

בָּחַ שְׁבֹועַ - Shabua- 2017

Looking at Immersion
By The Ruach and By Fire
Part 2

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Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that. [Read more](#)

And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; **seven sabbaths shall be complete:** Even unto the **morrow after the seventh sabbath** shall ye number fifty days Leviticus 23:15,16

7

7

7

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$$+ 1 = 50$$

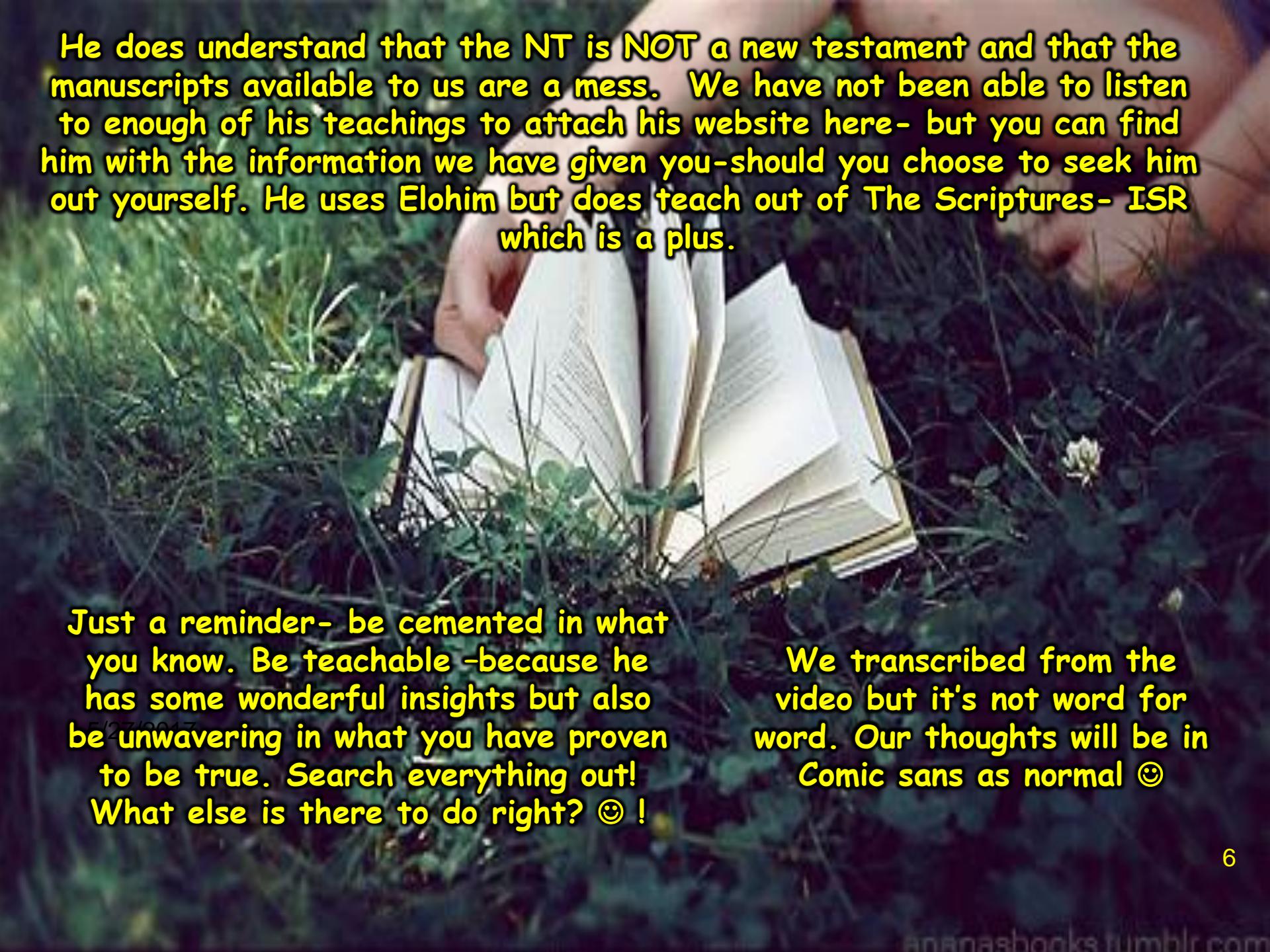
5/27/2017

This is Part 2 from Steve Berkson who has had a Messianic congregation in Chattanooga, TN since 2010. We have really enjoyed the insight he brings from being raised as a Hebrew in New York. He found Yahusha through the World Wide Church of G- in 1986 but as we see now, through deeper study, he is using his Hebrew Roots to re-examine Scripture and beliefs of Christianity and trying to get to the truth of it all.

Unfortunately, he is still teaches from Paul, so in our opinion, he still has a big cleansing from that in the future hopefully to come.

Additionally, being Messianic he still retains the schizophrenia or split personality of Yahusha and Yahuah (Yahweh) in the Eyewitness accounts that somehow they turned into one being.



A photograph of a person sitting cross-legged on a grassy hillside. They are wearing a light-colored, long-sleeved shirt and dark pants. An open book lies on the grass in front of them. The background is filled with green grass and some small white flowers.

He does understand that the NT is NOT a new testament and that the manuscripts available to us are a mess. We have not been able to listen to enough of his teachings to attach his website here- but you can find him with the information we have given you-should you choose to seek him out yourself. He uses Elohim but does teach out of The Scriptures- ISR which is a plus.

Just a reminder- be cemented in what you know. Be teachable -because he has some wonderful insights but also be unwavering in what you have proven to be true. Search everything out! What else is there to do right? ☺ !

5/27/2017

We transcribed from the video but it's not word for word. Our thoughts will be in Comic sans as normal ☺

A quick review of what we learned last time in part one so we can build on this foundation. First of all we were reading in Matthew Chapter 3 and Luke Chapter 3, when Yahusha came to John or Yahuchanon to be immersed, Yahuchanon had mentioned before Yahusha got there, he said “ I immerse you in water but there will be one who will come who will immerse you in the Set Apart spirit and in fire.



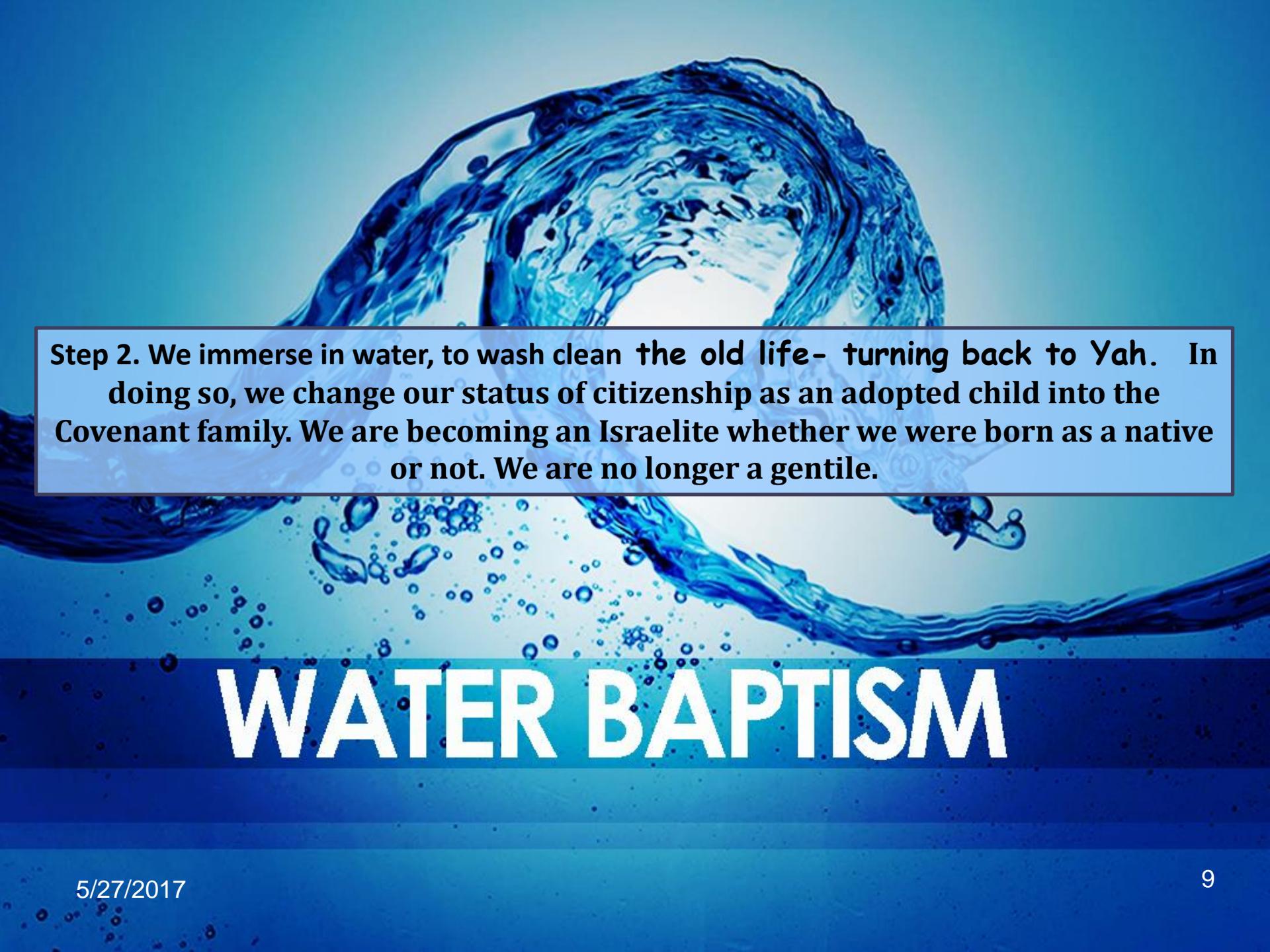
We talked about how immersion in water was a cleansing and a status change. Immersion in the Ruach ha Qodesh is also an immersion, but it's fully immersing yourself in Torah instruction.

And lastly, we talked about immersion in fire being the testing of the status change in the immersion of water and the walking in of the Torah instructions we are learning.

The path is...

Step 1. Our peace- shalom is disturbed. We Repent. We are **sorry for what we did.** We wish we had never done it. If there was any way we could go back and undo it we would, and our desire is, that we will never do it again so we ask Yah please help us to never do it again. We agree to the terms and conditions of the covenant that Yah has set forth.

TRUE REPENTANCE



Step 2. We immerse in water, to wash clean the old life- turning back to Yah. In doing so, we change our status of citizenship as an adopted child into the Covenant family. We are becoming an Israelite whether we were born as a native or not. We are no longer a gentile.

WATER BAPTISM

Step 3. We now need the Ruach Ha Qodesh to instruct and guide us into fully understanding the Torah Instructions and the character of Yahuah.

Step 4. The baptism of fire. As you walk along this narrow path, Yah will then allow us to be tested from time to time to see how we are doing in our walk. How far along you are going on the path. To see how we are growing in our knowledge and wisdom by applying what we have learned. To see how we behave and react now in difficult situations, which should be different than before we started this process. A measuring stick for us and Yahuah to get us ready to endure until the end so He can fully fulfill His promises.



