was generally a trusted slave who managed his master's property and had authority over the other slaves.

"But the Lord said: Who, then, is the faithful and prudent steward whom the lord will set over his servants to give food at the proper time? Blessed is the slave whose lord, when he arrives, will find him acting in this way! Truly I tell you, he will establish it over all his possessions. But if that slave says in his heart: My lord tarries to come, if he begins to beat the servants and maids, to eat and drink and get drunk, the lord of that slave will come on a day he does not expect and at an hour he does not know, and will cut him in two, and give him his share with the unbelievers. But that slave who has known the will of his lord, and has not prepared himself and acted according to his will, will be beaten with many blows. But the one who hasn't known her and has done things worthy of blows will be beaten a little. And much will be required of him to whom much has been given, and more will be demanded of him to whom much has been entrusted " (Loukas (Luke) 12:42 to 48).

As stewards, Christian leaders need to know that they are stewards of the Lord's goods. They need to have a sense of timing, or discernment, in order to convey the right message to others, as Paulos (Paul) and Petros (Peter) did, and behave as such.

A/ Stewards examples

1. Éliy'ezer (Eliezer), Abraham's faithful steward

Éliy'ezer, a man of Syrian origin whose name means "Elohîm is help", was so faithful that Abraham entrusted him with the management of his

possessions despite his origins. Abraham's confidence in his steward was such that he even asked him to find a wife for his son Yitzhak (Issac): "*Now Abraham became old and very advanced in years. YHWH had blessed Abraham in all things. Abraham said to his servant, the elder of his house, who governed all that was his: Please put your hand under my thigh, and I will make you swear by YHWH, the Elohim of heaven and the Elohim of the Earth, that you will not take a wife for my son from among the daughters of the Kena'âneans, in whose midst I dwell. But you will go to my land and to my parents, and there you will take a wife for my son Yitzhak*" (Bereshit (Genesis) 24:1-4).

Let's be like Eliy'ezer, let's have Elohim as our only help, and we'll reach the goal he has set for us.

2. Yosef (Joseph), Potiphar's steward

"Now when they brought Yosef down to Egypt, Potiphar, Pharaoh's eunuch, chief of the guards, an Egyptian man, bought him from the Yishmaelites who had brought him there. And YHWH was with Yossef and he was a man who made everything prosper. He was in the house of his Egyptian lord. His lord saw that YHWH was with him and that YHWH made everything he did prosper in his hands. That's why Yosef found favor in his eyes and served him. He placed him in charge of his house and handed over everything that belonged to him. And it came to pass that, from the time that he had set him over his house and over all that he

possessed, YHWH blessed the house of the Egyptian for Yosef's sake, and YHWH's blessing was upon all that belonged to him, whether in the house or in the field. He gave everything that was his into Yosef's hands, and cared for nothing but the food he ate. Now Yosef was handsome in stature and handsome in figure " (Bereshit (Genesis) 39:1 to 6).

Yosef, whose name means "whom YHWH adds or takes away", was the slave and steward of Potiphar, an Egyptian. The latter entrusted Yosef with the management of all his possessions and all his other slaves. Yosef was so faithful that he made his master's house prosper and refused to sleep with his wife.

Let's be like Yosef, making the gifts the Lord has given us bear fruit by refusing to compromise.

B/ Assets administered by stewards

1. Human beings

Stewards administer believers, who are the Lord's sheep (Yohanan (John) 21:15 to 17; Acts 20:28; 1 Petros (Peter) 5:1 to 4). Christian leaders need to know that the people they teach belong to the Lord. These are His sheep, not theirs.

2. The children

Christian parents need to know that they will be accountable to Elohim for the way they educate their children (see 1 Timotheos (Timothy) 3).

3. Spiritual gifts

The spiritual gifts Elohim gives us must lead us to humility and responsibility. These gifts make us servants of others. We need to manage them wisely (1 Corinthians 12; 1 Petros (Peter) 4:10).

4. Material goods and money

The money Elohim gives us must be used to advance His Kingdom, to help people in need. It must not be used to satisfy our carnal appetites. Material goods must serve Elohim.

C/ The qualities required of stewards

1. Loyalty

"Thus, let us be esteemed as servants of the Mashiah and stewards of Elohim's mysteries. But, on the other hand, what is sought in stewards is that each be found faithful " (1 Corinthians 4:1-2).

As we saw earlier, the word "faithful" is aman in Hebrew, and it also

means "to support", "to confirm", "to sustain", "to nourish", "to believe", "confidence", "to test", "faith", "long-lasting", "stable", "stubborn", "established", "governor", "nurse", "nurturer". We can see that in Greek, the word "faithful" translated as *pistos* is close to the word "faith" translated as *pistis*, and both words derive from *peitho*, which means "to persuade", "to be persuaded", "to have faith in something", "to obey", "to submit to", "to believe". As for *pistos*, it means "sure", "loyal", "faithful" (people who show themselves faithful in business transactions, in carrying out orders, in fulfilling official duties, one who keeps his faith committed, trustworthy), easily persuaded (believing, trusting).

Thus, faithfulness is the quality of all Elohim's stewards, such as Moshe (Moses): " *Not so my servant Moshe, who is **faithful** in all my house* " (Bamidbar (Numbers) 12:7). In the New Covenant, it consists in "trusting in the promises of Elohim", in being "convinced that Yehoshua is resurrected, that he is the Mashiah and the author of salvation".

*"And his Lord said to him: Good for you! Good and **faithful** slave! You have been **faithful** in a few things, I will establish you in many. Come and share in the joy of your Lord "* (Matthaios 25:21).

*"For this is why we work hard and are insulted, because we hope in the living Elohim, who is the Savior of all humans, but especially of the **faithful**"* (1 Timotheos (Timothy) 4:10).

2. Prudence

Prudence is an attitude that consists in avoiding taking risks. In Hebrew, *aruyvm* means "prudent" and also means "subtle", "shrewd", "cunning", "devious", "sensitive", "astute".

*"The wisdom of a **prudent** man is to know the rules of his way, but the folly of fools is deceit "* (Mishlei (Proverbs) 14:8).

In Greek, "prudent" is translated as *phronimos*, whose definition is "intelligent", "wise, i.e. attentive to one's interests".

*"Therefore whoever hears these words from me and does them, I will liken him to a **prudent** man who built his house on the rock "* (Matthaios (Matthew) 7:24).

Let's not squander the goods Elohîm entrusts to us, like the unfaithful steward mentioned in Loukas (Luke) 16. Every Christian must know that he has received something from the Lord and not seek to possess what others have received.

VI/ ELOHÎM'S ATHLETES AND SOLDIERS

"No one who goes to war becomes entangled in the affairs of life, in order to please the one who goes to enlist as a soldier. And likewise, if anyone wrestles in a sporting game, he is crowned only if he has wrestled legally

" (2 Timotheos (Timothy) 2:4 to 5).

A/ Athletes

1. Fighting by the rules

According to the Scriptures, there are rules or laws of nature. Winter, summer, autumn and spring each have their own temporality. The sun, moon and stars are subject to Elohîm's law. The whole of creation is governed by rules that the Creator himself laid down from the very beginning. For everything, there is a law or a rule. All disruption produces disorder and confusion.

As athletes, Christians need to know the divine rules, in order to finish the race correctly. The word "rules" in 2 Timotheos (Timothy) chapter 2 verses 4 to 5 comes from the Greek *nomimos* meaning "lawfully", "pleasing to the law", "suitable" or "legitimately". The root of *nomimos* is *nomos*, meaning "law". Christians as soldiers and athletes are called to fight according to the law or word of Elohîm. That's why, every day, they must meditate on Elohîm's word (Yehoshua (Joshua) 1:8).

"I keep your word hidden in my heart so that I may not sin against you

" (Tehilim (Psalms) 119:11).

2. A life of abstinence

The Christian walk is like a race at the end of which there are great rewards for the victors. The athletes of this world race to win corruptible crowns (money, honors, glory...). To achieve this goal, they impose on themselves, night and day, an iron discipline of dieting, abstinence, daily training and so on. If these people impose such drastic rules on themselves in order to obtain wealth and temporary glory, how much more so should not the Christian athlete do the same? We don't run for corruptible crowns, but for our lives. It's our eternity that's at stake.

"Blessed is the man who endures temptation! Because, having been approved, he will receive the crown of life, which the Lord has promised to those who love Him " (Yaacov (James) 1:12).

"Anyone who struggles in sports games is master of all things. These, then, in order to receive indeed a corruptible crown, but we, an incorruptible one " (1 Corinthians 9:25).

B/ Soldiers

The word "soldier" comes from the Greek *strateuomai*, meaning "to make a military expedition", "to lead soldiers to war", "to fulfill military duties", "to fight" or "to be on active service". A soldier is a member of the armed forces of a state defense institution. It's important for Christians to understand their identity as soldiers of the Mashiah. Their role is to defend

the interests of the Kingdom of Elohîm and sound doctrine.

Elohîm, who is at the head of the heavenly armies, trains the hands of his servants for various battles: "[...] *Blessed be YHWH, my Rock, who trains my hands for battle and my fingers for battle* " (Tehilim (Psalms)144:1).

*"These are the nations which YHWH left to test Israel by them, all those who had not known all the wars of Kena'ân, only that the generations of the sons of Israel might know them, **to teach them war**, only to those who had not known it before "* (Shoftim (Judges) 3:1-2).

As soldiers, Christians fight many kinds of battles, some soldiers of the Kingdom of Elohîm fight on several fronts, others fight in secret.

1. The war against flesh

"But I say: Walk according to the Spirit and you will never fulfill the desire of the flesh. For the flesh desires the opposite of the Spirit and the Spirit the opposite of the flesh, and these things are opposed to each other, so that you do not practice the things you would. But if you are led by the Spirit, you are not under the torah. But the works of the flesh are obvious: they are adultery, unlawful sexual intercourse, impurity, unbridled lust, idolatry, witchcraft, enmities, strife, jealousies, animosities, party spirits, divisions, sects, envies, murders, drunkenness, orgies, and things like these, concerning which I foretell you, as I have already told you, that

those who commit such things will not inherit the Kingdom of Elohim."
(Galatians 5:16 à 21).

The battle against the desires of the flesh cannot be won without total submission to the Lord. The soldier who wants to fight this war must carry his cross.

2. The war against demons

"Put on the full armor of Elohim, so you can resist the wiles of the devil. Because our struggle is not against blood and flesh, but against principalities, against authorities, against the lords of the world of darkness of this age, against the spirits of wickedness that are in heavenly places. Therefore take the full armor of Elohim, so that you may withstand in the evil day and, having accomplished all, stand firm. Stand firm, then, girded with truth, clothed in the breastplate of righteousness, your feet shod, ready for the Gospel of peace. Above all, take the shield of faith, with which you can extinguish all the fiery darts of the Evil One. Take also the helmet of salvation and the sword of the Spirit, which is the word of Elohim. Pray at all times in the Spirit, through all kinds of prayer and supplication, and see to it with all perseverance and pray about all the saints " (Ephesians 6:11 to 18).

This war has already been won by the Lord (Colossians 2:12 to 15). The soldier must understand that he must fight against demonic powers

already vanquished by Yehoshua Mashiah. He must submit to Elohim, in order to win the victory (Yaacov (James) 4:7).

3. The fight to defend sound doctrine

"Beloved, I do so with all haste in writing to you about our common salvation. I have found it necessary to write to you in order to urge you to fight for the faith that was once and for all given to the saints. For certain humans have crept in by stealth, who long ago were depicted in advance for this judgment: impious ones, who turn the grace of our Elohim into unbridled lust, and deny the only Master Yehoshua Mashiah, our Elohim and Lord " (Yehuda (Jude) 1:3-4).

This battle requires the character of the Mashiah, i.e. boldness. There's a lot of pressure against soldiers who defend the Gospel of the Mashiah. Hebrews 11 tells the story of people who defended the Christian faith. Some were rejected, slandered and misunderstood, while others were tortured, had their throats cut, were stoned and imprisoned. Prepare to lose friends, your reputation, your comfort, to experience loneliness because of defending the truth. A soldier who defends sound doctrine must know that he will be hated, rejected, even by people very close to him. He has to be consistent if he wants to last until the end of his mission.

VII/ THE MASHIAH'S WITNESSES

"But you will receive the power of the Holy Spirit who will come upon you, and you will be my witnesses not only in Yeroushalaim, but also in all Judea and Samaria, and to the ends of the earth " (Acts 1:8).

Christians are established on Earth by the Lord as witnesses to Yehoshua Mashiah. They bear witness to the power of the resurrection, which has transformed them in the eyes of the people of this world. As witnesses, they can be rejected, stoned, imprisoned, killed, persecuted and slandered, because the testimony they bear leads them to fight on His behalf. Whatever the persecution, the Lord's witnesses never give up or become discouraged.

"And so having called them, they commanded them no longer to speak or teach in any way in the name of Yehoshua. But Petros and Yohanan answered them and said: Judge whether it is right before Elohim to obey you rather than Elohim. For we cannot but speak of what we have seen and heard" (Acts 4:18 to 20).

You can't testify to the Lord if you've never experienced his power and love. Yehoshua Mashiah doesn't make us theorists or theologians, but witnesses, like Yohanan (John): *" That which was from the beginning, which we have heard, which we have seen with our own eyes, which we have contemplated and our own hands have touched concerning the Word of life, and the life has been manifested, and we have seen and bear*

witness, and we proclaim to you the etemal life which was toward the Father and has been manifested to us. What we have seen and heard we proclaim to you, so that you too may have fellowship with us. Now, our communion is with the Father and with his Son Yehoshua Mashiah. And we write these things to you so that your joy may be fulfilled. And this is the promise we have heard from him and proclaim to you, that Elohim is light and there is no darkness in him " (1 Yohanan (John) 1:1 to 5).

We are not witnesses to any denomination, nor to any human being, but to Yehoshua Mashiah.

CHAPTER 5

CITIZENS OF HEAVEN

The word "nation" in Scripture is applied to a group of individuals who share a common language, a common culture or common geographical ties. It's a social group in which people find an identity. However, we must clearly understand that the assembly is not a club association. We must look neither at the color of the skin, nor the social rank of the members of this nation, for Elohîm's goal is to touch everyone. We must also understand that Earth is a place of temporary settlement, whose means are rudimentary, i.e. human, lacking the glory of heaven. All that the people of this world can offer to the children of Elohîm can only be superficial and fleeting. The Scriptures teach us that the homeland of Christians is heavenly: "*For our community of citizens is in heaven, from which we also diligently and patiently wait for the Savior, the Lord Yehoshua Mashiah*" (Philippians 3:20).

"For we have no city here below that abides, but we seek the city to come" (Hebrews 13:14).

So, we are strangers on this Earth and our final destination is heaven, the new Yeroushalaim, the Father's abode, where the Lord has promised to prepare a place for us, (Yohanan (John) 14:1-3). And because we are citizens of heaven, we have no fear of death, for we know where we are going (Philippians 1:21 to 25), which is why we should aspire to heavenly

and not earthly things (Colossians 3:1 to 3).

I/ STRANGERS AND TRAVELERS ON EARTH

"Yehoshua answered: My Kingdom is not of this world. If my Kingdom were of this world, my servants would have fought for me so that I wouldn't be handed over to the Jews. But now my Kingdom is not from here below. " (Yohanan (John) 18:36).

Yehoshua Mashiah said that his Kingdom was not of this world, yet some think he was wrong and want to establish the Kingdom on Earth. The teaching of "the Kingdom Now" movement or "restorationism" has purely earthly roots. Its supporters are based on a false vision of the Assembly's role, saying that Christians must dominate this Earth and make it better so that Yehoshua can return. Such doctrines therefore do not encourage the true Assembly to focus on the Kingdom to come, but to cling to Earth and the passing things around us. To achieve these goals, the movement's proponents advocate the unity of all believers, i.e. ecumenism. Meetings between Protestants, Evangelicals and Catholics are also encouraged. To avoid making waves, they avoid talking about the fundamental doctrines of salvation through faith in the Name of Yehoshua alone. They also recommend avoiding talk of the imminent return of the Mashiah and teach the so-called replacement of Israel by the Assembly. In other words, they deliberately conceal key biblical prophecies about the end times (the apostasy, the tribulations, the marriage of the Lamb, etc.). Their unity is therefore unreal, because their

beliefs are profoundly incompatible. For them, the Assembly must be financially and materially rich. They want to establish a divine kingdom on Earth by creating Christian political parties to take power and enforce their biblical principles. All this reminds us of Daniye'l (Daniel) who had seen the mixture of iron and clay during his stay in Babylon: " *You, king, looked, and behold a great statue. This statue was large and of extraordinary splendor. She was standing in front of you and her appearance was frightening. This statue's head was made of the finest gold, its chest and arms of silver, its belly and thighs of copper, its legs of iron and its feet partly of iron and partly of clay. You were watching this, until a stone came loose without the aid of a hand, struck the statue's iron and clay feet and shattered them. Then the iron, the clay, the copper, the silver and the gold, were broken together and became like the chaff of the threshing floor in summer, which the wind carries hither and thither, and no trace of it was found. But the stone that had struck the statue became a great mountain and filled the whole earth. That's the dream. We'll interpret it in front of the king. King, you are the king of kings, because the Elahh of the heavens has given you the kingdom, power, strength and glory. He has given into your hands, wherever they dwell, the children of men, the beasts of the field and the birds of heaven, and he has made you ruler over them all. You're the one with the golden head. But after you, another kingdom will arise, lesser than yours, then another kingdom, a third that will be made of copper and will dominate the whole Earth. There will be a fourth kingdom, strong as iron. Just as iron breaks and crushes everything, so it will break and crush everything, like iron*

that tears everything to pieces. Since you have seen that the feet and toes are partly of potter's clay and partly of iron, this kingdom will be divided, but there will be in it something of the strength of iron, because you have seen iron mixed with potter's clay. The toes were partly iron and partly clay. This kingdom will be part strong, part fragile. Since you have seen iron mixed with potter's clay, they will be mixed with human seed, but they will not be united with each other just as iron does not mix with clay " (Daniye'l (Daniel) 2:31 to 43).

In this passage, the iron represents the Roman Empire, which today is Europe and the United Nations; and the clay represents "the Roman church", "the Papacy" or the globalist, apostate and syncretic religion led by the second Beast of Apokalupsis (Revelation) chapter 13 verses 11 to 18. This assembly is ecumenical, diabolical and camel-like: it is the assembly of Laodicea that rules and reigns on Earth. This is the prostitute Paulos (Paul) and Yohanan (John) speak of in 1 Corinthians chapter 6 verses 15 to 18 and Apokalupsis 17.

Christians who create political parties to change the world are on the wrong track, just like the Zealots of Yehoshua's day. The term zealot (or zealous) comes from the Hebrew *qiniim* (the root is from Qayin (Cain)), meaning "jealous", "exclusive". The Zealots had taken up arms against the Romans during the First Judeo-Roman War. Note that one of the disciples chosen by the Lord Yehoshua Mashiah was a Zealot. He certainly believed that the Lord would take power by force (Loukas

(Luke) 6:13 to 15). But the role of the Assembly is to pray for the authorities (1 Timotheos 2:1), not to engage in politics, let alone war. The Zealots had not understood that Elohîm's kingdom would not come in a way that would strike the eye, but that it was in their midst in the person of the Mashiah (Loukas (Luke) 17:20 to 23).

So, Christians are strangers and travelers headed for heaven (1 Petros (Peter) 2:11). We are not of the earth, like the Christians in the assembly at Laodicea. Too many Christians have forgotten that we are strangers and sojourners on earth (1 Petros 2:11). A foreigner is a person who does not have the nationality of the country in which he or she resides. It also stands out for its different lifestyle from that of the natives. Likewise, true Christians are not of the world, for they are citizens of heaven (Philippians 3:20). A traveler is someone who is just passing through, with no intention of settling down in the place he or she is passing through. He's a pilgrim who doesn't rest until he's reached his final goal: the heavenly Yerushalaim.

II/ FELLOW CITIZENS OF THE SAINTS BEFORE AND AFTER MOSHE (MOSES)"

Whereas under the Old Covenant, people from the nations had no right of citizenship in Israel and were considered foreigners by the Jews, under the New Covenant, Christians possess the same citizenship as saints or believers from before and after Moshe (Moses): "*So then, you are no longer strangers and foreigners, but fellow citizens with the saints and*

members of the family of Elohim " (Ephesians 2:19).

We have a heavenly identity card and a divine passport that allow us to go to heaven. We are not outsiders who are going to know the place "where there will be weeping and gnashing of teeth".

"Therefore remember that you, once the nations in the flesh, called uncircumcision by what is called circumcision, made in the flesh by the hand of man, were at that time without Mashiah, deprived of citizenship in Israel and strangers to the covenants of promise, having no hope and without Elohim in the world. But now, through Mashiah Yehoshua, you who were once far off have been brought near by the blood of the Mashiah. For he himself is our peace, who made the two into one by destroying the fence, the wall of separation, having abolished in his flesh enmity, the torah of commandments with its dogmas, so that from the two he created in himself one new man, making peace, and reconciled one to another in one body with Elohim by means of the cross, having destroyed enmity through it " (Ephesians 2:11 à 16).

Christians and Jews who have believed in Elohim now form the same Body (Galatians 3:28). Through the perfect sacrifice of Yehoshua Mashiah, we are granted access to the throne (Hebrews 4:16). We no longer need to go to Israel to seek the Lord (Yohanan (John) 4:20 to 24), we can approach him wherever we find ourselves. Amen!

CHAPTER 6

PEOPLE SET APART BY ELOHÎM

As we saw in the previous chapter, Christians are in the world without being of the world. They are not free from error or imperfection (2 Corinthians 12:7 to 11; Romans 14:1 and Philippians 3:12 to 13), but, as saints (consecrated), Christians must in no way conform to worldly mores. They must live in sanctification and holiness (1 Thessalonians 4). But this consecration doesn't come from others, because they don't need a consecration of human beings, called ordination, to be effective in their service.

I/ SANCTIFIED

*"But concerning the collection for the **saints**, do as I commanded the assemblies of Galatia "* (1 Corinthians 16:1).

*"Paulos, an apostle of Yehoshua Mashiah by the will of Elohîm, and brother Timotheos, to the assembly of Elohîm which is at Corinth, **with all the saints who are in all Achaïe** "* (2 Corinthians 1:1).

The term "saint" refers to a sanctified person, set apart for Elohîm's work, and is derived from the Greek *hagios* meaning "consecrated to Elohîm", "sacred", "pious", "most holy thing". It is often used in the plural: saints. (Acts 9:13; 26:10). In the Tanakh, the words "sanctified", "holy" and their derivatives come from the Hebrew word *qodesh*, the general meaning of

which is "set apart for Elohim". These words can apply to people as well as objects. The term "sanctification" applied to objects implies the idea that they are reserved solely for the service of Elohim; they are sanctified, set apart for Him. In the Testament of Yehoshua, the word applied to people includes several distinct meanings:

- Believers, by their position, are eternally set apart for Elohim, through redemption (Hebrews 10:10 to 14). They are therefore considered holy, sanctified from the moment of their conversion (Philippians 1:1; Hebrews 3:1).
- Believers experience sanctification through the work of the Holy Spirit by means of the Scriptures (Yohanan (John) 15:3; 17:17; 2 Corinthians 3:18; Ephesians 5:25 to 26; 1 Thessalonians 5:23 to 24).
- Believers await the Lord's coming for the complete realization of their sanctification (1 Corinthians 15:29 to 50; Philippians 3:20 to 21; Ephesians 5:27, 1 Yohanan (John) 3:2; Apokalupsis (Revelation) 22:12).

Holiness is also about transforming the character of the individuals we are. Indeed, the saints are purified by Elohim like gold: "***I counsel you to buy from me gold melted by fire and purified, so that you may become rich, and white garments so that you may be clothed and the shame of your nakedness may not appear, and eye salve to anoint your eyes so that you may see***" (Apokalupsis (Revelation) 3:18).

"Lay the gold in the dust, Ophir among the rocks of the torrents, and Shaddai will become your gold, your silver and your wealth" (Iyov (Job) 22:24 to 25).

Gold from the Isle of Ophir was the most prized gold in King Shelomoh's (Salomon) day, and as he was very wealthy, he possessed some (2 Hayyamim dibre (Chronicles) 9:10). As for King Yehoshaphat (Jehoshaphat), he had built ships to fetch this gold (1 Melakhim (Kings) 22:49). *Ophir* means "abundance, wealth" or "free from ashes". It was used to adorn queens (Tehilim (Psalms) 45:10), which shows just how prized it was. And yet, the Lord asks us to put it in the dust. If we renounce the love of worldly riches, then YHWH, who is a consuming fire, can fully reign in us and He will then be our gold (Philippians 3:7 to 8). For Yehoshua is the gold that was tested by fire at the cross (Hebrews 5:7 to 10). Now, fire represents Elohim (Yesha'yah (Isaiah) 33:14; Hebrews 12:29), but also trials (1 Petros (Peter) 1:6 to 7). This fire is necessary for the sanctification of Elohim's children, for it is the means the Lord uses to rid us of dross. *"I will bring this third into the fire and purify it as silver is purified, I will test it as gold is tested. He will call on my Name and I will answer him. I'll say: These are my people! And he will say: YHWH is my Elohim!"* (Zekaryah (Zechariah) 13:9). (See also Bamidbar (Numbers) 31:22 to 23). Likewise, fire represents the persecutions that Elohim's true children suffer because of their faith (2 Timotheos 3:12). This is why we must consider persecution for the sake of the Mashiah as real wealth (1 Petros (Peter) 4:1; 4:12 to 19).

Even more, the fire speaks to us of Elohîm's judgment: " *but if it is as a Christian, let him not be ashamed of it, but let him glorify Elohîm with that portion. Because this is the time when judgment begins with the house of Elohîm.* " (1 Petros (Peter) 4:16 to 17).

As we have seen, there is no connection between the Roman Catholic understanding of the term "saint" and biblical teaching. In Catholic theology, saints are dead and in Heaven. But in the Scriptures, the saints include all those who have Yehoshua as their Elohîm, whether living on Earth or deceased. Furthermore, in the Roman Catholic rite, a person cannot become a saint until he or she has been beatified or canonized by the pope. In the Bible, all those who receive Yehoshua Mashiah by faith are called "saints". In the cult of the Roman Catholic Church, saints are venerated, prayed to and sometimes worshipped. In the Bible, the saints are called to worship and pray to Elohîm alone through Yehoshua Mashiah, who is the Sole Mediator between Elohîm and human beings (1 Timotheos (Timothy) 2:5).

II/ JUSTIFIED

The righteous Elohîm can only grant favors to righteous people like himself. Yet all human beings are unjust and sinful because of Adam and Chavvah's (Eve) sin. Then Elohîm himself came down, in order to justify us by his own blood: " *Being therefore justified on the basis of faith, we have peace with Elohîm, through our Lord Yehoshua Mashiah* " (Romans

5:1).

"For Mashiah is the end of the torah, for the righteousness of every believer " (Romans 10:4).

Justification is the work of Elohîm whereby the righteousness of Yehoshua is counted in favor of the sinner so that the latter is declared righteous by Elohîm (Romans 4:3; 5:9; Galatians 2:16; 3:11). It is an instantaneous action that results in eternal life. It rests totally and exclusively on Yehoshua's sacrifice on the cross (1 Petros (Peter) 2:24) and can only be received through faith in Yehoshua Mashiah (Ephesians 2:8 to 9). Indeed, this justice cannot be obtained by the efforts of the saved person; it is an act of divine imputation and not a personal recognition of the human being. It comes from grace (Romans 3:24; Titus 3:7). So righteous Christians lead righteous lives in a world full of injustice. They are fair in their relationships, in their work and in their dealings with others.

A/ Noah (Noah)

"[...f Noah was a man of righteousness and integrity in his day. Noah walked with Elohîm " (Bereshit (Genesis) 6:9).

This man lived at a time when depravity of morals had reached a particularly high level. The whole Earth was perverted, to the point where humans had mated with of the sons of Elohîm (angels having abandoned

their own abode according to Yehouda (Jude) 1:6). However, he stood out in the midst of this perverse and corrupt generation by his integrity, which was the result of the grace he had found with the Lord.

B/ Lot

Although living among the ungodly of his generation, Lot was an upright and righteous man: "*and if he delivered Lot the righteous, who was deeply grieved by the unbridled lust of these outlaws, - for this righteous man, dwelling among them, tortured his righteous soul from day to day because of what he saw and heard of their torah-violating works*" (2 Petros (Peter) 2:7 to 8).

C/ Yossef (Joseph)

Yossef, Miriam's husband (Marie) was a righteous man: "*Now the birth of Yehoshua Mashiah happened in this way. Myriam his mother, having been betrothed to Yossef, found herself Seen in the womb by the Holy Spirit before they had lived together. But Yosef, her husband, being a just man, and not wishing to expose her to public disgrace, resolved to repudiate her secretly*" (Matthaios (Matthew) 1:18 to 20).

Although he could have defamed Myriam publicly, Yossef refused to do so, preferring to act discreetly.

The righteous refuse to be partial in their judgments. Assemblies must be assemblies of the just: "*Therefore the wicked shall not rise in judgment,*

nor sinners in the congregation of the righteous " (Tehilim (Psalms) 1:5).

III/ REDEEMED

*"Mashiah has **redeemed us** from the curse of the torah by becoming a curse for us, for it is written: Cursed is everyone who hangs on a tree "* (Galatians 3:13).

"But when the fulfillment of the time came, Elohim sent His Son, who came of a woman, who came under the torah, that He might redeem those who were under the torah, so that we might receive adoption " (Galatians 4:4 to 5).

Redemption means deliverance through the payment of a price. Three Greek terms are used to talk about redemption:

- *Agorazo*: buy an item at the market (*agora* means "market"). Sinners are regarded as slaves sold at market (Romans 7:14).
- *Exagorazo*: to buy and bring an object out of the market (Galatians 3:13; 4:5). Slaves bought and taken out of the market are definitively freed.
- *Lutroo*: to loosen, to set free (Loukas (Luke) 24:21; Titos (Titus) 2:14; 1 Petros (Peter) 1:18). Yehoshua Mashiah has delivered us from sin, Satan's power and the Mosaic torah (see Colossians 1:12 to 14; 2:14 to 17; 1 Yohanan (John) 3:5).

Christians are redeemed by Mashiah from sin, demons and Moshe's

torah.

A/ Redemption from sin

Sin, from the Greek *hamartano*, means "to miss the mark", "to miss the path of righteousness and honor", "to depart from the law of Elohim", "to wander, to be at fault". Sin is the deliberate violation of divine law. It's also the absence of righteousness. Sin is the power to which unbelievers are subject. He is the master of all those who do not have Mashiah in their lives. Indeed, all humans are sold into sin: "*For we know that the torah is spiritual, but I am carnal, sold under sin. For what I accomplish I do not understand, for what I want I do not practice, but what I hate I do. But if I do what I don't want to do, I admit that the Torah is good. But now it is no longer I who do this, but the sin that dwells in me. For I know that there is nothing good in me, that is, in my flesh, because the will is within my reach, but I cannot find the means to accomplish what is good. For the good I want I don't do, but the evil I don't want I do. But if I do what I don't want to do, it's no longer me doing it, but sin dwelling in me. So I find this torah within me: when I want to do what's good, it's evil that's within my reach. For I take pleasure in the torah of Elohim according to the inner man, but I see in my limbs another torah that struggles against the torah of my mind and makes me captive to the torah of sin that is in my limbs. Wretched human being that I am! Who shall deliver me from the body of this death?*" (Romans 7:14 to 24).

B/ Redemption in relation to Moshe's torah

Under the Old Covenant, there were three kinds of torahs: ceremonial torahs, moral torahs and social torahs. These three types of law were institutionalized by Moshe, but the first two (moral and ceremonial) predated him.

1. Ceremonial torahs

These laws relate to worship and concerned the Tabernacle: sacrifices, ablutions, tithes, the Temple (Vayiqra (Leviticus) 16; Hebrews 9:1 to 10). Ceremonial torahs didn't begin with Moshe. Indeed, the Lamb of Elohim was slain from the foundation of the world, therefore, they began from the foundation of the world (Apokalupsis (Revelation) 13:8). And in the Garden of Eden, YHWH Elohim made Adam and his wife garments of skin, and clothed them with them. In fact, an animal had to be sacrificed because of their sin. This animal is an allusion to the Mashiah who was made righteous for us. The ceremonial Torah, i.e. all the animal sacrifices performed before and after Moshe, prefigured the atoning death of the Mashiah, with a view to our redemption (Loukas (Luke) 24:13 to 27 and 24:45 to 47).

"Don't think I've come to destroy the torah or the prophets. I have not come to destroy, but to fulfill. " (Matthaios (Matthew) 5:17).

This is why, at the cross, Yehoshua said: *" It's accomplished. (Yohanan (Jean)19:30).* Indeed, our Lord, the Passover lamb died to take away sin

once and for all. So, the ceremonial torahs have been fulfilled, for Mashiah is the end of the torah relating to worship: "*For Mashiah is the end of the torah for the righteousness of every believer*" (Romans 10:4).

2. Moral torahs

The best-known moral torahs are those contained in chapter 20 of the book of Shemot (Exodus), the ten commandments or the ten words. But there are many moral laws that the Christian must know and apply, because they are always in force. For example, the moral laws of Vayiqra (Leviticus) chapter 18. Verse 22 of this chapter tells us, for example, that homosexuality is an abomination: "*Thou shalt not lie with a male as one lies on a woman for intercourse. It's an abomination.*" The Testament of Yehoshua confirms these things in 1 Corinthians chapter 6 verses 9 to 10: "*Or do you not know that the unrighteous will not inherit the Kingdom of Elohim? Do not go astray: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor greedy, nor drunkards, nor mockers, nor kidnappers, will inherit the Kingdom of Elohim*". Moral laws also state that we must not see the nakedness of others, neither our father nor our mother, with the obvious exception of spouses, once the marriage has been officially celebrated. For we must not see the nakedness of the woman or the man before marriage. These examples show us very clearly that moral torahs are still being in force today and are immutable. Moreover, they are inscribed in the consciousness of the human being, they are engraved in his heart: "*For this is the covenant, the testament that I will make, after those days, with*

the house of Israel, says the Lord: I will put my torahs in their minds and write them in their hearts; I will be their Elohim and they will be my people " (Hebrews 8:10). These laws have not been abolished, and he who is in Mashiah must walk in the fear of Elohim, in holiness and in obedience, for He is Holy and He wants a holy people. Indeed, the moral torahs bear witness to the nature of Elohim. This is why the Ekklesia is the assembly of the saints. So the Christian must follow the instructions of the apostle Yaacov (James): "*Submit yourselves therefore to Elohim, resist the devil and he will flee from you "*. To submit to Elohim is to submit to his Word and his Power (Yesha'yah (Isaiah) 59), for to have hatred of evil and sin, we must submit to Elohim, who then gives us the strength we need to resist the devil. The saints must also guard against "*the lust of the flesh, and the lust of the eyes "* (1 Yohanan (John) 2:16), for these are what attract and seduce us (Yaacov (James) 1:14) and lust comes with what we see. We must also shun fornication, as Yossef (Joseph) did (Bereshit (Genesis) 39; 1 Corinthians 6:18).

3. The social torahs

Finally, the social torahs are the only laws that began with Moshe, as they exclusively concerned the Israelites. These are civil laws governing the social life of Israel, as we can read it in Shemot (Exodus) 21, for example. They are a set of laws that define the rights and duties, interests and relationships of citizens. These laws have nothing to do with New Covenant believers.

"You have heard that it was said: An eye for an eye and a tooth for a tooth. But I tell you not to resist the wicked. But whoever strikes you with a stick on your right cheek, show him the other as well. And to the one who wants to plead against you and take your tunic, leave him the cloak too. And whoever forces you to go one mile, go two with him. Give to him who asks you, and do not turn away from him who wishes to borrow from you " (Matthaios 5:38 to 42).

4. The different tithes

Cyprian (200-258), bishop of Carthage, is the first Christian author to mention the practice of providing financial support for the clergy. As the Jews supported the Levites under Moshe's torah, he asked that Christians support the clergy with tithes. So, in the tenth century, tithing became compulsory to support the state church. We therefore understand that the re-establishment of tithing in assemblies does not come from Elohim, but from human beings. It is therefore essential to know the different tithes that were in force under the Old Covenant, so as not to fall into the trap of greedy pastors who want to keep believers in ignorance.

4.1 The people's tithe

All Israelites were required to keep a tithe of all their produce, in anticipation of their annual pilgrimages to Yeroushalaim (Jerusalem) (see Devarim (Deuteronomy) 14:22 to 29). Indeed, the people were to assemble three times a year at Yerushalaim, the place chosen by the Lord, on the occasion of the main feasts. These feasts were to be an opportunity

to rejoice together, and Elohîm had provided that everyone should have sufficient resources to enable them to rejoice fully. That's why they had to set aside 10% of their annual agricultural production. Interestingly, tithes were never paid in money, but always in kind.

4.2 *The tithe of the poor*

"At the end of 3 years, you shall bring out all the tithes of your produce of that year, and lay them in your gates. Then the Levite, who has no portion or inheritance with you, the stranger, the orphan and the widow who are within your gates, will come and eat and be satisfied, so that YHWH, your Elohîm, may bless you in all the work you do with your hands " (Devarim (Deuteronomy) 14:28 to 29).

This tithe was intended for the poor, widows and orphans. Today, in our modern countries, we would call this social security! This tithe had to be paid every three years. It therefore concerned a third of an annual tithe.

4.3 *The Levites' tithe*

In Devarim (Deuteronomy) chapter 14 verse 27, Elohîm said to the Hebrews: *"You shall not forsake the Levite who is within your gates, because he has no portion or inheritance with you"*.

"As for the sons Levi, behold, I have given them every tithe in Israel for possession, in exchange for their service, for what they serve in the service of the tent of meeting " (Bamidbar (Numbers) 18:21).

These verses refer to the tithe that was to be given to the Levites. Now Christians, including pastors, are not Levites but Judeans, for Yehoshua Mashiah as a human was of the tribe of Yehuda (Judas). And no Judean took anyone's tithe under Moshe (Moses).

4.4 The priests' tithe

All priests were Levites, but not all Levites were priests. The priests were descended from Aaron, and had special responsibilities in the service of the Tent of Meeting, and later of the Temple. The Levites had to pay the "tithe of the tithe", for the benefit of the priests (Bamidbar (Numbers) 18:25 to 31). This tithe provided a food guarantee for the priests, and thus ensured the smooth running of the Temple service.

4.5 Tithing is no longer of actuality

"Bring all the tithes to the stores, that there may be provision in my house. Please test me on this, says YHWH Tsevaot, if I do not open for you the floodgates of the heaven, if I do not pour out blessing on you until there is no more room enough " (Malakhi (Malachi) 3:10).

This is the favorite verse of all those who teach that Christians must tithe, for it is on this verse that the essence of their doctrine rests. But if we study this verse more closely, we'll discover something very interesting. So which tithe does Malakhi (Malachi) refer to?

"The priest, son of Aaron, will be with the Levites when the Levites pay tithes. And the Levites shall bring the tithe of the tithe to the house of our Elohim, into the chambers of the house where the stores are " (Nehemiah)10:38).

In both passages, the word "tithe" is translated into Hebrew as *ma 'aser*. Malakhi's text therefore concerns the tithes to be paid by the Levites, not the tithes owed by the people! In fact, the curses foretold by Malakhi and threatened by certain "men of Elohim" who insist on maintaining tithing today do not concern the faithful. So, Malakhi doesn't castigate the people in general, but he harshly rebukes the Levites for not paying tithes of tithes! So those who use this verse to get you to tithe don't realize that they're using a passage that should rather concern them themselves, if at least they're consider sons of Levi. Others claim this tenth of income, arguing that it existed long before the Torah, at the time of Abraham. In that case, pray that Malkiy-Tsédeq (Melchizedek) will appear to you, as to Abraham, to give him your tithe once and for all. Note, then, that Abraham did not give his tithe to any assembly or pastor, nor did he make it a doctrine.

To understand the book of Malakhi, we must read Malakhi chapter 3 verse 22: *" Remember the torah of Moshe, my servant, to whom I prescribed statutes and ordinances in Horeb for all Israel "*. The book of Malakhi is about the strict application of Moshe's Torah. We Christians are no longer under the Old Covenant, but under the New Covenant. We

no longer live under Moshe's Torah. We live under the grace offered to us by Yehoshua Mashiah. If you decide to submit to even one of the provisions of Moshe's Torah, you're in serious trouble! First, because it is impossible to respect in its entirety; second, because it is contrary to the order of Yehoshua: "*For all who are of the works of the torah are under the curse, for it is written: Cursed is everyone who does not persevere in all the things that are written in the book of torah and put them into practice*" (Galatians 3:10). So, if we observe the torah to be saved, we must observe it in its entirety, otherwise we are under the curse! Let's understand that the purpose of the Torah was to act as a tutor, as a preceptor, a pedagogue, or even a conductor bringing us to the Mashiah, so that we might be justified by faith (Galatians 3:24). Hebrews chapter 9 verse 10 speaks of these imposed things until a time of reformation. That time has come, all is accomplished, the veil has been torn once and for all. Mashiah has redeemed us from the curse of the torah (Galatians 3:13 and 4:4 to 7). The torah is finished, because it is fulfilled. "*By calling it new, he declared old the first. But that which becomes old and ancient is close to extinction*" (Hebrews 8:13).

Christians, we are redeemed from tithing by Yehoshua Mashiah!

4.6 Worship under the New Covenant

So how should we worship? Romans chapter 12 verse 1 gives us the answer: "*I exhort you therefore, brethren, by the compassions of Elohîm, to offer your bodies as a living sacrifice, holy, pleasing to Elohîm. It's*

your sacred spiritual service". Worship under the New Covenant means offering your whole body to Elohîm, giving your whole life to Elohîm (2 Corinthians 8:5). Christians must understand that everything they own belongs to Elohîm, including their possessions. This means that when we receive our salary, we have to pay the rent, the bills, and then ask Elohîm how to use the money that's left over, because it belongs to Him in its entirety. Once we have received the Lord's instructions, we must give joyfully and without constraint. Whereas the tithes paid by the Israelites were not voluntary offerings. These were real taxes. They represented more than 20% of their total annual income. This figure is comparable to the income tax paid by the citizens of a modern state.

"And I am crucified with Mashiah. And if I live, it is no longer I who live, but Mashiah who lives in me [...]" (Galatians 2:20).

"Do you not know that your body is the temple of the Holy Spirit within you, which you have received from Elohîm, and that you do not belong to yourselves? Because you've been bought at a price. Therefore glorify Elohîm in your body and in your spirit, which belong to Elohîm " (1 Corinthians 6:19 to 20).

C/ Redemption from Satan and his demons

Christians are also redeemed by the Lord Yehoshua Mashiah from satanic and diabolical power. (See Colossians 1:12 to 14). Christians are indeed delivered from their family ties at the new birth, but Satan will seek to reconnect them to these ties, in order to control them (1 Petros (Peter) 5:8; 2 Petros (Peter) 2). As we have seen, Christians were cut from the wild olive tree: "*For if you were cut from the wild olive tree according to its nature and, grafted against nature into the cultivated olive tree, how much more will they be grafted according to their nature into their own olive tree*" (Romans 11:24). The wild olive tree represents the unholy world. If the ties that held us in the world were severed at the new birth, family ties are also severed, because they are part of the world. Satan has no power over the children of Elohim. No sorcerer can touch and destroy a Christian who fears Elohim. Christians are permanently under the heavenly Father's shadow.

CONCLUSION

In conclusion, we can say that Yehoshua redeemed us by fulfilling the ceremonial torahs, so that we might practice the moral torahs (Ephesians 2:10). Indeed, Elohim's justice was satisfied by the death of Yehoshua Mashiah, who redeemed and delivered us by his blood (Colossians 1:12 to 14). We have been healed by his wounds, and the Lord has transported us into the Kingdom of his beloved Son, in whom we have redemption and the forgiveness of sins. Yehoshua satisfied Elohim's demand for pure blood. Before the throne of Elohim, Yehoshua presented his sacrifice and

our condition to the Father. We are delivered from the curse of the Torah (Galatians 3:13), and we are blessed with every spiritual blessing in heavenly places in Mashiah (Ephesians 1:3). So, we must live in the New Covenant and take full advantage of the freedom the Lord has given us.

CHAPTER 7

THE SYMBOLS OF ELOHÎM

Throughout the Scriptures, the Lord used metaphors, images, parables, etc. to address human beings. In Yehoshua, all Christians have become symbols, which Elohim uses to speak to the hearts of non-believers, in order to transport them into the Kingdom of his beloved Son.

I/ THE LETTERS OF ELOHÎM

"You yourselves are our letter, written in our hearts, known and read by all humans. For it is manifest that you are the letter of the Mashiah, engraved by our service, not with ink, but with the Spirit of the living Elohim, not on tablets of stone, but on tablets of flesh, on the heart " (2 Corinthians 3:2-3).

The word "letter" in Greek *epistole* literally means "message". This implies that when the hearts of Christians are transformed, they are read as a document, a message, a letter by the non-believers around them (1 Petros (Peter) 2:12). If our heart is converted, our conduct will then be perceived by those who surrender us as a living testimony to the glory of Elohim (1 Petros (Peter) 3:1-2). Because when we refer to a letter, it is essential to mention the sender and the recipient. The sender of the letters we are is Elohim and its recipients are the Men of this world. Besides, let's not forget that it was the pagans who gave the name "Christians" to the disciples of the Lord Yehoshua Mashiah, for the latter were so transformed by the Gospel that they didn't need to proclaim who they

belonged to - it was obvious! Their way of speaking, dressing, living and behaving was so different that they made a great impression on non-believers. Because they behaved with dignity towards their fellow human beings. Those who work refuse to compromise or take bribes. Those who are still students are careful not to cheat, defraud or disrespect their teachers.

"Do all things without murmuring and reasoning, so that you may become without reproach and without mixture, innocent children of Elohim in the midst of a crooked and distorted generation, among whom you shine as luminaries in the world" (Philippians 2:14 to 15).

Therefore, in order to become this letter of the Mashiah, the human heart must be circumcised, changed. To do this, Elohim takes us through fire. Without Elohim's glory, human beings cannot convert, which is why the Lord targets hearts (1 Shemouél (Samuel) 16:7), for what the Man expresses comes from his heart (Markos (Mark) 7:14 to 23).

Men like Noah (Noah), Abraham, Lot, Yitzhak (Isaac), Yaacov (Jacob), Yossef (Joseph), Moshe (Moses), Yehoshua (Joshua), Eliyah (Eli), Eliysha (Elisha), Yesha'yah (Isaiah), Yirmeyah (Jeremiah), Yehezkel (Ezekiel), Yoel (Joel), Hoshea (Hosea), Zekaryah (Zechariah), Daniye'l (Daniel), Iyov (Job), Yohanan (John) the Baptist, Petros (Peter), Yohanan (John), Paulos (Paul); and women like Sarah, Myriam, Deborah, Ruth, Esther, etc. were letters from the Mashiah to their contemporaries.

It is therefore a universal service that all Christians have towards the unconverted. If we're deprived of it, we can't fully flourish in the new identity the Lord has given us.

II/ SALT OF THE EARTH

"You are the salt of the earth. But if salt has lost its strength and flavor, what will it be salted with? For it no longer has its strength, but must be thrown out and trampled underfoot by humans " (Matthaios (Matthew) 5:13).

A/ Salt, symbol of the covenant with the Lord

"You shall season every offering of your grain offering with salt. You shall not take away from your grain offering the salt of the covenant of your Elohîm. With all your offerings, you shall offer salt. " (Vayiqra (Leviticus) 2:13).

Moshe's torah specified that food offered as a sacrifice had to be salted to make it pleasing to Elohîm.

The Hebrews used salt symbolically to show that a contract would last over time. They employed for example, uses the expression *"covenant of salt"* (Bamidbar (Numbers)18:19).

B/ Salt, symbol of self-death

For the full flavor of salt to take effect, it must dissolve. This is the image of death to self that Christians must experience in order for the glory of Elohim to manifest itself in them.

C/ Salt, symbol of the fruits of the Spirit

Christians are the salt of the earth, meaning they should bring joy, happiness, peace and love wherever they are (Matthaios (Matthew) 10:1 to 10). Where there is depression, they bring assurance and hope. Where there is death, they bring life. In a city rife with disease, despair, anxiety, fear, distress and the spirit of suicide, Christians are called to bring the life of the Mashiah. Salt is therefore the image of sanctification, holiness, love, goodness and so on. In fact, we understand that salt alludes to the fruits of the Spirit of which Paulos speaks in Galatians chapter 5 verse 22. This is why those who are lucky enough to associate with a Christian whose life is salted by Mashiah will have their lives constantly salted with joy, peace and happiness, and their lives will be transformed as a result, if they let themselves be challenged by the Spirit. Whereas a man or woman who doesn't know that they should be the salt of the earth will spoil your life, your family, your congregation.

III/ THE LIGHT OF THE WORLD THE SEVEN CANDLESTICKS

"You are the light of the world. A city on a mountain can't be hidden. And you don't light a lamp to put it under a bushel, but on the candlestick, and it shines for everyone in the house. Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven. " (Matthaios (Matthew) 5:14 to 16).

As lights, Christians are supposed to shine in this dark world. This means that their behavior must be sanctified, without reproach, so that the unconverted glorify the Lord (Philippians 2:14 to 16). For this holiness does not come from us, it comes from the Father: *" You are all sons of the light and sons of the day. We are not of the night nor of darkness."* (1 Thessalonians 5:4). Indeed, if the Christian is a light, it is because he bears the nature of the Mashiah: *"Then Yehoshua spoke to them again, saying: I AM the Light of the world. He who follows me will never walk in darkness, but will have the light of life "* (Yohanan (John) 8:12).

This light has always been on Earth: *" Elohim said: Let the light appears: And the light appeared "*. (Bereshit (Genesis) 1:3). It has never ceased to guide believers on their journey. So, it lit up the Hebrews as a pillar of fire when they left Egypt. Then it was prefigured in the Holy Place. For on the left side, opposite the table of showbread, was the candlestick made of gold, whose seven lamps fueled by pure olive oil were to burn continuously (Shemot (Exodus) 25:31 to 39; Vayiqra (Leviticus) 24:1 to

4). The parable of the ten virgins teaches us that oil, the image of the Holy Spirit, is essential to the proper functioning of this lamp (Matthaios (Matthew) 25:1 to 13). And when Yohanan (John) saw glorified Mashiah appears, clothed in his High Priestly garments, he saw the Lord walking in the midst of seven golden candlesticks, similar to the candlestick that stood in the holy place of the temple. The seven candlesticks are seven assemblies, of which Mashiah is the head.

"And I turned to see the voice speaking to me. And turning, I saw seven golden candlesticks, and in the midst of the seven golden candlesticks, one like the son of man, clothed in a garment reaching down to his feet, and girded on his breast with a golden belt. And his head and his hair, white as white wool and as snow, and his eyes, like a flame of fire. And his feet like burning copper, as if scorched in a furnace, and his voice like the sound of great waters. And in his right hand he has seven stars, and out of his mouth comes a great sharp two-edged sword. And his face, like the sun shining in its strength. And when I saw him, I fell at his feet as if dead, and he laid his right hand on me, saying: Don't be afraid! I am the First and the Last, and the Living. And I was dead, and behold, I am alive for ever and ever. Amen! And I have the keys to Hades and death. Write the things you have seen and the things that are, and the things that are to come after these, the mystery of the seven stars you saw on my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven assemblies, and the seven candlesticks you saw are the seven angels of the seven assemblies." (Apokalupsis (Revelation)

1:12 to 20).

"Your word is a lamp to my feet and a light to my path " (Tehilim (Psalms) 119:105).

And it was this light that guided the Magi to the Lord at his birth as a human being (Matthaios (Matthew) 2:1 to 11).

IV/ LAMBS OR THE MASHIAH'S SHEEP

"Behold, I send you out like sheep in the midst of wolves. Therefore be cautious as serpents, and unmixed as doves " (Matthaios (Matthew) 10:16).

"So after they had breakfasted, Yehoshua said to Shim'ôn Petros: Shim'ôn, son of Yonah, do you love me more than these? He replied: Yes, Lord, you know I love you. He said to her: Feed my lambs. He said to him again: Shim'on, son of Yonah, do you love me? He said to Him: Yes, Lord, you know I love you. He said to him: Feed my sheep. He said to him for the third time: Shim'on, son of Yonah, do you love me? Petros was saddened by what he had told him for the third time: Do you love me? And he said to Him: Lord, you know all things, you know that I love you. Yehoshua said to him: Feed my sheep" (Yohanan (John) 21:15 to 17).

A/ The different types of sheep

The lamb is the symbol of gentleness and submission. He is the offspring of a sheep and a ram, less than three hundred days or a year old. Once past this age, the lamb becomes a ram.

According to Yehezkel (Ezekiel) chapter 34, there are several types of sheep:

- **Weak sheep:** these are Christians in whom the Mashiah has not yet been formed and who need assistance to grow, to become strong, i.e. rooted in the Lord (Galatians 4:19; Colossians 2:4 to 8). They allude to "*children*", who are prone to turn away from the word of the Lord if not properly nourished or exposed to false teaching (Ephesians 4:11 to 15).
- The **languishing sheep:** Christians who suffer and weep because of persecution (1 Thessalonians 3).
- **Sick sheep:** these are Christians who are spiritually ill.
- **Sheep with broken legs:** these are lame Christians who can no longer walk the Lord's path properly.
- The **chased sheep:** these are the Christians chased out of the assemblies because of their love for the truth (Yohanan (John)16:1-3).
- The **lost sheep** are Christians who have fallen into apostasy.

B/ The property of the Good Shepherd

As the Lord's sheep, Christians know the voice of their Shepherd (Yohanan (John) 10:27). They don't need other shepherds, or bishops to feed or protect them, for Elohîm is the Good Shepherd (Tehilim (Psalms) 23). Indeed, the Good Shepherd never abandons his sheep; he even seeks out those who have gone astray: "*What do you think? If a certain man has 100 sheep and one of them goes astray, won't he leave the 99 on the mountains to go and look for the one that has strayed? And if he happens to find it, amen, I tell you, he rejoices over it more than over the 99 who haven't gone astray. So it is not the will of your Father who is with heaven that one of these little ones should perish*" (Matthaios (Matthew) 18:12 to 14). This is why Christians who know their identity as lambs of Elohîm do not seek the protection of other shepherds. They know that Yehoshua Mashiah alone is their Shepherd or Pastor: "*For you were like lost sheep, but now you have returned to the Shepherd and Overseer of your souls*" (1 Petros (Peter) 2:25).

We are not the sheep of Men, pastors or prophets, but of the Lord Yehoshua Mashiah.

V/ THE EAGLES OF MASHIAH

In Yesha'yah (Isaiah) chapter 40 verse 31, two Hebrew words are used to talk about flight. The first is *alah*, which means "to ascend", "to raise", "to grow", "to withdraw", "to be carried away", "to lead away", "to follow", "to visit", "to excel", "to climb", etc. The second, *eber*, refers to

the "wing" of an eagle or dove.

A/ Golden eagle characteristics

The golden eagle, which can reach speeds of 120 km/h, flies alone rather than in groups. Likewise, Christians who want to please Elohim will often find themselves alone (Yirmeyah (Jeremiah) 15:17). The golden eagle exploits air currents to propel itself as high as possible. It glides along, guided by the wind. His sight is seven times as sharp as human eyes (Matthaios 6:22). Throughout his life, he has only one partner, as he is monogamous. The eagle remains faithful until death. True Christians know that Elohim is against polygamy. When he gets old, he retires to a mountain, plucks his feathers, trims his beak and doesn't reappear until he's renewed his feathers. So, the eagle keeps getting younger. In fact, he lives in the hills, where he feeds on fresh meat and blood: "*Is it by your command that the eagle soars, and places its nest on high? It's in the rocks that he lives and spends the nights, it's on a rock tooth that he has his stronghold. From there, he discovers the game, his eyes seeing from afar. His young suck blood, and where the slain are, there he is*" (Iyov (Job) 39:27 to 30). It's also on the heights that he fights his enemies, the snakes.

(See Yohanan (John) 6:5 to 56).

B/ Carried by the wind of the Spirit

Christians are like eagles. They take flight with great ease, carried as they are by the wind of the Holy Spirit. Indeed, they are called not only to walk and run, but also to soar skyward on eagle's wings. So, believers must understand that Elohim is calling them to take flight so that they are no longer afraid to make decisions that honor Him, even if they are unpopular. Thus, they will not seek to please humans, but Elohim alone (Galatians 1:10) and they will refuse to associate with those who have an earthly vision. It is therefore essential for Christians to know their true identity, which is heavenly.

CHAPTER 8

THE IDENTITY OF MAN AND WOMAN IN THE FAMILY

A person's identity is defined in relation to that of the Lord, but it is also defined through his or her relationship with others. A person who doesn't know his or her identity will find it difficult to live in harmony with the members of the society in which he or she lives. For example, a man who is unaware of his identity as Mashiah and his position as leader will find it difficult to assume his responsibilities towards his wife, his family and those around him. Now, the relationship between spouses is comparable to the relationship between the Mashiah and his Assembly, i.e. a great mystery. This shows us once again that the identity of Christians is closely linked to that of Elohim, and that marriage is an institution that evokes the unity between Yehoshua and his Bride, which is his body. This is why Christians must be attentive to the Lord's recommendations concerning marriage. For this institution, of which Elohim is the originator, is also set up in the world. So many Christians marry and live a couple relationship that is closer to the one found in the world, forgetting that this covenant is first and foremost a divine covenant.

"Wives, be subject to your husbands as to the Lord, because the husband is the head of the wife, just as the Mashiah also is the head of the Assembly which is his body and of which he is the Savior. But as the Assembly is subject to the Mashiah, so too should wives be subject to

*their husbands in everything. And you husbands, love your wives, just as the Mashiah loved the Assembly, and gave himself up for her, in order to sanctify her by purifying her and washing her with the water bath of the word, so that he might present the Assembly to himself, glorious, not having spot or wrinkle or any such thing, but holy and without blemish. This is how husbands should love their wives as their own bodies. He who loves his wife loves himself, for no one has ever hated his own flesh, but nourishes and cherishes it with tender love, as the Lord does for the Assembly, because we are members of his body, his flesh and bones. Therefore a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. **This is a great mystery, but I'm talking about the Mashiah and the Assembly.** Let each of you also love his wife as himself, and let the wife fear her husband." (Ephesians 5:22 to 33).*

I/ MAN ACCORDING TO ELOHÎM

*"Listen to me, you who pursue justice and seek **YHWH!** **Look to the rock from which you were hewn, to the hole in the cistern from which you were drawn. Look to Abraham, your father, and to Sarah** who bore you! For he alone I have called, I have blessed and multiplied " (Yesha'yah (Isaiah) 51:1-2).*

In the eighth century before Yehoshua, Israel's prophets, priests, kings and elders had fallen into corruption. The fathers, who were supposed to be role models, had failed in their mission. As a result, the Jews no longer

had any examples to follow. Then Elohim asked them to look at Abraham, their father, and Sarah, their mother, even though they had been dead for centuries. Indeed, Abraham is our model in many areas, not least the family, since he is a good example of what the Lord expects of a family head. That's why we're going to refer to him and the members of his family to understand what a man is according to Elohim. For when we look at the lives of Abraham and the patriarchs in general, we see that they were good husbands and fathers. They didn't accumulate the shortcomings of the men of our time, such as machismo, laxity, activism and so on. They were even far from sharing the opinion of the Lord's disciples when he revealed to them an original rule about marriage: "*And the Pharisees came to him to test him, and they said to him: Is it legal for a man to repudiate his wife for any reason whatsoever? And he answered and said to them: Have you not read that He who made them from the beginning made them male and female, and said: For this reason a man will leave his father and mother and join his wife, and the two will become one flesh? So they are no longer two, but one flesh. Let not man separate what Elohim has yoked together. They say to him: Why, then, did Moshe command to give a letter of repudiation and repudiate her? He said to them: It was because of the hardness of your hearts that Moshe allowed you to divorce your wives, but from the beginning it was not so. But I tell you that anyone who divorces his wife, except for illicit sexual relations, and marries another commits adultery, and anyone who marries a divorced woman commits adultery. His disciples said to him: If this is the man's condition with regard to his wife, it is not appropriate*

to marry. But he said to them: Not all leave room for this word, but those to whom it is given." (Matthaios (Matthew) 19:3 to 11).

The patriarchs were men in love with their wives, and had no intention of leaving them or taking other wives. Thus, the relationship between Yitzhak (Issac) and Ribqah (Rebecca) was so obvious that it was revealed to the world in the way they joked (Bereshit (Genesis) 26:8). Likewise "***Yaacov loved Rachel, and said: I'll serve you for 7 years for Rachel, your youngest daughter. Laban said: It's better for me to give it to you than to give it to another man. Abide with me! So Yaacov served Rachel for seven years, but they were like a few days in his eyes because of his love for her,***" (Bereshit (Genesis) 29:19 to 20).

"May your spring be blessed, and rejoice in the wife of your youth, hind of loves, mountain goat full of grace! Let her breasts satisfy you at all times, and be continually led astray by her love!" (Mishlei (Proverbs) 5:18 to 19).

The patriarchs understood that "*he who finds a wife finds happiness and obtains a favor from YHWH*" (Mishlei (Proverbs) 18:22), and that the family is a grace granted to man by the Lord to relieve him of a life of toil: "*See life with the woman you love, all the days of your life of vanity that is given to you under the sun, all the days of your vanity, for this is your portion in life and in your toil to which you have labored under the sun.*" (Qohelet (Ecclesiastes) 9:9). So, they didn't share the opinion of

the Pharisees of the apostles' time, or that of many men today, who see their wives as opportunities for downfall to be wary of, rather than a favor from YHWH.

A/ Abraham, a model husband and father

Abraham is a role model in many areas. First, he is a model of his relationship with Elohim. When the Lord of glory appeared to him in Mesopotamia, and said to him: « *Go for you, out of your land, and your country, and your father's house, unto the land which I will show you*'' (Bereshit (Genesis) 12:1), Abraham set out without knowing where he was going (Acts 7:3; Hebrews 11:8). Being tested, he offered his one and only son Yitzhak (Issac) as a burnt offering, by faith, at Elohim's request. He had received promises from him, including that his posterity would come from Yitzhak. But Abraham's faith was so great that he believed the Lord could even raise his son from the dead, to fulfill the promise he had made to him. (Bereshit (Genesis) 22:1 to 18; Hebrews 11:17 to 19; Yaacov (James) 2:21 to 23). Abraham was also a man of prayer, interceding for his nephew Lot who lived in Sodom and Gomorrah (Bereshit (Genesis) 18:23 to 33). Then, on the family front, we can see on several occasions that he loved, respected and listened to his wife. As a father, he was responsible and loving with both his children and especially with Yitzhak, for he was the child of the free woman, the perpetual covenant for his posterity after him (Bereshit (Genesis) 17:19; Galatians 4:22 to 26). However, Yishmael (Ishmael) was blessed by Elohim, for he was also Abraham's son. Finally, he was a just man who

would not compromise himself, which is why he refused the riches of the king of Sodom (Bereshit (Genesis) 14).

Men can and must follow Abraham, the model, because he was a good leader who, through his obedience to Elohîm, was able to bring his whole family to submission to the Lord.

B/ The head

"And he is the head of the Assembly body. He is the beginning and the firstborn from the dead, to become the first in all things" (Colossians 1:18).

The word "head", in Greek *kephale*, also means "chief". As it happens, the head possesses many of the elements needed for the body (its wife) to function properly. In fact, the head contains the eyes, ears, mouth, nose, hair, brain and many other organs that perform functions essential to the body's equilibrium.

1. The eyes

Yehoshua is our husband. He is the Lamb with the seven eyes, which are the seven spirits of Elohîm (Apokalupsis (Revelation) 5:6). Yehoshua sees all: *" YHWH is in his holy temple, YHWH has his throne in heaven. His eyes see, **his eyelids examine the sons of humans.** YHWH examines the righteous and the wicked; his soul hates the one who loves violence "*. (Tehilim (Psalms) 11:4 to 5).

"YHWH's eyes are in every place, observing the wicked and the good. "
(Mishlei (Proverbs) 15:3).

The Creator observes all human beings, and is particularly attentive to the righteous, which is why when a person is pleasing to Him, the Scriptures use the expression "to find favor in the sight of the Lord". This is how *"[...] Noah found favor in the eyes of YHWH "*. Similarly, it is often said that human being sins by doing what is evil in Elohîm's eyes (2 Shemouél (Samuel) 12:9).

"Because the Lord's eyes are on the righteous and his ears are turned to their supplication, but the Lord's face is against those who do evil ". (1 Petros (Peter) 3:12).

"For the eyes of YHWH travel throughout the Earth, to uphold those whose heart is wholly his. [...]" (2 Hayyamim dibre (Chronicles) 16:9).

So, man must possess the ability to examine with his eyes what surrounds him, in order to determine what is of the Lord and what is not. Adam possessed this quality since he was able to see in Chavvah (Eve) that she had been created from him and that she was "bone of his bones and flesh of his flesh". Yet, faced with the serpent, Adam chose not to see. It is therefore important for man to possess and use the visionary faculty that Elohîm has entrusted to him. Because the eye gives us the ability to see. Without vision, we cannot be enlightened.

"The eye is the body's lamp. If your eye is simple, your whole body will be luminous. But if your eye is wicked, your whole body will be in darkness. So if the light within you is only darkness, how great is the darkness!" Matthaios 6:22 to 23).

So having a vision is essential in all areas of Christian life, and especially in the family. In the lives of Abraham and Lot, we can see the consequences that a vision, whether or not it conforms to the Lord's will, can have on the family. Both had left their homeland to live in Kena'ân (Canaan). But when they were forced to part because of the quarrels their great wealth provoked, Lot's vision led him to Sodom and Gomorrah. Lot was a righteous man, since Petros (Peter) declares that he daily tortured his righteous soul because of what he saw and heard in Sodom (2 Petros (Peter) 2:8). Yet, despite all the injustices he witnessed, he chose to remain in this city. And even after he fell victim to the war that pitted the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar against the kings of Shinar, Ellasar, Eylam, and Goyim, he decided to return to Sodom and Gomorrah. Then, when he received the angels and the townspeople asked for them, he offered the virginity of his daughters in their place. Lot was right, but unfortunately, he also walked according to what his eyes saw. Indeed, even when it was suggested that he flee to the mountains, so as not to perish with the inhabitants of Sodom and Gomorrah, Lot preferred the place he himself had seen, the land of Zoar, one of the cities allied to Sodom and Gomorrah in the war. Finally, he decided to retire to a cave on the mountain, forgetting about his daughters' future. This choice to

remain in Sodom and Gomorrah had consequences in his family: his wife and sons-in-law died, his daughters committed incest with him, and all his descendants, the Moabites and Ammonites, were great enemies of Elohim's people, so much so that the Lord forbade them access to his assembly: *"The Ammonite and the Moabite shall not enter the assembly of YHWH, even their tenth generation, forever, because they did not come to meet you with bread and Calf, on the way, when you came out of Egypt, and because they hired against you Balaam, son of Beor, from Pethor in Mesopotamia, to curse you "* (Devarim (Deuteronomy) 23:4 to 5).

While Abraham did not walk according to what he saw, but let the Lord guide his eyes: *" YHWH said to Abram, after Lot had parted from him: Lift up your eyes, please, and look, from where you are, to the north and south, to the east and west. "* (Bereshit (Genesis) 13:14). And so, his family and all his descendants were blessed, and became heirs to a land flowing with milk and honey, to which the Lord was attentive. Let's understand that even a righteous man can be an occasion of downfall for his family because he will have failed in some aspect of his life. This is why a man who has no vision, or a man who walks according to the lust of his eyes, will be a trap for his family, and more broadly for those around him. Thus, in Yehoshua (Joshua) chapter 7 verses 20 to 26, the story is told of a man who, because of the lust of his eyes, caused his people to lose a war won in advance, and whose sons, daughters, oxen, donkeys and sheep were stoned with him, because of his sin. We also know the consequences of the lust of the eyes on King David and his

family. Consequently, a man who refuses to submit his eyes to the Lord's will will bring death among his own. Lack of vision creates confusion and disorder in the home: "*When there is no vision, the people abandon themselves to disorder, but blessed is the one who keeps the torah!*" (Mishlei (Proverbs) 29:18). This is why man must be a visionary, just as our Lord is for his Assembly. The Word must not stray from its eyes, in order to achieve the goal that the Master has assigned to him (Mishlei (Proverbs) 3:21), it is a lamp and a light (Tehilim (Psalms) 119:105) for all those who wish to remain on the path of salvation. So, the man according to Elohîm is a man who meditates on the Word and puts it into practice. All the more so since it is through the Scriptures that he learns of his role as head of his family. He therefore takes care not to be a trap for his wife and children by giving in to the lust of the eyes. For a man without vision can be the origin and cause of the downfall of his family and descendants, but he can also be easily manipulated and led by his wife. Let us remember the example of Shimshôn (Samson) who had his eyes pierced because of Deliyah (Delilah) (Shoftim (Judges) 16). A man who lacks vision (projects, initiatives) will cede the position of leader to the woman, exposing her to the spirit of Jezebel.

2. The ears

"Adonai YHWH has given me the tongue of a disciple, so that I may know how to support the weary with words. Morning after morning, he awakens my ear to listen like a disciple. Adonai YHWH opened my ear and I was not rebellious, nor did I retreat backward" (Yesha'yah (Isaiah)

50:4 to 5).

The ear symbolizes discipleship. The leader must first and foremost be a disciple, in order to lead his family well. He receives his orders from the Lord, who is the perfect model of the Chief that Elohîm wants. It is therefore necessary for man to be sufficiently attuned to Elohîm to make the right decisions. Moreover, he must listen more to Elohîm than to human beings. So, when the Lord asked Abraham to leave his homeland, he set out without knowing where he was going, living as a stranger in the land that had been promised to him, living in tents (Hebrews 11:8 to 9). And yet, despite these conditions, he was able to transmit the order he had received from Elohîm to Sarah, who adhered to it without concessions. Moreover, when we study their history, we realize that Abraham and Sarah were not in the habit of disputing the requests they made of each other. On the contrary, they submitted to each other (Ephesians 5:21). Sarah was capable of putting herself in danger for Abraham's safety. That's why. Abraham acted in the same way towards her, listening to her and respecting her requests. Unfortunately, he made a grave mistake in listening to her when she suggested that he go to his servant Hagar, so that the Lord's promise could be fulfilled (Bereshit (Genesis) 16). However, this example should not encourage men not to listen to their wives. They can be good advice if they are inspired by the Spirit of Elohîm. They must analyze the advice they receive from them in the light of Scripture, and submit it to the Father in case of doubt.

That way, they can make the right decisions. Abraham knew this principle, which is why when Sarah asked him to cast out Hagar and Yishmael (Ishmael), he didn't object, although the request displeased him greatly. He let the Lord convince him and was encouraged to listen to his wife: "*But Elohîm said to Abraham: **May it not displease your eyes, because of the boy and your maid. Listen to Sarah's voice in everything she tells you, for in Yitzhak your descendants will be called by your name***" (Bereshit (Genesis) 21:12).

3. The mouth

"Adonai YHWH has given me the tongue of a disciple, so that I may know how to support with words him who is weary [...] " (Yesha'yah (Isaiah) 50:4).

"Therefore thus says YHWH: If you come back, I'll bring you back and you'll stand before me. If you separate the precious from the contemptible, you will be like my mouth. Let them return to you, but do not return to them " (Yirmeyah (Jeremiah) 15:19).

Man is Elohîm's spokesman in his home. When the chief opens his mouth, it's to announce oracles and release blessings. He must encourage others, bless and not curse. Abraham always addressed Sarah with great respect: *"There was a famine on the earth, and Abram went down to Egypt to sojourn there, for the famine was great on the earth. And it came to pass, as he was about to enter Egypt, that he said to Sarai his wife:*

Please, I know I know you're a beautiful woman in appearance. It will happen that when the Egyptians see you, they will say: It's his wife! They'll kill me and let you live. Please say that you are my sister, so that I may be well treated for your sake, and my soul may live because of you. (Bereshit (Genesis) 12:10 to 13). He didn't use his position as leader to impose his vision on Sarah. On the contrary, he made polite requests.

4. The nose

Through our nose, we can tell a good smell from a bad one; it's the image of discernment. In order to fulfill his role properly, the chef needs to be discerning. Discernment allows us to see danger from a distance. Petros (Peter) was able to discern Chananyah' (Ananias) and Saphira's deception. He perceived that they had lied (Acts 5:1 to 11). A leader must have this gift to bring those under his responsibility to safety. That's how he'll protect his family, foil the enemy's plans and emerge victorious from battle. Discernment is a powerful weapon, but to possess it and keep it intact, the head of the family must be in constant intimacy with the Lord. Thus, Elohim will give him, through his Spirit, this sensitivity to discern things.

5. The hair

"And his head and his hair, white as white wool and as snow, and his eyes, as a flame of fire" (Apokalupsis (Revelation) 1:14).

"Gray hair is a crown of honor: it is on the path of righteousness that it

is found " (Mishlei (Proverbs) 16:31).

"Let your clothes be white at all times, and let there be no lack of oil on your head " (Qohelet (Ecclesiastes) 9:8).

The hair represents justice and function. White, they symbolize purity, wisdom and a life of sanctification. The leader must sanctify himself, so that his holiness spreads over his household and protects it. He must have integrity and guarantee his family's security through his sanctified life (Mishlei (Proverbs) 4:9). Lack of sanctification is very dangerous for a leader, and the consequences can be disastrous for his family.

6. The brain

The head also contains the brain. All decisions come from the brain (the man), knowing that it works closely with the heart (the woman). In fact, the latest discoveries in anatomy have revealed that the brain is linked to what we now call the second brain, the intestines. The digestive system contains around five hundred million neurons which, among other things, send messages to the brain, to which it is connected via the vague nerve. This means that the different parts of the body are not isolated, or divided, but that there is harmony between them. Since spouses are part of the same body, they must walk in unity, not division.

"But I want you to know that the Mashiah is the head of all man, that the man is the head of the woman, and that Elohim is the head of the Mashiah

" (1 Corinthians 11:3).

"Because the husband is the head of the wife, just as the Mashiah also is the head of the Assembly, which is his body and of which he is the Savior"
(Ephesians 5:23).

II/ WOMEN ACCORDING TO ELOHÎM

A/ The role of women in marriage

When we study creation, we see that the Lord made things with great wisdom and in a precise order. He created the Earth, but it became tohu and bohu and darkness took hold. So, the first thing Elohîm did was to make the Light appear. The first day was devoted to the appearance of Yehoshua himself. Then on the second day, he created the sky. On the third day, sea, land and vegetation. On the fourth day, the luminaries. On the fifth day, marine and flying animals. On the sixth day, the land animals and Adam. Before creating man, the Lord had provided for all his needs. Except for one!

"YHWH Elohîm said: It's not good for human beings to be alone. I'll make him a helper who's his vis-à-vis. YHWH Elohîm formed from the ground every living thing in the field and all the birds of heaven, and then he took them to the human being to see what he would call them, in order to that every living soul bears the name the human being would call it. The human being called by their names all the cattle, and the birds of the heavens and every living thing in the field, but for human beings, it's not

enough found a helper who was his vis-à-vis. YHWH Elohim made one fall and the human being fell asleep. He took one of its sides, and closed the flesh underneath. YHWH Elohim built a woman from the side he had taken from the human being, and brought her to the human being. The human being says: This one is bone of my bones and flesh of my flesh. This one will be called woman, because she was taken from man. Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. The human being and his wife were both naked, and they were not ashamed of it. " (Bereshit (Genesis) 2:18 to 25).

Look how the Lord did it. First, Elohim declared that man's loneliness was a problem, that he needed help and that this help should be his vis-à-vis. Then the Lord acted, creating the animals and birds he brought to Adam to see what he would call them, and to make him understand that there was no helpmate in creation who was his vis-à-vis. Then he put him to sleep, took his side and formed a woman. Finally, the Creator revealed to man the woman he had fashioned, and the rule that a man must leave his father and mother to join his wife and become one flesh. Let's understand that all this demonstration took place so that Adam could be taught about an aspect of his life that he was unaware of. The Lord wanted Adam to understand that he needed a wife, and to feel that need. The creation of woman was therefore the object of great care and attention on the part of Elohim. If the Lord has done this in perfection, it's because this teaching is crucial. All the more so at a time when

darkness has invaded the world. For marriage is one of those institutions that has been obscured by human tradition. So much so that even Christians marry, putting worldly traditions and carnal needs before the word of Elohîm (Markos 7:5 to 13).

1. A helper

The Hebrew word for help is 'ezer, meaning "help", "rescue". The verb "to help" can be defined as "to give one's assistance to someone", "to join one's efforts to his own in what he is doing", "to be useful to him", "to facilitate his action", etc. As for the term rescue, it is defined as "to bring help to someone, to a group, to help them get out of the danger that threatens them", "to provide material or moral assistance to someone". So, these definitions are very explicit, leading us to understand that a good wife, a woman according to the Lord, will join her efforts to those of her husband to accomplish the mission that Elohîm has entrusted to him. For marriage is like a yoke, that piece of wood used to harness a pair of animals, which forces the spouses to advance side by side, in the same direction: *"So they are no longer two, **but one flesh**. Let not man therefore separate **what Elohîm has yoked together**"* (Matthaios (Matthew) 19:6). Unity is the hallmark of a marriage according to the Lord, since the spouses are called to be one flesh. This unity can be translated as follows: *"If, then, there is any consolation in the Mashiah, if there is any persuasive word in love, if there is any fellowship of spirit, if there is any compassion and mercy, fill me with joy so that you may have **the same mind, having the same love, being of one accord, of one***

mind, nothing out of party spirit, or vain glory, but out of humility, esteem others superior to yourselves. Look not every man to his own interest, but also to the interest of others, " (Philippians 2:1-4).

*"I beg you then, I, the prisoner in the Lord, to walk in a manner worthy of the vocation to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, striving to keep **the unity of the Spirit in the bond of peace: One body, one Spirit,** just as you are called to **one hope** by your vocation. **One Lord, one faith, one baptism, one Elohim and Father of all, who is above all, among all and in you all** " (Ephesians 4:1 to 6).*

The same thought, the same love, the same agreement, etc. is the result of a true unity, deep and spiritual, because it comes from the work of the Holy Spirit in the life of a couple in which each has understood his or her role. This means that when a wife helps her husband in the mission the Lord has entrusted to him, she must do so with faith. Abraham's faith was not enough for Elohim's promise to be fulfilled; Sarah also had to believe in YHWH's word: "***By faith, too, Sarah herself received strength for the conception of a seed, and gave birth out of age, because she judged him faithful who had promised***" (Hebrews 11:11). It takes strength to carry a child for nine months, and even more so when a woman is past her prime. That's why, during those nine months, Sarah had to show faith every second of the way to bring her pregnancy to term. So, a wife's help and support for her husband stems from her faith in the Scriptures.

Clearly, to place one's faith in the word of Elohîm, one must know it precisely and correctly.