The Baptism of fire is a difficult or painful undertaking or experience that can also refer to the fiery trial to purify us to test our trust in the process of being transformed, so this is a fire that transforms us like the process of silver.

Remember when the silver is put in the fire - the testing- the dross rises to the top so it can be gotten rid of it. The same with us. Our primal instincts take over when we are tested. That is the time our true nature comes out.

If at this time of testing we are not reflecting Yah's character or choosing to be weak, then we need to look at this and work on it. We have not passed that test and Yah is graciously showing us where we are at. Where we are weakest so that the adversary cannot use it against us next time. This is so that we can overcome and move on to the next test. There is no other accurate way for us to know how well we are doing or where we need more help.

This testing fire does not consume us. There are a lot of verses that talk about Yahuah being a consuming fire. A consuming fire is not what we want.



We also saw where the Ruach blows the dross off the molten silver as it dries almost into a powder. This testing is supposed to help bring things up to the surface so we can be cleansed and purified and have it blown away from us like dust in the wind. It's not a washing clean like you do with water, but this is a purification that happens only with fire.

Moving on to 1st Peter chapter 4 –
Shimon Kepha

Beloved



ones, do not be surprised at
the fiery trial that is coming
upon you, to try you, as
though some unusual
matter has befallen you,

1 Peter 4:12



We might want to print that out and stick it on our mirror in the bathroom, because we act surprised sometimes then we get all upset. Look, he says, “beloved one”. He’s not talking to the “bad” people or the people we think of as being “outside the camp”. Also notice, this is not just a trial, it’s a fiery trial!

When we see that we can now understand that this is a trial intended to bring to the surface that which needs to be purified out of us. This is so we can grow and continue in the transformation of becoming like Yahusha's example which is living in the character of Yahuah. Anything that is not in that image eventually has to be brought out and burned off.

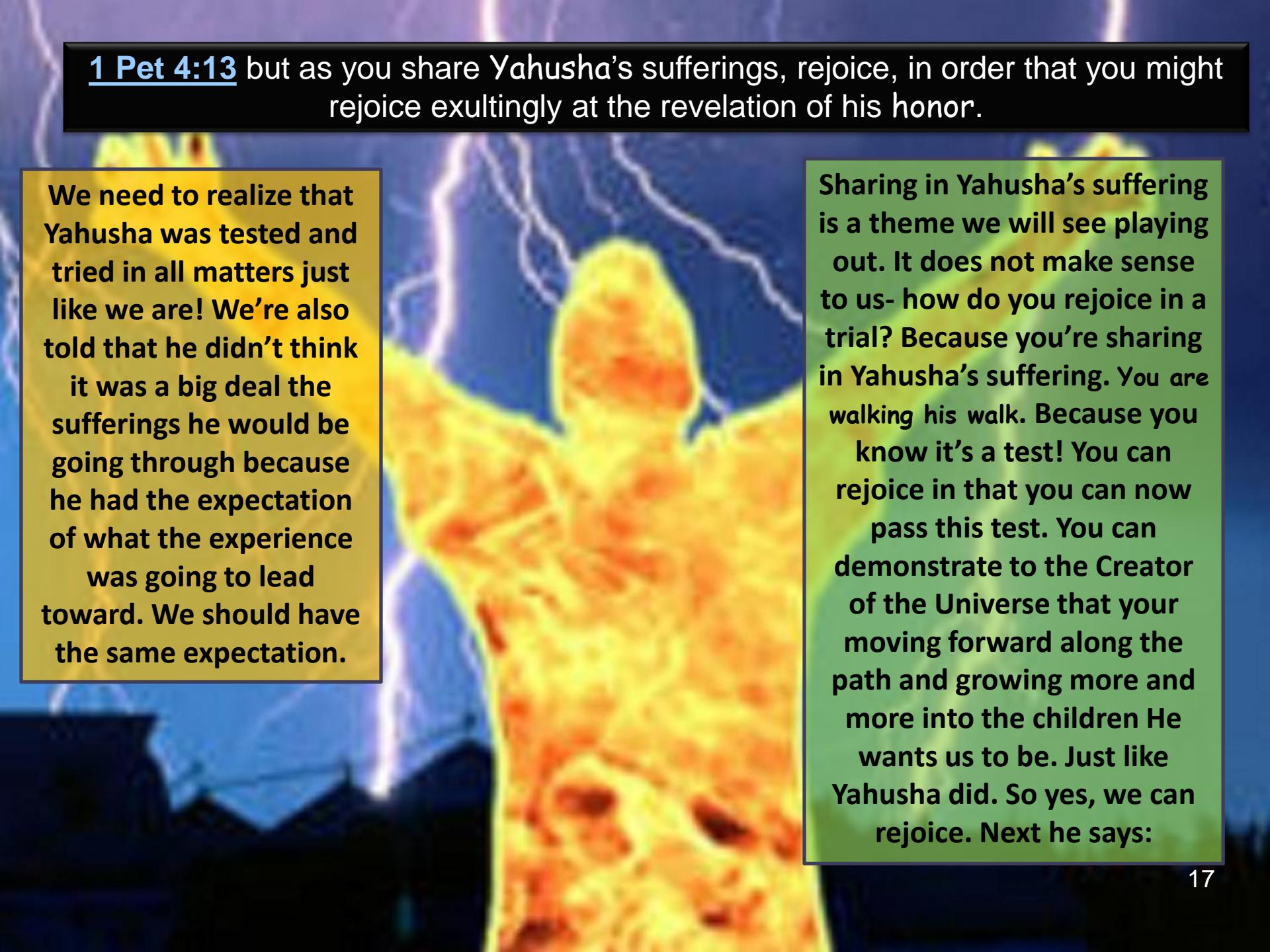


They asked Michael Angelo when it comes to sculpture, when you have a big block of granite, how do you know how to make a horse? He says its simple! I just chip away anything that does not look like a horse and what's left is the horse.

That is what goes on with us with these fiery trials. Everything that is not in the character of Yahuah (using Yahusha as our mirror example) is being burned away. IF and only if you yield to it. And Shimon Kepha didn't say if it comes, he said WHEN it comes. He says it is coming! It's on the way! Expect it. Be ready for it. Prepare Torah-wise for it. Look what he says next – it confirms it.



1 Pet 4:13 but as you share Yahusha's sufferings, rejoice, in order that you might rejoice exultingly at the revelation of his honor.



We need to realize that Yahusha was tested and tried in all matters just like we are! We're also told that he didn't think it was a big deal the sufferings he would be going through because he had the expectation of what the experience was going to lead toward. We should have the same expectation.

Sharing in Yahusha's suffering is a theme we will see playing out. It does not make sense to us- how do you rejoice in a trial? Because you're sharing in Yahusha's suffering. You are walking his walk. Because you know it's a test! You can rejoice in that you can now pass this test. You can demonstrate to the Creator of the Universe that your moving forward along the path and growing more and more into the children He wants us to be. Just like Yahusha did. So yes, we can rejoice. Next he says:



1 Pet 4:14

If you are reproached for the Name of Yahusha, *you are blessed*, because the Spirit of honor and of Eternal rests upon you. On their part he is blasphemed, but on your part he is praised.



Breaking this down, if you are reproached for the authority or name of Yahusha or Yahuah realized you are blessed because the spirit of honor of Yahuah rests upon you. It is a great honor to suffer on behalf of purifying yourself - an opportunity given by Yahusha and the reason why Yahusha suffered for us first. Now they want to think that they are shaming us, but seen clearly, it is honorable to go through this testing to prove we are worthy of the suffering Yahusha went through on our behalf.

1st Peter 4:15

For do not let any of you suffer as a murderer, or thief, or doer of evil, or as a meddler.

Verse 15 he throws a bit of a curve ball in there for us. Easy to skip over but look at the list. Murderer, thief, evil doer and then meddler?? He is putting that on the same level as a murder, stealing and wicked intent? Yes!



What Steve does not point out is that this has to do with gentile or people not in the covenant family- keep that in mind- we will show you in a minute why we say this.

Let's all take a strong hint out of that because we all have our moments of meddling, don't we? This would be a good area to pray to Yah to ask Him to show us where we are meddling. That whole list he says deserves to suffer. You should not put yourself in a position of what you might say by meddling, that would cause that person to turn away from Yahuah.

Now there is a difference between meddling and going up to a brother or sister and sharing heart to heart with them something you might see and therein is the accountability part. That's different than meddling.

You know my name, not my story. You've heard what I've done, not what I've been through.

This word is used only once and it is obviously something Shimon Kepha had to deal with as he mentored the ones going out teaching. Don't be heavy handed with the gentiles. We can take a great lesson in that as well.

Lexicon :: Strong's G244 - *allotriepiskopos*

Transliteration	Pronunciation
<i>allotriepiskopos</i>	äl-lo-trē-e-pē'-sko-pos (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From ἀλλότριος (G245) and ἐπίσκοπος (G1985)

Thayer's Greek Lexicon [?]

ἀλλοτριο-επίσκοπος (L T Tr WH ἀλλοτριεπίπ.), -ou, δ, (ἀλλότριος and ἐπίσκοπος), *one who takes the supervision of affairs pertaining to others and in no wise to himself, [a meddler in other men's matters]*: 1 Pet. iv. 15 (the writer seems to refer to those who, with holy but intemperate zeal, meddle with the affairs of the Gentiles — whether public or private, civil or sacred — in order to make them conform to the Christian standard). [Hilgenfeld (cf. Einl. ins N. T. p. 630) would make it equiv. to the Lat. *delator*.] The word is found again only in Dion. Areop. ep. 8 p. 783 (of one who intrudes into another's office), and [Germ. of Const. ep. 2 ad Cypr. c. 9, in] Cotelier. Eccl. Graec. Mon. ii. 481 b.; [cf. W. 25, 99 (94)].*

KJV Translation Count — Total: 1x

The KJV translates Strong's G244 in the following manner: a busybody in other men's matters (1x).

Outline of Biblical Usage [?]

- one who takes the supervision of affairs pertaining to others and in no wise to himself, a meddler in other men's affairs

Lexicon :: Strong's G245 - *allotrios*

Transliteration	Pronunciation
<i>allotrios</i>	äl-lo'-trē-os (Key)
Part of Speech	Root Word (Etymology)
adjective	From ἄλλος (G243)

Dictionary Aids

Vine's Expository Dictionary: [View Entry](#)

TDNT Reference: 1:265,43

KJV Translation Count — Total: 14x

The KJV translates Strong's G245 in the following manner: stranger (4x), another man's (4x), strange (2x), other men's (2x), other (1x), alien (1x).

Outline of Biblical Usage [?]

- belonging to another
- foreign, strange, not of one's own family; alien, an enemy

ἀλλοτριεπίσκοπος

Transliteration

allotriepiskopos

Pronunciation

äl-lo-trē-e-pē'-sko-pos (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From ἀλλότριος (G245) and ἐπίσκοπος (G1985)

פָקִיד

Transliteration

paqiyd

Pronunciation

pä-kēd' (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From פָקִיד (H6485)

Dictionary Aids

TWOT Reference: 1802c

KJV Translation Count — Total: 13x

The KJV translates Strong's H6496 in the following manner: officer (6x), overseer (5x), governor (1x), which had the charge (1x).

Outline of Biblical Usage [?]