*"The woman said to the serpent: We eat fruit from the trees in the garden. But as for the fruit of the tree in the middle of the garden, Elohîm said: You shall not eat of it, nor **touch it, lest you die** " (Bereshit (Genesis) 3:2).*

The Lord never said, " *You shall not touch it, lest you die!* ". He said: " *You shall eat of every tree in the garden. But as for the tree of the knowledge of what is good or bad, **you shall not eat of it, for in the day that you eat of it you shall die, you shall die** " . Chavvah couldn't remember what the Lord had said accurately and correctly. For not only had the Lord never forbidden them to touch the tree, he had not presented death as a possible consequence of their disobedience. Indeed, "lest", *pen* in Hebrew can also be translated as "to guard against", "perhaps", "in fear". Fear is merely a feeling "experienced in the presence or at the thought of a danger, real or supposed". While what the Lord had said expressed a certain, firm, infallible reality that the day they ate of this fruit they would die, Chavvah, on the other hand, analyzed this consequence as a risk, a supposed danger, likely to happen or not. If we refer to his words, it's as if Elohîm had said to him: "The day you touch the tree or eat of its fruit, you may die". So, she couldn't have faith in the Lord's command, since she hadn't mastered it. In this way, ignorance of the word gave rise to doubt. And Satan used this doubt about the*

consequences of their disobedience, death, to give him a false certainty:
"You won't die! "

"He will corrupt with flattery those who act wickedly towards the covenant. But those of the people who know their Elohim will act with courage. " (Daniye'l (Daniel) 11:32).

The serpent succeeded in corrupting, (*chaneph* in Hebrew, i.e. "to be profaned", "to be defiled", "to be polluted", "to be corrupted", "to be impious", "to pollute", "to profane", "to render unholy", "to render impure", "to defile", "to corrupt", "to seduce") Adam and Chavvah by flattery, (*chalaqqah* in Hebrew, i.e. "flattery", "sweetness", "honeyed promises"). With honeyed promises, the evil one succeeded in making them covet something they already possessed, the image of Elohim: "you will be like Elohim".

"But those of the people who know their Elohim will act with courage ". With courage, *chazaq* in Hebrew, meaning "to fortify", "to prevail", "to be strong", "to become strong", "to be courageous", "to be firm", "to be resolute", "to be valiant", "to be tough", "to display one's strength", "to prevail", "to retain", "to endure", "to stand firm", "to take", "to grasp", "to be, to become strong", "to fortify oneself", "to make oneself strong", "to be animated by courage". Now this firmness, courage, strength, etc. resistance to the machinations of the enemy, implies first of all knowledge of the Lord and submission to his word: " *Submit yourselves*

therefore to Elohîm, resist the devil, and he will flee from you. " (Yaacov (James) 4:7).

So, for a wife to help and rescue her husband, she must know the Scriptures perfectly, the Lord's will for her family and believe it. Otherwise, it risks becoming a trap for his people. But it also means that her husband must take the time to explain to her what the Lord is asking of him. He must not impose things on her by using the woman's submissiveness as an excuse to get everything he wants, but he must pray that his wife will also share his faith. For a wife's submission to her husband is not the result of his authoritarianism and severity towards her. But it is a voluntary act on the part of a free woman who fears the Lord and has faith in Him.

"So faith comes from what we hear, and we hear by means of the word of Elohîm. " (Romans 10:17).

2. A rescue

The wife is also a rescue, a person who must get her husband out of the danger that threatens him. But this danger can come from outside the couple as well as from within. Indeed, because she stands in front of him, in his presence, she knows him intimately, and can therefore help him in various areas.

2.1 Tsïpporah (Zipporah)

"And it happened that on the way, instead of lodging, YHWH met him and sought to kill him. And Zipporah took a hard stone, cut off her son's foreskin, and touched his feet with it, saying: Indeed, you are my blood spouse! He left him. Then she said: Bridegroom of blood, because of circumcision. " (Shemot (Exodus) 4:24 to 26). After accepting the mission entrusted to him by the Lord, Moshe and his family set off for Egypt. On the way, YHWH wanted to kill Moshe, because the latter had not put into practice the sign of the covenant that had been given to Abraham: circumcision. Tsïpporah understood this, and she cut off the foreskin of his son. Thus, when she is in her role of help and rescue, a woman ensures that Elohîm's commandments are put into practice in her home. She can remind her husband of them and make sure they're applied.

2.2 Abigail

In 1 Shemouél (Samuel) chapter 25 verses 2 to 38, we are told the story of a woman, Abigail, who showed wisdom in the face of David and saved the lives of all the members of her household. Indeed, because she knew him intimately, Abigail knew that her husband was a man of Belial, i.e. an "unworthy", "good for nothing", "unprofitable", "wicked" man who could cause the loss of his family. That's why, when her husband refused to show his gratitude to David, and the latter decided to take revenge by exterminating Nabal and his people, Abigail went to meet David with gifts. So, she saved the lives of everyone in her household by showing

the wisdom and gratitude her husband lacked.

2.3 *Miykal, Rachel and Leah*

*"Shaul sent messengers to David's house to guard him and put him to death in the morning. Michal, David's wife, informed him, saying: If you don't save your soul, tomorrow we'll make you die. Michal lowered David through a window, and so he went and fled. Then Michal took a teraphim, which she placed in the bed. She placed a goatskin at his bedside and wrapped a blanket around him. When Shaul sent messengers to take David, she said: He is ill. Shaul again sent messengers to take David, saying: Bring him to me in his bed, that I may put him to death. These messengers entered, and behold, a teraphim was in bed, and the goatskin at his bedside. Shaoul said to Michal: **Why did you deceive me like that, and let my enemy go, so that he escaped?** And Michal said to Shaul: He said: Let me go, why would I kill you? And David fled and escaped. He went to Shemuel in Ramah, and told him everything Shaul had done to him. And he went with Shemuel, and they dwelt in Nayoth. "* (1 Shemouél (Samuel) 19:11 to 18).

When her father wanted to murder her husband because of his hatred and jealousy of David, Miykal did everything in her power to protect her husband. In this way, a wife who is in her role as helper is able to protect her husband from his own family. This can be, as in this case, by saving his life, or simply by supporting him against the injustices of which he may be a victim: " *Now he heard the words of Laban's sons, saying:*

*Yaacov took everything that belonged to our father, and it was with what belonged to our father that he made all this glory for himself. Yaacov looked at Laban's face, and behold, he was no longer toward him as he had been yesterday or the day before. YHWH said to Yaacov: Return to the land of your fathers and your kindred, and I will be with you. Yaacov sent for Rachel and Leah, who were out in the field to his flock, and said to them: I can see from your father's face that he's not as kind to me as he was yesterday or the day before. However, the Elohim of my father was with me. You know I served your father with all my might. But your father laughed at me and changed my salary ten times over. But Elohim did not allow him to harm me. If he were to say: The speckled ones will become your wages, all the ewes made speckled lambs. And if he said: The inlaid will become your wages, all the ewes made inlaid lambs. Elohim took away your father's cattle and gave them to me. And it came to pass in the time when the sheep were coming into heat, that I lifted up my eyes and saw in a dream, and behold, the goats that covered the sheep were striped, spotted and inlaid. The Angel of Elohim said to me in a dream: Yaacov! And I answered: Here I am! He said: Lift your eyes, please, and look: All the goats that cover the sheep are striped, spotted and inlaid, **for I have seen all that Laban does to you.** I am the El of Beth-El, where you anointed the stone you set up as a monument, where you made a vow to me. Now arise, leave this earth, and return to the land of your birth. Rachel and Leah answered him and said: Do we still have some portion and inheritance in our father's house? **Didn't he take us for strangers? Yes, he sold us, and even ate us, he ate our money. For***

all the wealth Elohîm took away from our father belonged to us and our children. Now do everything Elohîm has told you. Yaacov arose and made his sons and wives ride on camels. " (Bereshit (Genesis) 31:1 to 17).

As mentioned earlier, a wife can fulfill her role as helper only to the extent that her husband takes the time to explain his vision and outline the orders he receives from Elohîm. Here we see the care Yaacov (Jacob) took to relate the injustices he suffered at the hands of his father-in-law, the way the Lord blessed him by giving him the cattle, and the command he received in a dream from Elohîm to return to his birthplace. By stating things in this way, he received support and the immediate support of his wives. For these were no fools, they knew their father's deceitful nature, since they themselves were victims of it, so they replied: "Now do everything Elohîm has told you." So Yaacov received Elohîm's support and that of his wives, who even agreed to flee their family without telling anyone: "*Yaacov got up and made his sons and wives ride on camels. He took all his livestock, all the property he had acquired, everything he owned and had acquired in Paddan-Aram, to go to Yitzhak, his father, in the land of Kena'ân. Laban had gone to shear his sheep, and Rachel stole her father's teraphim. And Yaacov deceived the mind of Laban the Syrian by not warning him of his flight. He fled with everything he owned. And he arose, and passed over the river, and went to the mountain of Gilead.*" (Bereshit (Genesis) 31:17 to 21).

When a wife is in the role of helper, she can help her husband in a variety of situations. She can rescue him from the danger of death that hangs over him because of the mores and practices of a nation; like Sarah when she accepted the risk of being kidnapped, so that Abraham would not be killed because of her great beauty. She can rescue her husband from the danger his own family poses to him, like Miykal, Rachel and Leah. She can rescue him from the danger he himself represents when he makes bad decisions, like Abigail. It can even rescue him when the Lord seeks to get at him for failing to put all the Word into practice, like Zipporah. Unfortunately, not all women are like the wives of the patriarchs, and some are so corrupt that they push their husbands down the wrong path.

3. Corrupt aid

3.1 Iyzebel

It says in 1 Melakhim (Kings) chapter 16 verse 30, that before marrying Iyzebel (Jezebel), Ahab "*did what was evil in the sight of YHWH, more than all who had been before him*". Indeed, Ahab was a godless man long before his union with Iyzebel. But when he linked himself through marriage to the king of the Sidonians, he made matters worse for himself, for he fell into idolatry and worshiped Baal: "*He set up an altar to Baal in the house of Baal, which he built in Samaria. Ahab made an asherah. Ahab did even more than all the kings of Israel who had been before him, to provoke YHWH, the Elohim of Israel, to anger.*" (1 Melakhim (Kings) 16:32 to 33). And when the Lord showed His Omnipotence

through the confrontation between Eliyah and the prophets of Baal on Mount Carmel, Ahab did not repent of his sins, but went to his wife for help: " *Ahab reported to Iyzebel all that Eliyah had done, and how he had slain all the prophets with the sword. And Iyzebel sent a messenger to Eliyah, saying: So let the elohîm treat me and so let them add to it if tomorrow, at this time, I do not use your soul as the soul of one of them!* " (1 Melakhim (Kings) 19:1-2). Like many men, when Ahab was in a bad way, he took refuge with his helper. Unfortunately for him, she was a Satanist whose sole aim was to serve the enemy. So, when he coveted Naboth's vineyard, his help did not turn him from his evil ways, as a woman submissive to the Lord would have done. Nor did she choose inaction, or to lose interest in her husband's futile desires, but she did plot to help her get Naboth's vineyard: " *And Ahab returned to his house, sullen and angry, because of that word which Naboth the Yizreelite had spoken to him, saying: I will not give you the inheritance of my fathers! He lay down on his bed, turned his face and ate no bread. Iyzebel, his wife, came to him and said: What is this? Your spirit is sullen, and you don't eat bread! He said to her: I spoke to Naboth the Yizreelite and said to him: Give me your vineyard for money, or if you wish, I will give you another vineyard in its place, but he said to me: I will not give you my vineyard! Iyzebel, his wife, said to him: You would now be king over Israel! Get up, eat some bread and make your heart happy! **I will give you the vineyard of Naboth the Yizreelite.** And she wrote letters in Ahab's name, and sealed them with the king's seal, and sent them to the elders and nobles who dwelt with Naboth in his city. She wrote in the*

*letters, saying: Publish a fast and place Naboth at the head of the people. Set before him two men, sons of Belial, and let them testify against him, saying: You have cursed Elohim and the king! Then you will take him outside and stone him to death. The men of the city of Naboth, the elders and nobles who lived in his city, acted as Iyzebel had told them, according to what was written in the letters she had sent them. They proclaimed a fast and placed Naboth at the head of the people. The two men, sons of Belial, came and stood in front of him. And these men of Belial testified against Naboth before the people, saying: Naboth cursed Elohim and the king! Then they led him out of town, stoned him with stones, and he died. After that, they sent Iyzebel to say: Naboth was stoned to death. **So when Iyzebel heard that Naboth had been stoned to death, he said to Ahab: Arise, take possession of the vineyard of Naboth the Yizreelite, which he refused to give you for money, for Naboth is no longer alive, he is dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab arose and went down to the vineyard of Naboth the Yizreelite, to take possession of it.** " (1 Melakhim (Kings) 21:4 to 16). The Scriptures do not say that Ahab was concerned that his wife used the royal seal, that she gave orders to the elders and nobles, that she organized a false trial that resulted in the death by stoning of an innocent man, for all he was interested in was Naboth's vineyard, So Ahab was an ungodly man, but his marriage to Iyzebel caused his downfall all the more, for his wife had seduced him : " *Only there was no one who sold himself like Ahab to do what was evil in the sight of YHWH, and his wife Iyzebel had seduced him.* " (1 Melakhim (Kings)*

21:25). From then on, she could exterminate the prophets of YHWH, invite to her table four hundred and fifty prophets of Baal and four hundred prophets of Asherah, and practice witchcraft as she wished.

3.2 Saphira

*"But a man named Chananyah, with Saphira his wife, sold a property, and, **with his wife's consent**, he embezzled something of the price and, having brought part of it, laid it at the apostles' feet. But Petros said to him: Chananyah, why has Satan filled your heart to lie to the Holy Spirit and divert something from the prize of the earth? If you'd kept it, wouldn't you still have it? And, sold, wasn't it in your power? How could you put such a plan in your heart? You didn't lie to humans, you lied to Elohim! And hearing these words, Chananyah fell and expired. And there was great fear on all who heard these things. The young men got up, wrapped him in bandages and took him outside to bury him. Now it happened, at an interval of about three hours, that his wife, not knowing what had happened, came in. And Petros answered him: Tell me, the land you sold, was it that much? She said: Yes, so much. But Petros said to him: **How did you agree together to tempt the Spirit of the Lord?** Behold, the feet of those who buried your husband are at the door, and they will take you away. And in the same instant, she fell at his feet and expired. And when the young men came in, they found her dead, took her outside and buried her by her husband. And great fear came upon the whole assembly and upon all who heard these things. "* (Acts 5:1 to 11).

As much as Ahab and Iyzebel served the enemy, here Chananyah (Ananias) and Saphira professed to serve Elohim. When the believers decided to sell their possessions and pool them, so that there were no destitute among them, Chananyah and Saphira set out to follow suit. But, certainly, out of greed, they kept part of the sale price, and out of pride, they did not reveal that they had kept this sum. The Scriptures state that Chananyah had been supported by his wife in this decision, so the Lord put them both to death.

3.3 Zeresh

"The king said: Let Haman be brought in haste to fulfill Esther's word. The king came with Haman to the feast Esther had prepared. The king said to Esther, while the wine was being drunk: What's your request? It will be granted to you. What's your request? To half the kingdom - let it be done! Esther answered and said: My request is as follows: If I have found favor in the eyes of the king, and if the king sees fit to grant my request and fulfill my petition, let the king and Haman come to the feast I will prepare for them, and I will do tomorrow according to the king's word. Haman went out that day, happy and content. But as soon as he saw Mordekay at the king's gate, who neither rose nor stirred for him, Haman was filled with anger against Mordekay. Haman controlled himself and came to his house. Then he sent for his friends and Zeresh, his wife. Haman gave them an account of the glory of his riches, the number of his children, all that the king had done to enlarge him, and how he had exalted him above the princes and servants of the king.

*Haman said: Even Queen Esther brought only me and the king to the feast she made, and I am still invited by her with the king. But it's all worthless to me, all the time I see Mordekay, the Jew, sitting at the king's gate. **Zeresh his wife, and all his friends said to him: Prepare a wood 50 cubits high, and tomorrow morning tell the king to hang Mordekay there. And you'll go joyfully to the feast with the king. This word seemed good to Haman, and he prepared the wood.*** " (Megillah (Esther) 5:5 to 14).

Haman presented all his glory and riches before his wife and friends. But instead of rejoicing, he declared that all these things were meaningless to him as long as Mordekay (Mordecai) refused to honor him. Instead of showing him the futility of his words, his wife advised him to hang his "enemy". Later, when Haman was obliged by the king to honor Mordekay, and returned to his house weeping, his wife said to him: "[...] *If Mordekay, before whom you have begun to fall, is of the seed of the Jews; you shall not prevail over him, but shall fall, you shall fall before him.* " (Megillah (Esther) 6:13). So instead of giving him good, wise advice, his wife set a trap for him, and she could think of nothing else to say but "you will fall before him". As a result, Haman and his ten sons were hanged on a tree, and all his possessions were given to Esther, who in turn gave them to Mordekay.

*"Two are better than one, for they have a better pay for their **labor.** Because if one of them falls, the other will pick up his companion. But*

woe betide he who is alone! If he falls, he has no second in command to pick him up. What's more, if they sleep in pairs, they'll be warm, but if they're alone, how will they be warm? If one prevails over one, both resist him, and the three-stranded rope is not quickly broken. " (Qohelet (Ecclesiastes) 4:9 to 12). Woe to him who is alone, for he has no one to lift him up!

4. A beam

"YHWH Elohim built a woman from the side he had taken from the human being, and made her come to the human being. The human being says: This one is bone of my bones and flesh of my flesh. This one shall be called Woman, because she was taken from Man" (Bereshit (Genesis) 2:22 to 23).

In Hebrew, the word for "side" is *tsela*, which in English means "beam". The beam, the image of a woman, is a large horizontal piece of wood, metal or concrete that supports a structure. It is the main, fundamental piece that supports the roof (the head, the leader, i.e. the man). But it is also hidden and protected by the roof, against sun, rain and wind. If it exists at all, it is to support the roof that is its leader: "*For man does not come from woman, but woman from man. For also the man was not created for the woman's sake, but the woman for the man's*" (1 Corinthians 11:8 to 9.) The wife must listen to her husband, intercede for him and his children, and give him good advice. If she finds resistance to the advice she gives, she must bow her knees before the Lord and ask

him to enlighten her husband. This is the role of a sentinel, a role she must embody if her house is to run smoothly. So, if a woman is married, the reason she exists is the man. She must be a great help to him. For just as a beam without a roof will be exposed to sun, rain and hail (enemy attacks), a roof without a beam will be blown away or collapse in on itself.

"For as the woman is from the man, so also the man is by means of the woman, but all things are from Elohim. " (1 Corinthians 11:12).

5. The glory of man

*"For man ought not to cover his head indeed: he is the image and glory of Elohim, **but woman is the glory of man**"* (1 Corinthians 11:7).

Glory, *doxa* in Greek, means "honor", "radiance", "dignity", "judgment". The woman's identity is crucial for the man. For a man without glory is without luster. In reality, it is the woman who enables the man to have a good judgment of himself as a leader and to feel worthy and honored. She helps him to excel in the mission that the Lord has entrusted to him by giving him her support.

"[Noun.] Her husband is known in the gates; he sits with the elders of the earth. " (Mishlei (Proverbs) (31:23).

"It happened that when Abram arrived in Egypt, the Egyptians saw that

this woman was very beautiful. The princes of Pharaoh's court also saw her and praised her to Pharaoh, so the woman was taken into Pharaoh's house. Because of her, they treated Abram well, and he received small and large livestock, donkeys, slaves and handmaidens, asses and camels. " (Bereshit (Genesis) 12:14 to 16).

"Now he heard the words of Laban's sons, saying: Yaacov took all that belonged to our father, and with what belonged to our father he made all this glory for himself" (Bereshit (Genesis) 31:1).

The word "glory" in this passage, is said *kabowd*. This word also means "spirit", "dignity", "honor", "glorious", "abundance", "splendid", "magnificence", "magnificent", "heart", "soul", "treasure", "receive", "majesty", "splendor", "nobility". Yaacov acquired not only material wealth (a considerable number of livestock and the like), but also spiritual wealth as a result of his marriage to Rachel and Leah. He drew spiritual riches from these unions, for in his struggles he sought Elohim's face a great deal. And Elohim presented himself to him in the form of the Angel of YHWH (Bereshit (Genesis) 32:24 to 33).

6. A favor from YHWH

"He who finds a wife finds happiness and he obtains favor from YHWH. " (Mishlei (Proverbs) 18:22).

For all the reasons mentioned above, anyone who finds a woman,

according to the Lord, finds happiness and obtains favor of Elohim. A man looking to get married must take into account aware that he may also come across a cavity: " *The woman talent is her husband's crown, but the one that shames is like rottenness in his bones.* " (Mishlei (Proverbs) 12:4).

That's why he has to look for the talented woman: "[Aleph]. *Who will find a talented woman? Its price far exceeds that of pearls.* " (Mishlei (Proverbs) 31:10). Because she has exceptional qualities that derive from the fact that she fears the Lord: " [Shin.] *Grace is deceptive, and beauty vain. [La] the woman who fears YHWH is the one who will be praised.* " (Mishlei (Proverbs) 31:30); and that she knows the Scriptures: " [Pe] *She opens her mouth with wisdom, and the torah of goodness is upon her language.* " (Mishlei (Proverbs) 31:26). As such, it is a great help for her husband: " [Beth.] *Her husband's heart was entirely trust in her, so there's no lack of booty. [Guimel] She does him good all the days of his life, and never harm.* " (Mishlei (Proverbs) 31:11). It's a woman who "[...] *keeps an eye on the march of his house, and eat not the bread of sloth.* " (Mishlei (Proverbs) 31:27); who has plans and the freedom to carry them out: " [Zayin] *She thinks of a field and takes it. She plants the vine the fruit of his palms.* " (Mishlei (Proverbs) 31:16); " [Samech] *She makes shirts and sells them, and delivers belts to the merchant.* " (Mishlei (Proverbs) 31:24). Through her work, she can take care of her family: " [Lamed.] *She does not fear the snow for her house, for all her house is clothed in scarlet.* " (Mishlei (Proverbs) 31:21).

Paulos also undertook to give a non-exhaustive list of the qualities a virtuous woman should have: " *Likewise, let older women be of an exterior suitable for holiness. Let them not be slanderers, nor slaves to excesses of wine, but teach what is good, so that they may earnestly exhort young women to be **modest**, to love their husbands, to love their children, **bending their desires and impulses, pure, keeping house taking care of domestic affairs, good, submissive to their husbands, so that the word of Elohim may not be blasphemed.*** " (Titos 2:3-5).

Thus, a talented woman is restrained (this is the quality of someone who knows how to keep a sense of proportion in her reactions, in the expression of her thoughts); chaste (this is the ability to control her sexual desires); busy with domestic care (this is the administration of the household, the management of her home); good (this is the quality of a generous, hospitable person); submissive to her husband (respect for her husband). The military term which translates as "to place (divisions of troops) in a military manner, under the command of a leader". In a non-military sense, it's "a willing attitude to give, to cooperate, to assume responsibility, to carry a load"); adorned with good works (she's a woman of prayer, she loves Elohim's Word and meditates on it every day). She is Sarah's daughter, therefore she teaches the Word to her children.

She is comparable to a flower: " *[The Shulamite:] **I am the rose of Sharon, the lily of the valleys.** [Shelomoh:] *Like the lily in the midst of thorns, this is my great friend among daughters* " (Shir Hashirim (Song*

of Songs) 2:1). The word "rose" in this passage is a translation of the Hebrew *chabatstseleth*, which also means "meadow saffron", "crocus" and "narcissus". Meadow saffron, poetically known as "red gold", is the most expensive spice in the world. Saffron is known for its bitter taste and pleasant fragrance. This is a characteristic of women according to Elohim. It can be bitter like Channah (Hannah) and go to prayer (1 Shemouél (Samuel) 1:10), then exhale a good-smelling perfume. Meadow saffron also has medicinal properties. It is said to be one of the richest plants in riboflavin, i.e. vitamin B12 and pro-vitamin A. Generally speaking, saffron has a reputation for acting on the nervous system, and is said to have both analgesic (pain-relieving) and tonic virtues. Ribqah (Rebekah) had this analgesic function with Yitzhak (Issac) after the death of Sarah, his mother (Bereshit (Genesis) 24:67). The wife is called upon to soothe her husband with her wise counsel and encouragement. She has to curb some of his impulses when she realizes that decisions he makes without Elohim could lead to his downfall and thus destroy their family (saffron's analgesic virtue). She must strongly encourage her husband in the service he performs for the advancement of the kingdom. She should also encourage him not to give up despite the struggles and opposition he may encounter in carrying out the work to which Elohim has called him (tonic property). Also, according to ancient Egyptian papyri, meadow saffron was used by the pharaohs to make purification of temples and sacred places. The Christian woman must be pure and sanctify herself daily through prayer and meditation on the Word of Elohim. That's how she'll preserve the sacred place she's entrusted to jealously guard: her

home.

The woman is also the heart. The heart is the engine of the cardiovascular system, pumping blood to circulate through the body's tissues. To meet the body's energy needs, it must beat more than 100,000 times a day. Without the heartbeat, the body dies. The woman is the heart, she needs to be loved and helped by her heart in order to fulfill her mission.

"Husbands, also, dwell together according to knowledge as with a weak vessel, the feminine, treating them with honor as also co-heirs of the grace of life, so that your prayers may not be interrupted " (1 Petros (Peter) 3:7).

The term "vase" was a common Greek metaphor for the body. The female vessel must be loved and protected by her head. Indeed, women are very emotional beings, and need the firmness and love of their husbands to find a balance.

If Satan preferred to speak with the woman rather than Adam, it's because the woman is the heart. She is the weak vessel that the enemy constantly seeks to destroy in order to destabilize man. Because if the heart isn't beating properly, the brain is no longer supplied with the right amount of blood and oxygen, which in the long term can lead to cognitive impairment and even dementia.

This talented woman, a favor of YHWH, should be the object of her family's praise: " *[Qof.] Her sons rise up to proclaim her happy, her husband to praise her: [Resh.] Many daughters act with skill, but you are raised above them all! [Shin.] Grace is deceptive, and beauty vain. The woman who fears YHWH is the one who will be praised. [Tav.] Give her the fruit of her hands, and let her works praise her in the gates.*" (Mishlei (Proverbs) 31:28 to 31).

B/ Sarah, a model wife and mother

Our generation lacks role models, people who exemplify humility, perseverance in trials, integrity, justice and so on. However, women who want to serve the Lord properly can identify with Sarah, our mother in the faith, and with all those who have walked or are walking in her footsteps. Sarah is the model woman Elohim wants for each of his servants. Her name means "my princess", as she was her husband's princess and his pride and joy. Sarah had many qualities that made her a virtuous wife and a solid help to Abraham. First, she was a model in terms of her relationship with Elohim. Indeed, Sarah was a "*free woman*" who looked to heavenly things. She was a type of grace and the "*Yeroushalaim from above*", the New Yeroushalaim (Galatians 4:19 to 31) and the mother of all saints in Mashiah. Sarah was a woman who loved the Lord, which is why she stayed in the tent: " *They said to him: Where's Sarah, your wife? And he said: Here she is in the tent* " (Bereshit (Genesis) 18:9). The word "tent" in this passage is *ohel* in Hebrew and also means "tabernacle". This word is found in several passages, notably in Shemot

(Exodus) chapter 40 verse 2: " *On the day of the first month, the first of the month, you shall set up the tabernacle of the tent of meeting*". So, she loved to dwell in the house of Elohîm, the place where the Lord's presence was palpable. Another Hebrew term for Elohîm's tent is *çukkah*, which in English means "tabernacle", but also means "thicket", "hidden shelter", "den". The Hebrew word *mictowr* means "shelter". "It will become a **tabernacle** for shade by day from the heat, a place of refuge and shelter from storm and rain " (Yesha'yah (Isaiah) 4:6). Sarah knew that, as a beam, she had to take refuge under the shelter (tabernacle) of Elohîm to be protected from the heat of the day, the rain and the storm, just like Myriam, sister of Èl'azar, who was at the Lord's feet: "And as he went, it happened that he entered a village, and a certain woman named Martha, received him into her house. And she had a sister named Myriam, who sat at Yehoshua's feet and listened to his word. But Martha was distracted by many of the service's worries. When she arrived, she said: Lord, don't you care that my sister left me to serve on my own? Tell her to help me! But answering, Yehoshua said to her: Martha, Martha, you worry and fuss about a lot of things. But only one is needed. And Myriam has chosen the good portion, which will not be taken from her " (Loukas (Luke) 10:38 to 42). The woman who is like Sarah seeks to hide in Elohîm, and loves communion with the Lord more than public ministry. She doesn't go from house to house to slander, but spends time with Elohîm in prayer. Moreover, Petros declares in chapter three of his first epistle that Sarah was one of the holy women of old who hoped in Elohîm and adorned themselves with gentleness and tranquility, showing

that the Lord was working powerfully in her life, so that she became a model woman who has served as an example for centuries. Indeed, thanks to her faith, the Lord's promise was fulfilled in her life, and she had a son despite her old age.

Secondly, as a wife, Sarah was a help to Abraham. She had followed and supported her husband in his calling. Like him, she has left her country, her family and her habits behind for an unknown destination. She was a woman of authority, for she had servants under her command, but she knew her limits. She was aware that she was also under the authority of another, her husband, whom she called lord, chief. This put her in the position of a submissive wife. Sarah had no ambition to dominate her husband. She recognized that Abraham was established by Elohim to be her head. The Bible reveals that she was very beautiful, but she never used her beauty as a means of cunning, seduction and opposition against her husband. She was a princess who didn't try to control her husband.

Finally, as a mother, she understood that her child was the son of promise and that she had to protect his interests, including his inheritance, without waiting for Abraham himself to understand this reality. To do this, she took the risk of telling Abraham to abandon Yishmael (Ishmael) even if this request upset her husband. She was a very wise woman who understood that the son of the slave should not inherit with the son of the free woman.

III/ MARRIAGE

Elohîm is and presents himself as the Father, the Genitor of all his children. All families in heaven and on earth have their origins in the heavenly Father: "*Because of this, I bow my knees before the Father of our Lord Yehoshua ha Mashiah, from whom the whole family in heaven and on earth derives its name*" (Ephesians 3:14 to 15). For him, the family must consist of a man, the father, and a woman, the mother. It says that "*[...] a man shall leave his father and mother and be joined to his wife, and they shall become one flesh*" (Bereshit (Genesis) 3:20). The man who wants to start a family must therefore be trained by his parents to be a good husband and father. But to become one flesh, man and woman must go through three stages in the evolution of their relationship.

A/The three types of relationship

To have a successful marriage, you absolutely must go through these three stages of the relationship. According to the Scriptures, these are friendship, brotherhood, engagement or marriage.

1. Friendship

The Lord Yehoshua Mashiah told the apostles that they were his friends: "*No one has greater love than one who gives his soul for his friends. You are my friends, if you do everything that I command you. I no longer call you slaves because the slave doesn't know what his lord is doing, but I've called you friends, because I've told you everything I've learned from my*

Father " (Yohanan (John) 15:13 to 15). Indeed, our friends are our confidants, so there are no secrets between friends. That's why, when he decided to destroy Sodom and Gomorrah, Elohim didn't hide his plan from Abraham because he was his friend (Bereshit (Genesis) 18). So, before getting married, one must first experience friendship: "*[Shelomoh:] Like the lily among thorns, such is my great friend among daughters* " (Shir Hashirim (Song of Songs) 2:2). For Shelomoh (Solomon) the Shoulamite was first and foremost his friend. Unfortunately, many people marry before they've been friends, and if you marry someone who isn't your best friend or confidant, you're taking the risk of confiding in someone else. And you run the risk of developing carnal ties with this person that can lead to adultery. Likewise, it would inevitably lead spouses to include a third party in decisions concerning the couple, instead of making decisions together with the Lord, which would lead to disorder, quarrels and divisions.

2. Brotherhood

"My sister, my bride, you are a closed garden, a closed spring, a sealed fountain " (Shir Hashirim (Song of Songs) 4:12).

The future spouses must be first and foremost brothers and sisters in Mashiah, just like the first couple, Adam and Chavvah, who had the same father, the heavenly Father. This step is the result or consequence of the revelation from the Heavenly Father that each person has received.

*"As for **brotherly love**, have tenderness for one another. As for honor, be the first to render it to others "* (Romans 12:10).

*"But concerning **brotherly love**, you do not need me to write to you, for you yourselves are taught by Elohîm to love one another "* (1 Thessalonians 4:9).

"Let brotherly love abide" (Hebrews 13:1).

"Having purified your souls through obedience to the truth by means of the Spirit for sincere brotherly love, love one another ardently with a pure heart " (1 Petros (Peter) 1:22).

"Now for this same reason also, bringing to it moreover all eagerness, supply to your faith virtue, and to virtue knowledge, and to knowledge self-control, and to self-control patience, and to patience piety, and to piety brotherly love, and to brotherly love love" (2 Petros (Peter) 1:5 to 7).

The Greek *Philadelphia* has been translated as "love of brothers and sisters", "brotherly love". This word refers to the love we have for brothers and sisters in Mashiah.

The brotherhood stage will help you make sure that your future spouse is really your brother or sister. For a Christian who has understood his

identity in Mashiah cannot marry a woman who is not yet converted, i.e. who is not a daughter of Elohim. Indeed, if your future husband or wife is your brother or sister, this means that you have the same Father, and that you are both shaped by the heavenly Father. This way, you'll regularly consult your Father for advice on managing your family, and there won't be any divisions between you. That's why make sure your future partner is a true child of Elohim. Observe the good and if you don't see the Father in his life (love, holiness, humility, justice, gentleness, etc.), you need to think long and hard before making a final commitment. Indeed, to see all these fruits in a person, it takes time, because false brothers disguise themselves. It takes a while to discover them. But no matter how long it may take, we must never neglect this step, for it reveals the heart of the Father manifested in the life of the chosen person. The perfect example is Yehoshua Mashiah our Lord, who told the apostles: "*He who has seen me has seen the Father*" (Yohanan (John) 14:9).

You should also know that the dreams or "revelations" you may receive about the person you have in view can come from the Lord, but also from the enemy, and even from your own flesh. It's best to go by the word, which, as we've just explained, speaks of fruit: "*You will know them by their fruits [...]*" (Matthaios (Matthew) 7:16).

3. Spouse stage: From engagement to marriage

According to the Scriptures, marriage is established when sexual

intercourse takes place: *"Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh "* (Bereshit (Genesis) 2:24). In this passage, the verb to join comes from the Hebrew *dabaq*, meaning "to cling", "to stick", "to adhere", "to follow closely", "to grasp", "to be joined together". It is literally about sexual intercourse, as we become one body during intimate relations: *" Or don't you know that he who joins the prostitute becomes one body with her? For it is said: The two shall become one flesh "* (1 Corinthians 6:16).

Before reaching this stage, the future spouses must prepare themselves and respect certain recommendations from Elohîm. They must first be friends and brothers, then honor their parents by formalizing their union (the nuptials) and finally appear before a magistrate, in countries where the law requires it. For the Lord recommends in his Word that we submit to the authorities (Romans 13).

3.1 The engagement

Several Hebrew and Greek terms are used in Scripture to refer to betrothal. In Hebrew, the first term is the verb *aras*, meaning "to betroth", "to engage" (Shemot (Exodus) 22:16; Devarim (Deuteronomy) 20:7; 22:23 to 28; 28:30; 2 Shemuel (Samuel) 3:14 and Hoshea (Hosea) 2:21 to 22). The second Hebrew term is *kallah*, meaning "bride", "daughter-in-law", "young wife" (Bereshit (Genesis) 11:31; Shir Hashirim (Song of Songs) 4:8 to 12; 5:1; Yesha'yah (Isaiah) 49:18; 61:10; 62:5; Yirmeyah (Jeremiah) 2:32; 7:34; 16:9; 25:10). The third is *keluwlah* which means

"betrothal", "wedding". In Greek, the first term is *mnesteuo*, meaning "to court a girl and ask her to marry", "to be promised in marriage", "to be engaged" (Matthaios (Matthew) 1:18; Loukas (Luke) 1:27 and 2:5). The second term is *harmozo* and is found in 2 Corinthians chapter 11 verse 2: "*For I am jealous for you with a jealousy of Elohim, for I have betrothed you to one bridegroom, to present a pure virgin to the Mashiah*". *Harmozo* means "to join", "to fit together". This term refers to a carpenter who assembles beams and boards to build a house. It also means "to betroth a daughter to someone", "to join someone", "to marry someone's daughter", "to give in marriage". The root of *harmozo* is *harmos*, meaning "a joint", "a junction", "a junction".

3.2 The wedding

Wedding refers to the Greek terms *ekgamizo* and *gamos*. *Gamos*, the root of *ekgamizo*, means "wedding" (see Matthaios (Matthew) 22:1-12; Loukas (Luke) 17:27; Yohanan (John) 2:1-2; Apokalupsis (Revelation) 19:7-9). After the engagement, there's the wedding, a meeting between the two families of the future spouses. In many cultures (particularly in parts of Asia and Africa), this is when the thorny question of the dowry arises.

In the Bible, the word "dowry" appears for the first time in chapter 34 of Bereshit (Genesis), recounting the story of Diyna (Dinah), Yaacov's (Jacob) only daughter, raped by a Canaanite prince. Shekem (Shechem), son of Hamor the Canaanite, abused Diyna, and because he loved her, he

wanted to marry her. His father offered Yaacov a large dowry in exchange for Diyna. The word "dowry" in this passage comes from the Hebrew *mohar* meaning "purchase price of a wife". It was a Canaanite custom to buy dishonored women. This practice was later adopted by the Hebrews, but only in the case of a virgin: *"If a man seduces an unengaged virgin and sleeps with her, he will pay her dowry. He'll pay her dowry and take her as his wife. But if the girl's father refuses, if he refuses to give her to him, he shall pay him in money the value of the dowry of the virgins "* (Shemot (Exodus) 22:15 to 16).

Because of the dowry, women were treated like merchandise, objects to be offered to the highest bidder. Laban's daughters Rachel and Leah complained that their father had sold them: *" Then Rachel and Leah answered him and said: Do we still have some portion and inheritance in our father's house? **Didn't he take us for strangers? Yes, he sold us, and even ate, he ate our money "*** (Bereshit (Genesis) 31:14 to 15).

Today, Christian women have been redeemed by the Lord Yehoshua Mashiah. They must never be sold (1 Corinthians 7:23). Dowry is a matter for non-believers, not believers. Yet some Christians, driven by greed, unfortunately indulge in this practice. They demand the dowry and find as a biblical basis for their demand, for their madness, the marriage of Yitzhak (Issac) son of Abraham, with Ribqah (Rebekah). However, when we look closely at this marriage as recounted in the Scriptures, we note that nowhere is it written that Abraham paid a dowry for Ribqah.

But he offered gifts of his own accord to Ribqah and his brother Laban (Bereshit (Genesis) 24). Ribqah's family didn't ask Abraham for anything. Some of them use the expression "symbolic dowry" in order to make a profit from their children's marriage, however meagre. Yet the Scriptures say: *"All the things then that you want people to do for you, do the same for them, for this is the torah and the prophets "* (Matthaios (Matthew) 7:12). If you ask for a dowry for your daughter, then give the same amount to the man's family, for that is justice.

In the West, the dowry was an asset or a sum of money given to the future husband by the bride's parents. The father was obliged to provide a dowry for his daughter. It was reimbursed if the woman was repudiated. This practice was common among the Romans. It was abandoned in the 19th century. In India, a woman is murdered every hour because of dowry disputes. Private clinics offer ultrasound and foetal abortion packages for 5,000 to 10,000 rupees (85 to 170 euros). Even the poor prefer to spend these sums rather than have a daughter, because for them it's better to spend 5,000 rupees now than 50,000 rupees later to pay a dowry. Infanticide and abandonment of female children are on the rise. In India, there are 36 million missing women, and the country has only 93 women for every 100 men.

So not only are women sold to their husbands, they are also sold to demons. This is because, as a rule, during the African or Indian dowry ceremony, future spouses are married to the spirits of husbands and wives

of the night. This is the hidden face of the dowry: witchcraft and mysticism. So don't be surprised if your marriage leads to constant arguments, infertility, miscarriage and even death.

B/ Marriage, a family affair

1. Who marries?

Numerous passages in the Bible show that marriage between a man and a woman is first and foremost a family celebration, with the bride and groom at the center of the ceremony (Bereshit (Genesis) 21:21; 24; 29:21 to 22; Devarim (Deuteronomy) 22:16; Shoftim (Judges) 14:1 to 10; Yirmeyah (Jeremiah) 16:8 to 9; Yohanan (John) 2:1 to 10; 1 Corinthians 7). Scripture teaches us that it is the father who marries his daughter (Devarim (Deuteronomy) 22:13 to 29). The Greek verb "to marry" in the following passage is *ekgamizo* which, as we saw earlier, means "to give one's daughter in marriage": *"But if anyone thinks he's acting unseemly towards his virgin by letting her past her prime, and that's the way it should be, let him do what he wants! He doesn't sin. Let them marry! But he who stands firm in his heart, feeling no necessity, but having the power of his own will, and resolves in his heart to keep himself a virgin, does well. Therefore also he who gives in marriage does well, but he who does not give in marriage does better "* (1 Corinthians 7:36 to 38).

According to the Bible, marriage has three essential purposes:

- The continuation of the human race (Bereshit (Genesis) 1:27 to 28);

- Collaboration with man (Bereshit (Genesis) 2:1).
- The unity of spouses (1 Corinthians 11:12).

So a Christian's marriage must respect the rules that must also govern his or her whole life: submission to the Lord, spiritual maturity, the personal maturity of each spouse, hence the need for a sufficient engagement period to prepare them for the prospect of a definitive union (Matthaios (Matthew) 19:3 to 8), the search for approval and peace with both families, the choice of a spouse able to exercise the universal service of the Christian, as recommended by the Lord (1 Corinthians 7:39; 2 Corinthians 6:14 to 16), seeking advice from brothers and sisters in Mashiah who have experience and a good testimony in marriage (Titos (Tite) 2:1 to 5), monogamy: the ideal prescribed by Scripture (Bereshit (Genesis) 2:18 to 4; Matthaios (Matthew) 19:5; 1 Corinthians 6:16), civil marriage.

In France, it was at the time of the revolution, on September 20, 1792 that civil marriage was introduced. In order to have a good witnessing to non-believers, Christians are called upon to respect the laws of the country in which they live as soon as that they are not contrary to the Gospel. The authorities are established for our good, the Word tells us: "*Let every soul submit to the authorities above it, for there is no such thing as an authority that does not come from Elohim, and the authorities that do exist have instituted by Elohim. That's why anyone who resists authority opposes Elohim's order. And those who oppose it will bring*

condemnation upon themselves. For magistrates are not a terror to good works, but to evil ones. Do you not want to fear authority? Do what is good, and you will receive praise from her. For he is Elohim's minister for your good. But if you do wrong, fear. For it is not in vain that he carries the sword, for he is a minister of Elohim, an avenger of wrath against him who practices what is evil. That's why you have to be submissive, not only because of anger, but also because of conscience. For this is also why you pay taxes, for they are public ministers of Elohim who constantly apply themselves to this" (Romans 13:1 to 6).

We can cite as an example of obedience to the authorities, that of Yossef (Joseph), the adoptive father of Our Lord Yehoshua and of Myriam, his mother. In fact, they obeyed the Roman authorities by registering with them following the publication of an edict by Caesar: *"It happened in those days that Caesar Augustus issued a decree **for the whole inhabited earth to register**. This first recording took place while Quirinius was governor of Syria. **And they all went to register**, each in his own town. And Yossef also went up from Galilee, from the city of Nazareth, to Judea, to the city of David called Bethlehem, because he was of the house and family of David, to **register with Miriam**, the woman betrothed to him, who was with child "* (Loukas (Luke) 2:1 to 5). We strongly encourage civil marriage in countries where it is compulsory to formalize a marriage, the union between two people (a man and a woman). But what about those who, for administrative reasons, are still unable to celebrate it? Should we condemn them? As we've already pointed out, marriage is

a family affair. So once the parents of both spouses give their consent and bless their union, and the wedding has been celebrated, we don't have to judge them, for they are not disobeying Elohim's commandments. According to the Scriptures, they are husband and wife! In France, you don't have to formalize your union; French law recognizes cohabitation, or lewdness. But as Christians, we are called to be models for others. Therefore, those who have no administrative problems are advised to get married before the authority of their town, so as not to give the enemy the opportunity to slander them. Marriage is a blessing in itself. So, there's no need to organize big festivities and systematically associate the nuptial blessing with this ceremony. Because it's wise to limit spending. And if the bride and groom wish, preaching can be provided.

2. Is marriage at the assembly (the nuptial blessing) biblical?

In the Bible, we see no pastor, no apostle, no king, blessing a marriage, for Elohim has not entrusted prophets, apostles or elders with the task of blessing marriages. From the tenth century onwards, the Roman Church began to intervene in the celebration of marriage. It became the sole registrar. Marriage was officially consecrated as one of the seven sacraments at the Second Council of Lyons, under Pope Gregory X, in 1274. And it was at the Council of Thirty in the sixteenth century that the public form of the nuptial blessing was defined. The ceremony was to be performed by a priest in the presence of two witnesses. Rings were also blessed by the officiant. So, in many assemblies, pastors monopolize this family prerogative. Some go so far as to encourage or discourage

marriage, going so far as to suggest partners with false prophecies. Failure is inevitable!

C/ Virginitv and marriage

Shelomoh spoke of the Shoulamite's virginitv in a very poetic way: "*My sister, my bride, you are a closed garden, a closed spring, a sealed fountain*" (Shir Hashirim (Song of Songs) 4:12).

For a Jewish marriage to be validated, the woman had to show signs of virginitv: "*When a man has taken a woman, and after coming to her, he hates her, and imputes to her things concerning libertinism and gives her a bad name, saying: I took this woman, and when I approached her, I didn't find her **virginitv**. Then the young woman's father and mother will take and produce the signs of the young woman's virginitv before the elders of the city at the gate. And the young woman's father will say to the elders: I gave my daughter to this man for a wife, and he hated her. And behold, he imputes to her things concerning libertinism, saying: I didn't find any virginitv in your daughter. However, **here are the signs of my daughter's virginitv**. And they will spread the sheet before the elders of the city. Then the elders of the city will take the husband, and chastise him. And, because he has spread a bad reputation on a virgin of Israel, they will fine him 100 sides of silver, which they will give to the young woman's father. She'll become his wife, and he won't be able to repudiate her, all his days. If these words are true, if the young woman's virginitv has not been found, then they will bring her out at the entrance*

to her father's house. The men of her city will stone her with stones and she will die, for she has committed an infamy in Israel, by prostituting herself in her father's house. You will remove evil from among you. If a man is found lying with a woman who has a husband who married her, they will both die, the man who lay with the woman, and the woman too. Thus you will remove evil from Israel " (Devarim (Deuteronomy) 22:13 to 21).

During the first intimate intercourse, the woman loses blood; this is the image of the covenant she enters into with her husband: "*And you say: Why? It is because YHWH has witnessed between you and the wife of your youth, whom you have betrayed, she who is your companion, the wife of your covenant"* (Malakhi (Malachi) 2:14). The word covenant in this passage also means "alliance", "pact", "commitment". Marriage is therefore a blood-based covenant, like all other covenants. As a result, all the people you've had intimate relations with are your wives or husbands. Which means that when we were in the world, we were polygamous and polyandrous. That's why you shouldn't offer your body to just anyone. Before entering into an intimate relationship with someone you claim to love and with whom you've chosen to live your whole life, you must submit to the Lord's recommendations (honor your parents, provided they don't impose customs foreign to Elohim's word; go before the authorities to formalize this union if the law requires it).

On the other hand, many people condemn Christians who were divorced

before their conversion because they think that marriage is when you go to the town hall. If these people are to be condemned, then all those who had intimate relations before their conversion are condemnable. Note that those who are in Mashiah regain their spiritual virginity (Matthaios (Matthew) 25:1 to 13). This virginity evokes justice, sanctification, the fear of Elohîm, love and so on. Virginity is the image of innocence, holiness and consecration. This is why Jewish high priests married virgin wives: "*The high priest from among his brothers, on whose head the anointing oil has been poured, and whose hand has been filled to clothe the garments, shall not uncover his head or tear his garments. He will not go to any dead soul; he will not make himself unclean for his father or for his mother. He shall not go out of the sanctuary, nor profane the sanctuary of his Elohîm, for the anointing oil of his Elohîm is a crown upon him. I am YHWH. He will take a woman in her virginity. He shall not take a widow, nor a put away woman, nor a profane woman, nor a prostitute, but he shall take a virgin from among his people as his wife*" (Vayiqra (Leviticus) 21:10 to 14).

IV/ PARENTS AS ROLE MODELS FOR THEIR CHILDREN

"Preserving in fact the memory of the sincere faith which is in you and which first dwelt in Loïs, your grandmother, and in Eunike, your mother, and which, I am convinced, is also in you." (2 Timothy 1:5).

In this passage, Paulos (Paul) was testifying to the education Timotheos had received from his parents. Indeed, Timotheos' grandmother and

mother were good role models for him, as they correctly passed on Christian values to him. Parents are the first physical role models that children seek to imitate. This is what happened in Hebrew culture, where children imitated their parents; hence the proverb: "Like mother, like daughter" (Yehezkel (Ezekiel) 16:44).

A/ The father's role

"Listen, my sons, to a father's correction, and be attentive to know discernment. For I give you good instruction, do not reject my torah. I have been a son to my father, a tender and unique son to my mother " (Mishlei (Proverbs) 4:1-3).

Fathers are their children's first role models. They have a duty to communicate to their sons and daughters the characteristics and responsibilities of a husband and father.

The father's role is to:

- Instruct: *" And you, fathers, do not provoke your children to anger, but nourish them to maturity by the education and admonition of the Lord "* (Ephesians 6:4).

- Feeding: In the passage from Ephesians chapter 6 verse 4, the Greek verb *ektrepho* translated as "to nourish to maturity" also means "to raise", "to nurture", "to bring". Raising a child means providing for its nutritional needs. A father worthy of the name has to work hard to feed

his children.

- **Chastise:** " *He who spares his rod hates his son, but he who loves him hastens to chastise him* " (Mishlei (Proverbs) 13:24); (see Mishlei (Proverbs) 19:18). The Scriptures tell parents not to irritate their children, so there's no question of beating, starving or humiliating them. Indeed, the rod is the image of Elohîm's word. It is therefore with the Scriptures that fathers must correct their children.

- **Encourage:** a father should encourage his children when they are down. He must be an unfailing support for them in difficult times.

- **Leaving an inheritance to children:** " *Someone who is good will leave enough to inherit to his sons' sons, but the wealth of the sinner is set aside for the righteous* " (Mishlei (Proverbs) 13:22). The most important legacy a father can leave his children is the word of Elohîm. Those who have the material means can also pass them on to their children. He must therefore avoid leaving them any debts.

- **Teaching his sons to take care of their family:** He must communicate to them the biblical vision of a father's role (Mishlei (Proverbs) 4).

B/ The mother's role

By their conduct, the recommendations and advice they give, mothers must teach their sons and daughters the model of the woman and mother according to Elohim.

A mother must:

- **Nourish:** the woman is provided with milk by Elohim to nourish her children. A virtuous woman is one who also nourishes her children with the spiritual milk that is the word of Elohim (1 Petros (Peter) 2:1-2).

- **Teaching:** " *My son, listen to your father's correction and do not forsake your mother's torah* " (Mishlei (Proverbs) 1:8). The term "torah" also refers to "instruction" and "direction". The woman according to Elohim knows Elohim's torah and teaches it to her children (Mishlei (Proverbs) 6:20).

- **Encourage:** A mother should always encourage her children's efforts.

- **Communicating Elohim's vision of the wife and mother:** A mother prepares her daughters to be future mothers and wives. Her way of life also shows the kind of woman her sons are expected to marry.

C/ The importance of education

In the Scriptures, Elohîm attaches great importance to the education of children by their parents. It's the root that will support the child throughout his or her life. That's why people who want to have children need to know how to raise and educate them. Parents must not entrust their children to others to provide for their education. You don't have children on a whim, because it's a big responsibility.

"Train the young man at the entry of his way, even when he is old, he will not turn from it " (Mishlei (Proverbs) 22:6).

In this passage, the verb "to train" comes from the Hebrew *chanak*, which also means "to dedicate", "to inaugurate". Let's define these three words:

- **Training:** Parents (male and female) are their children's coaches. Life is a fight to the death, and children need coaches (mother and father) and training (practical education). They train them from birth to adulthood. They have to teach them about the realities of life and how to behave. Christian parents must base their children's education on the Word of Elohîm.

- **Dedication:** It's the consecration of children to the Lord, as the Hebrews often did. Christian parents must consecrate their children to Elohîm. There's no need to look for a pastor, they can do it themselves.

- **Inaugurate:** means "to put something into place or into service". This verb also means "to mark the beginning of an important evolution". Children are called upon to grow and evolve, and parents are a great help to them. It's in the education they receive from them that they find the elements they need to build themselves. A child well educated by his parents will be a person with a well-defined identity. It's not up to Sunday school teachers to educate your children. But Elohim has entrusted this responsibility to you.

CHAPTER 9

THE CHRISTIAN POSITION IN MASHIAH

"He raises the poor from the dust, and takes the needy from the dunghill, to make them sit with the noble, with the nobles of His people " (Tehilim (Psalms) 113:7 to 8).

Position refers to elevation, justification and glorification. Through the work of the cross, we have been transformed from slaves of demons, sin and death to slaves of Yehoshua, resurrected and sanctified. We were in the mud, in the dust and in the dung and the Lord took us out of there to make us sit with the great ones in the heavenly places. For it is Elohîm himself who has decided to establish us in his Kingdom: *" For elevation does not come from the east, nor from the west, nor from the desert. But it is Elohîm who rules: he lowers the one, and raises the other "* (Tehilim (Psalms) 75:7 to 8).

I/ SEATED IN MASHIAH AT ELOHÎM'S RIGHT HAND

Many Christians do not know their position in Mashiah and their place in the Kingdom of Elohîm. So, they seek elevation among Men, a position within an assembly. For them, to be elevated is to have a position within their organizations, assemblies, federations, pastorals, associations and so on. So, belonging to a local assembly or religious organization seems more important than being a member of the Kingdom

of Elohim. For most of them, serving the Lord means being close to their pastors and taking care of them. They seek recognition and are ready to make any kind of compromise to obtain the positions they covet. Indeed, they are prepared to turn a blind eye to the sins of their leaders for fear of losing their titles. Others go even further, committing the sin themselves. In some ecclesiastical organizations, even cases of poisoning are reported, as pastors are murdered by their relatives seeking to take their place. This conception of the Christian life is at the root of competition, division and conflict in the Christian sphere.

Today, many Christians recognize that their assemblies are sick, that their pastors have strayed from the truth, but they refuse to leave them as the Word recommends because of the titles they hold, the responsibilities entrusted to them or their sentimental attachment to them. They are like certain leaders of the Jews in the time of Our Lord Yehoshua. They loved human titles and organizations more than Elohim: "*How can you believe, you who receive your glory from one another and do not seek the glory that comes from Elohim alone?*" (Yohanan (John) 5:44). Some had recognized that Yehoshua was the Mashiah, but they dared not declare it publicly because they feared being driven out of their synagogue: "*However, even among the rulers, many believed in him, but because of the Pharisees, they did not confess him, for fear of being excluded from the synagogue. For they loved the glory of humans more than the glory of Elohim*" (Yohanan (John) 12:42 to 43).

But a properly taught Christian knows his position by Mashiah and does not seek to position itself in any religious assembly or association.

A/ Sitting position

"And he raised us up together, and seated us together in the heavenly places in Mashiah Yehoshua " (Ephesians 2:6).

"If then you have risen with the Mashiah, seek the things above, where the Mashiah sits at Elohim's right hand. Think of things above, not things on Earth. For you are dead, and your life is hidden with the Mashiah in Elohim. When the Mashiah, our life, appears, then you too will appear with him in glory. " (Colossians 3:1-4).

At their conversion, Christians are transported into the Kingdom and seated in Mashiah at Elohim's right hand. So, the Christian life begins with sitting. This position evokes rest, peace, assurance, the accomplishment of the work of the cross, and so on.

1. Fulfilling Elohim's plan

"And every priest indeed stands every day performing his service and offering many times the same sacrifices, which can never take away sins, but he, having offered one sacrifice for sins, has sat down forever at the right hand of Elohim, now waiting for his enemies to be put for the footstool of his feet " (Hebrews 10:11 to 13).

Two realities emerge from this passage. The first concerns the Jewish priests who were still standing offering, when the true offering, i.e. the body of the Mashiah, had already been offered. The second reality concerns Mashiah, who, having offered his life in sacrifice and accomplished everything, sat down in the heavenly places.

The seated position symbolizes the fulfillment of Elohîm's plan (Hebrews 10:12 to 13). The verb to fulfill comes from the Greek *pleroo*, meaning "to fill to the brim", "to make full, i.e. complete", "to fill to the top (nothing more being needed, to the brim, a full measure)", "to make perfect", "to bring to the end, to one's ends", "to bring to fulfillment", "to realize", "to execute (promises, prophecies: to ratify)". So, the Christian simply benefits from the work the Lord has done for him.

2. Rest and peace

The word "peace" is translated into Hebrew as *shalom* and means "complete state", "perfection", "well-being". It is translated into Greek as *eirene*, meaning "state of tranquility", "peace between individuals", "harmony", "security". Under the First Alliance, peace was materialized by prosperity, the absence of war and all manner of misfortunes. Under the New Covenant, peace is a fruit of the Spirit, a promise acquired in Yehoshua, who is himself the Prince of Peace. Different from that which the world offers, the peace of the Mashiah enables us to remain confident in all circumstances.

The Hebrew word for "rest" is *shabbat*, which also means "cessation of activity". Yehoshua repeatedly violates the Sabbath of which he has declared himself Master. Under the New Covenant, the Sabbath is found in Yehoshua ha Mashiah, so the Christian is not obliged to observe it as was the case under Moshe's Torah. So, we are in Elohim's rest, the Sabbath spoken of in Hebrews chapter 4. So, there is no effort required to obtain salvation, the remission of our faults, hence the words of Our Lord at the cross: "*It is accomplished*" (Yohanan (John) 19:30).

3. Safety and insurance

The seated position also symbolizes safety. We are in heavenly places, safe with the Father. We must therefore adopt this new position with the assurance that everything has been accomplished at the cross. This assurance (Romans 8:31 to 39), *hupostasis*, in Greek, has as its definition "that which is fixed, placed below (foundation, ground)", "that which has a foundation", "that which is firm", "that which has an actual existence (a substance, a real being)", "constancy of mind", "firmness", "courage", "resolution", "confidence".

*"For we have become partakers of the Mashiah, **provided we hold fast to the end our first assurance**" (Hebrews 3:14).*

4. The authority

From the Greek *exousia*, authority is defined as "the power to choose",

"physical and mental power", "power of authority (influence) and of right (privilege)", " power or rule or government (power to which a commandment requires us to submit)", "the sign of royal authority, a crown". This authority comes from the fact that we are seated at the right hand of Elohim.

B/ The right hand of Elohim

"Psalm of David. Declaration of YHWH to my Lord: Sit at my right hand, until I make your enemies the footstool of your feet " (Tehilim (Psalms) 110:1).

According to Ephesians chapter 1 verses 20 to 21, it was Elohim who seated Mashiah: *" which he unfolded effectually in Mashiah, when he raised him from the dead and seated him at his right hand in the heavenly places, above all principality, and authority, and power, and lordship, and above every name that is named, not only in this present age, but also in that which is to come"*.

Elohim's right hand is the highest position in heaven and on Earth: *" The right hand of YHWH is exalted! The right hand of YHWH acts with power! "* (Tehilim (Psalms) 118:16). The right hand of Elohim is also synonymous with the power of Elohim: *"Your right hand, YHWH, is majestic in strength! Your right hand, YHWH, has broken the enemy! "* (Shemot (Exodus) 15:6). So, Christians are seated at Elohim's right hand

and have received divine power to crush their enemies (Tehilim (Psalms) 89:23 to 24). Elohîm is Almighty and has given his children the divine power to conquer. This is the position of command, of authority, as kings give orders from their thrones.

C/ Heavenly places, our home

The heavenly places represent our home, the place where we are established and from which we exercise our service. Scripture teaches us that those who come from above are above all others: "*He who comes from above is above all. He who is of the Earth is of the Earth, and from the Earth he speaks. He who comes from heaven is above all*" (Yohanan (John) 3:31). The disciples of Yehoshua Mashiah are established in the heavenly places in Mashiah. They bear the image of Elohîm: "*And as we have borne the image of the earthly, we shall also bear the image of the heavenly*" (1 Corinthians 15:49). As people established in heaven, disciples must obey several rules: think of things above and not of things on earth (Colossians 3:1-3); forsake sin (Colossians 3:5-9); no longer fear human beings, Satan and demons (Romans 8:31-39); do not love the world (1 Yohanan (John) 2:17); avoid walking with those who love the world (1 Corinthians 15:33).

D/ In Mashiah

Our position is in Mashiah and not in some human organization. Don't look for recognition from humans and their approval. Mashiah is the

Only One who fulfills us of joy, happiness and peace. To find Mashiah is to find happiness, life, restoration, etc. He is the reason for our existence. You can have all the riches in the world, but if you don't have Mashiah you are the poorest person and the most miserable on Earth. True elevation is in Mashiah and in him alone: "*But these things which were for me an advantage, I looked at them as a loss because of the Mashiah. But on the contrary, I even consider all things to be a loss because of the excellence of the knowledge of Mashiah Yehoshua, the Lord, because of whom, I have lost all things, and I consider them to be the excrement of animals in order to gain Mashiah, and to be found in him, having not my own righteousness, that which comes from the torah, but that which is through faith in Mashiah, the righteousness that comes from Elohim through faith in order to know him, and the power of his resurrection and the fellowship of his sufferings, becoming conformed to him in his death, to arrive indeed, by whatever means, at the resurrection from the dead*" (Philippians 3:7 à 11).

Moshe refused to be called the son of Pharaoh's daughter and gave up the wealth of Egypt for the sake of the Mashiah: "*By faith, Moshe, now great, refused to be called the son of Pharaoh's daughter, choosing to be mistreated along with Elohim's people, rather than enjoy sin for a time. esteeming the reproach of the Mashiah as greater riches than the treasures of Egypt, for he looked farther toward remuneration*" (Hebrews 11:24 to 26).

II/ MARTHA AND MYRIAM

"And as he went, it happened that he entered a village, and a certain woman named Martha, received him into her house. And she had a sister named Miriam, who sat at Yehoshua's feet and listened to his word. But Martha was distracted by many of the service's worries. When she arrived, she said: Lord, don't you care that my sister left me to serve on my own? Tell her to help me! But answering, Yehoshua said to her: Martha, Martha, you worry and fuss about a lot of things. But only one is needed. And Myriam has chosen the good portion, which will not be taken away from her " (Loukas (Luke) 10: 38 to 42).

Martha, whose name means lady or mistress, was a woman who, despite having received the Lord in her home, always remained on her feet. She had welcomed the Master of masters into her home, but she didn't want to give up her place to him. She fussed about a lot of things, worried and perhaps thought she was impressing him with her service or even her ministry. She reproached her sister Myriam for not helping her with her chores. Martha is the archetypal upright Christian. They get restless and worry about trivial things. They believe that their efforts will make things happen. In their restlessness, they make all kinds of prayers and long fasts in pursuit of an ideal. Martha represents Christians who still cling to their positions or titles.

Myriam, whose name means "rebellion", had understood that the only

thing that could deliver her from rebellion was the word of Elohîm. She was sitting down while her sister was standing up. Myriam had given the Lord all the space. She had chosen a part that no one could take away from her.

PART TWO

**WHY IS IT SO DIFFICULT TO
KNOW HIS IDENTITY?**

In the first part of this book, we saw that through the sacrifice of Yehoshua, we have received a new identity. We are sons and daughters of the Creator. We are his Bride, his Body, his Assembly. We're his fiancée, spotless and wrinkle-free. We're his family. We are his house, his temple, made up of living stones shaped by his powerful hand. We are his missionaries, useless slaves and servants. We are farmers, soldiers, athletes and stewards. But we are also priests and kings. We are his witnesses. We are the holy nation, an acquired people. We are strangers and travelers, people of whom the world is not worthy. For we have been set apart by the King of kings, redeemed, justified, sanctified to be his Ekklesia. We are a new humanity bearing the fruits of his Spirit, to be symbols for the people of this world, to whom we must be like luminaries. We are the salt of the earth, the Mashiah's love letter to his creatures. We are his flock, the sheep of the Good Shepherd who hear his voice and follow him. And we're just like him. At least, we should be. For it has to be said that many of those who call themselves Christians are far from resembling the Mashiah, and the vast majority are even unaware of the consequences of the work of the cross on their lives. Indeed, one of the reasons why it's important to know your identity is because the world is plunged into darkness and the night is far advanced. It is this darkness that is the cause of man's ignorance of his origin and identity.

CHAPTER 1

THE DARKNESS INSIDE OF THE HUMAN BEING

Since the Fall, man has been completely immersed in darkness, which has had an effect on his entire being, since both his heart and his mind are covered in darkness: "*This, then, is what I say and testify in the Lord: that you no longer walk like the rest of the nations, who walk in the perversity of their thinking. **Having their minds covered by darkness, being strangers to the life of Elohim because of the ignorance that is in them, because of the hardening of their hearts.** Having become callous, they gave themselves over to unbridled lust to commit every kind of impurity with covetousness.*" (Ephesians 4:17 to 19).

Blinded by darkness, human beings wallow in their situation: "*For, those who are according to the flesh think about the things of the flesh, but those who are according to the Spirit think about the things of the Spirit. For the mind and purpose of the flesh is death, but the mind and purpose of the Spirit is life and peace. Because the mind of the flesh is enmity against Elohim, for it does not submit to Elohim's torah and is not even capable of doing so. But those who are in the flesh cannot please Elohim.*" (Romans 8:5 to 8).

The verb to think, *phroneo* in Greek, can also be translated as "affection" and refers to "being of the same opinion, in harmony, having the same views", but also to "directing one's mind towards a thing, seeking,

striving for", "seeking one's own interest or advantage", "being of the same party, on the side of (in public affairs)". Through these definitions, we understand that those who are carnal are fond of the things of the flesh, share the same opinion as the flesh and are in harmony with it. They even fight battles to defend the things that concern the flesh. Thanks be to Elohîm, for Yehoshua has come to deliver human beings from this situation: *"Then Yehoshua spoke to them again, saying: I AM the Light of the world. He who follows me will never walk in darkness, but will have the light of life. "* (Yohanan (John) 8:12). Even so, some human beings love the darkness so much that when they benefit from the Lord's work (*"The Spirit of the Lord is upon me, because he has anointed me to evangelize the poor; he has sent me to heal the brokenhearted, to proclaim deliverance to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim a favorable year from the Lord "*. (Loukas (Luke) 4:18 to 19); they reject it, preferring to practice evil: *"And this is the judgment: It's because light came into the world and humans loved darkness more than light, because their deeds were evil. For whoever does evil, hates the light, and does not come to the light, lest his deeds be exposed. But he who acts according to the truth comes to the light, so that his works may be made manifest, because they are done in Elohîm. "* (Yohanan (John) 3:19 to 21).

"For there will be a time when they will not endure sound doctrine, but loving to have their ears tickled, they will heap up teachers according to their own desires. And they will truly turn away their ears from the truth

and turn to fables. " (2 Timotheos (Timothy) 4:3-4).

So, the Lord accomplished everything at the cross, but many human beings prefer to remain in their spiritual and intellectual blindness.

I/ HUMAN SPIRITUAL BLINDNESS

A/ Human ignorance

"My people are destroyed for lack of knowledge. Since you have rejected knowledge, I will reject you, so that you will no longer exercise the priesthood before me. As you have forgotten the torah of your Elohim, so will I forget your sons. (Hoshea 4:6).

In this passage, Elohim makes a bitter observation: his people are condemned to destruction because of their ignorance. More specifically, his ignorance about who he is and who Elohim is. This is still true today in many assemblies. The apostle Paulos (Paul) was already warning his contemporaries about the risks of ignoring the New Covenant and its effects: *" But I say: As long as the heir is a child, he has nothing in common with a slave, even though he is the lord of all. But he is under guardians and stewards until the time determined by the Father. In the same way, when we were children, we were enslaved by the rudiments of the world. But when the fulfillment of the time came, Elohim sent His Son, who came from a woman, who came under the torah, to redeem those who were under the torah, so that we might receive adoption" (Galatians 4:1 to 5).* The word "child" in this verse, *nepios* in Greek, means

"ignorant". But as everyone knows, ignorance kills. The Galatians had fallen into the trap of religion. They had adopted the observance of the Sabbath and the feasts of YHWH, and even went so far as to practice circumcision, thus depriving themselves of their freedom in Mashiah: "*But now that you have known Elohim, or rather have been known by Elohim, how do you still return to these weak and poor rudiments, and want as before to be slaves to them? You carefully observe the days, and the months, and the times, and the years. I fear for you that I have labored in vain among you*" (Galatians 4:9 to 11). It is therefore essential for Christians to grasp the depth of the Lord's work of erosion and their identity. The religion established by men encourages passivity and ignorance, but the Christian who benefits from Elohim's grace is called to break out of this system: "*It was for freedom that Mashiah set us free. Stand firm, therefore, and do not be ensnared again by the yoke of slavery. Behold, I, Paulos, tell you that if you are circumcised, Mashiah will be of no use to you. And I say again to every man who undergoes circumcision that he is obliged to practice the entire Torah. You are separated from the Mashiah, all of you who justify yourselves with torah, you have fallen from grace. For it is by the Spirit, in virtue of faith, that we wait diligently and patiently for the hope of righteousness. For in Mashiah Yehoshua neither circumcision nor foreskin has any power, but faith working through love*" (Galatians 5:1 to 6).

Nowadays, many Christians adopt religious practices in the belief that they will be saved and their prayers answered because of them. They

multiply the fasts of forty, twenty-one and three dry days each year, in order to obtain blessings from the Lord. Some end up with health problems, others die. Yet Daniye`l (Daniel) is the only one in the Bible to have observed a twenty-one-day fast, and he didn't make a doctrine of it. Fasting is biblical, but it should be done with conviction and according to the Lord's rules (see Yesha`yah (Isaiah) 58). These Christians are simply ignorant! They know neither the Lord nor their identity. Moreover, according to the Scriptures, there are several types of knowledge: knowledge of Elohim, knowledge of one's identity and position in Mashiah, knowledge of one's environment, knowledge of others. In this book, we have dealt with the first two types of knowledge.

The term "knowledge" comes from the Greek *gnosis*, meaning knowledge in the general sense of intelligence or understanding. We find it, for example, in Philippians chapter 3 verse 8: "*But on the contrary, I even consider all things a loss because of the excellence of the knowledge of Mashiah Yehoshua, the Lord, for whose sake, I have lost all things, and I consider them as the excrement of animals in order to gain Mashiah.*" *Gnosis* itself comes from the root *ginosko*, which means "to learn to know", "to come to knowledge", "to feel". *Ginosko* also refers to sexual intimacy between a man and a woman (Matthaios (Matthew) 1:25). But just as it's pointless to go to a school to be intimate with your spouse, it's just as pointless to want to get to know Elohim through intermediaries: Bible schools, servants of Elohim, etc. The Lord wants us to know him intimately. It is he, and he alone, who enables us to

understand his Word and to know the secrets of his Kingdom.

1. Accurate and correct knowledge of Elohim

There are two aspects to knowledge of Elohim: natural knowledge and revealed knowledge.

1.1 Natural knowledge

Those who have received the revelation of Yehoshua Mashiah have no doubt that Elohim created all things. But the Word reveals that even if he has not revealed himself in a personal way, his divinity and power are manifest when we consider creation: "*For the wrath of Elohim is revealed from heaven against all ungodliness and unrighteousness of humans who hold back the truth in unrighteousness, because what can be known of Elohim is manifest among them, for Elohim has manifested it to them. For his invisible things, but also his etemal power and divinity, are clearly seen from the creation of the world in his works when we reflect on them, so that they are inexcusable*" (Romans 1:18 to 20). In this passage, the word "manifested" is used twice. The first, from the Greek *phaneros*, means "apparent", "evident", "known", "manifested, i.e. to be clearly recognized or known". The second comes from *phaneroo* and can be defined as "to make manifest or visible or known, that which has been hidden, manifested, whether by words or facts or in any other way". The apostle Paulos teaches us that the existence of Elohim is so obvious that those who deny it cannot justify themselves by invoking ignorance. In reality, they fall under Elohim's wrath because they hold

"truth captive". Thus, those who sincerely question the origin of the universe learn to know Elohîm by contemplating His work. They discover **its riches**: *"YHWH, how great is the number of your works! You've done them all wisely. The earth is full of your riches "* (Tehilim (Psalms) 104:24), **his laws**: *"Will you not fear me? - YHWH's declaration. Will you not tremble before me? It was I who set the sand as the limit of the sea by a perpetual decree; it doesn't go beyond it. Its waves are agitated, but powerless. They rumble, but they do not go beyond"* (Yirmeyah (Jeremiah) 5:22), **its mysteries**: *" As you do not know the way of the wind, nor the bones in a full belly, so you do not know the work of Elohîm who does everything"* (Qohelet (Ecclesiastes) 11:5), **His power**: *" And having awakened, he sharply rebuked the wind, and said to the sea: Quiet! Be muzzled! And the wind ceased, and there was a great calm"* (Markos 4:39). *" By the word of YHWH heaven were made, and by the spirit of his mouth all their host. He heaps up the waters of the sea; he puts the deep into reservoirs"* (Tehilim (Psalms) 33:6 to 7). *" Heaven recount the glory of El, and the firmament highlights the work of his hands "* (Tehilim (Psalms) 19:2). What's more, by examining themselves closely, anyone can discern Elohîm's power in them: *" You created my kidneys; you locked me up in my mother's womb. I praise you, because I am respected and distinguished. Your works are marvelous, and my soul knows it very well. My body was not hidden from you, when I was made in a secret place and embroidered in the lower parts of the Earth. Your eyes saw me when I was but an embryo, and in your book were written all the days appointed for me "* (Tehilim (Psalms) 139:13 to

16). Even human consciousness bears witness to Elohîm's torah: " *For when nations that do not have torah naturally practice the things of torah, not having torah, they are torah to themselves. They demonstrate the work of the torah written in their hearts, their consciences bear witness to it, and their reasoning alternately accuses or even defends them* " (Romans 2:14 to 15). "*He made everything beautiful in its time. He has therefore put eternity in their hearts, yet without human beings being able to understand from beginning to end the work that Elohîm has done*" (Qohelet (Ecclesiastes) 3:11).

Thus, in His great goodness, the Lord has placed signs of His existence in His creation. Indeed, he " *wants all humans to be saved and to come to an accurate and correct knowledge of the truth.* " (1 Timothy 2:4). This is why natural knowledge is accessible to all human beings. But this kind of knowledge doesn't allow them to have an intimate relationship with the Lord, to know His will and to serve Him. Its purpose is simply to encourage people to seek Elohîm. But only revealed knowledge can establish a relationship between the Lord and the seeker.

1.2 Knowledge revealed

Revealed knowledge of Elohîm is the removal of the veil that prevents human beings from seeing and understanding Him. It establishes a relationship between Him and His child, enabling the latter to understand the Scriptures and the Creator's will for his own life. It is this kind of knowledge that empowers every human to serve Him in a way that is

pleasing to Him. It's an action that comes only from the Lord.

"But Yehoshua again uttered a great cry and gave up the spirit. And behold, the veil of the temple was torn in two from the top to the bottom; and the earth quaked and the stones were split" (Matthaios (Matthew) 27:50 to 51).

The first effect of the Lord's death on the cross was the tearing of the veil: the element that separated YHWH and the people. This clearly means that, with the death of Yehoshua, the path leading to Elohîm was made accessible to all those who would fulfill the conditions he established for approaching Him.

2. Seeking a personal relationship with the Lord

Long before the Lord's death on the cross, Elohîm had revealed himself to all the people he had called. Noah (Noah), Abraham, Moshe (Moses), Eliyah (Eli), Yesha`yah (Isaiah), Yirmeyah (Jeremiah), etc. all received personal revelation from Elohîm. This was also the case during the three and a half years that the Lord Yehoshua served among the Jews: *"And answering, he said to them: Because to you it has been given to know the mysteries of the kingdom of the heavens, but to them it has not been given."* (Matthaios (Matthew) 13:11). *"Then he opened their minds so that they might understand the Scriptures"* (Loukas (Luke) 24:45).

Yehoshua was telling Petros (Peter) that he was blessed because the

Father had had revealed his messiahship: " *And Yehoshua answered him and said: Blessed are you, Shim'ôn, son of Yonah, for flesh and blood have not revealed this to you, but my Father which is in heaven*" (Matthaios (Matthew) 16:17).

So, we understand that only those who have a relationship with Elohîm, i.e. the disciples, receive the illumination from the Scriptures: "***Let us know and follow YHWH that we may know him! His coming is as certain as the dawn. He will come for us like rain, like the spring rain that waters the earth***" (Hoshea 6:3).

"But let him who glories, glory in having understanding and knowing me, for I am YHWH who exercises mercy, judgment and justice on Earth, for in these things I delight, - YHWH's declaration " (Yirmeyah (Jeremiah) 9:23).

To have the knowledge of Elohîm, then, we need illumination (Ephesians 1:18). Indeed, meditating on the Word is not enough to understand it. We see this with the Ethiopian eunuch who was reading the book of the prophet Yesha`yah (Isaiah) yet he lacked illumination, and he himself recognized that he needed help to understand what he was reading (Acts 8:26 to 40). While Paulos knew Yehoshua Mashiah personally and was confident despite the persecutions: " *Therefore I also suffer these things, but I am not ashamed of them, for I know him in whom I have believed, and I am persuaded that he is mighty to keep my deposit until that day "*

(2 Timothy 1:12). So as not to not fall prey to Satan and his servants, we need to know Elohim personally. Unfortunately, few of those who claim to serve the Lord have a personal relationship with him that allows them to know him. Moreover, YHWH said of the Jews: " *The ox knows his owner, and the donkey his master's crib. Israel has no knowledge, my people have no understanding*" (Yesha`yah (Isaiah) 1:3). This passage is still relevant today, as thousands of Christians do not know the Elohim they invoke. And as a result, they don't know themselves, because the relationship with Elohim reveals and defines our true identity. Indeed, human beings cannot receive revelation about their own nature without the help of Elohim.

3. Elohim's intellectual knowledge

While uneducated men and women turned the world upside down with their teachings, others probed the Scriptures but were unable to recognize the Elohim they served. So, their intellectual knowledge of the written word did not lead to knowledge of the incarnate Word.

3.1 Leaders' lack of knowledge of Elohim

The Pharisees had no relationship with Abraham's El, for not only did they not want to go to him, they didn't want to receive him either: " *You search the Scriptures because you think you have eternal life in them, and they are what bear witness of me. **But you don't want to come to me for life. I don't get my glory from humans. **But I know you don't have Elohim's love in you. I have come in my Father's name and you do not*****

receive me; if another comes in his own name, you will receive him "
(Yohanan (John) 5:39).

As a result, their doctrine was dangerous: "*And Yehoshua said to them: Watch out! Beware of the leaven of the Pharisees and Sadducees. And they reasoned within themselves and said: That's because we didn't take any bread. And Yehoshua, knowing this, said to them: People of little faith, why do you reason within yourselves that you have not taken bread? Haven't you figured it out yet? Don't you remember the five loaves for the 5,000 and how many baskets you took away? Or the 7 loaves for the 4,000, and how many baskets did you bring? How can you not understand that it was not about bread that I told you to keep away from the leaven of the Pharisees and Sadducees? Then they understood that it was not the leaven in the bread that he had told them to **guard against, but the doctrine of the Pharisees and Sadducees** "* (Matthaios (Matthew) 16:6 to 12).