- I. commissioner, deputy, overseer, officer

Strong's Definitions [?]

(Strong's Definitions Legend)

פָקִיד paqiyd, paw-keed'; from H6485; a superintendent (civil, military or religious)—which had the charge, governor, office, overseer, (that) was set.

ἐπίσκοπος

Transliteration

episkopos

Pronunciation

e-pē'-sko-pos (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From ἐπί (G1909) and σκοπός (G4649) (in the sense of ἐπισκοπέω (G1983))

Dictionary Aids

Vine's Expository Dictionary: [View Entry](#)

TDNT Reference: 2:608,244

KJV Translation Count — Total: 7x

The KJV translates Strong's G1985 in the following manner: bishop (6x), overseer (1x).

Outline of Biblical Usage [?]

- I. an overseer
 - A. a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian or superintendent
 - B. the superintendent, elder, or overseer of a Christian church

Strong's Definitions [?]

(Strong's Definitions Legend)

ἐπίσκοπος episkopos, ep-is'-kop-os; from G1909 and G4649 (in the sense of G1983); a superintendent, i.e. Christian officer in genitive case charge of a (or the) church (literally or figuratively):—bishop, overseer.

1st Peter 4:16 But if *one suffers* being Messianic, let him not be ashamed, but let him honor Eternal in this matter.

Now before we let Steve make his point about this verse, we have to do some house keeping. First off notice that the "one suffers" is in italics. That means it is not in the manuscript. It should read, "**but if being...**".

Now that brings us to our next issue and the reason why we don't like using a lot of Eyewitness accounts because it is full of Christian doctrine and words.

The word which the ISR has translated as Messianic is really Christos or in some manuscripts Chrestos. Here is the issue. Yahusha was focused on Yahuah and the Torah. He always pointed back to that. This title is focused on a Messiah or what the Hebrew word would really mean and that is anointed. However, Messianic points to a savior and that should be Yahuah. We don't know for sure what Shimon Kepha wrote here, but our best guess would be, **But if being "Followers of the way"**. That incorporates Yahuah, The Torah and Yahusha- not just focusing on Yahusha.

We also looked this verse up in the Philip Comfort book, "NT Text and Translations and found this on page 750.

1 Peter 4:16 a

“Most manuscripts have the name that means “Christian” - one belonging to Christ”. Interesting the Sinaticus (most of the NT from the 4th century), reads “Chrestian”. This is a significant reading in as much as the same kind of change happened to the **name** “Christos” in antiquity. From what can be gathered from certain writings, Gentiles did not understand what “Christos” meant-viz, “the Anointed One”. They thought Yahusha was called “Chrestos” (meaning “useful one” or “kind one”) Chrestus was a common Greek name, especially for slaves, who were “useful” to their owners. It could be that this is what the Roman Historian Tacitus thought when he called Yahusha “Chrestus” in his record of how Nero blamed the Christians for the great fire of Rome in AD 64, and how he persecuted them. Significantly, this misunderstanding of **the name** carried over to the Christians, as being called by some Chrestians (ones belonging to The Kind One) instead of Christians. In fact, Chrestian was written in place of Christian in all three of its occurrences in the NT Acts 4:16, 11:26:28, in the first hand of Codex Sinaticus, which were then corrected. Codex 8 also has the spelling Chrestian in Acts 11:26.

We have to detour a bit here to understand that this is 3 degrees off the intended titles- not names! We will get into the Chrestos/Christos in the Name YHUH to Claim Yahuah series so will not go over it here.

1st Peter 4:16 But if *one suffers* being **Messianic**, let him not be ashamed, but let him honor Eternal in this matter.

NEW
TESTAMENT
TEXT AND
TRANSLATION
COMMENTARY

Commentary on the variant
readings of the ancient
New Testament manuscripts
and how they relate to the
major English translations

PHILIP W. COMFORT

1 Peter 4:16 b

“let him honor Eternal by this name” – 8 manuscripts vs “let him honor Eternal in this matter”- 2 manuscripts.

The first one has the best documentary support and is poignant. The message of the passage is that a believer brings honor to Yahuah by his or her identification with the name of Christ- especially when suffering for being identified as a “Christian”- one belonging to Christ.

This is very telling and interesting. Comfort is saying that the first version that has “by this name” is the one that was probably the original. They are always trying to cover over Yahuah’s name aren’t they? We will never know until we can ask Shimon himself, but I would make a leap of logic and read it this way:

But if being a follower of the way, let him not be ashamed, but let him honor Yahuah by this name, character and reputation.

We certainly do not honor Yahuah by calling ourselves “Messianic” or “Christians”- but we do honor Yahuah by using His Name!

1st Peter 4:16 But if *one suffers* being Messianic, let him not be ashamed, but let him honor Eternal in this matter.

NEW
TESTAMENT
TEXT AND
TRANSLATION
COMMENTARY

Commentary on the variant
readings of the ancient
New Testament manuscripts
and how they relate to the
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PHILIP W. COMFORT

1 Pet 4:17 Because it is time for judgment to begin from the House of Eternal.
And if firstly from us, what is the end of those who do not listen to the Good
News of Eternal?

Judgement is first on us! It first begins on us! It's time for judgement to begin.
And by the way, we are to use judgement! We are not to be judges, or judging
but we need to use good judgement! There is a huge difference.

**We are not to judge someone, we are to judge
the situation. That is called judgement. A better
word would be discernment. When you
judging the thing, the action the situation of
being something that you should not
participate in, you're not necessarily judging
the ones doing the action. Judgement is
responding to what is going on, not rendering a
verdict on the person doing it.**

Example, you are at work and a bunch of people are around the water cooler so to speak and they are talking about some things that are inappropriate – fill in the blank of what that is. Now in your judgement you realize that there is something going on that's inappropriate and you can use discernment and judgement to realize that you should not be involved in this. However, we are not going to judge the people doing it. It's not our place to judge them, or to say what awful horrible people they are.



We are supposed to inspect the fruit – not the person. And if you're looking at the fruit and saying that is bad fruit, I don't need to be messing with that then that's judgement. You're allowed to be a fruit inspector but you're not going to get mad at or condemn the plant that produced the fruit.

We need better judgement in what we do and say and how we walk our path.

1 Peter 4:18

And if the righteous one is **scarcely** saved, where shall the wicked and the sinner appear?

Notice in verse 18 it says the righteous are SCARCELY saved. You can't just claim I was righteous for 5 minutes so I'm in. The key is in 19.

1 Peter 4:19

So then, those who suffer according to the desire of Eternal should commit their lives to a trustworthy Creator, in doing good.

You need to commit your lives to trusting Yahuah and be committed to do good. Well, what's good? He tells you what's good. Yah defines it. An excellent study to do on your own on your path. Since we are encouraged to make a commitment to do good, it must be important to know what that means.

Let's go to James Yac'cob chapter 1

James 1:2

My brothers, count it all joy when you fall into various trials,

**Now isn't that what Shimom Kepha –
Peter was saying?**



James 1:3

knowing that the proving of your belief **works** endurance.

Trials have a purpose of testing our trust and endurance. This path home takes endurance- we have to endure until the end. Now why would you need endurance if after all I made my altar call and I'm saved?!? Because it doesn't work that way. Because it is to he that overcomes till the end that is going to receive all the things Abba promises us. We have that in many scriptures including Revelation 21:7.

Rev 21:17

"The one who **overcomes shall inherit all** this, and I shall be his **Eternal** and he shall be My son.

We have to be looking forward to walking this path to the very end. And that requires endurance. Don't grow weary in so doing. Doing what? What's good.

James 1:4 And let endurance have a perfect work, so that you be perfect and complete, lacking in naught.

**Now all the way through
chapter 2 Yac'cob makes a
very strong case that your
works demonstrate your trust.**

James 1:26 For as the body without the spirit is dead, so also the belief is dead without the works.

What is being tested? Your trust through your works. Your works is simply your trust in 3-dimensional existence. You can say what you believe or trust in all day long. We all have known people saying what they believe and then you watch their actions and they don't match up. So, what do they really believe? What you saw or what you heard? What you saw right? There is an old saying, "your actions speak so loudly I can't hear what you're saying." It does not matter what you say, it is what you do that matters.

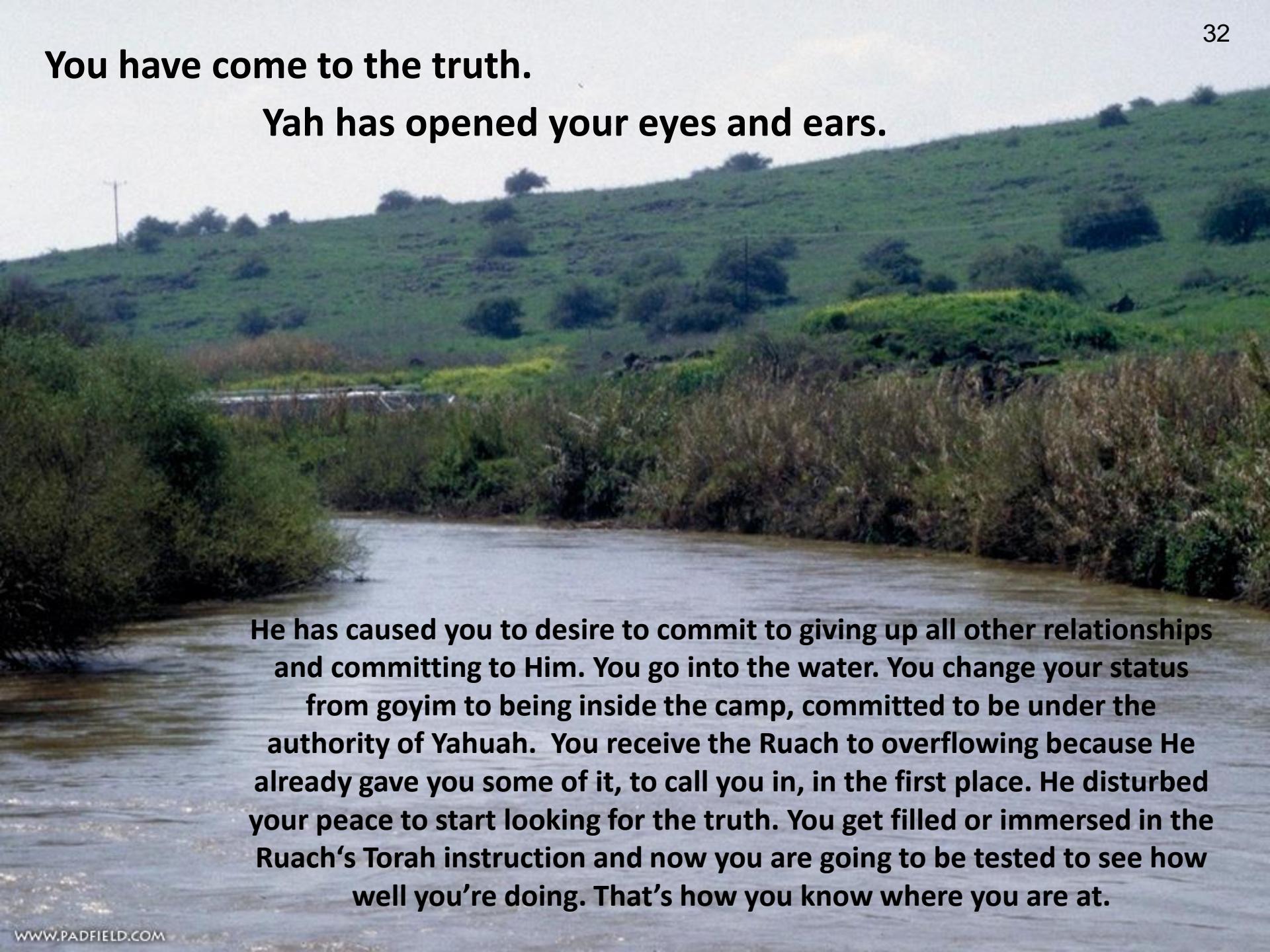
Yahusha has a parable where he says the father told the child to go do something and the child says ok dad yeah, I will do it and then he never did it. Then the other child said no I won't do it and then went and did it anyway. Which child was the one that did right? Now ultimately you don't want to say no to your father and be disrespectful but the one that ultimately did what he was told was the one who did righteousness. So you want to be aware of that whole idea here.