Today too, the Lord's people face the same reality. We are surrounded by false servants of Elohim in the image of the Pharisees, who distill a pernicious and corrupt doctrine, dragging souls to hell in their wake. As Yehoshua said, these are men and women who serve the devil himself: "*The father from whom you came is the devil, and you want to fulfill your father's desires. He was a murderer from the beginning, and he did not stand in the truth, because the truth is not in him. When he speaks the lie, he speaks of what is his own, because he is a liar and the father of lies.*

But for me, because I tell the truth, you don't believe me. Which of you convinces me of sin? And if I'm telling the truth, why won't you believe me? He who comes from Elohîm hears Elohîm's words. But you don't hear, because you are not of Elohîm " (Yohanan (John) 8:44 to 47).

3.2 Religious misunderstanding of Elohîm

*"But Paulos, standing in the middle of the Areopagus, said to them: Athenian men, I see you as more superstitious in all things. For, passing by and looking carefully at the objects of your worship, I even found an altar on which was written: **To an unknown elohîm! The one you revere without knowing him is the one I proclaim to you** " (Acts 17:22 to 23).*

Thousands of Christians are like the Greeks of Athens. They worship Elohîm without knowing him personally. They still need pastors to tell them what they should and shouldn't do. For many, Yehoshua Mashiah has become just another Elohîm. The Greeks of Athens thought the Lord needed buildings, yet they didn't even know His Name. Their ignorance of the nature of the true Elohîm (Yehoshua Mashiah) was so great that they believed in other deities, built temples and altars and made all kinds of sacrifices. They put their trust in philosophy and were slaves to demons.

Like the Samaritan woman, many Christians worship the Lord without knowing him. They lead dissolute lives: adultery, lying, fornication, libertinism, unbridled lust, trafficking of all kinds, etc. yet they worship

him in their places of worship and impatiently await his coming: *"Yehoshua said to her: Go, call your husband, and come here. The woman answered and said to him: I don't have a husband. Yehoshua said to her: You said it right: I don't have a husband. Because you've had five husbands and the one you have now is not your husband. In this you have spoken the truth. The woman said to him: Lord, I see that you are a prophet. Our fathers worshipped on this mountain, and you say that the place to worship is in Yerushalaim. Yehoshua said to her: Woman, believe me, the hour is coming when you will not worship the Father on this mountain or in Yerushalaim. You worship what you do not know; we worship what we do know, for salvation comes from the Jews. But the hour is coming, and has already come, when true worshippers will adore the Father in spirit and in truth. For these are the worshippers the Father requires. Elohîm is Spirit, and those who worship him must worship him in spirit and in truth. The woman replied: I know that the Mashiah is coming, the one called the Anointed. So, when he comes, he will tell us all things"* (Yohanan (John) 4:16 to 25).

So, we understand that intellectual knowledge of the Scriptures (knowledge acquired without any intimacy with Elohîm), makes these people public dangers.

B/ Innate human incompetence

1. The inability to identify one's environment, a human trait

"Now the serpent was more cunning than any living thing of the field that

YHWH Elohim had made. He said to the woman: Surely Elohim said: You can't eat from every tree in the garden! The woman said to the serpent: We eat fruit from the trees in the garden. But as for the fruit of the tree in the middle of the garden, Elohim said: You won't eat it, you won't touch it, lest you die! The serpent said to the woman: You won't die! You won't die! But Elohim knows that the day you eat of it, your eyes will be opened, and you will be like Elohim, knowing what is good or bad. The woman saw that the tree was good for food, that it was appetizing to the eyes, and that the tree was desirable for prospering. She took some of his fruit and ate. She also gave some to her man who was with her, and he ate it. " (Bereshit (Genesis) 3:1 to 6).

While the serpent was the most cunning of all animals, its lie about Elohim was blatant, and the contradiction of its command obvious, Adam and Chavvah (Eve) failed to identify the nature of the one they were dealing with. They were unable to see that the fruit they were invited to eat was not good for food, not appetizing to the eye, nor desirable to prosper. Did they lack discernment? No, because we know that when Adam first saw Chavvah, he was able to recognize in her bone of his bones and flesh of his flesh. He had therefore been given the ability to see the nature of the person facing him. But this discernment was linked to Elohim's Word. Consequently, human beings didn't need to make an intellectual or spiritual effort to identify the nature of the beings or things around them. He simply had to listen to what the Lord had to say about that being or thing. Indeed, he alone has the authority to declare things

clean or unclean (Acts 10:9 to 16). So, Adam and Chavvah had discernment, since the Lord had told Adam that all the trees in the garden were edible, except one.

*"Wisdom shouts loudly outside, she gives her voice in the squares. Above the tumultuous places, she cries out; at the entrances of the gates, in the city, she utters these words: Stupid, how long will you love stupidity, and mockers take pleasure in mockery, and fools hate knowledge? Come back to my reprimand! Behold, I will pour out my Spirit upon you and make my words known to you. **Yes, I called and you refused, I extended my hand and nobody paid attention! You ignored all my advice, you didn't accept my reprimand.** I too will laugh at your misfortune, I will mock you when terror comes upon you. When terror comes upon you like a devastating storm, when your disaster comes like a stormy wind, when distress and anguish come upon you. Then they'll call me and I won't answer, they'll look for me early and they won't find me. Because **they have hated knowledge and have not chosen the fear of YHWH, because they have not accepted my counsel and have rejected all my rebukes, let them eat the fruit of their ways and be satisfied with their counsel. For the apostasy of the stupid kills them, and the prosperity of the foolish loses them.** But he who listens to me will dwell in safety and be at peace, without fear of any evil. "* (Mishlei (Proverbs) 1:20 to 33).

Ignoring advice, hating knowledge, rejecting rebuke and the fear of YHWH, etc., are voluntary acts that result in misfortune, terror, disaster,

anguish. This is why Adam and Chavvah lost their discernment from the moment they chose to give more credence to the serpent's words about the tree of knowledge of what is good or evil than to those of their Creator. They deliberately chose to ignore the advice and knowledge coming from Elohim to listen to the voice of stupidity and lies. From then on, human history became the story of a creature plunged into darkness. A creature incapable of discerning between what is pleasing to Elohim and what is not. So, Adam and Chavvah saw that they were naked, but they were unable to discern that a belt of fig leaves was unable to cover their nakedness. Even today, in our assemblies, Christians are constantly reproached for the way they dress: too tight, too low-cut, too short, too see-through, too extravagant, and so on. Like little children, they are incapable of dressing properly. Others are like Qayin (Cain) who painfully cultivated a cursed soil, doomed to yield thorns and thistles, and was unable to identify which sacrifice was pleasing to the Lord. In the same way, today's Christians make the sacrifice of their time, they work hard serving their pastors, running errands or babysitting their children; of their finances, paying all the tithes and offerings, even those invented out of thin air by charlatans ; their families, by going to all the meetings the assembly organizes from Monday to Sunday; and they even make the sacrifice of their moral values, as they are ready to cover the sins of their leaders, the swindles, the thefts, the adulteries, the rapes, etc., as long as they are agreeable to them. provided they are pleasing to their lord, i.e. their pastor! They are like Lot, they frequent assemblies whose members' morality is similar to that of Sodom and Gomorrah, but they are unable

to flee them without the angels of heaven descending to squeeze them, seizing them by the hand: " *When the morning dawned, the angels urged Lot, saying: Get up, take your wife and two girls here, lest you perish in the city's punishment. And when he delayed, these men seized his hand, the hand of his wife and the hands of his two daughters, because of YHWH's mercy toward him. They brought him out and made him rest outside the city* ". (Berershit (Genesis) 19:15 to 16).

"[...] *Come out of her, my people, so that you do not share in her sins and receive a share in her plagues.*" (Apokalupsis (Revelation) 18:4).

They are like the people of Israel who reduced the Lord Almighty who brought them out of Egypt to the image of a golden calf: "*Having taken the gold from their hands, he fashioned it with a chisel into a calf of molten metal. And they said: These are your elohîm, Israel, who brought you up from the land of Egypt. When Aaron saw this, he built an altar in front of it, and Aaron cried out, saying: Tomorrow there will be a feast for YHWH! The next day, having risen early in the morning, they brought up burnt offerings and presented peace offerings. And the people sat down to eat and to drink, and then they got up to play.* " (Shemot (Exodus) 32:4 to 6). They're like all those who didn't recognize who Yehoshua really was, sometimes for trivial reasons: " *Philippos finds Netanél and says to him: The one about whom Moshe and the prophets wrote in the Torah, we have found: he is Yehoshua of Nazareth, son of Yosef. And Netanél said to him: Can anything good come from Nazareth?*

Philippos said to him: Come and see. " (Yohanan (John) 1:45 to 46).

Human beings are incapable of identifying their surroundings, for the simple reason that they don't want to listen to Elohîm's voice. This is why, even when the Lord offers a simple choice to human beings, most of the time they are unable to make the right choice: "*Look, I set before you today life and happiness, death and misfortune. For I command you today to love YHWH, your Elohîm, to walk in His ways, to keep His commandments, His statutes and His ordinances, that you may live and multiply, and that YHWH, your Elohîm, may bless you in the land where you enter to possess it. But if your heart turns away, if you do not obey, if you are banished, if you bow down to other elohîm and serve them, I declare to you today that you will perish, you will perish! You won't prolong your days on the ground you enter to take possession of by passing the Yarden. Today I call heaven and the Earth to witness against you: I have set before you life and death, blessing and curse. Choose life, that you may live, you and your descendants, loving YHWH, your Elohîm, obeying his voice, and cleaving to him. For it is he who is your life and the length of your days, so that you may dwell on the land that YHWH swore to your fathers, to Abraham, to Yitzhak and to Yaacov to give them*" (Devarim (Deuteronomy) 30:15 to 20).

Life and happiness, death and misfortune, blessing or curse, obvious choices. Yet human beings are incapable of seeing that life, happiness and blessing are infinitely preferable to death, misfortune and curse. The

Lord may even insist, saying: "Choose life!", humanity prefers its broken cisterns, thinking they are preferable to the spring of living waters: "*For my people have committed double evil: They have forsaken me, the fountain of living waters, to dig for themselves cisterns, broken cisterns that hold no water.*" (Yirmeyah (Jeremiah) 2:13). Unfortunately, as we know, humans will continue to take the path of rebellion, the path of Satan, being unable to recognize a lost cause, even when they see it.

2. Unreliable identification tools

"And thus is fulfilled for them the prophecy of Yesha`yah, which says: You will hear with your ears and you will never understand; and looking, you will see and you will never see! For the heart of this people has grown fat, and with their ears they have heard with difficulty, and they have closed their eyes lest they see with their eyes, hear with their ears, understand with their heart, be converted and I heal them. " (Matthaios (Matthew) 3:14 to 15).

The senses with which Elohim endowed human beings to identify their environment have become useless, and the reason for this failure is the human heart: "*YHWH saw that the wickedness of the human being was very great on Earth and that the whole structure of the thoughts of his heart was only evil at all times*". (Bereshit (Genesis) 6:5).

"The heart is deceitful more than anything else, and it's incurable. Who can know him? " (Yirmeyah (Jeremiah) 17:9).

"For out of the heart come evil thoughts, murders, adulteries, illicit sexual relations, thefts, false witness, blasphemies. These are the things that make human beings impure. But eating without washing your hands does not make you impure. (Matthaios (Matthew) 15:19 to 20).

Therefore, it is natural for Man to err when he uses his senses, for the evil things in his heart have rendered them inoperative. So, judging by what you see is a common mistake that even consecrated and experienced servants of Elohîm can make: " *It so happened that, as they entered, he said to himself when he saw Eliy'ab: Surely the mashiah of YHWH is before him. But YHWH said to Shemuel: Don't look at his appearance **or how tall he is**, for I have rejected him. It's not about what humans see. For humans see with their eyes, but YHWH sees the heart. "* (1 Shemuel (Samuel) 16:6 to 7). Shemuel had served YHWH since childhood, he had experience in the faith, but he made a connection between Eliy'ab's (Eliab) appearance and his election. Elohîm's response to Shemuel shows that it is human nature to judge by sight, by appearances, and that this was not Shemuel's fault. This means that sight can lead us to consider as Christians people who are not, sometimes even people who have been rejected by Elohîm.

"For such men are false apostles, deceitful workers who transform themselves into apostles of the Mashiah. And no wonder, for Satan himself is transformed into an angel of light. So it's no great thing if his servants also turn into servants of justice. But their end will be according

to their works. " (2 Corinthians 11:13 to 15).

The enemy, aware of the inability of human beings to judge correctly what they see, takes advantage of this weakness and bets everything on appearance. It's not surprising that he uses images, when the people of the Book must be attentive to the message conveyed. So, he has to use another sense: hearing.

*"To him the gatekeeper opens, and **the sheep hear** his voice, and he calls his own sheep by name and leads them out. And when he has brought out all his own sheep, he goes before them, and the sheep follow him **because they know his voice**. But they will never follow a stranger, but will flee from him, **because they do not know the voice of strangers**."* (Yohanan (John) 10:3-5).

The Christian must be aware that he must not look "(...) *to the things which are seen, but to the things which are not seen; for the things which are seen are for a time, but the things which are not seen are eternal.* " (2 Corinthians 4:18). Indeed, even faith is based on what cannot be seen: "*Now faith is the substance of things hoped for, a conviction of things not seen. For it was through it that the elders obtained the testimony. By faith we understand that the ages have been set in order by the word of Elohîm, so that the things that are seen come from those that are not exposed to view.* " (Hebrews 11:1-3).

So, when the Lord came, he did nothing to attract attention: "*He climbed up in front of him like a young plant, like a root in dry ground. He had no form or splendor. when we looked at him, no appearance that made us desire him. The despised and rejected of men, man of sorrows and knowing what sickness is, like one before whom one hides his faces, he was despised, we did not consider him.*" (Yesha'yah (Isaiah) 53:2-3).

Neither form nor splendor, but rather an appearance that makes us look away. And yet he had the words of eternal life (Yohanan (John) 6:68), the words to find faith (Romans 10:17); spirit, purity (Yohanan (John) 15:3), holiness (Yohanan (John) 17:17). For the words he proclaimed came directly from the Father: "*Because I have not spoken of myself, but the Father who sent me has commanded me what to say and how to speak. And I know that his commandment is eternal life. The things therefore that I say, I say as the Father has said to me.*" (Yohanan (John) 12:49 to 50). For the Word of the Lord to bear fruit in our lives, we need to understand that we have to guard our ears against the blasphemous speeches of the enemy, and not fall into the same trap as the first couple who listened attentively to the words of the serpent. Unfortunately, the human heart is so bad that this sense is often just as inoperative as sight: "*For there will be a time when they will not endure sound doctrine, but loving to have their ears tickled, they will accumulate in piles teachers according to their own desires. And they will truly turn away their ears from the truth and turn to fables.*" (2 Timothy 4:3-4).

II / INTELLECTUAL BLINDNESS OF THE HUMAN BEING

A/ The search for solutions

The wise men of this world have organized themselves to find solutions that allow them to identify their environment. So, unlike the average person, the scientist has understood that he can't rely on his basic reasoning and natural tools. So much so, that those who say they believe only what they can see to justify their disbelief and atheism are deceiving themselves into thinking that it is logical and wise to believe only what we can see. Because even visible, tangible things are difficult to identify correctly with the eyes. And the wise men of this world have understood this. Scientists have developed several tools to help identify the object under study. For example, in the field of biology, the scientific classification of species aims to classify living beings into groups, based on common characteristics: species, genus, family, order, class, phylum, kingdom, domain, living world. For example, insects belong to the animal kingdom, the arthropod phylum, which is made up of four classes: crustaceans, arachnids, myriapods and insects. So, spiders are not insects, because they have eight legs, whereas insects have six. The insect class is divided into several orders according to lifestyle, body structure, etc., but there are two main orders of insects: those that are winged (order pterygotes) and those that are not (order apterygotes).

In chemistry, to distinguish between metals of the same color, scientists rely on the theory of the atomic structure of matter and the periodic table

of elements. This classification was created in 1869 by Dimitri Mendeleïev, a Russian chemist who wanted to classify all chemical elements by commonality. So, a yellow metal, with the appearance of gold or copper, will be considered gold not because it is yellow, but because it contains 79 protons (Au 79), whereas copper (Cu 29) contains only 29. Gold is thus identified by its chemical structure, its internal structure, and not by its color, and therefore by what the eyes can perceive of the metal's appearance. And with the progress of research, particularly in the field of genetics, scientists have understood one essential thing: most of the things that exist on this planet can only be correctly identified by their internal structure, not their external one. Even so, scientific efforts remain limited. Their knowledge depended on the development of new techniques (microscopes, telescopes, the discovery of DNA, etc.). Originally, the classification of living beings was based on appearance, but genetics has brought new knowledge that has changed the basic classifications.

In any case, only the Creator knows his creation. Because scientific classifications are only human classifications, which can be called into question at any time. Indeed, the wise men of this world want to find a logic in creation, and then one day they discover the blob, which they can't classify in the animal, plant or fungal kingdoms. It looks like a plant, but feeds like an animal and reproduces like a mushroom. It's only made up of a giant cell, it has no brain, but it's still capable of learning from its experiences, passing on knowledge to its fellow creatures and therefore

teaching, making decisions and assessing risks - all without a brain!

This confirms the Word of the Lord, for contrary to what we may think, intelligence and reflection are not linked to the carnal organs of living beings such as the brain or the heart: *"Elohîm gave these four children knowledge and intelligence in all letters, and wisdom. Daniye'l understood all visions and dreams. "* (Daniye'l (Daniel) 1:17).

"Behold, I do according to your word. Behold, I give you a wise and understanding heart, so that there shall have been none like thee before you, nor shall there be any like you after you. " (1 Melakhim (Kings) 3:12).

"Indeed, in the mortal there is the spirit, the breath of Shaddai that makes him intelligent. " (Iyov (Job) 32:8).

Intelligence cannot be measured and quantified by IQ tests or brain studies. It is not generated by years of higher education. It is the breath of Shaddai that makes human beings intelligent, and this breath is spiritual. What's more, our Elohîm doesn't just give men intelligence, he also makes animals intelligent... or not: *"The ostrich's wing beats happily, she has neither the wing nor the plumage of the stork! Because she leaves her eggs on the ground and heats them in the dust. She forgets that the foot can crush them, or that the beasts of the field can trample them. She treats her cubs harshly, as if they weren't hers. She has no fear that her*

work will be useless. For Eloah deprived her of wisdom and has not given her discernment " (Iyov (Job) 39:13 to 17).

So, thanks to the Lord, the blob is an intelligent, thinking being, even though he doesn't have the slightest trace of a brain. What's more, the blob moves, even though he has no legs, wings or fins. He breathes, even though he has no nose, gills or lungs. He eats mushrooms or oatmeal, even though he has no mouth or stomach!

Thanks to the blob, we can say that the Lord continues to mock the wisdom of the wise! (1 Corinthians 1:18 to 25).

B/ Wickedness is human

Despite all their efforts to increase in knowledge, the wise of this world also suffer from the darkness in which their hearts are immersed, which makes them impure (Matthaios (Matthew) 15:18 to 20). That's why some scientists are experts in false testimony. But the legitimacy they enjoy in the eyes of the world means they are often above suspicion. Indeed, until the 1970s, scientific activity was considered to be solely focused on the search for truth. Because of his selflessness, the scientist could not commit fraud. But a large number of lies were revealed and came to contradict this belief. So, it was in the seventies, William Summerlin, a biologist and researcher at the Sloan-Kettering Cancer Institute, declared that he had succeeded in controlling skin graft rejection. This statement was revolutionary, because at the time, people thought that

transplantation was the solution to all health problems, since all that was needed was to replace a failing organ with a healthy one, taken from humans or animals. Naturally, all attention was focused on Dr. Summerlin, who received the grants he needed to carry out his research. When his claims began to be questioned by other scientists, Summerlin decided to graft the skin of gray mice onto white mice. At least, that's what he said, because on closer inspection, it turned out that the researcher had only painted the mice's skin with marker to make it look like a graft. In truth, all the research he had done on transplants had been falsified.

Although it was only in the 1970s that a large number of scientific frauds came to light, it would appear that they are relatively old, going back to the origins of science and affecting even the biggest names in the field. According to a CNRS article, well-known scientists such as Ptolemy, Galileo and Mendel were also fraudsters. Some plagiarized, others lied, claiming to have carried out an experiment, while still others falsified the results to match their hypotheses and assertions. Some even invented "discoveries" out of thin air. In 1908, Charles Dawson "discovered" a human skull with primate molars and canines. Scientists of the time named him *eoanthropus dawsoni*, also known as Piltdown Man, and dated him at around five hundred thousand years old. He was proof of the intermediate humanity between ape and man, a discovery that had been awaited since Darwin's work on evolution. Indeed, since Man had evolved, there was bound to be a half-man half-ape whose remains would

eventually be discovered. Except that in 1953, researchers realized that the mandible and skull did not date from the same period. In fact, Dawson had cleverly attached the jawbone of an orangutan to that of a human skull.

When scientists aren't sinning out of pride, they're sinning out of greed, like Andrew Wakefield, a British doctor who published a study in *The Lancet* in 1998 showing that the MMR vaccine caused autism in children who had been vaccinated. But in 2004, journalist Brian Deer discovered that Wakefield had been funded by lawyers who wanted to sue the pharmaceutical industry. Unfortunately, some frauds have even more dramatic consequences. A case in point is the Reimer couple, whose twins, Bruce and Brian suffered from phimosis. So, in 1965, they decided to have their babies circumcised. Unfortunately, Bruce's operation was a failure, as his penis was burned during the procedure. Desperate to find a solution, the parents consulted John Money, a renowned psychologist and proponent of gender theory. The latter asserted that a child's sexual identity depended solely on his or her upbringing. Together with the parents, they decided to turn the little boy into a girl. And so, Bruce became Brenda. Although John Money claimed the experiment was a success, in reality, Bruce will never feel like a girl. His numerous tantrums and incessant declarations that he was a boy prompted the parents, on the advice of other psychologists, to confess the truth to their twins. Brenda went back to being a boy, took the name David and eventually married. But the after-effects of Money's experience were too

deep. Brian died of an overdose, and "Bruce, Brenda, David" committed suicide in 2004 at the age of 38.

*"Let no one deceive you in any way. For first comes the apostasy and the revelation of the man of sin, the son of perdition, the adversary and the one who rises up against all that is called Elohim or worshipped, going so far as to sit as Elohim in the temple of Elohim showing himself to be Elohim. Don't you remember that I used to say these things to you when I was still staying with you? And now you know what's holding him back so that he will only be revealed in his own time. For the mystery of violating the torah is already at work, only the one who is holding him back right now will do so until he's out of the way. And then the violator of the torah will be revealed, whom the Lord will destroy by the Spirit of his mouth and annihilate by the appearance of his parousia. He whose parousia is according to Satan's efficiency, with all power, with **signs and wonders of falsehood**, and with **all the deceits of unrighteousness for those who perish because they have not received the love of the truth in order to be saved**. And because of this, Elohim sends them the **efficacy of error so that they believe a lie**, so that all those who have not believed the truth but have taken pleasure in unrighteousness may be condemned. "* (2 Thessalonians 2:3 to 12).

So, a great many scientists are tools in the hands of the enemy to produce deceptive signs and wonders. They give man false hope, making him believe that through science and technology, disease, physical and mental

handicaps and even death will soon be eradicated. They claim to have discovered the mysteries surrounding the human being, so they arbitrarily set the age at which a fetus cannot be considered a human being and can therefore be eliminated. They claim that biological sex has no influence on gender identity, so they teach their truths as early as kindergarten to children too young to detect their deception. And they do many other bad things, because knowledge without love is useless: "*If I speak all the languages of mankind and even of the angels, but do not have love, I have become a resounding brass or a cymbal that frequently repeats the cry alala. Though I have prophecy and know all mysteries and the knowledge of all things, and though I have all faith even to the moving of mountains, but have not love, I am nothing.*" (1 Corinthians 13:1-2).

CONCLUSION

While the "Matric+20 years" of this world study and classify nature to understand how it works, the child of Elohîm simply knows that intelligence is spiritual. Just as the ability to see, hear and understand has nothing to do with the body's organs, but are also spiritual abilities that the Lord gives to whom He wills! Without Elohîm, the human being is comparable to this Adamic body, inanimate, fashioned from clay, from the dust of the earth. Deprived of Elohîm's breath, he's nothing but an empty shell, a living corpse, whose organs - be the eyes, ears, brain or heart - are inoperative. That's why he has eyes, but cannot see; he has ears, but cannot hear; he has a brain and a heart, but cannot understand. For all these abilities are spiritual and therefore linked to the person of

Yehoshua Mashiah. Yet, in His goodness, the Lord speaks to human beings, He creates beings who should enlighten them and urge them to seek the Truth, but they are like those "*[...] little women, laden with sins and guided by all kinds of desires, who are always learning and can never come to the precise and correct knowledge of the truth.* " (2 Timothy 3:6-7); of whom Paulos spoke. So, one of the difficulties for Man in correctly identifying what he sees and hears, even when it's the Lord he sees and who speaks to him, comes from his own nature, but also from the fact that he is immersed in darkness. For the wise and powerful of this world take part in keeping him in this situation, leading him away from the Way, the Truth and the Life by preaching false doctrines.

CHAPTER 2

DARKNESS IN THE WORLD: MYTHS

"You shall not curse the deaf or put anything in front of the blind to cause him to stumble, but you shall fear your Elohim. I am YHWH. " (Vayiqra (Leviticus) 19:14).

The human being is plunged into a dark world, in which everything is organized to make him stumble. So, the identity he believes to be his is based on vanity and lies, for it stems from a large number of theories designed to distance him from Elohim. Indeed, by the natural knowledge that the Lord has placed in the hearts of all humans, they should know that the world was created by Elohim " *because what can be known of Elohim is manifest among them, **for Elohim has manifested it to them.** For not only his invisible things, but also his eternal power and divinity, are clearly seen from the creation of the world in his works when we reflect on them "* (Romans 1:19 to 20). Yet this natural knowledge did them no good, for they knew the Lord, but " *they did not glorify him as Elohim, nor give thanks to him, but became **vain** in their reasonings, and **their heart destitute of understanding was covered with darkness.** They claim to be wise, they have become fools, and have changed the glory of incorruptible Elohim into the image likeness of corruptible human beings, and birds, and four-footed animals, and creeping things."* (Romans 1:21 to 23). So, when the Lord reveals Himself to man and he refuses to glorify Him as the one and only true Elohim, he falls into

vanity and folly. His heart, devoid of intelligence, is covered with darkness and he becomes an idolater. An application of this principle can be seen in the history of the Hebrews. Indeed, as the Lord powerfully manifested Himself to His people, the hearts of the Hebrews were covered with darkness, and they worshipped the golden calf as Elohîm. If the Lord had not put an end to their madness, we would have witnessed the birth of a new religion. We can therefore assume that a large number of religions were created by Men who had had a true revelation from the Lord. This may explain why some religions and myths have similarities with the Scriptures. Unfortunately, all these myths shape human identity, because most of them claim to answer the fundamental questions posed by the notion of identity: Who am I? Where do I come from? Where am I going?

I/ THE DIFFERENT TYPES OF MYTHS

According to the dictionary, a myth is a "story featuring supernatural beings, imaginary actions, collective fantasies, etc. "a "philosophical allegory (e.g. the myth of the cave)"; an "imaginary character whose many traits correspond to a human ideal, an exemplary model (e.g. Don Juan)"; a "set of beliefs, idealized representations around a character, a phenomenon, a historical event, a technique and which give them a particular strength, a particular importance"; "that which is imaginary, devoid of value and reality: Justice and freedom are all myths. According to this definition, myth is closer to the imaginary than to reality. Yet when it comes to the etymology of the term is derived from the Greek

muthos, which referred to a story considered true in the fifth century Before Yehoshua. But under the influence of Thucydides, an Athenian politician, strategist and historian said to have been born in 460 Before Yehoshua, the myth lost its value over time. For Thucydides set out to discard myths and the imaginary in search of accuracy and truth. He denounced the logographers (historians from the early days of ancient Greece, professionals in the art of oratory, who wrote accusations or pleadings for others (Dictionary)), who, according to Thucydides, were "more concerned with pleasing their public than establishing the truth". As a result, he called for *logos*, the spoken word, rationality and logic, to be preferred to myths. As we know, this distinction between *muthos* and *logos* is also found in the Bible. *Muthos*, translated as "fables" or "tales", means "a discourse", "a word", "sayings", "a narration", "a story", "a true story", "a fiction", "an invention", "an a fabulation". As for *logos*, it means "word", "speech", "discourse", "word", "to speak", "to give an account", "question", "noise", "teaching", "renown", "to talk, "address", "declaration", "a book", "proposal", "affair", "motive", "exhortation", etc. Thus Paulos (Paul) warns Timotheos (Timothy) and Titos (Titus) against myths, advising them: " *not to attach themselves to fables and endless genealogies, which produce debates rather than the action of building in Elohîm through faith* ". (1 Timothy 1:4).

"But refuses profane and absurd fables like old wives' tales. Exercise yourself in piety. " (1 Timothy 4:7). *" And let them not cling to Judaic fables and the commandments of humans who turn away from the truth.*

" (Titos (Titus) 1:14). So, the apostles were aware that, being in the world, Christians of pagan origin could be influenced by myths. For, often stated by historians who embellished the truth, they could be perceived as truthful, when in fact they only distracted from the truth. Likewise, today's world is influenced by all kinds of myths, which, though stripped of their marvelous or fairytale character, come straight out of human imagination or hell. Unfortunately, these myths lead away from the Truth, influencing human consciousness and identity. This is why the Christian is invited to reject them in favor of the *logos*: "*In the beginning was the Logos, and the Logos was toward Elohîm, and Elohîm was the Logos. He was in the beginning toward Elohîm.*" (Yohanan (John) 1:1).

A/ Religious myths

In the field of religion, a distinction is made between myths concerning the birth of deities (theogonies), the birth of human beings (anthropogenies), the fate of human beings after death (eschatology), and cosmogonies concerning the birth of the world. In the field of astronomy, cosmogonies can be defined as "the science of the formation of celestial objects (planets, stars, galaxies, etc.). And in the religious sphere, as the "part of mythology that tells the story of the birth of the world and of mankind". (Dictionary). The term comes from the Greek *cosmos*, meaning "world", and *gonos*, which can be translated as "procreation". According to Mircea Eliade, historian of religions and mythologist, there are four types of cosmogony. The first type concerns the creation of the

universe from the divine being himself, who through his word, thought or even body gives birth to the world and everything in it. This cosmogony can be found among the Polynesians, with the deity Io, who is said to have created the world through his word; among the Winnebago Indians, where the world was created by the thought of the Father; or in the Memphite cosmogony of ancient Egypt, which states that Ptah, the demiurge, born of Noun, the primordial ocean, formed the world through his thought and gave life to everything in it through his word. The second type of cosmogony concerns myths related to the cosmogonic plunge. People who believe in this mythology think that in the beginning, there was only water. At the behest of a deity, a being plunged to the bottom of the waters to bring back some of the earth from which the planet was created. According to a third type of cosmogony, the world comes from the division of primordial matter. This can be achieved through the union of a divine couple, Chaos or an egg. According to Egyptian mythology, the Heliopolitan cosmogony states that in the beginning, there was only Noun, the primordial ocean. Atum, the demiurge, was born from nothingness and gave birth (from his onanism or sneeze!) to a couple, Shou, anthropomorphic male, divinity of air and Tefnout, zoomorphic female, divinity of humidity. In turn, they begat Geb, deity of the earth, and Nut, goddess of the sky, who gave birth to five children: Osiris, Horus, Seth, Isis, and Nephtys. The idea of the creative couple is also found among the Mesopotamians, where the union of Tiamat (salt water, feminine) and Apsu (fresh water, masculine) gave birth to all the elohîms (Enlil, Adad, Enki (Ea), Ishtar, Marduk). After attempting to exterminate

their descendants, the creator couple were defeated. Tiamat's body was divided by Marduk, who fashioned heaven and earth from the different parts of his mother's body. This creation of the world from the dismemberment of a being constitutes the fourth type of cosmogony. Mircea Eliade gives the example of the giant Purusha, who was dismembered by the deities and whose head became the Sun and feet the Earth.

B/ Social myths

A number of myths fall into this category: human rights, democracy, liberty, equality, fraternity, the American dream, the republic, and so on. According to Gérard Bouchard, author of an article entitled "For a new sociology of social myths", a social myth "is a hybrid collective representation, beneficial or harmful, bathed in sacredness, driven by emotion rather than reason, and carrying meaning, values and ideals shaped in a given social and historical environment." Through this definition, the author demonstrates that myth belongs to the realm of the sacred, i.e., that it "belongs to the separate, intangible and inviolable realm of the religious, which must inspire fear and respect" (Dictionary). And this sacredness gives it an authority that makes any criticism of the myth impossible. This is all the more astonishing when you consider its hybrid nature. Indeed, the hybridity of myth indicates that it is a mixture of truth and falsehood, reason and emotion, conscience and unconsciousness.

By its sacred nature, social myth is a powerful tool in the hands of social actors, who use it to achieve their goals and serve their own interests. So, even if modern man believes that he has evolved from his ancient counterpart by freeing himself from religious myths, even if he is convinced that he is totally "Cartesian", in reality he lives in a society that pushes him to pursue objectives that are in the realm of myth. For social myth is an integral part of social life, and especially of political life, since the various parties base their programs on ideals derived from social myths. Freedom, equality, fraternity, human rights, etc., all these ideals in which the people of this world place their trust, are nothing but myths skillfully constructed and used by the powerful of this world to deceive them. They are not without consequences, since by ascribing a sacred character to themselves, they usurp a characteristic that should belong only to things that concern the true Elohim. They forbid contradiction, enter homes through the various social actors, shape consciences, impose objectives, and impose themselves through the sanctions that accompany their transgression.

"Do not love the world, nor the things that are in the world. If anyone loves the world, the Father's love is not in him. Because all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passes away with its lust, but he who does the will of Elohim abides forever. " (1 Yohanan (John) 2:15 to 16).

C/ Scientific myths

As we've seen, there are many myths and scientific frauds, but when they seek to explain the creation of the world (Darwin's theory of evolution, the Big Bang, etc.), they deny the divine origin of Creation and therefore have the effect of rejecting the Creator.

"To the Chief. Poetry by David. Set to Machalath. The fool says in his heart: There is no Elohîm! They have corrupted themselves, they have committed abominable injustices; there is no one who does what is good. Elohîm looked at heaven the sons of humans, to see if there was anyone who was intelligent, who sought Elohîm ". (Tehilim (Psalms) 53:1-3).

For example, the Big Bang theory, which concerns the birth of the Universe, has changed scientists' views on the subject. Previously, the latter considered the Universe to be fixed, but in 1927, Georges Lemaître, a Belgian physicist, put forward the hypothesis that the Universe was expanding. The problem with this theory is that those who subscribe to it use it to justify their atheism. Astrophysicist Stephen Hawking, for example, was an atheist. He considered that no one had created the Universe: " *When people ask me if God created the universe, I tell them that the very question is meaningless. Time did not exist before the Big Bang. So, God wouldn't have had time to create the universe. It's like asking where the end of the Earth is: the Earth is a sphere, so it has no end. Searching for her is an exercise in futility.* " Here was a man praised for his intelligence who didn't understand that the Lord was timeless.

"Because there are laws like gravity, the universe can and must create itself out of nothing. [...] Spontaneous creation is the reason why there is something rather than nothing, why the universe exists, why we exist. You don't have to invoke God to press the 'on' button and start the universe."

Other scientific myths focus on human identity. One example is the myth of transhumanism, a term said to have been coined by Julian Huxley (1887-1975), a British biologist who helped found UNESCO and was its first director. He was a fervent supporter of eugenics and its corollary, transhumanism.

1. Eugenics

The term eugenics was coined at the end of the nineteenth century by Darwin's cousin Francis Galton. The latter's aim was to improve the human species and, above all, to "*give the more gifted races a greater chance of prevailing over the less gifted*". It is defined as "a theory that seeks to select human communities on the basis of the laws of genetics" (Dictionary), and when we look at its etymology, it means "well-born". Its aim is to encourage the reproduction of the "most gifted" humans and prevent that of the "least good races". At the time of its creation, it presented itself as a solution to the problems brought about by the industrial revolution. Indeed, the concentration of large populations in industrialized cities has given rise to a large number of infectious diseases. But instead of considering that it was the problem of access to

healthcare and the lack of hygiene that needed to be solved, the wises of the time attributed these diseases to the degeneration of the human species. So, when Darwin published "The Origin of Species" in 1859, the idea emerged that if nature failed to eliminate the weakest through natural selection, politicians and scientists should take care of it. This is how Social Darwinism (a doctrine whose aim is to apply evolutionary theory to human societies by eliminating the weakest individuals); Negative Eugenics (a doctrine whose aim is to stop the reproduction of the weakest human beings through policies of sterilization, confinement or elimination); and Positive Eugenics (a doctrine whose aim is to encourage the procreation of the strongest human beings) came into being.

The implementation of eugenics in the nineteenth and twentieth centuries, notably by Nazi Germany, which sterilized hundreds of thousands of mentally ill people and exterminated six million Jews, led to the gradual abandonment of eugenic practices in a large number of countries, even though they are still practiced today. Eugenics was not only practiced in Germany. In the United States, fifty thousand people (mental patients, sex offenders, epileptics, etc.) were forcibly sterilized between 1907 and 1949. In China, the one-child policy not only prohibits reproduction, but also results in the elimination of babies, mainly girls, through free or forced abortion. In the name of this policy, the authorities can force women to have abortions up to the ninth month of pregnancy. In addition, a law that came into force in 1995, entitled the "Eugenics

and Health Protection Act", prohibits people with mental or physical disabilities, genetic diseases and other undesirable pathologies from reproducing. People with the condition who still wish to marry must first agree to undergo sterilization or take contraception. In China, these laws do not apply to the entire population, but mainly to ethnic minorities and peasants.

2. Transhumanism

Few people know Neil Harbisson by name, yet he's history's first "cyborg". Neil Harbisson was born in 1982 with a condition called achromatopsia. This pathology prevents him from seeing colors; he can only see in black and white. Yet despite his handicap, he began studying art in his teens and became an artist. In 2003, after attending a conference on cybernetics given by Adam Montando, he teamed up with Montando and they developed a device enabling Neil Harbisson to "hear" colors. In fact, the device implanted in his skull consists of a camera that captures the frequency of colors. This frequency is then converted into sound waves. By this device, Neil Harbisson considers himself to be a cyborg, and when you research the term, you can't help but agree. Indeed, a cyborg is a "science-fiction character with a human appearance, composed of living and mechanical parts" (Dictionary). What's more, Neil Harbisson is an augmented human being: through his "eyeborg", he can capture colors invisible to the naked eye, such as ultraviolet and infrared. In this way, his human capacities were enhanced, as his senses

were enlarged. It's all very funny, but Neil Harbisson is implicitly recognized by the authorities as a cyborg. Indeed, he was the first person in the world to be allowed to wear his "eyeborg" on his passport photo. Neil Harbisson is history's first cyborg, but he doesn't intend to remain history's only cyborg, because in 2010 he created the Cyborg Foundation, which aims to help humans become cyborgs. Neil Harbisson is a good example of the aims of transhumanism: to repair and augment Man. For transhumanism is the belief in the ability of technology, robotics, computing and medicine to improve or increase the physical, mental and cognitive capacities of human beings; and to abolish disease, old age and death. For the followers of transhumanism, the transhuman is the intermediate human being between homo sapiens and the new man, divine in nature. It is the human being who will benefit from a prosthetic body (an augmented body? by Valentine Gourinat), i.e. a body in which "a missing biological part is replaced by an artificial part, so that the body's lost functions are restored as a whole"; no longer to improve health, but to gain access to enhanced physical capabilities. In fact, there are four types of prosthetic substitutions: joint implants (replacement of a joint); aesthetic prostheses (repair of a mutilated person or improvement of appearance); sensory implants (repair of a sense); orthopedic prostheses (replacement of a limb), which are nowadays reserved for people with serious health problems and who therefore do not see their physical capacities increase through these prostheses compared to those of healthy people. But transhumanists dream of using them to turn human beings into faster superhumans, stronger, invincible,

immortal. Although this goal has not yet been achieved, transhumanists have already begun the process of increasing human capabilities. Indeed, they have succeeded in "improving" Man's cognitive abilities, since today virtually the entire world population has access to "cognitive prostheses": smartphones, computers, tablets, etc. It's not surprising, therefore, that the transhumanist movement is backed by Google, which funds companies in the field of NBCC (Nanotechnologies, Biotechnologies, Computing and Cognitive Sciences). In fact, Raymond Kurzweil, notorious transhumanist and head of Singularity University, has been hired by Google to make its search engine the first artificial intelligence. He predicts that by 2045, human beings will be merged with this intelligence. And this fusion will result in the improvement of human intelligence... a billion times over! This line of thinking is shared by Elon Musk, founder of Tesla, Space X and Neuralink, who wants to turn human beings into machines.

A few years ago, the Lord told me in a dream that he hated smartphones. The Christian must therefore be vigilant with the things of the world. All these new technologies are useful for serving the Lord, insofar as this book itself is written with the help of a computer. But let's not forget that new technologies have a well-known addictive effect. So much so that, in a way, the most affected people have already merged with their smartphones, psychologically speaking.

In conclusion, we can say that transhumanists aim to create a new

humanity, freed from the consequences of Adam and Chavvah's sin. A new humanity that would no longer have to suffer the weaknesses of the body, such as illness, old age and death. They want the incorruptible body promised by the Lord, but without repentance and sanctification; that is, without Yehoshua. Yet he alone has the power to deliver man and woman from the consequences of sin.

II/ RACISM, A MYTH RELIGIOUS, SCIENTIFIC AND SOCIAL

In the preamble to this book, we saw that identity has to do with who we consider to be our fellow human beings and who we don't; that it's the problem of the "same" and the "other", and that this distinction implies granting different rights to different individuals. But racism has to do with the quest for identity. For, as we have seen, identity is also constructed in relation to others. Racism encourages people to confer similar rights on those they identify with and regard as their equals, and to deny these rights to those they perceive as different and inferior. But these rights can vary in importance. They can concern the right to life and liberty, as well as social life, the same place to live, the same family, the same place on the bus or in the toilets. More often than not, many people with racist tendencies are content to deny "others" the honor, respect and dignity they accord those who look like them. In any case, according to historians, racism cannot be reduced to simple xenophobia, the legitimate or unjustified fear of foreigners, or to prejudices that can vanish on contact with others. Racism is a deep-seated aversion to human beings who are considered to have innate defects that cannot be

corrected. The only effective treatment for the foreigner is either enslavement or extermination. So, when we use this definition, we realize that racism hasn't always existed, but we also realize that it is justified by the innate defects that "others" are supposed to have, and which are the result of cleverly constructed myths. So, with racism we have the perfect example of how religious, scientific and social myths influence human identity.

A/ A religious myth

Racism is first and foremost a religious myth, because it began in Europe in the Middle Ages, in the twelfth and thirteenth centuries, when the Jews were the victims of Christian hatred of them. So, it was within Christianity and on religious grounds that discrimination against those who were considered foreigners began. It then developed through contact with Africans and Indians. So, let's understand that the first racists in history were European Christians.

1. Anti-Semitism

The religious basis of anti-Semitism is to be found in the fact that the Jews were considered evil because, according to the Christians of the Middle Ages, they would have cursed by Elohîm because of their responsibility in the crucifixion of the Lord. To justify hatred of Jews, anti-Semitic Christianity uses Paulos' words in 1 Thessalonians chapter 2 verses 14 to 16 : "*For you, brothers, you have become imitators of the assemblies of Elohîm which, in Judea, are in the Mashiah Yehoshua,*

because you too have suffered from those of your own nation the same things they suffered from the Jews, who even killed the Lord Yehoshua and their own prophets, who persecuted you, who are not pleasing to Elohîm and who are opposed to all humans, preventing us from speaking to the nations so that they may be saved, and thus at all times putting the finishing touches to their sin. But in the end, wrath came upon them. "

Yet it is clear that in his letter Paulos was not aiming at all the Jews, but only at those who had conspired with Pilate to execute the Lord. Let's not forget that in its early days the Ekklesia was made up of Jews, for the one hundred and twenty Galileans were all of Hebrew and Jewish descent. Moreover, a large number of priests had accepted the Christian faith. Paulos taught that in the Lord there were neither Jews nor Greeks (Galatians 3:28). Despite the reluctance of medieval Christians, the Catholic Church encouraged its faithful to preach the Gospel to the Jews, who would see their sins, including their responsibility for the death of Yehoshua, forgiven and the curse removed. At first, therefore, the Jews were offered baptism or death. But very quickly, Christians demonized the Jews, to the point where their conversion to Christianity became impossible, as part of the European population felt they were too bad to convert. Associated with the devil and witchcraft, the Jews were accused of committing various misdeeds against Christians, which justified a large number of massacres against them.

But long before the Middle Ages, Marcion (85-160 AD), who according to the tradition was a disciple of Simon the magician, taught that there

was an Old Testament and a New Testament. For him, the "God of the Old Testament" was a wicked deity, whom he called the demiurge. Whereas the "God of the New Testament" would be a good deity, pure and full of love. So, by rejecting the writings of Bereshit (Genesis) to Malakhi' (Malachi), Marcion laid the foundation for Judeophobia, Christian anti-Semitism, and the doctrine of replacement (the doctrine that all prophecies relating to Israel are attributed to the Church).

2. Anti-Black racism

Racism against blacks is rooted in the curse of Ham or Canaan, which makes Africans slaves by nature. This belief was shared by Muslims and Christians alike. This is why some historians ("Racism, a history", by George M. Fredrickson) consider that European racism against Africans began with contact with Muslims. The latter owned slaves of various origins, but Black slaves were entrusted with the most thankless and despised tasks. So, it was around the fifteenth century that Christians on the Iberian Peninsula learned to make the connection between black skin and servitude. At the time, Europe was in great need of free labor, not least because the more the Gospel spread across the continent, the more slaves of European origin were freed. Indeed, for Christians, it was inconceivable to own slaves who shared their faith. So, when they needed slaves to colonize the New World, Europeans had to choose between the American Indians and the Africans. And to make their choice, they based themselves on the color Black. Indeed, before meeting the American

Indians, Europeans were convinced that skin color was simply the result of where one lived, particularly exposure to the sun. But this idea was challenged when they realized that Indians were not black, even though some of them lived in climates similar to those of West Africans. Seeing that their theory was incorrect, they turned to the Bible and came to consider that the black color was not due to living conditions, but to the curse of Ham. And so, the Blacks were judged to be a people under a divine curse, doomed to a life of slavery that not even conversion to Christianity could free. According to them, the subjugation of the Africans was therefore the result of Elohim's will, whose perpetual practice was made possible by the fact that slavery was in force under Moshe's law and had not been called into question by Yehoshua in the Gospels.

3. Racism against Native Americans

The Indians enjoyed a more favorable opinion than that reserved for Africans and Jews, as Europeans found no curse in the Bible to which they could ascribe them. That said, we had to find a suitable solution for their existence. Were they ferocious beasts to be exterminated or primitive children to be converted to Christianity and placed under white guardianship? The Catholic Church chose the second option, and was supported in this choice by royal authorities such as Isabella the Catholic and Emperor Charles V, who forbade enslaving the Indians.

4. The Christian faith, an obstacle to modern racism

Despite discrimination and violence against non-Europeans, racism, which had its basis in religion, could not be expressed in the violent and radical way it was in the twentieth century, because it also found its limits in the Christian faith. For example, racist theories against blacks were limited by the fact that Europeans remained uncertain as to the origin of Africans, hesitating between Ham and Kush, which made the doctrine of the divine curse dooming blacks to eternal servitude equally uncertain. But the greatest obstacle to the expression of racism was to be found in monogenism. This term, which refers to the fact that humanity as a whole is the offspring of a single couple, in this case Adam and Chavvah, implies that all human beings have the same origin, that they are brothers and should therefore receive equal treatment. This principle could hardly be called into question, since it was confirmed in Acts chapter 17 verse 26: "*And he made to dwell, on all the face of the Earth, every nation of mankind out of one blood, having determined the times defined beforehand and the bounds of their habitation* ", and reinforced by the fact that after the flood, only Noah and his family survived and received the mission to repopulate the Earth. So, while some might claim that not all humans descended from Adam and Chavvah, they ran up against Bereshit (Genesis) chapters 6 to 10, which implied that they were at least the descendants of Noah's family. Consequently, through the Scriptures, the various churches opposed violent treatment of non-Europeans. The Catholic Church taught that Jews, Blacks and Indians had souls that had to be saved by preaching the Gospel to them. And the evangelicals of the

Anglo-Saxon world preached that all human beings were endowed with spirituality and should receive equal treatment before the Lord. In fact, Great Britain was the first European nation to abolish slavery once and for all.

B/ A scientific myth

Modern racism, deprived of the limits of religion, began with the Enlightenment, which gave its myths about race a scientific value.

1. Rejection of monogenism

Monogenism began to be questioned within Christianity when a number of Christians claimed that Adam and Chavvah were only the ancestors of Whites and that the other races descended from other humans who would have been created before Adam, the pre-Adamites. And to prove their theory, they relied on Bereshit (Genesis) chapter 4 verses 16 to 17 which states that " *Qayin went out from before the faces of YHWH and dwelt in the land of Nod, on the east of Eden. Qayin knew his wife. She became pregnant and bore Hanowk.* " So, according to Isaac de La Peyrère (1596-1676), theologian and biblical exegete, the Lord created the Gentiles on the sixth day of creation solely for the purpose of populate the Earth. They would not have had access to the Garden of Eden and would therefore not have been guilty of original sin. Adam and Chavvah, for their part, were created on the seventh day for the purpose of devoting themselves to divine worship, and are therefore solely responsible for disobeying the Lord's command. But this theory clashed

with the teaching on the Flood, and so could not be used to claim that Jews, Blacks, Indians and Europeans did not have the same ancestors. For if they were not descended from Adam and Chavvah, they were necessarily descended from Noah. Isaac de La Peyrère also put forward his own interpretation of the Flood, arguing that it did not concern the whole Earth, but only the place inhabited by Noah and his family.

Then monogenism was challenged by scientists, who undertook anatomical research. This research led to the classification of human beings into several species or races. But researchers were not satisfied with simply classifying beings but they also attempted to demonstrate the superiority of the white race. This would be the original race, and all the others would be alterations. What's more, they made a link between anatomy, intelligence and value. For example. Carl Von Linné (1707-1778), famous Swedish naturalist, classified the human beings into a single species, that of the primates, *Homo sapiens*, but he divided them into five subspecies: American, European, Asian, African and monstrous (!). These subspecies were endowed with certain characteristics: the *Americanus* (Indians), the red-skinned, hairy humans black and stiff, would be choleric, frank, enthusiastic, and governed by custom. The *Asiaticus*, the yellow-skinned humans, would be severe, melancholic, inflexible, avaricious, haughty, greedy and governed by opinions. The *Afer*, the black-skinned humans, are compared to women who are lazy, cunning, unashamed, slow, relaxed, careless, and ruled by whims. The *Europaeus*, pale-skinned humans, are said to be gentle, sharp, inventive

and governed by laws. The fifth category, monstrous, included Samis, Patagonian dwarfs, wild people, wolf children and monorchid Hottentots.

Johann Friedrich Blumenbach (1752-1840), German physician, biologist and anthropologist, published "*De generis humani varietate nativa* " in 1776, in which he presented five races: Caucasian, Ethiopian, Malay, American and Mongolian. For him, Africans were no closer to apes than other humans, but he did consider that whites were descended from the Caucasus, a region where the inhabitants were renowned for their beauty. And this tendency to compare races became more pronounced over time. So, Africans were first compared to Whites in terms of their beauty. For example, for Thomas Jefferson, blacks were equal to whites, but unfortunately for them, they belonged to the ugliest race! This assertion that Africans were ugly was based on the fact that, at the time, the Greco-Roman canons of beauty prevailed. And it was obvious that the inhabitants of the African continent bore little resemblance to Rodin's marble statues. It wasn't long before people began to take an interest in their intelligence too, and it became clear to researchers that the white race was the most intelligent. For example, for Buffon (1707-1788), French naturalist, mathematician, biologist, cosmologist, philosopher and writer, Europeans were intelligent beings because, being in possession of poor land, they had to be more ingenious in cultivating it. In Africa, on the other hand, the Blacks found their food easily, which had made them immensely stupid.

2. Unbridled scientific racism

Soon, anti-European rhetoric was no longer limited to derogatory comments on beauty and intelligence. Julien-Joseph Virey (1775-1846), French naturalist, anthropologist and politician, claimed that Africans had black brains and blood and mated with apes. Arthur de Gobineau (1816-1882), French diplomat, writer and politician, published his "Essay on the Inequality of Human Races" in 1853, in which he asserted the superiority of the Aryan race over other races, based on Darwin's theory of evolution. Because, as we've seen, Darwin's theory made it clear to all those who wanted to find a scientific basis for racism, that several species of human beings could have appeared and evolved independently, which could only lead to competition between the races. And, in their view, only the superior race should emerge victorious from this competition. For this reason, many racist theorists called on states to intervene in interracial conflict by proposing eugenic solutions.

By denying the divine origin of creation, the scientists also called into question all its consequences: the creation of the human being in the image of Elohim, monogenism, the universality of the Gospel, the Lord's will to make disciples of all nations, and so on. Human beings were no longer descended from the first couple, of whom the Almighty was the Father, but from the ape. He could therefore be treated like an animal. This is exactly what happened to Africans in the nineteenth century when they were exhibited in human zoos. For example, during the 1889 Universal Exhibition, visitors could admire the Eiffel Tower on the

Champ de Mars, then visit the "negro village" where four hundred Africans were on display. There was nothing revolutionary about offering this kind of "entertainment", since at the time, every major European city had human zoos. So, the treatment of Africans was similar to that of wild animals. The CNRS journal even reports that in 1897, in Brussels, a sign bearing the warning: The words "Don't feed the Congolese, they're being fed" were emblazoned on the cages, just as they are on animal cages in conventional zoos. The case of Saartje or Sarah Baartmann, Sawtche by her real name, is representative of the classification of Africans in the animal category. Nicknamed the Hottentot Venus, she was bought in South Africa to be exhibited at fairs, because her physique, particularly her private parts, fascinated Europeans. So, when she arrived in England in 1810, she was displayed naked in a cage, before visitors who could observe, grope and mock her. Then, when the visitors stopped coming, she became the scientists' guinea pig. She died five years after arriving in Europe, at the age of 25. Then, like an animal, it was dissected by Georges Cuvier (1769-1832), the famous biologist, who ranked it above chimpanzees and orangutans, but at the very bottom of the human scale. It was only in 2002 that South Africa obtained the repatriation of his remains for burial in his native land. Until then, they were preserved in jars in France.

C/ A cultural and social myth

Racism in its most heinous and murderous form began when those considered inferior for religious or scientific reasons were gradually

freed from the yoke that weighed on them. Indeed, the most virulent racist theories and acts were limited not only by religion, but also by social organization. On the one hand, European societies were based on inequality. Whether related to social rank, gender or minority, the result was that only white, adult men of high social standing could be considered privileged. That's why, for a time, Black servants didn't have a totally different status from White servants. So much so that in Great Britain, they married each other because they belonged to the same social class. On the other hand, Europeans were rarely confronted with non-Europeans. Indeed, as long as Jews were in their ghettos, blacks were on their plantations and Indians were on their reservations, whites couldn't be "bothered" by their presence. So as long as inequalities remained, and blacks, Jews and Indians were kept in separate living quarters from whites, racist theories calling for extermination were rare because unnecessary. Particularly in America, where blacks, whites and reds lived side by side, skin color became a key criterion of identity. This is why, when the question of the abolition of slavery in the United States arose, the idea of the superiority of the white race and the inferiority of blacks was once again raised.

And it wasn't long before freed slaves began to suffer violence based solely on their skin color. For, despite the abolition of slavery and the State's determination to give Black Americans equal rights with Whites, the latter were unable to see them as equals. Indeed, it was impossible for them to admit that Blacks could have civil and political rights similar

to those of European Americans. Giving them the same rights meant treating them as equals and therefore sharing the same identity. This could only lead to the contamination of the blood of the superior race. Indeed, whites saw blacks as lustful animals whose only motivation was to prey on white women. And this accusation was enough to justify a large number of lynchings, hangings and burnings at the stake, where blacks were burned alive as an example. That's what happened to Jesse Washington, a 17-year-old boy who was accused of raping and murdering his employer's wife. He pleaded guilty and was sentenced to death, but on May 15, 1916, the crowd seized him as he left the courtroom. He was lynched in public, in front of the town hall, in the presence of ten thousand people. The crowd cut off his ears, fingers and toes, and he was castrated. Then he was hung over a pyre. But to crown their hatred for this young man, the crowd spent two hours plunging him in and out of the inferno, in order to delay his death and prolong his agony. After his death, his body was dragged out into the street, where it was displayed for several hours, during which the crowds removed parts of his body - bones, teeth, genitals - as a souvenir. They even sent postcards of Jesse Washington's charred body to their loved ones. And, as was often the case in those days, no one was prosecuted for Jesse's Washington murder, while several photos were taken of the crowd torturing him. In the United States, for example, anti-black racism took the form of a form of haunting regarding the possibility of mixed couples forming. This obsession with racial purity can also be found in Nazi Germany, where the Nuremberg Laws of 1935 banned Jewish/non-

Jewish couples, and in South Africa.

Alongside the obsession with racial purity, a hatred of Jews and African-Americans developed as a result of the latter's economic competition with whites. In Europe, and especially in Germany, Jews were part of the liberal or intellectual middle classes. The middle classes therefore resented them, accusing them of being responsible for the German bankruptcy and plotting to dominate the country. Whereas in the U.S., blacks competed with working-class whites who saw them as strikebreakers, as white bosses used African-American labor to impose their demands on white workers.

Thus, discrimination against non-Europeans turned into ferocious hatred when the latter obtained rights that brought them "dangerously" close to equality and cohabitation with Whites. Because, as we've seen, racists believe that there are only two ways to deal with "Others": either enslavement, by maintaining an inferior position in society, or extermination. But equality isn't one of them.

CHAPTER 3

DARKNESS IN THE CHRISTIAN WORLD: SLAVERY

Slavery is the state of a person who is under the absolute dependence of a master who has the power to use them as material goods. Legally, slaves are considered the property of their masters. As such, it can be bought, rented or sold as an object. Worldwide, slavery is prohibited by the 1948 Universal Declaration of Human Rights. And yet, today there are some forty million slaves, 70% of them women and 25% children, who are victims of modern forms of slavery: forced labor (for example, to pay off a debt), forced marriage (including sexual exploitation and work), serfdom, false adoptions, forced prostitution, etc.

In the Scriptures, the word "slave", in Greek *douleuo* from the root *doulos*, means "to be enslaved", "to serve", "to do service (of a submissive nation to another nation)", "to obey", "to submit (in a good sense: to have obedience, and in a bad sense: those who become slaves to a vile power, to give themselves, to sell themselves)". Thus, we learn that we can be slaves to humans, as Yossef (Joseph) was, but that individuals are above all slaves to sin and demons. Besides, the human being was not created to be independent; he is necessarily a slave, either to the Lord or to the demons: "*No one can be a slave to two lords, for either he will hate the one and love the other, or he will cling to the one and despise the other. You cannot be slaves to Elohîm and Mamon.*" (Matthaios (Matthew) 6:

24).

"But now, made free from sin and slaves of Elohim, you have your fruit in sanctification and for your end eternal life " (Romans 6:22). Indeed, human beings were born to dominate, not to be dominated. But because of the ignorance of many Christians about Elohim, their identity and their position in Mashiah, and because of sin, they have become slaves to sin, demons, the flesh and other men.

I/ HUMAN SLAVES

A/ False brothers and their falsified gospel

The apostles warned Christians of the danger posed by false prophets and their doctrines, so they constantly encouraged them to stand firm in the face of trials.

1. The awakening of false prophets

"And many false prophets will arise and lead many astray " (Matthaios (Matthew) 24:11).

"For there will arise false mashiah and false prophets, and they will give great signs and wonders to lead astray, if it were possible, even the elect. Behold, I have told you beforehand" (Matthaios 24:24 to 25).

The verb "to rise" used in these passages comes from the Greek *egeiro*

and literally means "to awaken from sleep", "resurrection" or "to appear". In other words, Yehoshua announces that at the end of time, there will be an unprecedented awakening of false mashiah and false prophets who will infiltrate the assemblies. It should be noted that the introduction of these gospel swindlers into the assemblies could not take place without the tacit and complacent agreement of certain sheep who, like the Corinthians, like to be stripped provided that they are told pleasant things (2 Corinthians 11:20).

"But there have also been false prophets among the people, just as there will also be false teachers among you, who will secretly introduce sects of perdition, denying the Lord who bought them, and bringing sudden perdition upon themselves. And many will follow their perdition, and because of them, the way of truth will be blasphemed. And, for greed's sake, they will deal with you by means of fabricated words, whose judgment has not long been idle and whose destruction does not slumber" (2 Petros (Peter) 2:1-3).

2. Seduction

The word seduction comes from the Greek *apate*, which is also translated as "deception". In Greek mythology, Apate is a goddess who personifies deception, perfidy, fraud, deception, deceit and dishonesty. Let's be clear: we're not just talking about worldly seduction, i.e. seduction that comes from the outside. Indeed, a much more subtle seduction is exerted within the assemblies by the dissemination of teachings which resemble the

Word of Elohim, but which in reality are impregnated with humanism, mysticism, materialistic thinking and demonic doctrines: "*For this is not wisdom that comes above: but it is earthly, animal and devilish*" (Yaacov (James) 3:15).

"For there will be a time when they will not endure sound doctrine, but loving to have their ears tickled, they will heap up teachers according to their own desires. And they will indeed turn away their ears from the truth and turn to fables " (2 Timotheos (Timothy) 4:3-4).

Today, many Christian leaders behave like the Pharisees of the Mashiah's time. They keep knowledge to themselves and refuse to let Christians access the truth in order to be free (Galatians 2:4). The Bible predicts that this situation will get worse and worse until the Lord returns. Apostasy will take root in many assemblies and many false prophets will take Christians hostage. Nevertheless, the truth will be known to the true children of Elohim who are destined for salvation.

B/ The spirit of domination

"[...] You know that the rulers of the nations rule over them as masters, and the great ones make their authority felt" (Matthaios (Matthew) 20:25).

In this passage, Yehoshua warns the apostles about the spirit of domination. The word "dominate", in Greek *katakurieuo*, means "to

tyrannize", "to bring under one's power", "to yoke". Many leaders dominate over the Lord's children instead of caring for them in a spirit of gentleness as the Master advocated.

1. Verses that dominators use to justify their domination

To dominate others, some Christians evoke passages such as Ephesians chapter 5 verse 22, 1 Petros (Peter) chapter 5 verse 5 or the passage from Hebrews chapter 13 verse 17 : *"Let your leaders persuade you and be submissive to them, for they are watching over your souls, for which they will have to give an account, so that they do it with joy and not with groaning, for that would not be profitable for you."* I'd like to emphasize this last verse, which is misinterpreted by many pastors. Here, the Greek word *peitho* at the beginning of the sentence has been translated according to its real meaning, which is "to be persuaded by words". It also means "to persuade someone to do something by reassuring them". However, in many Bible versions, this term has been translated as "obey". This distortion, whether intentional or not, has led many pastors to use it to assert their authority and coercively enslave the Lord's sheep. Leaders need to understand that Christian submission and obedience has nothing to do with dictatorship and authoritarianism. Rather, they must reassure and convince them, for anything that does not come from faith, or conviction, is sin (Romans 14:23). They must not tyrannize their brothers by forcing them to obey them (1 Petros (Peter) 5:2-3).

There's another verse that is hijacked by many pastors to prevent Elohim's

children from escaping their grasp: " *Let us not forsake our assembling together, as is the custom of some, but let us exhort one another, and that all the more as you see the day approaching*" (Hebrews 10:25). Yet this verse cannot be dissociated from verse 24 of Hebrews 10: " *And let us observe one another to spur us on to love and good works* ". We're talking here about the purpose of assembly meetings, where brothers and sisters are expected to look out for one another, encourage one another in charity and the practice of good works. If these goals are achieved, there's no reason to leave your local assembly. Conversely, if this were not the case, it's perfectly biblical to leave it, because there's no connection between light and darkness. In fact, there's nothing to stop you leaving an apostate local assembly while maintaining fellowship with those who walk in the fear of Elohîm. In a nutshell. Hebrews chapter 10 verse 25 asks us not to live our Christian life alone, for we are part of a body.

2. Authority and submission according to the Lord

2.1 The authority

Just because shepherds are supposed to watch over the sheep, doesn't mean they have to rule over them like despots. On the contrary, they have a duty to lead them like true shepherds. According to the Word of Elohîm, the shepherd is the one who lays down his life for his sheep (Yohanan (John) 10:10). The shepherd does not reign over his flock, but takes care of them by protecting them from the ravaging wolves. Indeed, authority from Elohîm is the power or ability that Elohîm gives to his servants, to carry out works prepared in advance. Delegated authority must not

exceed the limits set by Elohim. For example, a leader must not interfere in the personal affairs of the faithful to impose a marriage. Nor should he ask the faithful to take care of his children or perform domestic chores. He must not solicit, even for the Lord's work, the help of a married woman without the permission of her husband, who is her head (1 Corinthians 11:3). What's more, it's obvious that a leader who lives in sin must not continue to lead Elohim's people. You must submit to your leaders only insofar as they themselves are subject to the Word of Elohim and to each other (Ephesians 5:21). If Elohim asks nothing of us that is beyond our strength (1 Corinthians 10:13), the shepherds of Elohim's flock must never overshadow the conscience of Elohim's children, nor demand blind obedience from them. All authority must be examined in the light of the principles given by Elohim in His Word. Christian leaders who seek authority beyond the standards set by the Lord end up hurting their brethren.

Thus, true Assembly leadership is a support on which Christians can rest since it has Mashiah as its foundation (1 Corinthians 3:11). What's more, the biblical exercise of authority given by the Lord is always at the service of Christians, and not the other way round.

Those who use their pastoral or other function to exploit the faithful inexorably become gurus, false prophets, pastors, apostles, etc. That's why, like Paulos (Paul), the preachers must take care to rely on the Spirit of the Lord: "*And my word and my preaching were not in persuasive*

words of human wisdom, but in demonstration of Spirit and power, so that your faith would not be in human wisdom, but in the power of Elohim " (1 Corinthians 2:4 to 5).

2.2 Be careful not to become a slave

"You were bought at a price; do not become slaves to humans " (1 Corinthians 7:23). A Christian who does not know his identity and position in Mashiah will easily become the slave of others. So don't confuse slavery with submission.

"Take heed that no one makes you his prey by means of philosophy and vain deceit, according to human tradition, according to the rudiments of the world, and not according to Mashiah" (Colossians 2:8).

The word "philosophy" comes from the Greek *philosophia*, meaning "love of wisdom". In other words, we're talking about theology, which is nothing other than a human science. The expression "take heed", *blepo* in Greek, means "discernment". There are countless passages in the Testament of Yehoshua where we find this expression. This should give us cause for great concern and caution. Without discernment, Christians are vulnerable to being swept along by any number of doctrines, thus causing their downfall (2 Corinthians 11:20).

2.3 Mutual submission

Christian submission and obedience to other Christians has nothing to do

with dictatorship or authoritarianism. Moreover, according to Scripture, submission is not unilateral, but mutual, for it is written that we must submit to one another in the fear of the Mashiah (Ephesians 5:21).

II/ SLAVES TO FALSE DOCTRINES

The Scriptures tell us that at the end of time there will be several anti-mashiah doctrines inspired by Satan with the aim of seducing the elect (1 Timotheos (Timothy) 4:1-4). Thousands of Christians are slaves to these false doctrines spread by false workers who swarm in assemblies and on the Internet: ecumenism, the practice of tithing, dowry, divorce and remarriage, gay and lesbian marriage, syncretism with the new age, the prosperity gospel, the mixing of politics with the Word of Elohim, the assimilation of man to Elohim, the doctrine of replacement (the Assembly becomes Israel), the denial of the divinity of Yehoshua Mashiah, double predestination (Elohim would have destined some people for salvation and others for damnation), super grace (Christians who sin voluntarily will go to heaven in spite of this), Balaamism, simony, Nicolaism, and so on.

A/ Balaam's doctrine

Balaam, whose name means "he who devours", was a soothsayer whom the elders of Moab and the elders of Midian, led by Balak, sought out to curse Israel so that they could win their battle against Elohim's people. Balaam's story reveals a progression in his faults, marking his guilt. First of all, he wanted to bend the divine will, however formal, by trying to

obtain Elohim's assent to join Balak, even though YHWH had already forbidden him to do so. In the same way, all the detractors of the truth follow his model by diverting biblical verses from their meaning: this is **the way of Balaam**. Then the soothsayer went "to meet the enchantments"; he called upon the powers of darkness to hinder Israel's conquering march. He deliberately subjected himself to the forces of evil, which Elohim absolutely forbids: this is what Scripture calls **Balaam's "error"**. In desperation, the soothsayer resorted to a third stratagem. After failing through occultism, he gave Balak the advice to destroy Israel from within: this is what verse 14 of Apokalupsis (Revelation) chapter 2 refers to as **Balaam's "teaching" or "doctrine"**. For Balaam knew that, by YHWH, Israel would always be victorious in every battle. But he also knew that if Israel disobeyed his Elohim, the people would immediately incur divine judgment and be defeated. So, King Balak organized a feast, and the young girls of Moab were given the task of seducing the young men of Israel and leading them to worship their idols. Alas, Balaam's strategy succeeded, for Israel turned away from his Elohim. The people indulged in debauchery with the daughters of Moab, participating in the sacrifices made to their elohims: "*Israel became attached to Baal-Peor, so the anger of YHWH was kindled against Israel*" (Bamidbar (Numbers) 25:3). Because of Baal-Peor, the plague of Israel was terrible: twenty-four thousand dead. This was the stumbling block, that caused Elohim's people to stumble under the Old Covenant. Under the New Covenant, it still brings down Elohim's people. Indeed, the plague evoked by Yehoshua's warning to the assembly at Pergamum (Apokalupsis

(Revelation) 2:12 to 17) is even more deadly: countless seduced souls fall into spiritual debauchery. Their communion with Yehoshua is destroyed by mixing with foreign fire, compromise.

These "Christians" have fallen and will continue to fall into hardness of heart. But Balaam's treachery brought him no profit; on the contrary, he was struck down by the sword of the Israelites (Yehoshua (Joshua) 13:22). How immense is the damage caused by mixing in Christianity! Balaam's greed caused not only his own downfall, but also that of thousands of Israelites. Even today, the greed of many pastors leads them away from the Lord, dragging thousands of souls in their wake.

"Woe to them! Because they followed the way of Qayin, and threw themselves into the error of Balaam for a reward, and perished by the rebellion of Korah " (Yehuda (Jude) 1:11).

B/ Simony

"Simony" is a doctrine based on Mamon, the elohîm of money. It originated with Shim'ôn (Simon) the magician who had offered Petros (Peter) money for the power of the Spirit (Acts 8:18 to 24). Its followers teach that they need to be given the money to receive the function they have received. Some even ask their followers for sacrificial offerings, i.e. large sums of money, so that the so-called servant of Elohîm will not only pray for them, but also have their prayers answered. They invent all sorts of things that the Bible doesn't mention, such as the prophet's offerings,

the ram, the lamb, the goat or money to build an altar. Others monopolize the tithe because they are priests. They forget that the priests under the Old Covenant took tithes from the Levites (Bamidbar (Numbers) 18:25 to 31), not tithes from the people. Moreover, as we have seen, all Christians are priests, unlike the people under the Old Covenant (1 Petros (Peter) 2:5). These days, almost everything in evangelical circles (Bible schools, seminars, prayer services, etc.) has to be paid for. That's why it's better to be rich to attend certain assemblies, because the benefits are expensive. Unfortunately, these false servants have many customers. Indeed, human beings in general, and therefore the faithful in assemblies, are very fond of prophecies. They are prepared to make major sacrifices to find out about their future. This is why prophecies have become a source of profit for charlatans. What a mismatch with the Lord who asks us to preach the gospel freely (Matthaios (Matthew) 10:5 to 8)! Gifts and functions cannot be bought, yet their thirst for riches leads them to fall into vain reasoning that justifies their deception, and they use their gifts to turn them into a source of gain they don't intend to give up. Indeed, some pastors to whom I've shared the message that tithing doesn't exist under the New Covenant have recognized this as the truth, yet they refuse to teach it in their assemblies, because, they say: "You have to leave the people in the dark! Others are afraid of not having enough to live on, whereas this very teaching leads Christians to give more support to Elohim's work.

"For to love money is the root of all evil; and some, being possessed by

it, have turned away from the faith, and have cast themselves into the greatest sorrows" (1 Timothy 6:10).

"If anyone teaches another doctrine and does not come to the sound words of our Lord Yehoshua Mashiah, and to the doctrine that is according to godliness, he is puffed up with pride, he knows nothing, but is a sick man who occupies himself with debates and quarrels about empty and insignificant things, from which arise envy, quarrels, backbiting and evil suspicions, the vain disputes of people of corrupt thought and deprived of the truth, who think that piety is a source of gain. Separate yourself from these kinds of people. But piety is a great source of gain when you know how to be content with what you have. For we have brought nothing into the world, and it is obvious that we can take nothing out. If we have food and clothing, that's enough for us. But those who want to become rich fall into temptation, into the trap and into many foolish and pernicious desires, which plunge human beings into destruction and perdition. For the love of money is the root of all evil. For desiring it, some have turned away from the faith and pierced themselves with many sorrows. " (1 Timotheos (Timothy) 6:3 to 10).

C/ Nicolaiism

Nicolaiism is a set of pernicious doctrines introduced in the assemblies of Ephesus and Pergamum. The Nicolaitans taught Christians the doctrine of Balaam, according to which they could eat meat offered to idols and commit immoral acts like pagans under the pretext of their freedom

(Apokalupsis (Revelation) 2:6 and 15). So, they were inciting people not to observe the prescriptions of the apostolic assembly that sat in Yeroushalaim in the year 50 after Yehoshua Mashiah.

Various interpretations of the term "nicolaitan" have been put forward. For some, the term refers to the followers of Nicholas of Antioch, who is said to have been one of the seven deacons of the early Assembly. After a promising start, he is said to have deviated doctrinally. A second interpretation explains the word "nicolaitan" in terms of its etymology, which means "to conquer the people" (from *nikao*: to conquer and *laos*: people), meaning "conqueror of the people" or "destruction of the people". Nicolaitan doctrine is based on domination, manipulation, threats of death and curses for refusing to do the shepherd's will. This doctrine creates a gulf between the leaders (apostles, prophets, doctors, pastors and evangelists) and the brothers and sisters of the assembly (simple faithful). Those infected by this doctrine use their ministries as positions, not as functions in accordance with what the Bible teaches. Many of Elohim's servants are touched by this spirit or doctrine. The Lord's call gives them a position and they then become business leaders served by the people over whom Elohim has established them. This is an abomination and a sin. Christians are increasingly falling prey to certain pastors who think they can do anything. These so-called men of Elohim manipulate Christians and take advantage of the situation to fleece them financially.

"I have written to the assembly, but Diotrephes, who wishes to be first among them, does not receive us. That's why, if I come, I'll call to mind the works he does in holding evil speeches against us. And not content with this, he not only does not receive the brethren himself, but even prevents those who wish to receive them and drives them out of the assembly " (3 Yohanan (John) 1:9 to 10).

The Bible gives us the example of Diotrephes, who took an entire assembly hostage. Rebellious, he drove away all the people sent by the apostles to correct him. By refusing Yohanan's (John) authority, he was showing that what mattered to him was having first place in the assembly. The spirit of Diotrephes is still at work today, with many pastors taking over the assemblies entrusted to them.

The spirit of Diotrephes can be recognized by these characteristics:

- He likes to be first, he is attached to titles (Matthaios (Matthew) 23:6 to 7);
- It is inhospitable;
- He says bad things about the brothers;
- It prevents people from receiving missionaries;
- He expels from the assembly the faithful who contradict him.

This spirit of domination and control is very similar to the Nicolaitan spirit. This system imposes yokes and total submission to pastors. The

Nicolaitans turn the passage from Romans chapter 13 to their advantage to impose their desire for domination over the people. The Bible teaches us in Romans chapter 13 and in the first epistle of Petros chapter 2, verses 13 to 15, that as Christians we must submit to the various instituted authorities. However, the Word does not refer to the authority that so-called pastors, apostles, prophets or priests grant themselves, but rather to the judicial (magistrates, judges, etc.), political, legislative and executive (kings, presidents, ministers, policemen, etc.) authorities of our governments.

Those who crave power are possessed by the Nicolaitan spirit. The Word invites the Assembly's leaders to lead the sheep towards Elohim with wisdom and love. When leaders follow the Bible, they don't manipulate people, they proclaim the truth and encourage everyone to seek the Lord's will. Whatever the state of weakness of the people who confide in them, they help and advise them. The only acceptable hierarchy within the Assembly is that established by Elohim. Indeed, Yehoshua Mashiah is the head of the Assembly and its only leader (Ephesians 1:22 to 23).

D/ The doctrine of spiritual covering

1. The origins of this doctrine

Some preachers have no shortage of imagination when it comes to inventing doctrines to keep Elohim's people under their control. One of these doctrines is that of spiritual covering, according to which every

Christian must pray for a shepherd, a sort of guide, whose role would be to advise, orient and above all protect him against Satan. This shepherd is seen as a father, advisor and ruler. It is also an authority to which the Christian must submit in all circumstances.

The origin of the non-biblical doctrine of the so-called spiritual covering, we owe once again to Ignatius of Antioch (35-107 AD. J-C) and Cyprian of Carthage (200-258 AD. J-C). Cyprian taught that the bishop's only superior was Elohim, and that he was therefore accountable to Elohim alone. According to him, anyone who separated himself from the bishop was separating himself from the Creator. To disobey the shepherd, who according to Ignatius and Cyprian is "an authority", would be to disobey Elohim Himself. This is confirmed by Ignatius of Antioch in his letter to the Smyrnites: "*Follow all bishops, as Jesus-Christ follows his Father, and the presbyterate as the Apostles; as for the deacons, respect them as the law of God. Let no one but the bishop does anything that concerns the Church. Let this Eucharist alone be considered legitimate, to be held under the presidency of the bishop or of someone entrusted by him. Where the bishop appears, there be the community, just as where Christ Jesus is, there is the Catholic Church. Outside the bishop it is not allowed to baptize, nor to make the agape, but whatever he approves is also pleasing to God. So everything we do will be safe and legitimate. It's sensible to regain our common sense and, while we still have time, to repent and return to God. It's good to recognize God and the bishop. Whoever honors the bishop is honored by God; whoever does something without*

the bishop's knowledge serves the devil".

Cyprian also taught that part of the Lord's flock was assigned to a single shepherd (the bishop). The bishop had become the mediator between Elohim and the people.

Much later, in the 1970s in the United States, the shepherd-disciple movement gained momentum. This movement revived the teachings of Ignatius of Antioch and Cyprian of Carthage. The promoters of this doctrine taught that the bishop or shepherd was the "delegated divine authority" and that his advice should always be followed. Based on Romans 13, 1 Petros (Peter) chapter 2 verses 13 to 17 and Titos (Titus) chapter 3 verse 1, where the submission of Christians to established authorities is discussed, these preachers asserted that the shepherd was "God's ambassador", charged with communicating the Lord's messages to the disciples. Disobeying Elohim's messenger is tantamount to disobeying Elohim Himself.