Trials are going to show you how much endurance you have in working out your beliefs. Because you know what? Some of us get excited and were good for a month, a week, a couple of months but this is a life time walk. This is something you will do until you stop breathing- then and only then is it finally done. Until then you need to keep walking this thing out with endurance.



You have come to the truth.

Yah has opened your eyes and ears.



He has caused you to desire to commit to giving up all other relationships and committing to Him. You go into the water. You change your status from goyim to being inside the camp, committed to be under the authority of Yahuah. You receive the Ruach to overflowing because He already gave you some of it, to call you in, in the first place. He disturbed your peace to start looking for the truth. You get filled or immersed in the Ruach's Torah instruction and now you are going to be tested to see how well you're doing. That's how you know where you are at.

You see that in any skill or specialty. Whether you're a musician or a skilled laborer apprentice or a student of any kind at some point your teacher is going to put you out on your own to see how you do. It's a trial run. Have you mastered the skill yet? If you pass, he is then going to teach you the next skill. If your teacher threw everything at you at once, you'd be a mess. You have to learn to master it and be victorious and stand firm on that rock, then test your footing on the next level- just like rock climbing.



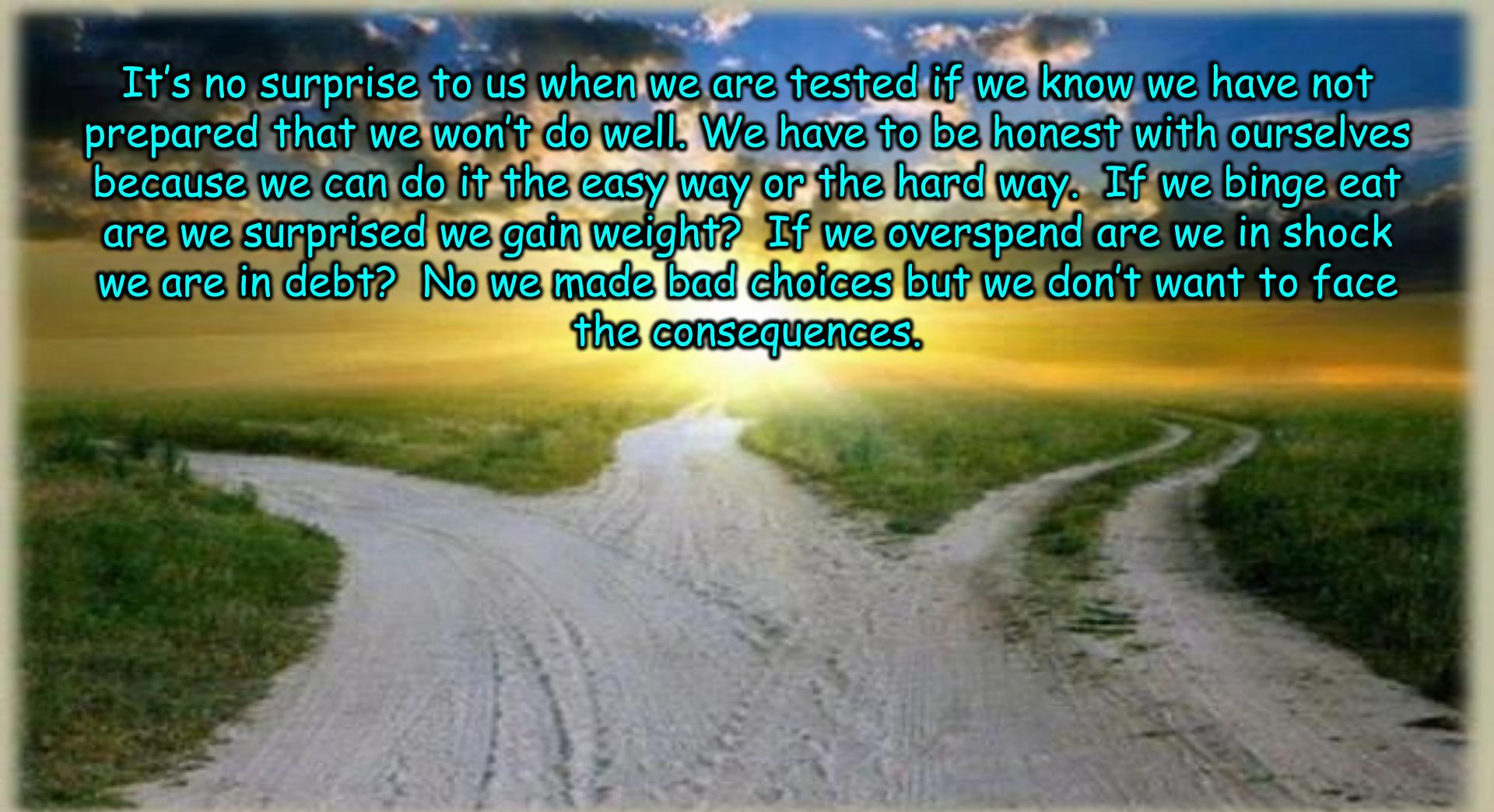
It is a discipleship. We are learning Torah, seeing how people went through their trials, learn from their mistakes, study Yahusha and learn how to do it by the examples he showed us. We don't want to be just sitting comfy on the couch thinking we got this and then have tribulation howling at the door without any experience in how to deal with adversity! Just like any athlete you must train and train hard. Get mentally, spiritually and physically in shape for this trip!

It sounds odd Shimon Kepha would say when you are in these trials count it all joy! It just sounds crazy when you read that verse. But now you can see where it makes sense that as a student you are going to get excited when your teacher tests you. Because now you have a chance to show (unless of course you have not been paying attention or practicing- or not putting in the time) Your going to show that teacher, you can really do this. And being this teacher, Yahusha has a direct line to Abba we have a chance to shine and make Yahuah smile! How awesome is that after all the disappointments and heartbreaks He must see daily! What a thrill to have a good report given to Him directly! Really think about that! Now do you see why we need to count it all as joy?

Torah Study

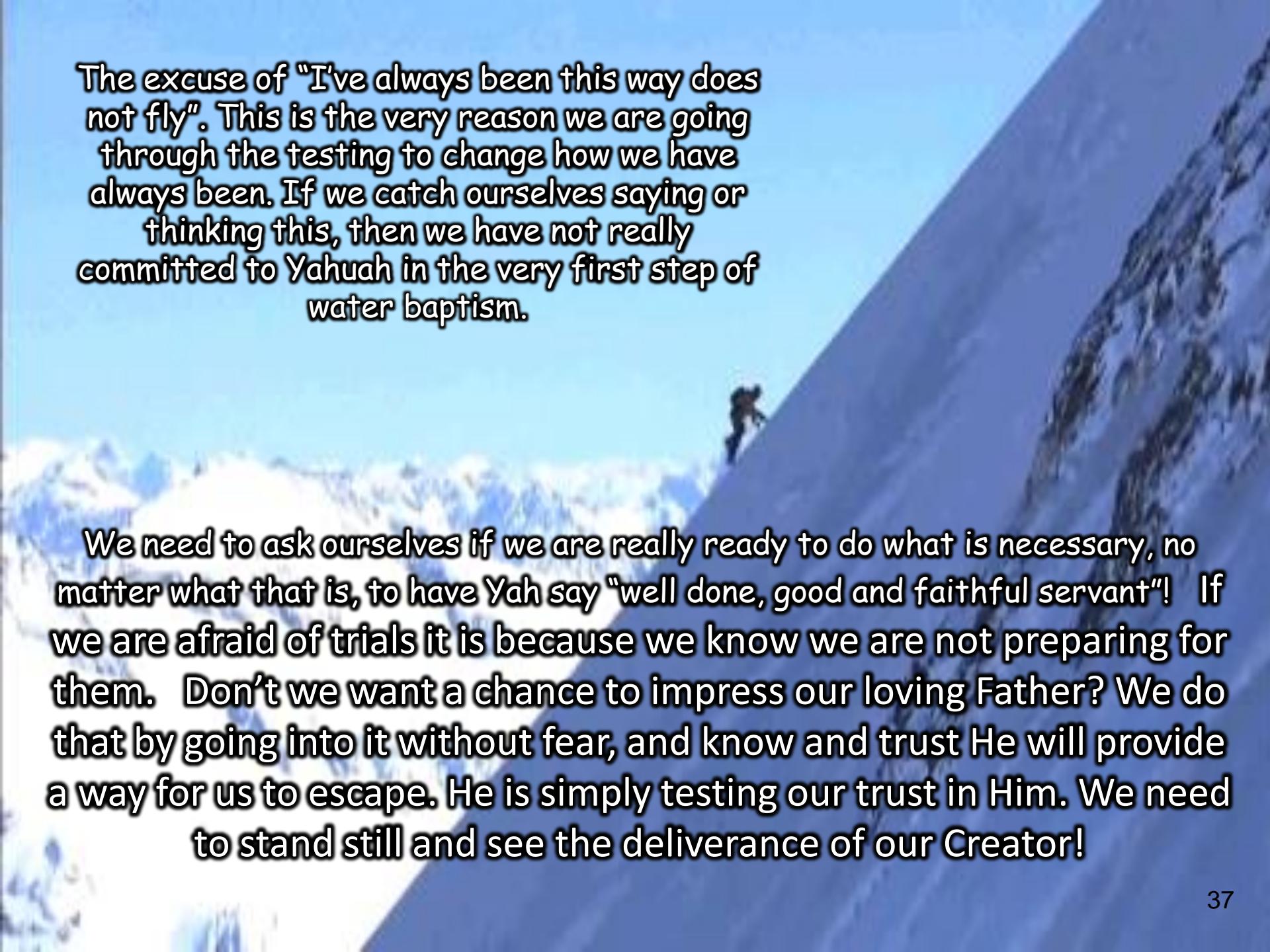
If you know full well you're not ready, you didn't give it your full attention, you didn't put Yahuah above all things, its tempting to play the victim - why is this happening to me? It's happening to us so that we can get woken up, that time is short and we need to get with it. Get on the road- stay on the road. Ask to be cleansed! If we clean ourselves and really get it, then these tests are really no big deal!