2. Yehoshua Mashiah alone is our covering

"Yeroushalaim! Yerushalaim! You who kill the prophets and stone those who are sent to you, how many times have I wanted to gather your children together, as the hen gathers her chicks under her wings, and you have been unwilling! Now your home is deserted. For I tell you, you will not see me from now on, until you say: Blessed is he who comes in the name of the Lord " (Matthaios 23:37 to 39).

"Yeroushalaim! Yerushalaim! You who kill the prophets and stone those who are sent to you, how often I have wanted to gather your children together like a hen with her brood under her wings! And you didn't want to! Behold, your home is left deserted. But I say to you, amen, you will never see me again, until it comes to pass that you say: Blessed is he who comes in the name of the Lord " (Loukas (Luke) 13:34 to 35).

In both passages, Yehoshua compares himself to a hen protecting her chicks. The word "hen" comes from the Greek *omis*, meaning "bird", "rooster" or "hen". The word "chick" comes from the Greek *nossion*, meaning "a brood" or "a bird's nest". The root of this word is *neos*, meaning "recently born", "young", "new". The verb "to gather" comes from the Greek *episunago*, also used to refer to the gathering of the elect at the Lord's return (Matthaios (Matthew) 24:31; Markos (Mark) 13:27). This metaphor also reminds us of the one in Shemot (Exodus) chapter 19 verse 4: *"We saw what I did to the Egyptians and how I carried you on eagle's wings and you brought to me"*.

"For YHWH's portion is his people, Yaacov is the lot of his inheritance. He found on a deserted land, in the desolation of the howling of a tohu, he surrounded it, he directed it, he guarded it like the apple of his eye, like the eagle awakens its nest, broods its young, spreads its wings, takes them, carries them on its wings. YHWH alone led him, and there was no foreign el with him " (Devarim (Deuteronomy) 32:9 to 12).

"Their faces looked like human faces; lion faces to the right for the four; ox faces to the left for the four; and eagle faces for the four " (Yehezkel (Ezekiel) 1:10).

"And the first living thing looks like a lion, the second living thing looks like a calf, the third living thing has a face like a human being, and the fourth living thing looks like a flying eagle. " (Apokalupsis (Revelation) 4:7).

The eagle is a bird that also protects its offspring from other predators by spreading its wings.

"He who dwells under the covering of Elyon, lodges in the shadow of Shaddai. I said to YHWH: You are my refuge and my fortress; you are my Elohim in whom I trust! For he will deliver you from the snare of the fowler, from pestilence and calamity. He will cover you with his feathers, and you will find refuge under his wings. His loyalty is a shield and a breastplate. You shall not fear the terrors of the night, nor the arrow that flies by day, nor the pestilence that walks in darkness, nor the destruction that devastates at high noon. Let 1,000 fall at your side, and 10,000 at your right, and it will not come near you. With your eyes you will look, and you will see the retribution of the wicked. For you are my refuge, YHWH! You make Elyon your home. No evil shall come near you, no plague shall come near your tent" (Tehilim (Psalms) 91:1 to 10).

Yehoshua is the Royal Eagle that Yohanan presents in his Gospel. Indeed, Yohanan the Baptist declared that Yehoshua was from above: "*He who comes from above is above all. He who is of the Earth is of the Earth, and from the Earth he speaks. He who comes from heaven is above all*" (Yohanan (John) 3:31). Yehoshua himself confirmed the words of his prophet: "*And he said to them: You are from below, but I am from above. You are of this world, but I am not of this world*" (Yohanan (John) 8:23).

How can someone who is not the Father, according to some, present himself as the parent of these chicks? We are the Lord's chicks, isn't that wonderful?

Christians who know their identity and position in Mashiah know that Elohim alone is our covering.

III/ SLAVES TO SIN

*"Yehoshua answered them: Amen, amen, I say to you **whoever practices sin is a slave to sin.** But the slave does not always remain in the house, the son remains there for eternity"* (Yohanan (John) 8:34 to 35).

*"For we know that the torah is spiritual, but I am carnal, **sold under sin.** For what I accomplish I do not understand, for what I want I do not practice, but what I hate I do. But if I do what I don't want to do, I admit that the Torah is good. But now it's not me who's doing it, but the sin that dwells in me. For I know that there is nothing good in me, that is, in my*

flesh, because the will is within my reach, but I cannot find the means to accomplish what is good. For the good I want I don't do, but the evil I don't want I do. But if I do what I don't want to do, it's no longer me doing it, but sin dwelling in me. So I find this torah within me: when I want to do what's good, it's evil that's within my reach. For I take pleasure in the torah of Elohîm according to the inner man, but I see in my limbs another torah that struggles against the torah of my mind and makes me captive to the torah of sin that is in my limbs. Wretched human being that I am! Who shall deliver me from the body of this death? " (Romans 7:14 to 24).

Many people, including many Christians, have the will to do good, but lack the strength, because they are slaves to sin, and therefore cannot submit to Elohîm's will. This has the effect of distancing them from their real identity, which is the image of Elohîm.

Unfortunately, human beings are slaves to this animality that drives them to do their own will, to turn to evil, and to glorify themselves despite their wretched nature. This situation began when Adam and Chavvah disobeyed Elohîm by eating from the tree of the knowledge of good and evil. By doing what the Lord had forbidden them, they sold all their descendants into the slavery of sin. Consequently, humanity as a whole passed from submission to the Lord to submission to the flesh. In a way, the original disobedience materialized in the flesh, in human nature, which is why human beings are totally incapable of doing Elohîm's will, even if they wanted to. He is a prisoner of the law of sin and death

(Romans 8:2). Therefore, he only thinks about the things of the flesh, fighting battles to defend the things that concern it. He is like the Hebrews in the desert who, instead of rejoicing at having been delivered from their harsh servitude and identity as slaves to take on their identity as people of Elohim, possessors of a land flowing with milk and honey, preferred the deities and food of Egypt.

*"For those who are according to the flesh **think** the things of the flesh, but those who are according to the Spirit, the things of the Spirit. For the **thought and purpose of the flesh** is death, but the mind and purpose of the Spirit is life and peace. Because the thought of the flesh is **enmity** against Elohim, for it will not **submits** to Elohim's torah and is not even **capable of it**. But those who are in the flesh cannot please Elohim. "*
(Romans 8:5 to 8).

Those whose will is subject to sin can receive their deliverance in the Name of Yehoshua Mashiah. A Christian who knows his identity and position in Mashiah does not sin willfully (1 Yohanan (John) 3). The majority of our assemblies do not openly denounce sin. They have adopted "politically correct" language for fear of losing the members who provide them with financial support.

IV/ SLAVES OF THE DEMONS

By sinning, Christians give Satan access to possess and destroy them (1 Petros 5:8). This is why, even in assemblies, demons possess and control

many people. Although we have received authority from the Mashiah to rule over flesh, sin, and to cast out demons in the name of Yehoshua, many Christians are still afraid of demons and sorcerers. (Loukas 10:19; Matthaios 10:8). They spend their time fighting them, sometimes all night, and end up exhausted.

Christians need to understand that they are now delivered from the authority of darkness, and that the Lord has transported us into his Kingdom, in which we have redemption by means of his blood, the forgiveness of sins (Colossians 1:9 to 14). Yehoshua has set us free and asks us to stand firm, not to be ensnared again by the yoke of slavery (Galatians 5:1).

V/ SLAVES TO WEALTH

For many Christians, the one who is blessed by Elohim is the one who has lots of money and is free from all material and financial needs. It's important to question the origin of money, to understand that wealth as conceived by human beings is not wealth according to Elohim. He is not the creator of these coins, these pieces of paper that we call "money" and that are destroying so many families today.

Excellence, according to the Bible, is to live in simplicity and obedience to the Word of Elohim, which admonishes us not to be conformed to the present age (Romans 12:1-2) and not to love the world or the things that are in the world (1 Yohanan (John) 2:15-17).

A/ The origin of money

Long before the creation of silver, in the eighth millennium BC, nomads who lived in the Fertile Crescent region and lived by hunting and gathering, began cultivating the land and raising animals. Some of them made objects. So, there were a variety of activities, and everyone needed to acquire what each other produced or manufactured. The farmer and the hunter needed the products of the land, or the hunting weapons made by the craftsman; just as the craftsman needed game, and so on. It wasn't long before people felt the need to trade. It was in this context that bartering came into being. It involved exchanging one good for another (e.g. oxen for hunting tools, a few crops for game, etc.). Humans gave what they had in excess in exchange for what they lacked. However, supply did not always meet demand, and barter did not allow for the development of exchanges. Thus, units of exchange such as shells, then precious metals like gold and silver, were gradually introduced into trade. The use of these metals led centuries later to the invention of metallic money. Metallic coinage was born in Lydia, a city opposite Athens in western Turkey.

Indeed, the first coins were minted in Sardis by King Alyattes, who ruled Lydia between 610 and 560 BC. The last monarch of the kingdom of Lydia was the famous Croesus, who made his fortune with coins. As we all know, he was once the richest man in the world. These coins were signed by their owners. They carried their own image or brand. Coinage flourished with the great Greek and Roman empires. Later, other

currencies were created. These include the Thaler and the US dollar, described as modern-day currencies.

B/ An instrument in the hands of the powerful

"Then the Pharisees went to hold council in order to ensnare him in word. And they sent to him their disciples with Herodians, saying: Doctor, we know that you are true and that you teach the way of Elohim according to the truth, and that you don't consider anyone, because you don't look at people's appearance. Tell us what you think: Is it legal to pay tribute to Caesar, or not? But Yehoshua knowing their malice, said: Hypocrites! Why are you tempting me? Show me the coin we use to pay tribute. And they presented him with a denarius. And he said to them: Whose image and inscription is this? From Caesar, they tell him. Then he said to them: Render therefore to Caesar the things that are Caesar's, and to Elohim the things that are Elohim's. And when they heard this, they were in awe, and having left him, they went away " (Matthaios (Matthew) 22:15 to 22).

This passage makes it very clear that the denarius the Pharisees presented to Yehoshua belonged to Caesar. Remember that Caesar is the image of the Anti-Mashiah. Also, as we saw earlier, all coins bear the effigy of a person. Money was created for human glory. Since its creation, money has been and remains an instrument in the hands of the world's powerful to control the weakest. They are the ones who decide how much value to give it. They are the ones who value, revalue and devalue the currency. Yet the Bible teaches us that all the kingdoms of this world and their glory

are currently in the hands of Satan, who gives them to those who pledge allegiance to him (Matthaios (Matthew) 4:8 to 9). "*We know that we are of Elohim and that the whole world stands in evil* " (1 Yohanan (John) 5:19). The Greek word for "world" is *kosmos*, meaning "the affairs of the world, the mass of earthly things, the totality of earthly goods". In other words, riches, advantages and pleasures that, though hollow, fragile and fleeting, drive desire, distance us from Elohim and are obstacles to the cause of the Mashiah. Indeed, money is not Elohim's creation; it does not come from heaven, but from this Earth. Money is therefore a good way for Satan to manipulate human beings away from Elohim. And it works, because "*money is the sinews of war*", "*the root of all evil* ". Look for yourselves: everything revolves around money and material goods: compromises, sponsored coups d'état, wars, looting, theft, murder, betrayal, assassination, lies, apostasy, depression, suicide and so on.

Faced with such worldly mentalities, we understand that we are fully living in the time of the Laodicean assembly spoken of in the book of Apokalupsis in chapter 3.

C/ The assembly of Laodicea

Laodicea means "justice of the people" or "reign of the people". This word is made up of *laos* meaning "people", "nation" or "lay"; and *dike* meaning "judgment", "custom", "sentence of condemnation". Laodicea is therefore a democratic assembly. Democracy was born in Athens in the sixth century BC. This is a political system in which the people are

sovereign. Abraham Lincoln, the sixteenth American president, said that "*democracy is government of the people, by the people, for the people*". This is what we find in the assembly of Laodicea, since the Word of Elohim was replaced by human reasoning (Matthaios (Matthew) 15:6).

The seventh assembly of the Apokalupsis, it is characterized by the synthesis of four other assemblies:

- Ephesus, which was plagued by apostasy;
- Pergamon was the seat of the elohim of medicine (Aesculapius), and a disseminator of Balaam's doctrine as well as that of the Nicolaitans;
- Thyatira, which was totally under Jezebel's sway;
- Sardis, which was spiritually dead.

The Laodicean assembly takes ecumenism to the extreme, because it is supported by the governments of this world. Since it is the seventh and last assembly, it will precede the return of the Mashiah: "*Since you have seen iron mixed with potter's clay, **they will be mixed with human seed, but they will not be united with** each other just as iron does not mix with clay. **In the days of these kings, the Elahh of heaven will raise up a Kingdom that will never be destroyed, and that Kingdom will not pass to another people. He will break and destroy all these kingdoms, and he himself will be established forever.** Therefore, you have seen that from the mountain a stone was cut without the help of a hand, and that it broke iron, copper, clay, silver and gold. The great Elahh let the king know*

what would happen after that. Now the dream is true and its interpretation is certain " (Daniye'l (Daniel) 2:43 to 45).

Like the Christians of Laodicea, thousands of Christians believe that material and financial wealth is the sign of a fulfilled spiritual life. Many pastors want to be influential, to have lots of money to accumulate material goods. As a result, they convey a very subversive message focused on the material, polluting the hearts of the faithful by transmitting the love of luxury instead of the love of Elohim.

D/ The unquenchable quest for luxury

The dictionary defines luxury as "the character of what is costly, refined, sumptuous", "an environment made up of costly objects", "a costly and refined way of life". It's also a "relatively expensive pleasure that we indulge in without any real need". Those with a taste for luxury like to spend lavishly and superfluously in order to surround themselves with sumptuous refinement for the sake of ostentation. Luxury is Babylon's object of desire:

"Because all the nations drank of the wine of the wrath of her illicit sexual intercourse, and the kings of the Earth played the harlot with her, and the merchants of the Earth became rich through the power of her luxury " (Apokalupsis (Revelation) 18:3).

"As much as she gloried and lived in luxury, give her as much torment

and grief. Because she says in her heart: I sit as a queen, I am not a widow and I will never see mourning" (Apokalupsis (Revelation) 18:7).

*"And the kings of the Earth, who have played the harlot with her and lived in **luxury**, will weep and beat their breasts with grief over her, when they see the smoke of her burning" (Apokalupsis (Revelation) 18:9).*

The seduction of earthly goods has taken hold of many pastors and ministries initially called by the Lord. They gave in to the lure of gain and greed. Indeed, the lifestyle of some preachers is nothing short of scandalous. The great figures of the prosperity gospel in the U.S., Africa and even France, shamelessly flaunt their luxury cars, villas, private jets, furniture, clothes, jewelry and thus let people believe that Elohim has blessed them when they have long since lost the vision of the Lord. Instead of using this money to invest in Elohim's kingdom by helping the needy (widows, orphans, foreigners, the poor) and financing missionary work, the publication of Christian works and the training of Elohim's ministers, they amass these earthly treasures to satisfy their egos and bellies. Paganized Christian leaders under Jezebel's thumb teach their flock that they must live in excellence, have a high position in the world, be influential with banknotes, and overwhelm the poorest by making them believe they are cursed. Worse still, to maintain their lavish lifestyle, they don't hesitate to distort the Gospel and preach false doctrines to legitimize their derangements. They thus twist the meaning of several biblical passages, of which here are two examples: "*For you*

know the grace of our Lord Yehoshua Mashiah, who, being rich, became poor for you, so that by his poverty you might become rich " (2 Corinthians 8:9). According to these people possessed by the spirit of Laodicea, Christians must be rich according to worldly standards (money, nice cars, nice houses, etc.). Wealth has nothing to do with material goods. Rather, it's about being rich for Elohim (Loukas (Luke) 12:21), and this richness consists in good works: love, liberality, peace, joy, etc. Christians are called to be spiritually rich in Mashiah. *" To do good, to be rich in good works, to be generous, ready to share"* (1 Timotheos (Timothy) 6:18).

It's important to emphasize that all people seduced by luxury are disconnected from Elohim's will; they've lost sight of the Lord to indulge in daydreams, fantasies: *"In the same way, however, these too, immersed in their dreams, do indeed defile the flesh, despise the lordship and blaspheme against the glories"* (Yehouda (Jude) 1:8). In this passage, the word "daydreams" comes from the Greek *enupniazomai*, whose root is *hupnos*, which in English is "hypnose". This term refers not only to the idea of dreaming and dreaming, but also to being deceived by sensual images and led into ungodly conduct. That's how fascinated, even bewitched, they are by the riches of this world. That's why they live as if they were going to spend eternity here on earth. All their short- and long-term projects have something to do with life on earth. In their ignorance, they believe that Mashiah died on the cross, so that they might become rich according to the world. They are bound by their love of the world to

the point of changing their TV, car, cell phone and so on every year. In fact, assemblies have become veritable financial investment centers (fund-raising appeals, financial investments with blessings such as wealth, healing, work, marriage, etc.). They are prepared to make all kinds of sacrifices in order to get money. They invest all their energy in the things of this world, which are destined to be destroyed (2 Petros (Peter) 3:10), when they should be more concerned with their future after death. Remember the parable of the rich fool mentioned in Loukas (Luke) in chapter 12 verses 15 to 21: "*But he said to them: Watch out! Beware of all greed, for even if someone is in abundance, his life does not come from his possessions*". Many Christians have totally lost their sense of priorities and forgotten the purpose of the Christian walk. Abraham, the father of faith, although blessed materially, was not attached to the things of the Earth: "*For he was waiting for the city that has foundations, the city of which Elohim is the architect and builder*" (Hebrews 11:10). For their part, Yehoshua and his apostles never stopped proclaiming the Kingdom of Elohim, so that Christians would have a heavenly, not earthly, hope: "*For those who speak like this show that they are looking for their homeland. And if they had indeed kept in mind the one from which they'd gone out, they'd have had time to go back in. But now they want a better one, a heavenly one. Therefore Elohim is not ashamed to be called their Elohim, because he has prepared a city for them*" (Hebrews 11:14 to 16). They forget Paulos' valuable advice: "*For we have brought nothing into the world, and it is obvious that we can take nothing out of it. If we have food and clothing, that's enough for us. But*

those who want to become rich fall into temptation, into the trap and into many foolish and pernicious desires, which plunge human beings into destruction and perdition. For the love of money is the root of all evil. For having desired it, some have turned away from the faith and have pierced themselves with many sorrows " (1 Timotheos 6:7 to 10). They deliberately ignore the fact that the Lord Yehoshua Mashiah, whose disciples we are, refused the riches and glory of this world that Satan offered him: *" The devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. And he said to him: I will give you all these things, if you bow down and worship me. Then Yehoshua said to him: Begone, Satan! For it is written: You shall worship the Lord your Elohîm, and Him only shall you serve "* (Matthaios (Matthew) 4:8 to 10; see also Loukas (Luke) 4). They have abandoned the simple way of life demanded by the Lord of his servants to pursue the perishable riches of this world: *"But I fear that, as the serpent deceived Chavvah by his cunning, your thinking also will be corrupted by turning away from the simplicity that is in Mashiah "* (2 Corinthians 11:3). *"Behold, I send you out like sheep in the midst of wolves. So be cautious as serpents and unmixed as doves. **like doves**".* (Matthaios (Matthew) 10:16). In this passage, *" unmixed"* comes from the Greek *akeraios*, meaning "unmixed, simple; spirit unmixed with evil, free from artifice, innocent, simple".

But let us remember the Lord's words: *" And Yehoshua, having looked around, said to his disciples: How difficult it is for those with wealth to*

enter the Kingdom of Elohim " (Markos 10:23).

People affected by greed often hide in their hearts a problem of rejection due to various wounds. The luxury with which they surround themselves is intended to show those who have hurt them that they have succeeded, that they have taken their revenge on life. True consolation can only be found in Elohim alone; everything else is artificial. So let us accept to be healed and delivered by the Lord, so that we do not fall into the traps of the enemy and be of those who think only of the things of the Earth: *"For many of whom I have often spoken to you, and of whom I now even weep, walk as enemies of the cross of Mashiah. They whose end is destruction, whose elohim is their belly, who put their glory in their shame, and think only of the things of the Earth " (Philippians 3:18 to 19).*

As followers of Yehoshua Mashiah, we must never identify ourselves with the material goods and honors of this world. We must not compromise ourselves for these vile and ephemeral things. Material goods must not be the priority of those who want to please Elohim.

CONCLUSION

Freedom is the state of a person or a people who are not subject to constraints, submissions or servitudes exercised by another person, by a tyrannical power or by a foreign power. It is also the state of a person who is neither a prisoner nor dependent on anyone. Freedom comes from the Greek *eleutheria*, meaning "true freedom", that which is "given when

we do not do according to our desires". So, freedom isn't about doing what we want, because as we've understood, human beings are always under influence. Either he is under the influence of his flesh, which itself is under the influence of demons. Or he's under the Lord's influence. Indeed, human beings were not created to be independent. He was created to serve Elohim. So, this service is also an aspect of human identity. To assume the identity of servant of the Creator, the latter must first free the human being from all external influences. But no one, not the apostles, not the prophets, not the pastors, not the evangelists, not the teachers, except the truth alone, can deliver human beings. This truth is accessible only in Yehoshua Mashiah, for He Himself said: "*[...] I am the Way, the Truth and the Life. No one comes to the Father except through me* " (Yohanan (John) 14:6).

Times are bad, which is why the Lord is calling this generation to repentance. Those who thirst for the truth are therefore invited to leave Babylon and all the human systems that keep the descendants of Adam and Chavvah in captivity. The Lord is preparing his people for his return. Servants of Elohim with Eliyah's authority will increasingly be raised up to announce the imminent rapture of the Bride. These people, out of human systems, will walk against the tide, and proclaim the true Gospel that will lift many assemblies out of their current lethargy.

PART THREE
HOW TO IDENTIFY
A TRUE CHRISTIAN?

All the myths discussed in the second part of this book have the effect of keeping human being blind. This implies that even converted Christians can still fall victim to those strongholds that rise up against the knowledge of Elohîm: false worldly and Christian doctrines. However, the Lord has given us total victory over the enemy and his machinations. Therefore, we have received the power to overthrow them in the name of Yehoshua: "*But walking in the flesh, we do not fight according to the flesh. For the weapons of our warfare are not carnal, but mighty before Elohîm, for the destruction of strongholds, we overthrow reasonings and every haughtiness that exalts itself against the knowledge of Elohîm, and bringing every thought captive to the obedience of the Mashiah.*" (2 Corinthians 10:3). So, Christians who have put on their heavenly identity are no longer under the influence of the world and its doctrines. But they must be vigilant, because the enemy will always seek to reconnect them to the world.

That said, one question remains. Now that we know the identity of the human being according to Elohîm, now that we are aware of certain myths that have the effect of distancing humans from their true identity, now that we know that false brothers disguise themselves, how can we recognize a true Christian? What's more, how do you know if you're a child of Elohîm?

"Examine yourselves, if you are in the faith. Test yourselves. Do you not recognize that Yehoshua Mashiah is within you? Unless perhaps you are reprobate" (2 Corinthians 13:5).

CHAPTER 1

THE CHRISTIAN, A TRANSFORMED HUMAN BEING

The wises of this world wondered how the individual could be considered to have the same identity over time. Indeed, since human beings change, can they be the same at ten as they were at forty? Haven't life's trials and tribulations changed him irrevocably? And what impact has this change had on his identity? To identify a thing, it must be identical to itself at two points in time. And yet we must admit that the absence of change is a characteristic of the Lord himself: "*Yehoshua Mashiah is the same, yesterday and today and for the ages.*" (Hebrews 13:8).

"And: You, in the beginning. Lord, you founded the Earth, and heaven are the works of your hands. They'll disappear, but you'll stay permanently. And they will all grow old like a garment. And you will fold them into a roll like a garment, and they will be changed. But you are the same, and your years shall not cease." (Hebrews 1:10 to 13).

"For I, YHWH, do not change. Because of this, sons of Yaacov, you were not consumed." (Malakhi (Malachi) 3:6).

"Everything excellent that is given to us and every perfect gift comes from above and descends from the Father of lights, in whom there is no change or shadow of variation." (Yaacov (James) 1:17).

The human being has been created to take on this eternal identity of the Lord, an identity that does not vary according to context or time. This identity will be fully acquired by the child of the Lord when he is clothed in his incorruptible body (1 Corinthians 15). For the time being, three human identities coexist on earth: animal man, carnal man and spiritual man. And of all these identities, only that of the Christian undergoes such a powerful process of change that the appropriate word used in Scripture is metamorphosis. Indeed, since his conversion, the Christian is transformed. He passes from death to life, from the earthly kingdom to the heavenly one, from animality to spirituality, from the identity of the first Adam to that of the last Adam, and so on. Whereas for the Lord, the identity of the unconverted does not change, whether he is ten or forty, he remains an animal human being. So, it's undeniable that even the animal human changes, but for the Lord these changes don't affect his identity, unless he converts. For him, human beings fall into two categories. Indeed, long before scientists produced their classifications, Elohim had already classified mankind: wheat and tares, the chosen race and the race of vipers, sheep and goats, good and bad trees, etc. So, for the Lord, *"there is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female, for you are all one in Yehoshua Mashiah."* (Galatians 3:28). For the Lord, there are only the human beings who form the body of Mashiah, and the others.

I/ THREE TYPES OF HUMAN BEINGS

"Now Yahweh Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Bereshit (Genesis) 2:7).

According to this passage, man is composed of three parts. The **physical body**: an envelope, a house or a tent (2 Corinthians 5:1-4; 2 Petros (Peter) 1:13-14). This body is drawn from dust: (Bereshit (Genesis) 3:19; Qohelet (Ecclesiastes) 12:9) and when he dies, he returns to dust. **The soul**, the blood: the will (Vayiqra (Leviticus) 17:11 to 14). This is earthly life. **The spirit** or breath of Elohim: this is the inner man (Iyov (Job) 32:8; Zekaryah (Zechariah) 12:1; 1 Corinthians 2:11; Ephesians 3:16). When they die, the spirit of Christians returns to Elohim (Qohelet (Ecclesiastes) 12:9; Acts 7:59), while that of unbelievers goes to hell (Loukas (Luke) 16:19 to 31). The complexity of the human brain, or DNA, and all its organs reveal the greatness of the Potter (Elohim) who fashioned us. The verb "to form" also means "to shape", "to structure". So, the Lord fashioned man, and he was perfect, and all his descendants were to be too, on the sole condition that man and woman obey him. As a result, the identity of the human being was linked to that of Yehoshua. As far as humans were concerned, there was a single identity. Sin has destroyed this objective and today there are three types of identity, which are described by Paulos (Paul) in chapters two and three of his first epistle to the Corinthians: the animal man, the carnal man and the spiritual man: "*But man animal does not understand the things of the Spirit of Elohim,*

for they are foolishness to him, and he cannot even hear them, because it is spiritually that they are judged. But the spiritual man discerns all things and is judged by no one. For who has known the mind of the Lord to be able to instruct him? But we have the mind of Mashiah. " (1 Corinthians 2:14 to 16).

A/ Animal man

In the Greek text, the noun "animal", *psuchikos*, designates "the principle of animal life; what men have in common with brutes; the sensual nature that is subject to appetites and passions". The animal man lives according to the vanity of his thoughts, for his understanding is darkened by darkness (Ephesians 4:17 to 19). He is a stranger to the life of Elohim because of the hardening of his heart.

B/ The carnal man

"And as for me, my brothers, I have not been able to speak to you as to spiritual men, but as to carnal men, that is, as to children in Mashiah. I gave you milk to drink, not meat, because you couldn't stand it; and even now you still can't, because you're still carnal. For since there is jealousy, strife and division among you, are you not carnal and behave after the manner of men? " (1 Corinthians 3:1-3).

The word "carnal" comes from the Greek *sarkikos*, which designates a person "having the nature of the flesh, i.e. who is under the authority of animal appetite; governed by mere human nature and not by the Spirit of

Elohîm". The carnal man is also called "child"; from the Greek *nepios* meaning "a child", "a little child"; "a minor", "childish", "ignorant", "unskilled". The apostle Paulos also uses this term in Galatians chapter 4 verses 1 to 3: "*But as long as the heir is a child, I say he is no different from a slave, even though he is the master of everything. But he is under guardians and administrators until the time determined by the Father. We too, when we were children, were in bondage to the rudiments of the world.*" Like the Christians of Corinth, many Christians are true children. They have no revelation from the Lord and are ignorant of their identity in Mashiah and their position in Elohîm's Kingdom. Although they have received many gifts, they still need tutors and administrators. They fall prey to false prophets and greedy pastors who take advantage of the fact that they have no relationship with Elohîm to abuse them materially, financially, emotionally and sexually. They pay tithes, voluntarily serve their pastors, do their shopping and housework, look after their children. Instead of serving the Lord and his Kingdom, they make themselves slaves to these evil-minded men. They are like the Hebrews who worked hard to build the Pharaohs' stores in Egypt. These Christians are dominated by the works of the flesh described in Galatians 5 verses 17 to 19, and in particular by the spirit of competition, jealousy and the pursuit of titles. They don't walk according to Elohîm's Word, but according to human traditions. Attached to the things of the earth and deceived by their own lust, they think that blessing is linked to material goods. They are similar to Esav (Esau) sold his birthright for a simple lentil soup.

"For there are many who walk in such a way, that I have often told you about them, and now I tell you about them again with weeping, that they are enemies of the cross of Mashiah. Them whose end is destruction, who have for Elohim their belly, and whose glory is in their confusion, having affection only for the things of the earth. " (Philippians 3:18 to 19).

C/ The spiritual man

"But the spiritual man discerns all things and is judged by no one. For who has known the mind of the Lord to be able to instruct him? But we have the mind of Mashiah." (1 Corinthians 2:15 to 16).

The word "spiritual" comes from the Greek *pneumatikos* and designates that which is "relative to the human spirit or rational soul" or "a part of man that is allied to Elohim and serves him as an instrument or organ".

"And do not be conformed to this age, but be transformed by the renewing of your mind, that you may prove what is the will of Elohim, what is good and acceptable and perfect." (Romans 12:2).

The spirit of the spiritual man is "renewed", from the Greek *anakainosis* meaning "renewal", "renovation", "a complete change for the better". As the apostle Paulos puts it so well, this renewal is not due to " *works of righteousness which we have done, but according to mercy, through the bath of the new birth and renewal of the Holy Spirit*" (Titos 3:5).

The spiritual man knows the thought of the Mashiah and does not allow himself to be influenced by the world's system of thought (philosophy, religion, myths, etc.) or by his own flesh. On the contrary, it is directed by the Spirit of Elohim, who is the Conductor by excellence: *"But when the Spirit of truth has come, he will guide you into all truth, for he will not speak on his own behalf, but will speak everything he has heard, and will declare to you things to come."* (Yohanan (John) 16:13). The human being led by the Lord necessarily walks against the current, the opposite of the way of this world (Ephesians 4:17 to 19). Ahead of his time, he is often alone, misunderstood and rejected. The spiritual man walks carefully (Ephesians 5:15 to 16), in charity (Ephesians 5:1 to 2), as a child of light (Ephesians 5:8 to 14), in a manner worthy of the calling he has received (Ephesians 4:1), in the works Elohim has prepared beforehand for him: *"For we are his workmanship, having been created in Yehoshua Mashiah for good works, which Elohim prepared beforehand, that we should walk in them."* (Ephesians 2:10).

II/ FROM THE TERRESTRIAL IMAGE TO THE IMAGE OF THE CELESTIAL

"As also it is written: The first human being, Adam, became a living soul. The last Adam, in Spirit, gives life. But what is spiritual is not first, but what is animal; then what is spiritual. The first human being, who came from the earth, is earthly; the second human being, the Lord, comes from heaven. As is the earthly, so are the earthly, and as is the heavenly, so are the heavenly. And as we have borne the image of the earthly, we will

also bear the image of the heavenly. Now I say this, brethren, because flesh and blood cannot inherit the Kingdom of Elohim, and corruption does not inherit incorruption." (1 Corinthians 15:45 to 50).

"If, then, anyone is in Mashiah, he is a new creature. Old things are passed away; behold, all things are become new. " (2 Corinthians 5:17).

The spiritual human being has undergone such a powerful metamorphosis that he has passed from the image of the earthly to the image of the heavenly. That's why he became a new creature. It's clear, then, that this isn't just a personality change that even those in the world can experience, but a genuine transformation.

*"But we all, who with unveiled face behold as in a mirror the glory of the Lord, are **transformed** into the same image, from glory to glory, as by the Lord, the Spirit." (2 Corinthians 3:18).*

Here, the verb "to transform" is *metamorphoo* in Greek, meaning "to change into another form", "to be transfigured", "to metamorphose". The term is used in the following passages: "*And do not be conformed to this age, but be **transformed** by the renewing of your mind, that you may prove what is the will of Elohim, what is good and pleasing and perfect.*" (Romans 12:2).

*"And he was **transfigured** in their presence, his face shone like the sun*

and his clothes became white as light. " (Matthaios (Matthew) 17:2).

According to the dictionary, metamorphosis is a "change of one being into another", a "total transformation of a being to the point where it is no longer recognizable". It's also a "complete change in the character, condition, appearance or form of something". As for the definition given by the National Centre for Textual and Lexical Resources, we can retain that metamorphosis is a "change of form, nature or structure so great that the being or thing that is the object of it is no longer recognizable". So, one of the characteristics of a metamorphosed person is that he or she is no longer recognizable, i.e. can no longer be judged "as already known at an earlier date". It can no longer be identified "according to a given character". And we won't be able to "rediscover" it as we've always known it, "in its permanence and with its true character" (Dictionary). Consequently, if we compare a Christian at two moments in time (before and after his conversion, or five years and ten years after his conversion, etc.) he will be so different that he will not be considered the same person, due to a complete change in his character, state (physical or moral way of being), form, nature, structure, etc. He is a new creature!

So, to move from the earthly image to the heavenly one, the human being must undergo a metamorphosis. Unfortunately, today it's difficult for us to understand what metamorphosis means, because the word has become overused. Worldly literary and cinematic culture has bathed us in the possibility that metamorphosis is within human reach. What's more, with

transhumanism, we're led to believe that a man can metamorphose into a woman and vice versa, that he can become immortal, that he can increase his physical and intellectual capacities ad infinitum, and so on. So, it's hard for us to understand that the power to metamorphose is a divine attribute. In the time of the apostles, the term metamorphosis was relatively new. It is said to have been invented by Ovid, a poet who was born in 43 BC and died in 17 AD. And Ovid applied this term to the Greco-Roman deities, because according to him, only deities had the power to metamorphose themselves or other living beings. Although this is mythology, Ovid wasn't wrong about one thing: it's Elohim alone who has the power to metamorphose. This is why, throughout the Scriptures, we see the Lord performing metamorphoses, for nothing is impossible for him. But this attribute is all the more remarkable when applied to animal human beings. Indeed, metamorphosis is manifested every day in the lives of his children, who have the opportunity to pass from one humanity to another, and therefore from one identity to another, from the identity of animal man governed by the works of the flesh, to the identity of spiritual man governed by the fruits of the Spirit. What's more, metamorphosis reveals the true character of the person undergoing it. In fact, conversion is not about taking a new path, but rather about going back to the Lord. So, it's a return to the man and woman shaped at the creation of the world, in the will of Elohim, that of the spiritual human being.

CHAPTER 2

THE ASSURANCE OF SALVATION

Everything that concerns salvation is the work of Elohim himself. It does not depend in any way on the human being, his efforts, his will, his works, etc... No wonder, then, that the assurance of salvation also comes from the Spirit of the Lord: "*who has also sealed us and given us the pledge of the Spirit in our hearts*". (2 Corinthians 1:22).

"The Spirit himself bears witness to our spirit, that we are children of Elohim. " (Romans 8:16).

"In this we know that we abide in him and he in us, because he has given us of his Spirit". (1 Yohanan (Jean) 4:13).

It is therefore the Lord who testifies to an individual's identity as a child of Elohim. He gives this testimony both to the spirit of his child, and to that of the people around him, whether converted or not. But today's assembly-goers don't wait for the Lord's testimony to present themselves to others as Christians. So many people commit themselves to service, becoming pastors, apostles, singers, etc., without even waiting for Elohim to attest that this is His will. So, for a great many people, their identity depends not on the Lord's work in their lives (metamorphosis, walking by the Spirit, fruit, sanctification, etc.) nor on Elohim's testimony to them, but on their beliefs, their will and their own declarations.

I/ TO BELIEVE, TO WANT, TO DECLARE

Many people who call themselves Christians have never received the testimony from Elohim that they really are. In reality, they are intellectually committed to the Gospel. This may be by tradition, by attachment to the principles of peace conveyed by the Scriptures, or simply because the Lord nurtures them (Yohanan (John) 6:26). In any case, their identity as "Christian" rests solely on their personal beliefs about their nature, their will, or their statements.

A/ Belief

"Many will say to me on that day: Lord, Lord, is it not in your Name that we have prophesied? In your name we cast out demons? In your Name we have performed many miracles? And then I'll tell them openly: I never knew you. Depart from me, you who work for the violation of the torah!" (Matthaios (Matthew) 7:22 to 23).

Through this passage, we understand that on the Day of Judgment, many people who sincerely believe they are Christians will be rejected by the Lord. And they will defend themselves by reminding him that during their earthly lives, they performed miracles in his Name. Yet despite these miracles, we learn that in reality they were working to violate the Torah. This means that, although they had gifts, these people were not putting the Word into practice, so were not walking according to the Spirit and bearing its fruits. But the Christian knows he is a child of the Lord precisely because he receives the ability to walk according to the

Spirit and obey the Lord's commandments. He cannot therefore violate the Torah. Unfortunately, a large number of people who attend assemblies are similar to the Pharisee of Loukas (Luke) 4 chapter 18 verses 9 to 14: "***But he also spoke this parable to some who believed in themselves that they were righteous and totally despised others: Two men went up to the temple to pray, one a Pharisee, the other a publican. The Pharisee stood and prayed to himself.: Elohim, I thank you that I am not like the rest of mankind: kidnappers, unjust, adulterers, nor even like this publican. I fast twice on the Sabbath, and tithe everything I own. But the publican, standing far away, didn't even dare raise his eyes to the sky, but beat his chest, saying: Elohim, be appeased to me who am a sinner! I tell you that this one went down to his house justified, rather than the other. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.***" Like the Pharisee, many people base their identity on keeping a few of the Lord's commandments. Now, Yehoshua revealed that one of the Pharisees' faults was their partial application of the Word: "*Woe to you, scribes and Pharisees hypocrites, because you tithe mint, dill and cumin and leave out the heaviest burdens of the torah: justice, mercy and faithfulness. It was necessary to practice these things, without neglecting the other things*" (Matthaios (Matthew) 23:23). So many people misjudge their own identity and that of those around them, because they see the practice of a few commandments as a guarantee of their salvation.

As the Lord demonstrated with this parable, being convinced we're righteous doesn't make us a righteous person. And in this case for several

reasons, the first being that no one is just, it is Elohim who justifies. The second follows from the first: no religious act, no act of justice, can justify human beings, least of all fasting and tithing.

*"But now, without the torah, is manifested the righteousness of Elohim, the torah and the prophets bearing witness to it: but the righteousness of Elohim by means of faith in Yehoshua Mashiah for all and upon all who believe. For there is no difference: for all have sinned and fall short of the glory of Elohim, **being justified freely by his grace, through the redemption that is in Yehoshua Mashiah**, whom Elohim exposed to view to be the propitiation by means of faith, through his blood, for the demonstration of his righteousness, because no account had been taken of the sins previously committed, in Elohim's tolerance, for the demonstration of his righteousness in the present time, to be righteous himself and justifying the one who is of faith in Yehoshua. What's there to boast about? He is excluded. By means of which torah? Works? No, but by means of the torah of faith. **We therefore consider that the human is justified by faith, without the works of the torah.**" (Romans 3:21 to 28).*

We can therefore say that the Pharisee sincerely believed in his identity as a righteous man, and yet he was not. This is why, when he examines himself, the Christian should ask himself whether it is he who is justifying himself or whether it is the Lord who is justifying him. Let's not forget that salvation is an exclusively divine work.