We give it all to Yahuah and walk away. We trust him. But if we get flustered and falter and get a bad attitude or play victim, we are going to fall on our faces. We will have to go through it again until we get it right or until our time is up. Then there will be no more chances to get it right. There is no honor in being a victim. We all know what that's like. When we are truly honest with ourselves and really look at the circumstance, we should be able to pin point where we decided to walk off the path, that started the chain reaction that would cause a need for testing to wake us back up. Sometimes we have to hit the guard rail to wake up before we go over the cliff of no return - stuck in our ways.



It's no surprise to us when we are tested if we know we have not prepared that we won't do well. We have to be honest with ourselves because we can do it the easy way or the hard way. If we binge eat are we surprised we gain weight? If we overspend are we in shock we are in debt? No we made bad choices but we don't want to face the consequences.

**You are free to choose,
but you are not free from
the consequences of your choice!**

A photograph of a person climbing a steep, rocky mountain. The mountain is covered in dark, craggy rocks and patches of snow or ice. The climber is visible on the upper left slope, wearing a helmet and climbing gear. The sky is a clear, pale blue.

The excuse of "I've always been this way does not fly". This is the very reason we are going through the testing to change how we have always been. If we catch ourselves saying or thinking this, then we have not really committed to Yahuah in the very first step of water baptism.

We need to ask ourselves if we are really ready to do what is necessary, no matter what that is, to have Yah say "well done, good and faithful servant"! If we are afraid of trials it is because we know we are not preparing for them. Don't we want a chance to impress our loving Father? We do that by going into it without fear, and know and trust He will provide a way for us to escape. He is simply testing our trust in Him. We need to stand still and see the deliverance of our Creator!

And with that mindset do you see now how we can count this as joy? It doesn't mean it won't be unpleasant. That is what a trial is- but it's tailor made to help each and every one of us have a better chance of standing and enduring the big test in the end and not buckle. He is also seeing how humble we are.

1 Pet 1:3 Blessed be the Eternal and Father of our teacher יְהוֹשֻׁעַ Anointed, who according to His great compassion has caused us to be born again to a living expectation through the resurrection of יְהוֹשֻׁעַ Anointed from the dead,

A silhouette of a person standing in water with arms raised, symbolizing baptism.

water BAPTISM

Lets take a look at the “born again” phrase. It is not what Christianity has told you. It is going in the water and coming out! It’s a rebirth a chance to start fresh. It’s not what Yahusha was trying to explain to Nicodemus, when we are changed from the flesh to the incorruptible at the end. Here Shimon is talking about how Yahusha has caused us to be born again to a living expectation – so by cleansing us and giving us a whole new way of thinking, a whole new way of living – that’s being born again. We have a whole new expectation don’t we!

We have a huge new picture of what the future may hold. I say may hold , because we know what it will hold for Yahuah, but for us, whether we still get to participate , is up to us.

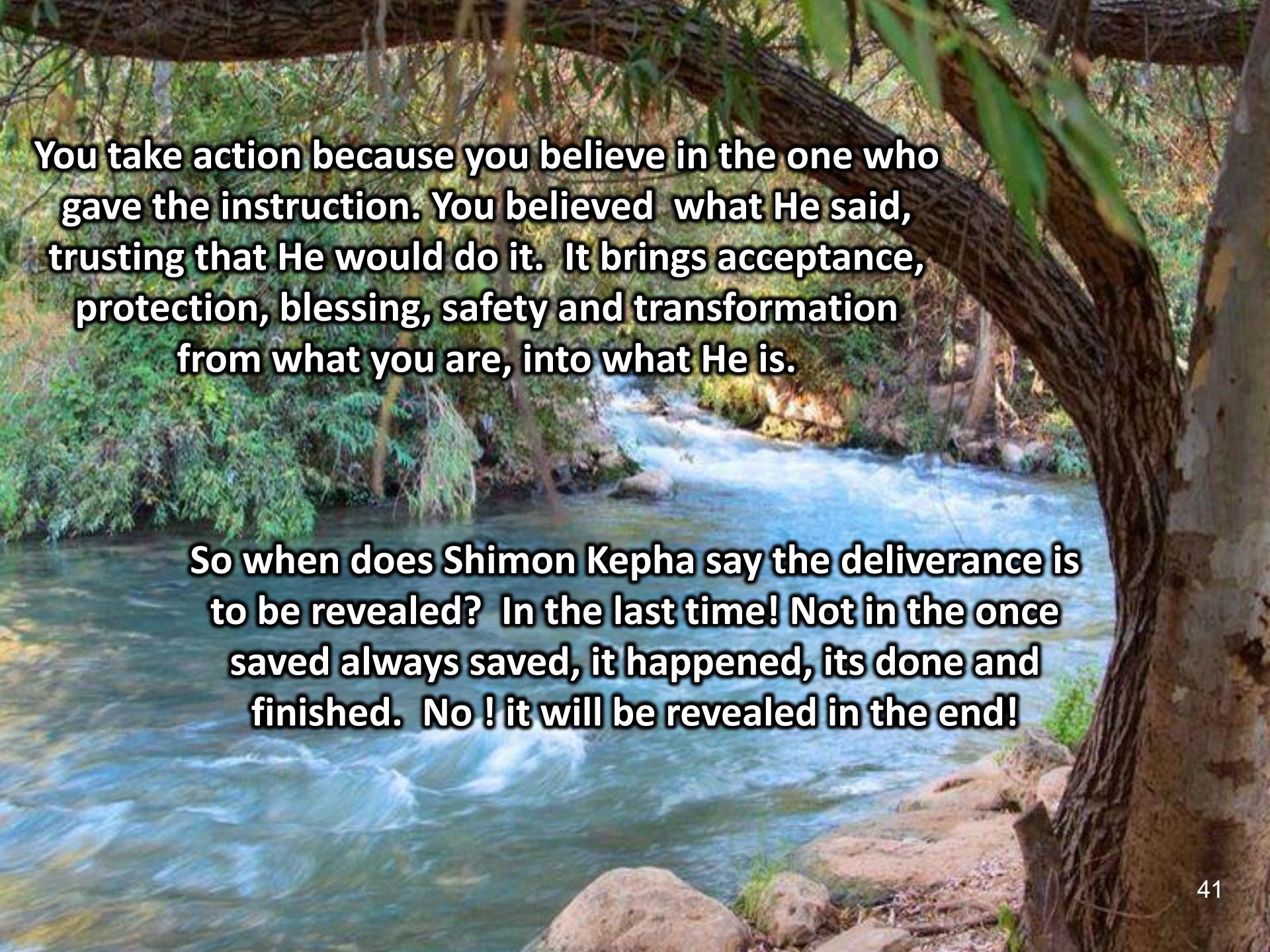
We know that what Yahusha did, made this expectation possible.

1 Peter 1:4 to an inheritance incorruptible and undefiled and unfading, having been kept in the heavens for you,

1 Peter 1:5 who are protected by the power of **Eternal** through belief, for a deliverance ready to be revealed in the last time,

1 Peter 1:6 in which you exult, even though for a little while, if need be, you have been grieved by manifold trials,

Shimon Kepha is trying to give us a perspective here. Yes maybe you have dealt with massive trials but if you have that expectation this will help you get through the trails.
Don't mistake this, we are protected by Yahuah by our trust!
Deuteronomy 28 * look it up The blessing of protection in the action of trust in actively listening to Yahuah's wisdom .**



You take action because you believe in the one who gave the instruction. You believed what He said, trusting that He would do it. It brings acceptance, protection, blessing, safety and transformation from what you are, into what He is.

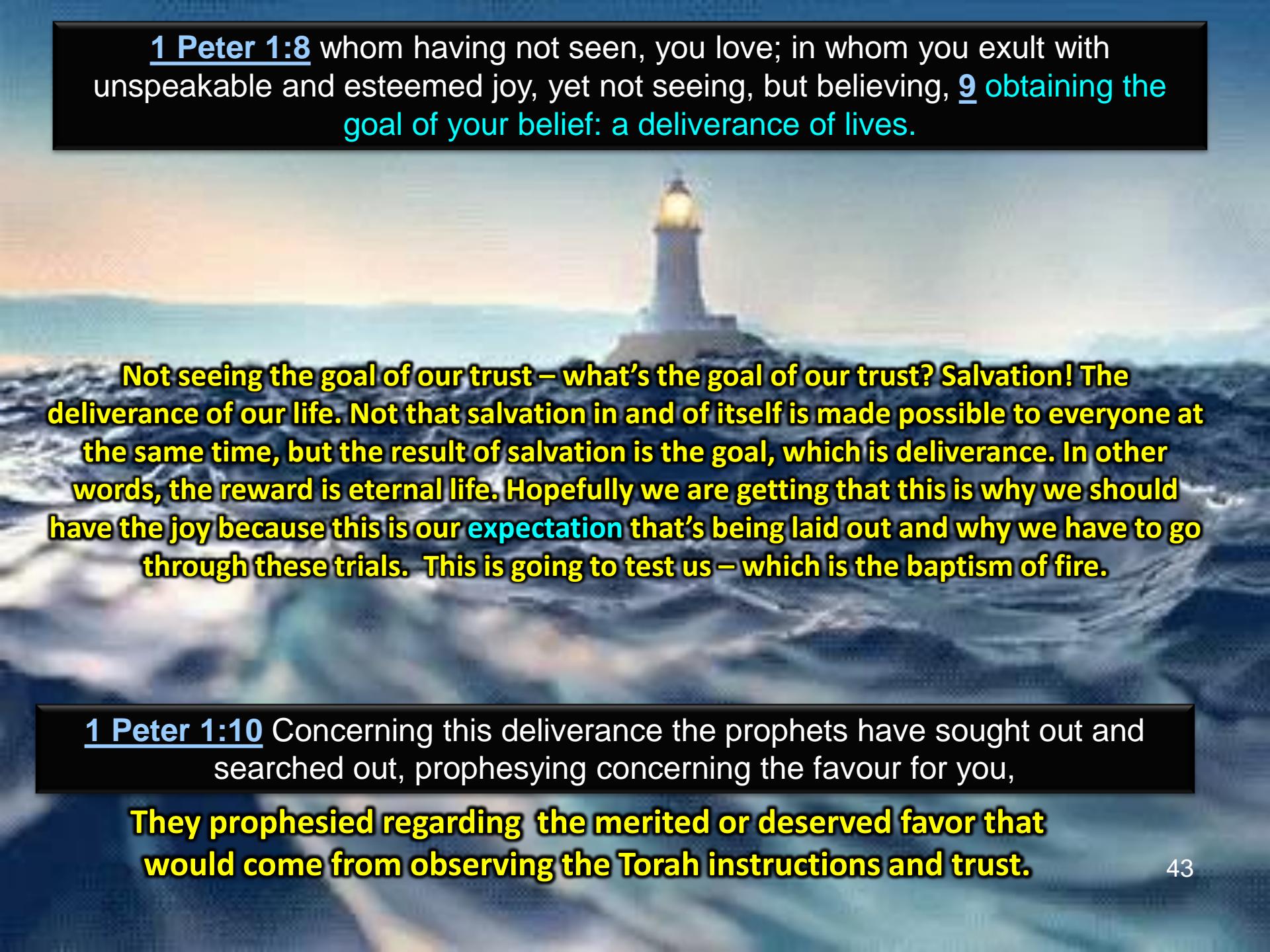
So when does Shimon Kepha say the deliverance is to be revealed? In the last time! Not in the once saved always saved, it happened, its done and finished. No ! it will be revealed in the end!

1 Peter 1:7 in order that the proving of your belief – much more precious than gold that perishes, and proven by fire – might be found to result in praise and respect and honor at the revelation of הושע 'Anointed,



Can we learn to value our trials more than gold? We should! Because if we can do this the result will be that we will be honored and praised when Yahusha comes back! Remember he said – I know your works and I have your reward with me? That is what this means!

1 Peter 1:8 whom having not seen, you love; in whom you exult with unspeakable and esteemed joy, yet not seeing, but believing, **9** obtaining the goal of your belief: a deliverance of lives.

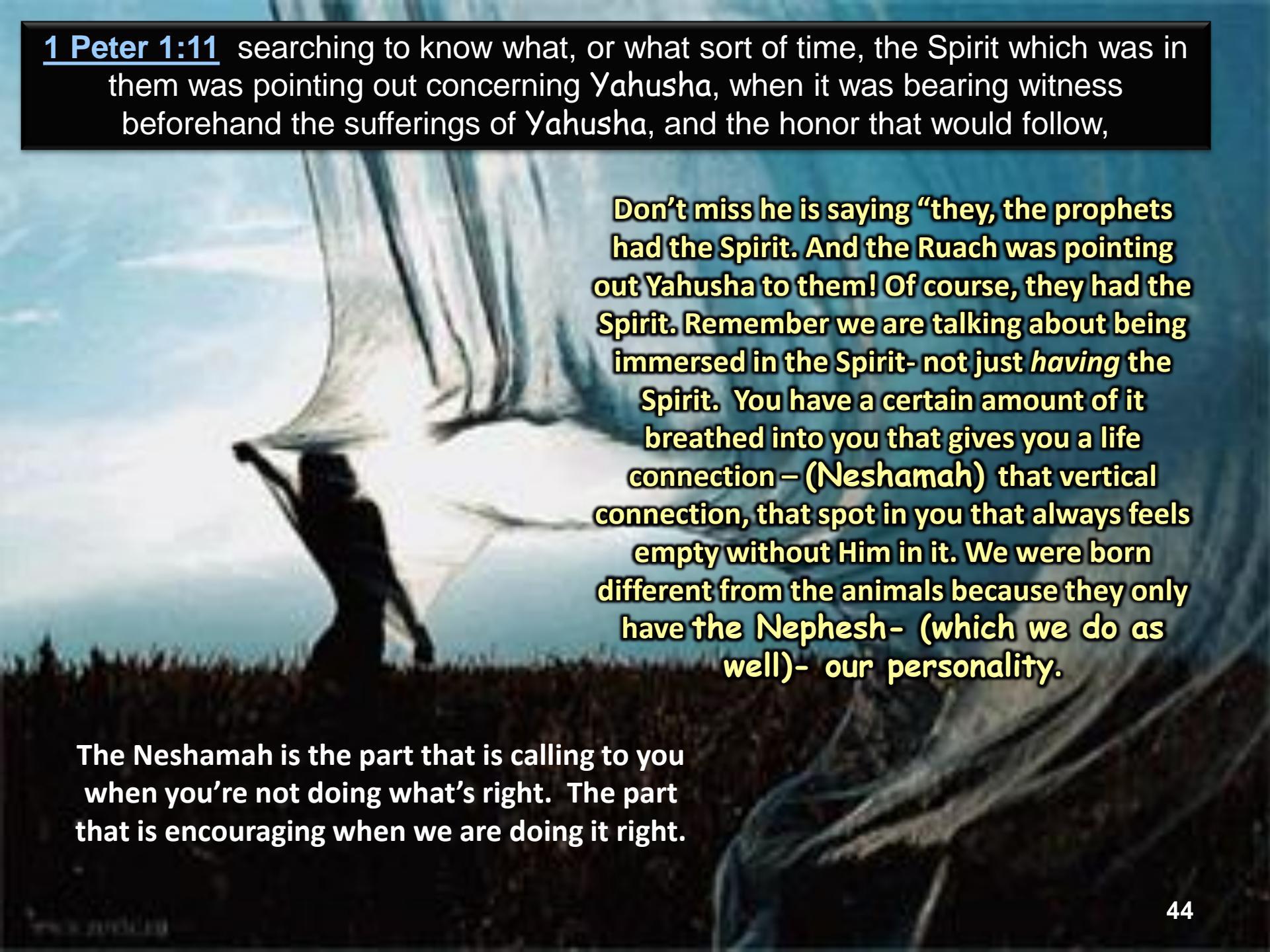
A lighthouse stands on a rocky cliff overlooking a turbulent sea under a cloudy sky.

Not seeing the goal of our trust – what's the goal of our trust? Salvation! The deliverance of our life. Not that salvation in and of itself is made possible to everyone at the same time, but the result of salvation is the goal, which is deliverance. In other words, the reward is eternal life. Hopefully we are getting that this is why we should have the joy because this is our expectation that's being laid out and why we have to go through these trials. This is going to test us – which is the baptism of fire.

1 Peter 1:10 Concerning this deliverance the prophets have sought out and searched out, prophesying concerning the favour for you,

They prophesied regarding the merited or deserved favor that would come from observing the Torah instructions and trust.

1 Peter 1:11 searching to know what, or what sort of time, the Spirit which was in them was pointing out concerning Yahusha, when it was bearing witness beforehand the sufferings of Yahusha, and the honor that would follow,



Don't miss he is saying "they, the prophets had the Spirit. And the Ruach was pointing out Yahusha to them! Of course, they had the Spirit. Remember we are talking about being immersed in the Spirit- not just *having* the Spirit. You have a certain amount of it breathed into you that gives you a life connection – (**Neshamah**) that vertical connection, that spot in you that always feels empty without Him in it. We were born different from the animals because they only have the **Nephesh**- (which we do as well)- our personality.

The Neshamah is the part that is calling to you when you're not doing what's right. The part that is encouraging when we are doing it right.

The problem with some of us in the baptism of fire is that sometimes all we ever get is scorched. If it does what it is supposed to do, you come out and you don't even smell the smoke! Some of us however come out a little more singed, whining and complaining because after all, we don't want to see ourselves in the trial. Abba is trying to show us ourselves in these trials. There was something we needed to learn. It's not that your being punished necessarily because you did something wrong.

Choices have consequences

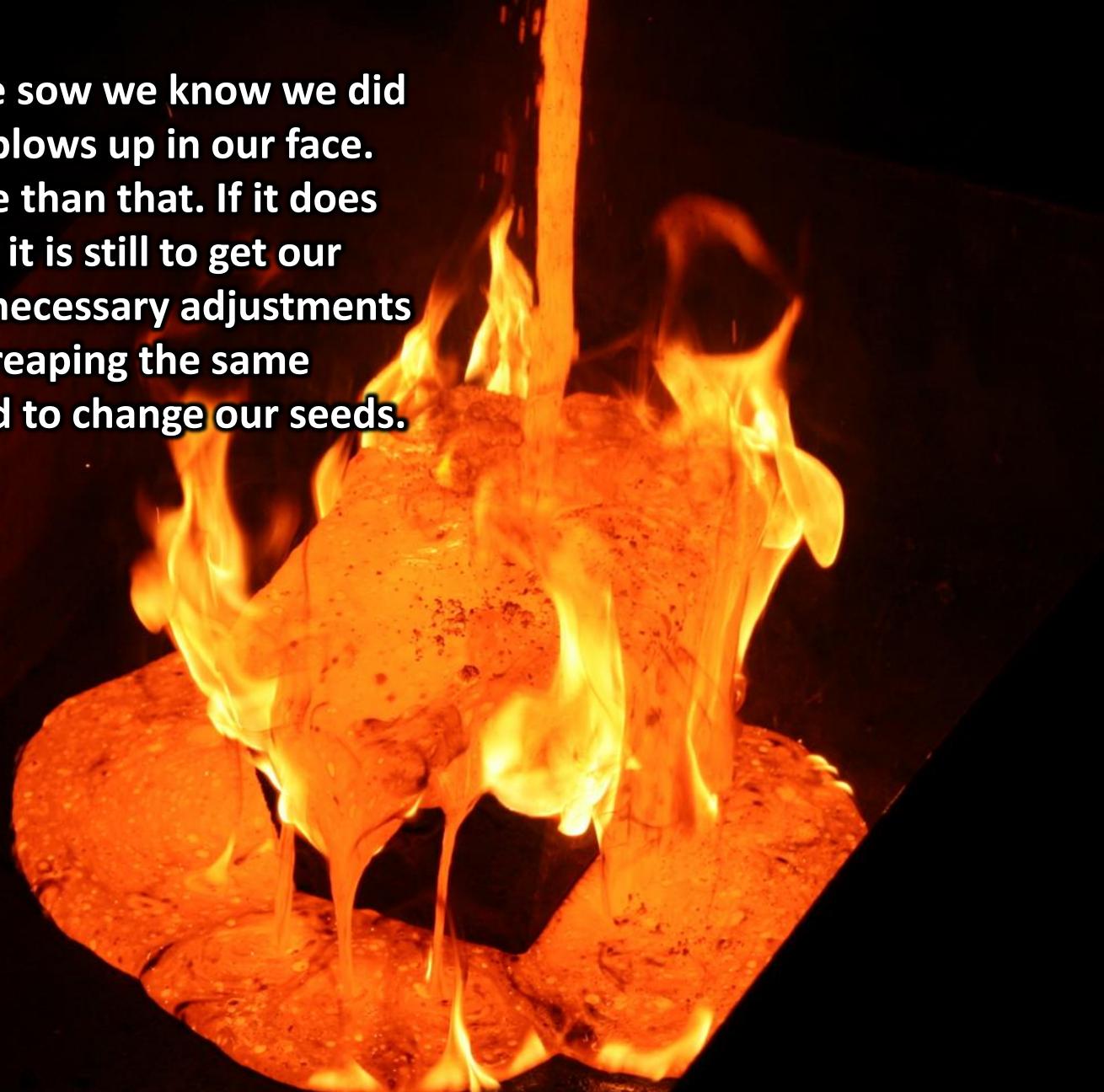
There are times we will be allowed to suffer the consequences of our actions of getting off the path. On the path we have covering and don't get wet in the rain- off the path we can get drenched- no protection. Really understand this difference! Yahuah is not sadistic or an ogre! All of it is about getting our attention to understand what we did wrong! So we can see it open and honestly and fix it!

There is a certain amount of reaping and sowing going on as well, not every time though. Sometimes things happen out of seemingly random chance, but Abba is going to take every bit of use out of it He can. He will use it to see how our patience is.

How our trust is, how our attitude is. It shines a light on anger issues, or depression issues or whatever it may be.

When we reap what we sow we know we did it, then it comes and blows up in our face. Realize it's much more than that. If it does blow up in our face, it is still to get our attention, to make the necessary adjustments so we don't keep reaping the same consequences. We need to change our seeds.