B/ Willpower

*"For we know that the torah is spiritual, but I am carnal, sold under sin. For what I accomplish I do not understand, for what I want I do not practice, but what I hate I do. But if I do what I don't want to do, I admit that the Torah is good. But now it is no longer I who do this, but the sin that dwells in me. For I know that there is nothing good in me, that is, in my flesh, because the will is within my reach, but I cannot find the means to accomplish what is good. For the good I want I don't do, but the evil I don't want I do. But if I do what I do not want to do, it is no longer I who do it, but sin dwelling in me. So I find this torah within me: **when I want to do what is good, it is evil that is within my reach. For I delight in the torah of Elohîm according to the inward man, but I see in my members another torah that struggles against the torah of my mind and makes me captive to the torah of sin that is in my members.**" (Romans 7:14 to 23).*

According to this extract from the epistle to the Romans, we understand that the human will is insufficient to free us from the law of sin and death and enable us to walk according to the law of the Spirit of life. Salvation, and the metamorphosis that follows, is a grace that depends solely on the Lord's work. It is not based on any human work, and even less on the will of Man. On the contrary, being a Christian means dying to let the Lord live and will in our place: *" And I am crucified with Mashiah. And if I live, it is no longer I who live, but Mashiah who lives in me. If I now live in the flesh, I live by faith in the Son of Elohîm, who loved me and gave*

himself up for me. " (Galatians 2:20).

*"For it is Elohîm who works in you both to will and to do for His pleasure.
" (Philippians 2:13).*

*"Saying: Father, if only you would take this cup away from me! Yet not
my will, but yours be done." (Loukas (Luke) 22:42).*

So being a Christian is not about obeying the Lord only when our will is in accord with His. On the contrary, being a Christian means obeying the Lord, even when we don't want to, and therefore being able to reject our own will in favor of that of the Mashiah.

C/ Declarations

Generally speaking, the Lord's children are content to identify Christians on the basis of what they say about themselves, on the basis of self-description, i.e. defining oneself as a Christian. Unfortunately, self-identification is far from reliable. Indeed, it was found in self-description experiments that when people had to answer the question "Who are you?", most individuals answered in terms of a social context of reference, i.e. a context they valued and through which they wished to define themselves. So, if a person values their nation, they'll define themselves as English, Chinese, Congolese, etc. If they value their family, they'll define themselves as a good father or mother. And if it's religion, they'll define themselves as Muslim, Christian, Buddhist,

Jewish, etc. As a result, a person who attaches importance to the Christian faith will call himself a Christian, without actually being one. Because, as we know, just because we value principles doesn't mean we act on them. The ability to examine oneself in order to identify oneself correctly is not given to everyone. The very notion of identity is complex. According to Alex Mucchielli (Identity. What do I know? Alex Mucchielli), identity can be subjective (a person who sincerely believes what he or she is); felt (a person who experiences what he or she is); affirmed (a person who publicly states what he or she is); presented (a person who presents to others what he or she wants to be); circumstantial or facade (a person who presents to others only part of what he or she is); acted (a person who acts according to what he or she believes he or she should do); negative (a person who presents to others what he or she does not want to be). Therefore, a person who calls himself a Christian may denounce sin, not because he sincerely fears the Lord (hatred of evil according to Mishlei (Proverbs) chapter 8 verse 13), but simply because he believes it's what he's supposed to do, so he does it (acted identity). Another may go to the assembly every Sunday, not because she loves her brothers and sisters and wants to hear the Word, but because that's what she wants to present to others (presented identity). In this case, the denunciation of sin and attendance at the assembly do not spring from intimacy with Elohîm, do not come from a transformed heart that feels true hatred for evil and true brotherly love, but these acts spring from a willingness to put into practice an aspect of Scripture without associating one's faith with it " [...] *Or anything that does not come from faith is sin.*"

(Romans 14:23).

II/ DISPUTED IDENTITY

A/ If you are the Son of Elohim

*"Then Yehoshua was led by the Spirit into the desert to be tempted by the devil. And after fasting for 40 days and 40 nights, he finally went hungry. And the tempter drew near and said: **If you are the Son of Elohim**, command that these stones become loaves of bread. But he answered and said: It reads: Human beings will not live by bread alone, but by every word that comes from the mouth of Elohim. Then the devil carried him into the holy city, and set him on top of the temple, and said to him: **If you are the Son of Elohim**, throw yourself down! For it is written that he will give his angels charge over you, and on their hands they will carry you, lest you strike a stone with your foot. Yehoshua said to him: It also says: You shall not tempt the Lord, your Elohim. The devil takes him to a very high mountain and shows him all the kingdoms of the world and their glory. And he said to him: I will give you all these things, if you bow down and worship me. Then Yehoshua said to him: Begone, Satan! For it is written: You will worship the Lord your Elohim, and serve him alone. So the devil leaves him. And behold, angels came and ministered to him.*

" (Matthaios (Matthew) 4:1 to 11).

"If you are the Son of Elohim".

"If", from the Greek *ei*, is a primary article of condition, expressing a

hypothesis, eventuality, logical link or indirect question. So, in this case, the Evil One intended to induce the Lord to turn the stones into loaves of bread, throw himself from the top of the temple and finally worship him. And how did he intend to achieve this? Using the hypothesis "if you are the Son of Elohim". By openly doubting his identity, he thought he'd succeed in getting the Lord to perform a miracle, to prove who he really was. The enemy continued to use the same strategy throughout Yehoshua's ministry: *"Then a blind and mute demoniac was brought to him, and he healed him, so that the blind and mute spoke and saw. And all the crowds were astonished and said: **Is this not the Son of David?** But when the Pharisees heard this, they said: **He only drives out demons through Beelzebub, the chief demon.** But Yehoshua, knowing their thoughts, said to them: Every kingdom divided against itself will be reduced to a desert, and every city or house divided against itself will not stand. And if Satan drives out Satan, he is divided against himself. How will his kingdom survive? And if I cast out demons by Beelzebub, by whom do your sons cast them out? That's why they themselves will be your judges. But if it is by the Spirit of Elohim that I cast out demons, then the Kingdom of Elohim has come to you. Or, how can anyone enter the house of a strong man and plunder his possessions if he has not first bound that strong man? And then he'll plunder her house. He who is not with me is against me, and he who does not gather with me scatters. That's why I tell you that every sin and every blasphemy will be handed over to humans, but blasphemy against the Spirit, will not be handed over to humans. And whoever speaks against the Son of Man, it will be forgiven*

*him; but whoever speaks against the Holy Spirit, it will not be forgiven him in this age or in the one to come. Either produce the beautiful tree and its beautiful fruit, or produce the rotten tree and its rotten fruit, for the tree is known by the fruit. Progeny of vipers, how could you say good things, wicked as you are? For it is from the abundance of the heart that the mouth speaks. The good human being draws good things from the good treasure of his heart, and the bad human being draws bad things from his bad treasure. But I tell you that on the Day of Judgment, human beings will give account for every idle word they have spoken. For by your words you will be justified, and by your words you will be condemned. **Then some of the scribes and Pharisees answered, saying, Doctor, we want to see a sign from you.** " (Matthaios (Matthew) 12:22 to 38).*

Isn't it strange that the Pharisees asked for a sign when the Lord had just performed one?

The miracles produced by the Lord Yehoshua proved that he was Elohîm. He used it to lead human beings to have faith in Him: "*But if I do them, and you will not believe me, believe these works; that you may know and believe that the Father is in me, and I in him.*" (Yohanan (John) 10:36).

Moreover, when Yohanan the Baptist asked him if he was the Mashiah, the Lord replied with miracles: "*And Yohanan's disciples reported all these things to him. Yohanan called two of his disciples to him and sent*

*them to Yehoshua to tell him: Are you the one who was supposed to come, or should we expect another? And having come to him, these men said: Yohanan the Baptist sent us to you to say: Are you the one who was supposed to come, or must we wait for another? **And in that same hour, he healed many people of diseases, plagues and evil spirits, and gave many blind people the gift of sight. And Yehoshua answering, said to them: Go and report to Yohanan what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the Gospel is proclaimed to the poor. And blessed is he who will not be scandalized in me*** " (Loukas (Luke) 7:18 to 23). This means that Yehoshua was not against performing miracles to provoke faith in human beings. So why did he refuse to perform miracles at the request of the Pharisees? Because that would have meant that the Lord would no longer have acted according to the will of the Father, but according to that of the enemy.

Satan acts in the same way with the true children of Elohim. He constantly questions their identity, whether by sending thoughts or sending emissaries to call them false prophets and gurus. By so doing, he seeks to make them fall into pride, urging them to prove to the world that they are true servants of the Creator. This is why, under Satan's influence, many Christians end up putting forward the gifts and graces they have received from the Lord, not to lead human beings to worship Him, but with the aim of exposing themselves. So, they use their gifts to obey Satan and no longer Elohim, becoming, unconsciously, servants of the

devil. Yet the Lord said: " *Blessed will you be when they insult you and persecute you, and falsely say all kinds of evil things against you, for my sake. Rejoice and exult, for your reward is great in heaven. For so they persecuted the prophets who were before you.* " (Matthaios (Matthew) 5:11 to 12). So, when faced with the enemy's slander of our identity, the one and only valid reaction is to rejoice and exult, for these slanders place us in the ranks of Elohim's servants.

B/ Hypocrisy

*"Beware of practicing your righteousness before people, to be seen by them; otherwise you will not receive the reward of your Father who is in heaven. So when you give your alms, don't sound the trumpet before you, as the hypocrites do in the synagogues and in the streets, **in order to be glorified** people. Amen, I say to you, they receive **their reward in full.** But when you give alms, don't let your left hand know what your right is doing, so that your alms may be **in secret**; and your Father, who sees in secret, will reward you publicly. And when you pray, don't be like the hypocrites, for they like to make their prayers by standing in synagogues and on street corners, **to be seen by people.** Amen, I say to you, they receive their reward. But you, when you pray, go into your room, and having shut your door, pray to your Father who is there in secret. And your Father, who sees in secret, will reward you publicly. "* (Matthaios (Matthew) 6:1 to 6).

1. Don't practice justice in front of people to be seen by them

When Yehoshua speaks of righteousness in this passage, he is referring to all the righteousness of the Christian. Almsgiving, fasting and prayer are just some of the examples the Lord uses to illustrate his point. Indeed, the term justice, *dikaïosune*, is also translated as "just", "justification" and designates "the state of one who is as he ought to be", "the acceptable condition", the "doctrine concerning the way to reach a state approved" by Elohim, "integrity", "virtue", "purity of life", "righteousness", "correct thoughts and actions", "justice that gives everyone his due". So, the righteousness of a child of the Lord stems from the intimate, secret relationship he shares with Elohim. Whereas the righteousness of a person who has fallen into Satan's trap, the hypocritical Christian, is practiced for the sole purpose of "being seen" (a term translated "to appear", "to shine", "to show", "to hold for", "to manifest", "visible thing"; and means "to bring to light", "to cause to shine", "to fill with clarity", "to be brilliant or resplendent", "to become evident", "to be brought to light", "brought to view", "exposed to view", "to meet the eyes", "to strike the gaze", "to become clear or manifest", etc.); and "glorified" by people (*doxazo* in Greek, the term means "to praise", "to boast", "to magnify", "to celebrate", "to render honors", "to be glorious", "clothed in splendor", "to transfigure"). This means that the Christian who practices his righteousness before people aims to be seen, to "shine", to "be manifest", to be "obvious", in order to receive honors, to be praised, boasted of, celebrated, etc. through to his identity (true or false) as a child of Elohim. So this person's justice is not the result of his intimate relationship with

the Lord, but of his relationship with the devil.

"For who is it that sets you apart? But what do you have that you haven't received? And if you have received him, why do you boast as if you had not?" (1 Corinthians 4:7).

"How can you believe, you who receive your glory from one another and do not seek the glory that comes from Elohîm alone?" (Yohanan (John) 5:44).

In addition to being hypocritical, anyone who falls into this type of trap sins on several levels. Indeed, not only does he glory in the identity the Lord has given him, and thus in the work of Elohîm in his life, but he also falls into unbelief, for seeking the glory that comes from humans stands in the way of faith. For this reason, a Christian's righteousness must stem from a heart whose sole motivation is obedience to the Lord's will and love of His Name. It must be the result of an intimate, secret relationship with Elohîm that undeniably leads to a public reward.

2. A public award

In the passage from Matthaïos (Matthew) chapter 6, two terms are used to talk about reward: *misthos* found in verse one, and which can also be translated "wage", "work", "recompense" and means "due paid for work", "wages", "reward : used for the finish that naturally results from hard work and effort", "in both senses of rewards and punishments",

punishments: the wages of crime, iniquity", "rewards that the Lord grants, or will grant, for good deeds or efforts". The other term *apodidomi* used in verse 6, can be translated as "pay", "acquit", "render", "give", "remit", "justify", "receive", "produce" and means "deliver", "give with profit what belongs to us", "sell", "pay, acquit, render a due", "debt, salary, tribute, taxes", "things promised under oath", "conjugal duty", "render, repay", "make even, remit", "pay back, reward in a good or bad sense".

So, the one who prays with the aim of being seen by Men and the one who prays in secret are both rewarded. But what kind of reward are we talking about? Well, he who prays and fasts to be glorified by human beings receives his reward, which boils down only to his objective: to be seen by people. Whereas the one who prays and fasts in secret also receives his reward. In fact, anyone who sincerely calls upon the Lord in the name of Yehoshua has his prayer answered: "*And whatever you ask in my name, I will do, so that the Father may be glorified in the Son. If you ask anything in my name, I will do it.*" (Yohanan (John) 14:13 to 14). And he who humbles himself by fasting before Elohim, receives his grace: "*But he grants a greater grace, therefore he says: Elohim resists the proud, but gives grace to the humble*" (Yaacov (James) 4:6).

But Elohim goes beyond his child's requests and also grants him a reward he did not seek. And the special thing about this reward from the Lord is that it's public. This means that justice practiced in privacy and secrecy

ends up being seen publicly. And what better public reward is there for a Christian than to receive Elohîm's testimony that he is indeed His child, just as He did for Yehoshua at the beginning of his ministry? " *And behold, a voice from the heavens said: This is my beloved Son, in whom I am well pleased* ". (Matthaios (Matthew) 3:17).

"Let another praise you, and not your own mouth; a stranger, and not your lips. " (Mishlei (Proverbs) 27:2).

"For it is not he who commends himself who is approved, but he whom the Lord commends." (2 Corinthians 10:18).

*"For the Jew is not he who has the appearance of one, and circumcision is not that which is apparent, in the flesh. But the Jew is the one who is in secret, and circumcision is that of the heart, according to the Spirit and not according to the letter; **whose praise does not come from humans, but from Elohîm,** " (Romans 2:28 to 29).*

"But there is nothing covered on all sides that should not be discovered, nor anything secret that should not be known. Therefore whatever you say in the darkness will be heard in the light, and whatever you say in the ear in the chambers will be preached on the housetops. " (Loukas (Luke) 12:2-3).

Let's understand that everything done in secret will sooner or later be

exposed publicly, whether it's good or bad. So even he who practices his righteousness before Men to be seen and glorified will be exposed in broad daylight, just as the Pharisees who were great hypocrites were publicly denounced by the Lord in Matthaïos chapter 23. In the same way, every person who embarks on the path of faith, whether hypocritical or not, must know that one day their intimate life will be known to all, whether through the Lord himself or through those who share his intimacy. Those, therefore, who seek glory by practicing their righteousness publicly while in private they do not serve the Lord, must understand that one day or another they will be publicly outraged: "*Woe to you, scribes and Pharisees, hypocrites, **for you are like graves that do not appear, and over which people walk without seeing it. But one of the doctors of the torah answered and said to him: Doctor, by saying these things, you're insulting us too! And he said: "Woe to you also, teachers of the Torah! [...]"*** (Loukas (Luke) 11:44 to 46).

*"But by your hardness and by your heart that admits of no change of mind, you are storing up wrath for the day of wrath and of the revelation of the righteous judgment of Elohîm, who will render to every man according to his works **Eternal life indeed to those who, by persevering in good works, seek glory and honor and immortality.** But there will be indignation indeed and wrath against those who are party-minded, and who rebel against the truth and obey injustice. There will be tribulation and dreadful calamity on every human soul that does evil, of the Jew first of all, but also of the Greek. **But glory, honor and peace to every man***

who does what is good, to the Jew first, but also to the Greek. " (Romans 2:7 to 10).

CONCLUSION

Note that after receiving the public testimony from the Father, "*Yehoshua was led by the Spirit into the wilderness to be tempted by the devil*" (Matthaios (Matthew) 4:1). This means that the more a child of Elohim receives the Lord's testimony, the more the adversary will cast doubt on it, and the more tempted he will be to prove his identity. So let us be among those who consider the praise that comes from Elohim infinitely more precious than that which comes from the world. Let us do everything he asks of us, so that he will not be ashamed to call us brothers and declare that he is our Elohim.

"For, both he who sanctifies, and those who are sanctified, all come from one. That's why he's not ashamed to call them his brothers, saying: I will declare your Name to my brethren and sing you passover hymns in the midst of the assembly. " (Hebrews 2:11 to 15).

"But now they desire a better one, that is, a heavenly one. Therefore Elohim is not ashamed to be called their Elohim, because he has prepared a city for them. " (Hebrews 11:16).

CHAPTER 3

THE ESSENTIAL FEATURES OF CHRISTIAN

According to Alex Mucchielli, identity is "a set of characteristics that allow us to expressly define an object or an actor" (Identity Alex Mucchielli, What do I know?). The problem is that these characteristics can be so numerous, that it is necessary to separate the non-essential characteristics from the essential characteristics of the object under study, in order to define its identity. This information is important for us as Christians, as many of us use non-essential, secondary, even erroneous characteristics to identify those around us. In fact, we often overlook essential identifying features and concentrate on baseless ones. In this way, the fruits of the Spirit are relegated to the background in favor of what catches the eye. Because human beings are often satisfied with a minimum of information in order to judge: it's golden, so it's gold; it lives in water, so it's a fish; it lays eggs, so it's a bird, and so on. The Lord's children use the same logic: he goes to the assembly, he prays, he sings praises, he has gifts, etc. so he's a Christian. This is how human beings function. The brain simplifies things as much as possible, so that we can understand them, even if we're wrong. Because we need to move as quickly as possible towards what makes the most sense. Like when medical students are told: "If you hear hooves, think horses, not zebras". This is very good advice for the doctor who, when will have to diagnose, and therefore identify, the illness suffered by a patient with a fever and cough, who will first think of angina or influenza rather than yellow

fever. We can liken this reasoning to that of the duck test: "If it looks like a duck, swims like a duck and quacks like a duck, it's a duck." It makes perfect sense, especially when you don't know that some duck species don't quack, but they are ducks. So not everything that looks like a duck is a duck. Just as chaff looks like wheat, but isn't wheat. That's why the Lord has given us clues to help us distinguish between His true children and the false brothers who have infiltrated the assemblies. So, the essential characteristics of a child of the Lord are easily found in the Word.

I/ THE WORD

*"Because many deceivers have come into the world, **not confessing Yehoshua Mashiah coming in the flesh. This is the Deceiver and the Anti-Mashiah.** Take heed to yourselves, so that we do not lose what we have produced, but receive the full reward. **Whoever goes beyond and does not abide in the doctrine of the Mashiah does not have Elohim.** He who abides in the doctrine of the Mashiah has the Father and the Son. **If someone comes to you and does not bring this doctrine, do not receive him into your home and say to him: Hi! For he who says to him, 'Hi,' shares in his evil deeds.** " (2 Yohanan (John) 7 to 11).*

Here we have two essential characteristics that enable us to distinguish between those who belong to Elohim and those who don't: faith in the doctrine of the Mashiah and in the mystery of piety.

A/ Faith in the doctrine of the Mashiah

First, he who belongs to the Lord places his faith in the doctrine of the Mashiah. Now, as we know " [...] *faith comes from hearing, and one hears by means of the word of Elohîm.*" (Romans 10:17). So, the Christian's faith is based on the word of Elohîm and only on it, which is why he takes pleasure in meditating on it daily. He rejects the traditions of Men, and the current tendency to remove from Scripture that which does not suit the people of this age. Moreover, the true child of the Lord is taught by the Holy Spirit: " *And you, you have the anointing from the Holy One, and you know all things.*" (1 Yohanan (John) 2:20).

*"And as for you, the anointing you received from him abides in you, and you don't need anyone to teach you. But as **the same anointing teaches you all things** and is true and not a lie, and as it has taught you, you will abide in him.*" (1 Yohanan (John) 2:27).

So, a Christian seeks to know the Word of the Lord perfectly, because he knows that ignorance leads to destruction (Hoshea (Hosea) 4:6), while truth sets free (Yohanan (John) 8:32). Now, as we said earlier, this knowledge is not only an intellectual knowledge of the Scriptures, but it is the intimate knowledge of the person of Yehoshua, for the Word is first and foremost a person: " *And he was clothed in a garment drenched with blood. And his Name is: The Word of Elohîm*" (Apokalupsis (Revelation) 19:13).

B/ Faith in the mystery of piety

"And without question, the mystery of piety is great: Elohim was manifested in the flesh, justified by the Spirit, seen by angels, preached in the nations, believed in the world and exalted in glory." (1 Timothy 3:16).

The true child of the Lord places his faith in the fact that Elohim came in the flesh and sacrificed himself for his sins. He is careful not to fall into the same trap as the Galatians, who sought justification in the works of the law. He therefore places his faith in Yehoshua, who died and rose again for our justification: "*[...] to us who believe in him who raised from the dead Yehoshua our Lord, who was betrayed for our sins and rose again for our justification*". (Romans 4:24 to 25). The Lord's death and resurrection are the foundation of Christian faith: "*For if there is no resurrection of the dead, Mashiah also is not risen. And if Mashiah is not risen, then our preaching is in vain, and your faith is also in vain. And even we are false witnesses on Elohim's part, for we have testified to Elohim that he raised the Mashiah, whereas he did not raise him, if indeed the dead do not rise. But if the dead do not rise, neither has Mashiah. And if Mashiah is not risen, your faith is vain, and you are still in your sins, so those also who have fallen asleep in Mashiah are lost. If it is in this life only that we have hoped in Mashiah, we are the most miserable of all humans.*" (1 Corinthians 15:13 to 19).

II/ THE FRUITS OF THE SPIRIT

Knowledge of the Word is not enough to tell the difference between a true Christian and a false brother. Indeed, Paulos teaches us that knowledge without love is useless: *"Though I have prophecy and know all mysteries and the knowledge of all things, and though I have all faith even to move the mountains, but have not love, I am nothing."* (1 Corinthians 13:2). So, like the Pharisees, someone can know the Scriptures perfectly and still be a false brother: *"Therefore, do and observe all the things they will tell you to observe, but do not do according to their works, because they say and do not do."* (Matthaios (Matthew) 23:3). However, these false brethren must not be frequented, because even if they know the Word, it is harmful to be around them: *"Woe to you, scribes and Pharisees, hypocrites! Because you go through sea and land to make a proselyte, and when he has become one, you make him a son of hell twice as bad as you."* (Matthaios (Matthew) 23:15). So, we understand that a false doctor is not only a person who proclaims false doctrines, but also one who proclaims the truth, but does not put it into practice as a whole: *"Woe to you, scribes and Pharisees hypocrites, because you tithe mint, dill and cumin and leave out the heaviest burdens of the torah: justice, mercy and loyalty. You had to practice these things, without neglecting the other things."* (Matthaios (Matthew) 23:23); or who does the contrary of what he teaches: *"Behold, you call yourself a Jew, you rest entirely on the torah and glory in Elohim, and you know His will, you also discern the things that are important, being instructed by the torah. And you convince yourself that you are a guide to the blind,*

a light to those in darkness, a teacher to the foolish, a doctor to the ignorant, having the model of knowledge and truth in the torah. You, who teach another, do not teach yourself! You who preach not to steal, you steal! You who say not to commit adultery, you commit adultery! You who abhor idols, you commit sacrilege! You who glory in the torah, you dishonor Elohim by transgressing the torah! For the Name of Elohim is blasphemed among the nations because of you, as it is written. For circumcision is indeed useful if you keep the torah. But if you are a transgressor of the Torah, your circumcision becomes uncircumcision. If the uncircumcised observes the ordinances of the Torah, won't his uncircumcision be considered circumcision? And won't the uncircumcised by nature who fulfills the Torah judge you, you who transgress it while having the letter of the Torah and circumcision? For the Jew is not he who has the appearance of one, and circumcision is not that which is apparent, in the flesh. But the Jew is the one who is in secret, and circumcision is that of the heart, according to the Spirit and not according to the letter; whose praise comes not from humans, but from Elohim. " (Romans 2:17 to 29).

The practice of the Word of Elohim necessitates a particular fruit of the Spirit: *"But when the Pharisees heard that he had muzzled the mouths of the Sadducees, they gathered together in one place, and one of them, who was a doctor of the torah, questioned him to test him, saying: Doctor, what is the great commandment in the Torah? But Yehoshua said to him: You shall love the Lord your Elohim with all your heart, with all your*

*soul and with all your mind. This is the first and greatest commandment. And here is the second which is similar to it: **You shall love your neighbor as yourself. On these two commandments hang all the torah and the prophets.*** " (Matthaios (Matthew) 22:34 to 40). Love is what enables the Lord's children to obey his Word. Moreover, this Love manifests itself when Christians are tested, when they are plunged into suffering. This is how thousands of Christians followed in our Master's footsteps during periods of persecution, following the example of Stephanos (Stephan): "*But when they heard these things, their hearts were sawn in two and they gnashed their teeth against him. But he, being filled with the Holy Spirit and his eyes fixed on heaven, saw the glory of Elohim and Yehoshua standing at Elohim's right hand. And he said: Behold, I see the heaven open and the Son of man standing at the right hand of Elohim. But shouting at the top of their voices, they covered their ears and rushed at him with one accord. They dragged him out of the city and stoned him. And the witnesses laid their garments at the feet of a young man named Shaul. And they stoned Stephanos, who prayed and said: Lord Yehoshua, receive my spirit! And falling on his knees, he cried with a loud voice: Lord, do not impute this sin to them! And when he had said this, he fell asleep.*" (Acts 7:54 to 60). This love enables us to imitate Yehoshua by blessing and doing good to people who persecute us because of our faith: "*Because it's to which you have been called, because Mashiah also suffered for us, leaving us **a model for us**, so that you may follow in his footsteps: he who committed no sin and in whose mouth was no deceit, he who, **when insulted, did not insult in return;***

who, when mistreated, did not threaten, but trusted in him who judges justly, who himself bore our sins in his body on the tree, so that, having died to sin, we might live for righteousness. He whose bruise has healed you. " (1 Petros (Peter) 2:21 to 24).

Now, as we know, the fruits of the Spirit can only be manifested in the lives of those who have benefited from the work of the cross and who walk according to the Spirit, in sanctification.

Having said that, it must be said that we are called to perfection. Indeed, we must grow in knowledge and the fruits of the Spirit in us must mature: "**Little children**, I write to you because your sins are forgiven you for His Name's sake. **Fathers**, I write to you because you have known him who is from the beginning. **Young people**, I write to you because you have won the victory over the Evil One. **Children**, I write to you because you have known the Father. **Fathers**, I have written to you because you have known him who is from the beginning. **Young people**, I have written to you because you are strong and the word of Elohîm abides in you, and you have won the victory over the spirit of the Evil One. " (1 Yohanan (John) 2:12 to 14). So, the fruit borne by a Christian in the toddler stage will not be as mature as that borne by young people or fathers.

It should also be pointed out that we have not yet put on our incorruptible body. We're still in our animal body, and it never ceases to oppose the will of the Spirit: "*For the flesh desires the opposite of the Spirit and the*

*Spirit the opposite of the flesh, and these things are opposed to each other, so that you do not practice the things you would. " (Galatians 5:17). The Christian must therefore learn to put to death the works of the flesh: "For if you live according to the flesh, you will die. But if by the Spirit you put to death the deeds of the body, you will live." (Romans 8:13); "But as for you, this is not how you learned the Mashiah, if, however, you heard him and were instructed by him, in accordance with the truth that is in Yehoshua : to **strip yourselves** , as regards your previous conduct, **of the old human being** that corrupts according to the desires of seduction, to allow yourselves to be renewed by the Spirit in your thinking, and to clothe yourselves with the new human being, created according to Elohîm, in the righteousness and holiness of truth. " (Ephesians 4:20 to 24). But for some Christians, learning to shed the old human self can take longer than for others. But thanks be to the Lord who knows that we need help in this task. Therefore, so that Paulos would not become proud because of the revelations he was receiving from him, the Lord sent him a demon: " *And lest I should rise because of the excellence of these revelations, there was put a thorn in my flesh, **an angel of Satan to smite me**, that I should not rise. Three times I prayed to the Lord to keep him away from me. And he said to me: My grace is sufficient for you, for my power is accomplished in weakness. So, I'll gladly glory in my weaknesses, so that the power of the Mashiah may set its tent on me. Because of this I take pleasure in weaknesses, in insults, in difficulties, in persecutions, and in awful calamities for Mashiah, for when I am weak, then I am strong. "* (2 Corinthians 12:7 to 10).*

Thus, two humanities cohabit on Earth: human beings who are governed by the fruits of the Spirit and human beings who are governed by the works of the flesh. Those who are governed by the works of flesh may attend assemblies, know the Scriptures perfectly, fast, pray, give alms, if they don't have the fruits of the Spirit, if they don't have Love, if they don't have the incarnated Word, it is useless. In fact, the differences between the two humanities are so obvious that we should be able to identify who belongs to the Lord and who does not. Indeed, when we refer to Matthaïos (Matthew) chapter 7 verses 15 to 20, we understand that it's difficult to tell the difference between two trees without fruit, but when the fruit appears, it identifies the tree. And the fact is, even a small child can tell the difference between an apple tree, a fig tree, a vine and thistles. Besides, who would want to eat thistles, thorns or rotten fruit? However, it is becoming increasingly difficult to distinguish between true and false servants of the Lord, and there are several reasons for this. Firstly, because as we have seen, the darkness in the human heart and in the world has had the effect of veiling the identity of the individual, and particularly of the Christian. Secondly, because we are at the end of time and the apostasy is only progressing. As a result, there are so few genuine conversions that there are no longer any reference models in the assemblies. So, when followers of Christianity encounter a true Christian, they reject him, just as they rejected the Lord, because they find him hard and wicked, and end up accusing him of not possessing the end of the Spirit that most characterizes Christians: Love. Yet a Christian is recognized precisely by the fact that he has the Word and Love, and both

represent the Lord himself. So, a true Christian can be recognized by the fact that he walks with the King of kings, who Himself bears witness to the identity of His child.

CONCLUSION

In France, since 1941, women have been authorized by law to give birth "under X". This means that, at the moment of delivery, the mother does not give her identity to the medical staff, and the child is abandoned and entrusted to the French state. However, the mother can leave information about her identity or non-identifying details in a sealed envelope (for example, about her health and that of the father, the child's origins and the circumstances of his birth). But generally speaking, it's almost impossible for the abandoned person to find his or her mother or father, and therefore his or her origins. A person's origins are fundamental to their identity. That's why the Scriptures attach such importance to genealogies. So, after the Babylonian captivity, some Jewish priests were excluded from the priesthood, because they were unable to prove their Levitical origin: "*Among the sons of the priests: the sons of Chabayah, the sons of Hakkots, the sons of Barzillai, who had taken a wife from among the daughters of Barzillai the Gileadite and was called by their name. They looked for their genealogical records, but couldn't find them. That's why they were declared unclean for the priesthood. The governor told them not to eat from the holy of holies, until a priest had consulted the ourim and the thummim.*" (Ezra (Esdras) 2:61 to 63). This is why in Israel, to confirm the Israelite origin of kings, reference was made to the names of their mothers. Children are only born Jewish if their mothers are Jewish: "*Yehoshaphat was a 35-year-old son when he reigned, and he reigned 25 years in Yeroushalaim. His mother's name was Azoubah, daughter of Shilchiy*" (1 Melakhim (Kings) 22:42). Scripture teaches us

that it is essential for every human being to know his or her origins.

Several Hebrew terms are used to refer to genealogy. *Towledah*, meaning "descendants", "results", etc. (See Genesis 2:4; 5:1; 6:9); *yachas* which translates as "to count according to genealogies", "to register a genealogy", "to enroll", "to be registered". (1 Hayyamim dibre (Chronicles) 4:33; 5:1; 5:7; 5:17; 7:5 to 9; Ezra (Ezra) 2:61 to 63). The Greek also uses different expressions to define genealogy. The first is *genesis*, meaning "source", "origin", "birth" or "the book of the lineage", "enumerations of the ancestors" (Matthaios (Matthew) 1:1). The second is *genealogia* and is transcribed as "a genealogy, a record of a lineage or descent" (1 Timothy 1:4 and Lite 3:9). The third is *genealogo*, which means "to seek one's family origins or to trace the family tree" (See Hebrews 7:6).

However, it's important to know that being born under X, descended from slaves or orphaned is no longer a foregone conclusion when we meet Yehoshua Mashiah. Because it gives us a new identity. In him, we find the father or mother we never knew, the origins we can't trace. (See 2 Corinthians 5:17). For even if, according to the world, the identity of a human being is defined by criteria of place and time, culture and social belonging, and unfortunately by the wealth he or she possesses (i.e., by elements subject to change), according to the Lord, the identity of a man or woman is intimately linked to his or her own. Indeed, to know who we are, we must first know Elohîm, our Creator. For who is more competent

to enlighten us about our identity than he who created all things?

And so, through Scripture, we know that after the fall of the first couple, Elohim drove man and woman from the Garden of Eden and thus from his presence. They were uprooted from the glory of Elohim and became dry, dead trees. Through the sacrifice of Yehoshua, the Lord offers us a solution to the uprooting caused by Adam and Chavvah's sin, slavery and personal sin: rootedness in Mashiah: " *Because of this, I bow my knees before the Father of our Lord Yehoshua ha Mashiah, from whom the whole family in heaven and on earth derives its name, that according to the riches of his glory, he may give you to be mightily strengthened by means of his Spirit in the inner man, so that the Mashiah may dwell in your hearts by means of faith ; **that you may be rooted and grounded in love**, so that you may be eminently able to grasp with all the saints, what is the breadth and length and depth and height, and to know the love of the Mashiah which surpasses all knowledge, that you may be filled to all the fullness of Elohim"* (Ephesians 3:14 à 19). We are compared to the branches that must be rooted in Yehoshua to bear fruit (Yohanan (John) 15:1 to 6). We are also compared to a tree planted near a stream of water and bearing fruit: " *Blessed is the strong man who trusts in YHWH, and for whom YHWH is hope! For it will be like a tree planted by the waters, spreading its roots along running water: when the heat comes, it will not notice, and its leaf will remain green. It shall not grieve in the year of drought, nor cease from bearing fruit "* (Yirmeyah (Jeremiah) 17:7 to 8).

So, to recover our identity as human beings created in the image of Elohim, we need to root ourselves in Mashiah: "*Therefore, just as you received Mashiah Yehoshua, the Lord, walk in him, **being rooted and built up in him** and established in the faith, as you were taught, abounding in it with thanksgiving*" (Colossians 2:6 to 7).

The verb "to root" comes from the Greek *rhizoo*, which also means "to strengthen by the roots", "to make firm", "to establish", "to fix".

Unfortunately, many of those called fail to put down roots in the Lord. Indeed, in the parable of the sower, one of the plots had received the seed, i.e. the Word, but it did not germinate because it lacked moisture, roots or a foundation: "*But another fell in the stony places where it didn't have much soil, and it rose immediately because the soil has no depth. But when the sun appeared, it was scorched by the heat and withered because it has no roots*" (Matthaios (Matthew) 13:5 to 6).

"And he who was sown on stony places is the one who hears the word and immediately receives it with joy; but he has no root in himself and stands only for a time, and as soon as tribulation or persecution arises because of the word, immediately he stumbles " (Matthaios (Matthew) 13:20 to 21).

"But another fell into a stony place where it didn't have much soil, and it rose immediately, because it didn't go deep into the earth. But when the

sun appeared, it was scorched by the heat, and because it had no roots, it withered away " (Markos 4:5 to 6).

"And in the same way those who are sown on stony places, are those who, having heard the word, immediately receive it with joy, but they have no root in themselves. They only hold out for a time, and as soon as tribulation or persecution arises because of the word, they are immediately scandalized " (Markos (Mark) 4:16 to 17).

"And another fell on the rock and, having grown, withered away because it had no moisture " (Loukas (Luke) 8:6).

"And those who are on the rock are those who, when they hear the word, receive it with joy, but they have no root; they believe for a time, but in the time of trial they withdraw " (Loukas (Luke) 8:13).

These passages emphasize the lack of root or depth of many Christians. Their heart is like a stone and leaves no room for Elohim's Word. They receive the gospel with joy, but because of the persecution linked to the Word of Elohim, they stumble. However, rooting in Mashiah implies death to self (Yohanan (John) 12:24), and this death to self also requires persecution.

"Therefore whoever hears these words from me and puts them into practice, I will compare him to a prudent man who built his house on the

rock. And the rain fell, and the rivers came, and the winds blew and rushed upon this house: and it did not fall, because it was founded on the rock. But whoever hears these words from me and does not put them into practice will be like a foolish man who built his house on sand. And the rain fell, and the rivers came, and the winds blew and beat against this house. And it fell, and its ruin was great. " (Matthaios (Matthew) 7:24 to 27).

Those who emerge victorious from trials and put down roots in Mashiah achieve knowledge of four aspects of the Lord: height (the eagle or His divinity), depth (His humanity), length (the ox or His servant side) and width (the lion, the kingdom). To know the divinity of Yehoshua is to avoid idolatry. Knowing the depth of Yehoshua enables us to be the disciples Elohim wants us to be. Having the knowledge of Yehoshua as a servant enables us to be useless servants. Knowing Yehoshua as Lion helps us to realize that we belong to the heavenly kingdom, so that we can manifest divine authority over sin, persecution and demons (Romans 8). So those who are rooted in Mashiah are in His image and refer to the perfect model that Elohim wants for every human being.

If we are sons and daughters of Elohim, it's because Mashiah, Elohim's Only Son, is our model. If we are light, it's through Yehoshua Mashiah, the Light of the world. If we are the temple of Elohim, it's because Yehoshua Mashiah is the Tabernacle of Elohim. If we are kings, it's through Yehoshua Mashiah, the King of kings. If we are priests, it's

because Yehoshua Mashiah is the High Priest. If we are the Body of the Mashiah, it is through Yehoshua Mashiah who is our Head. If we are the Bride of the Mashiah, it's because we've been betrothed to the Mashiah as a spotless virgin. If we are athletes, it's through Yehoshua Mashiah who won the victory for us. If we are soldiers, it's because Yehoshua Mashiah is the Elohim of armies. If we are Elohim's house, it's because Elohim is its Architect and Builder. If we are seated in heavenly places in Mashiah, it is through Yehoshua Mashiah who died and rose again.

In reality, our identity lies in Yehoshua Mashiah and in Him alone: "*And you are complete in him, who is the head of all principality and authority*" (Colossians 2:10). It is Yehoshua Mashiah who fills us, and who makes our cup overflow. He is the one who makes us perfect. You won't find your true identity with an assembly, a denomination, a man or a woman, or a preacher. Neither money, nor drugs, nor the things of this world can fulfill you as Mashiah does.

To find Yehoshua Mashiah is to find the meaning of one's life on Earth: "*But these things that were an advantage to me, I looked upon as a loss because of the Mashiah. But on the contrary, I even consider all things to be loss because of the excellent knowledge of Mashiah Yehoshua, the Lord, for whose sake, I have lost all things, and consider them as the excrement of animals in order to gain Mashiah*" (Philippians 3:7 to 8).

*"If therefore the Son sets you free,
you'll be truly free".*

(Yohanan (Jean) 8:36).

Thank you to the proofreading team
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to be broadcasted worldwide.
All glory to Our Elohîm and Father,
Yehoshua Mashiah!

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