**Back to verse
12- remember
the prophets
were shown
about Yahusha
and what he
would have to
go through.**



1 Peter 1:12 to whom it was revealed that they were serving, not themselves, but you, in these *matters* which now have been announced to you through those who brought the Good News to you by the Set-apart Spirit sent from heaven – into which messengers long to look into.



What is the good news? See the Christians think the good news is all the stuff the apostles were preaching about. Well, Shimon is saying, no, the good news was announced by the prophets. We are just letting you know that it actually happened. That's the good news! The things the prophets said would happen has happened! Which by the way is great news because all the other things they prophesied, we can have more confidence that it will happen. This should bolster our trust! They talked about the Anointed one coming and suffering and now he has.

Steve has had a lot counseling sessions with people who are suffering because they became covenant family members and other family members did not. Those members of the family give them a lot of grief, wanting divorces or children not speaking to parents, parents not speaking to children, whatever it is. He reminds them Yahusha said that would happen! We don't want to be excited it's happening but because it's happening, it proves the Scriptures are correct. If you are suffering grief because of this, this is a worthy trial! We were forewarned!

The encouragement in this is, that the rest of what Yahusha said, that good would happen as well, if we endure this. You don't like it, but know that this is a time for you to shine before Abba!

Because some of us will fail that test. Family members start attacking you and we go back to what they want. We try to please the family members and can't stay in alignment and please the Creator. That is where the challenge is. Are you going to cave in? Who are you going to please? Perfect example of this is Adam and Hawah-Eve. He caved to his family member and did not stand firm with what pleased Yahuah. Look at the ramifications that has had on humanity!

1 Peter 1:12 to whom it was revealed that they were serving, not themselves, but you, in these *matters* which now have been announced to you through those who brought the Good News to you by the Set-apart Spirit sent from heaven – into which messengers long to look into.

Getting back to this ,notice he says the Prophets did this to serve us, not them! He was talking to the people back then but it is just as true today! For us and the next generation , we are going to need to understand the examples that were set before us so that we can learn to do the things that work and avoid the things that don't work.

Based on what Shimon said, he says, knowing all of this,

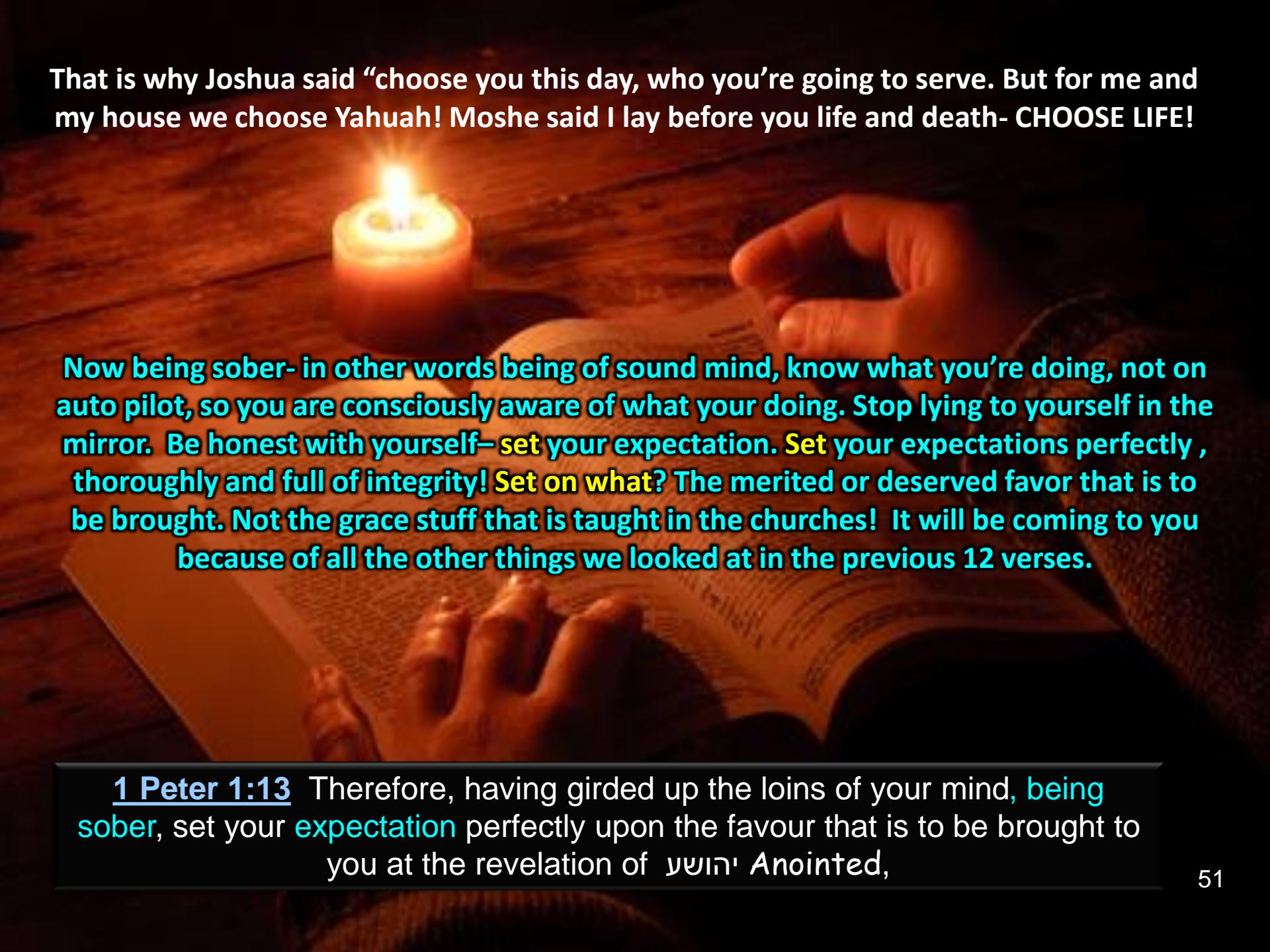
1 Peter 1:13 Therefore, having girded up the loins of your mind, being sober, set your expectation perfectly upon the favour that is to be brought to you at the revelation of **ישׁׁוּבָן** Anointed,



Now why would he say, gird up the loins of our mind? The idea of a girdle is that it holds things tightly in place. So we have to bind up our minds. Because after all **it all starts with a thought**. If **you dwell on that thought long enough** it goes into your heart, your emotions are attached to it, and then it bears the fruit of an action, repetitive action is going to become a habit, repetitive habits reveal your destiny.

We should do this purposefully in a good way. We have control over this if we just choose to do it. Problem is we are so reactionary and non proactive! Be proactive! Choose to react to things the way you want. Choose to do. Don't just react and respond to everybody else's emotions and let them push you in different directions.

That is why Joshua said “choose you this day, who you’re going to serve. But for me and my house we choose Yahuah! Moshe said I lay before you life and death- CHOOSE LIFE!

A photograph showing a lit tealight candle on a dark wooden surface. In the foreground, a pair of hands holds an open book, with the pages visible. The lighting is warm and focused on the candle flame and the hands holding the book.

Now being sober- in other words being of sound mind, know what you're doing, not on auto pilot, so you are consciously aware of what your doing. Stop lying to yourself in the mirror. Be honest with yourself— set your expectation. Set your expectations perfectly , thoroughly and full of integrity! Set on what? The merited or deserved favor that is to be brought. Not the grace stuff that is taught in the churches! It will be coming to you because of all the other things we looked at in the previous 12 verses.

1 Peter 1:13 Therefore, having girded up the loins of your mind, being sober, set your expectation perfectly upon the favour that is to be brought to you at the revelation of יְהוָשׁוּעַ Anointed,

1 Peter 1:14 as obedient children, not conforming yourselves to the former lusts in your ignorance,

Notice the contrast. He said **in your ignorance don't conform to the former lusts**. Now you are sober, meaning you are aware and have understanding, you can consciously choose to conform yourself into the image of the son. Do this instead of reverting to your ignorance to your old desires before you knew Yah. Lust means simply "I like, I want, I prefer." The "I" syndrome. Lust not necessarily in a sexual way or gluttony or over indulgence like we think of it. It is indulging ourselves instead of pleasing Yahuah. Indulging our desires instead of doing Yah's will. It's **former ignorance** because we did not fully realize our I, I, I's were not conforming to Him and we should now better know.



1 Peter 1:15 instead, as the One who called you is set-apart, so you also should become set-apart in all behavior,

Again, this is a choice of behavior. It does not say He will gird up our minds, it says “You” gird up your minds! Let’s break free from that nonsense from Christianity that somehow everything gets done for us. WE need to do this. We need to honest with ourselves. We will not only see our faults but how we have grown and keep progressing and keep working on it. Why do we do this?

1 Peter 1:16 because it has been written, “Be set-apart, for I am set-apart.”

We are trying to be like Him! We are not going to be like Him or Yahusha if we don't do what they do, or the way they do it. Success is duplicable- That is what Yahusha was telling us. Do like me, follow me – he says it over and over again. And who was he following and getting instruction from? Yahuah!

1 Peter 1:17 And if you call on the Father, who without partiality judges according to each one's work, pass the time of your sojourning in awe,

Now that verse has always been in our Scriptures for all the people that says “Works are evil”. It's a four letter word. Right there it says Yahuah judges each one according to his works. In knowing that- pass the time of our journey in reverence

1 Peter 1:18 knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold,



We are now set free to choose. Now remember when they were set free from Egypt, could they choose to go back – Yes. And some did!



1 Peter 1:19 but with the precious blood of Anointed, as of a lamb unblemished and spotless,

1 Peter 1:20 foreknown, indeed, before the foundation of the world, but manifested in these last times for your sakes,

1 Peter 1:21 who through him believe in Eternal who raised him from the dead and gave him honor, so that your belief and expectation are in Eternal.

**So there should be a proper reverence to
Yahuah.**

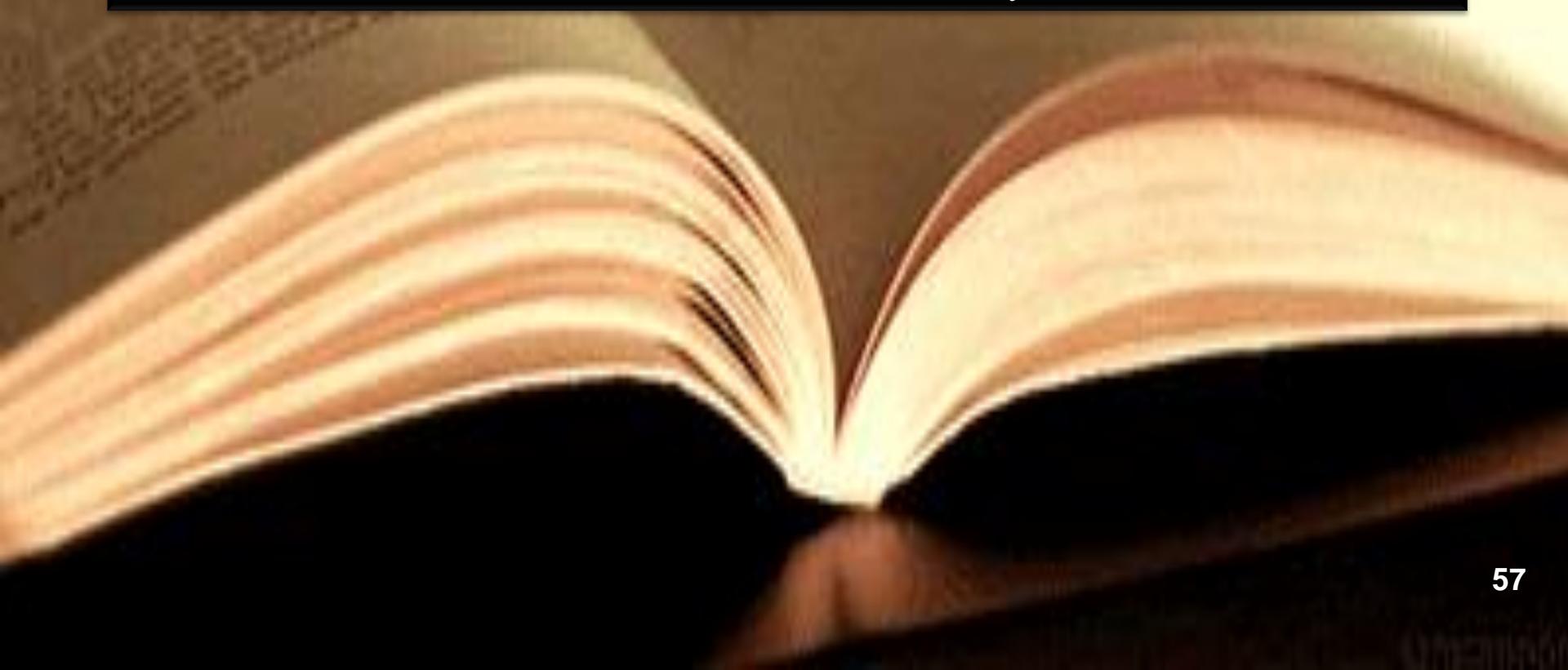
1 Peter 1:22 Now that you have cleansed your lives in observing the truth through the Spirit to unfeigned brotherly love, love one another fervently with a clean heart,

1 Peter 1:23 having been born again – not of corruptible seed, but incorruptible – through the living Word of Eternal, which remains forever,

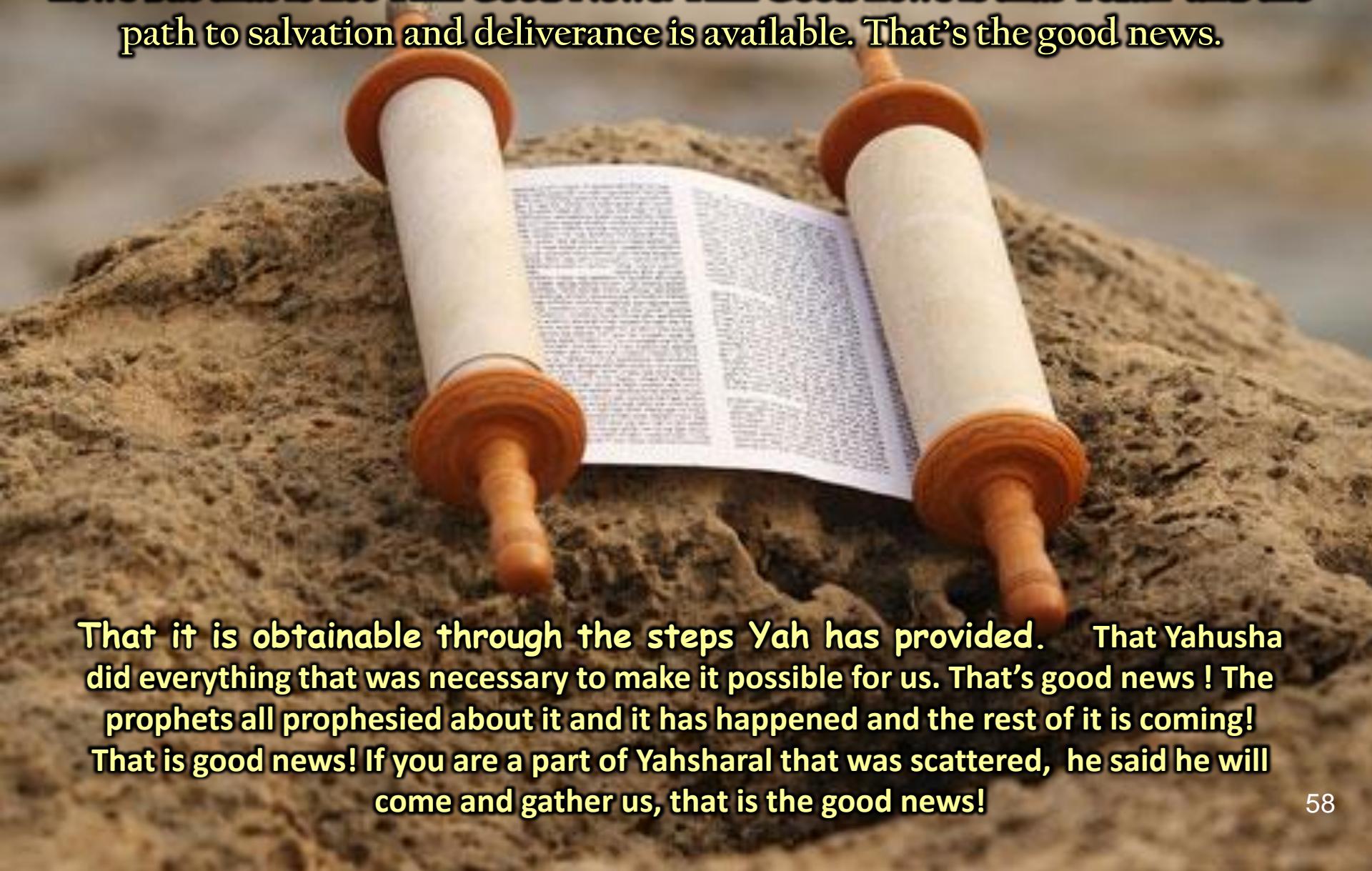
Simply put, we are given a fresh start. Let's not make this a complicated doctrinal thing. Let's not blow it and go back to the old way. We've turned the page!

1 Peter 1:24 because “All flesh is as grass, and all the esteem of man as the flower of the grass. The grass withers, and its flower falls away,

1 Peter 1:25 but the Word of Eternal remains forever.” And this is the Word, announced as Good News to you.



So what is the Good News? TORAH! The word of Yahuah! The Good news is not just that Yahusha came, died and was resurrected for you. That is good news but that is not THE Good News. THE Good news is that Torah and the path to salvation and deliverance is available. That's the good news.



That it is obtainable through the steps Yah has provided. That Yahusha did everything that was necessary to make it possible for us. That's good news ! The prophets all prophesied about it and it has happened and the rest of it is coming! That is good news! If you are a part of Yahsharal that was scattered, he said he will come and gather us, that is the good news!

Yah's word that is forever was announced to them regarding Yahusha as a living example of the Torah. In our other lives of futility, we didn't have any of these promises. We didn't even know anything about this. Now we have this expectation! It was all through the Tanak. In fact Yah has two words for the meaning and action of expectation.

Lexicon :: Strong's H4007 - mabbat

מַבָּט	
Transliteration	Pronunciation
mabbat	mav-vä't' (Key) 
Part of Speech	Root Word (Etymology)
masculine noun	From נִבְאֵת (H5027)
Dictionary Aids	
TWOT Reference: 1282a	
KJV Translation Count — Total: 3x	
The KJV translates Strong's H4007 in the following manner: expectation (3x).	
Outline of Biblical Usage [?]	
<ol style="list-style-type: none"> I. expectation, object of hope or confidence 	
Strong's Definitions [?]	(Strong's Definitions Legend)
מַבָּט mabbat, mab-bawt'; or נִבְאֵת mebbat'; from H5027; something expected, i.e. (abstractly) expectation—expectation.	

Lexicon :: Strong's H5027 - nabat	
Transliteration	Pronunciation
nabat	nä·vat' (Key) 
Part of Speech	Root Word (Etymology)
verb	A primitive root
Dictionary Aids	
TWOT Reference: 1282	
KJV Translation Count — Total: 69x	
The KJV translates Strong's H5027 in the following manner: look (36x), behold (13x), consider (5x), regard (4x), see (4x), respect (3x), look down (2x), look about (1x), look back (1x).	
Outline of Biblical Usage [?]	
<ol style="list-style-type: none"> I. to look, regard <ol style="list-style-type: none"> A. (Piel) to look B. (Hiphil) <ol style="list-style-type: none"> i. to look ii. to regard, show regard to, pay attention to, consider iii. to look upon, regard, show regard to 	
Strong's Definitions [?]	(Strong's Definitions Legend)
נִבְאֵת nabat, naw-bat'; a primitive root; to scan, i.e. look intently at; by implication, to regard with pleasure, favor or care:—(cause to) behold, consider, look (down), regard, have respect, see.	

Isa 20:5 And they shall be afraid^{H2865} and ashamed^{H954} of Ethiopia^{H4480 H3568} their expectation,^{H4007} and of^{H4480} Egypt^{H4714} their honor.^{H8597}



Isa 20:6 And the inhabitant^{H3427} of this^{H2088} isle^{H339} shall say^{H559} in that^{H1931} day,^{H3117} Behold,^{H2009} such^{H3541} is our expectation,^{H4007} whither^{H834 H8033} we flee^{H5127} for help^{H5833} to be delivered^{H5337} from^{H4480 H6440} the king^{H4428} of Assyria:^{H804} and how^{H349} shall we^{H587} escape?^{H4422}

Zec 9:5 Ashkelon^{H831} shall see^{H7200} it, and fear;^{H3372} Gaza^{H5804} also shall see it, and be very sorrowful,^{H3966 H2342} and Ekron;^{H6138} for^{H3588} her expectation^{H4007} shall be ashamed;^{H954} and the king^{H4428} shall perish^{H6} from Gaza,^{H4480 H5804} and Ashkelon^{H831} shall not^{H3808} be inhabited.^{H3427}

תִּקְוָה

Transliteration

tiqvah

Pronunciation

tik-vä' (Key)



Part of Speech

feminine noun

Root Word (Etymology)

From **קֹוָה** (H6960)

Dictionary Aids

TWOT Reference: 1994d,1994e

KJV Translation Count — Total: 34x

The KJV translates Strong's H8615 in the following manner: **hope** (23x), **expectation** (7x), **line** (2x), **the thing that I long for** (1x), **expected** (1x).

Outline of Biblical Usage [?]

- I. cord
- II. hope, expectation
 - A. hope
 - B. ground of hope
 - C. things hoped for, outcome

Strong's Definitions [?]

(Strong's Definitions Legend)

תִּקְוָה *tiqvâh*, tik-vaw'; from H6960; (compare H6961) literally a cord (as an attachment); figuratively, expectancy.—**expectation(-ted)**, **hope**, **live**, **thing that I long for**.

קָוָה

Transliteration

qavah

Pronunciation

kä-vä' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 1994,1995

KJV Translation Count — Total: 49x

The KJV translates Strong's H6960 in the following manner: **wait** (29x), **look** (13x), **wait for** (1x), **look for** (1x), **gathered** (1x), **miscellaneous** (4x).

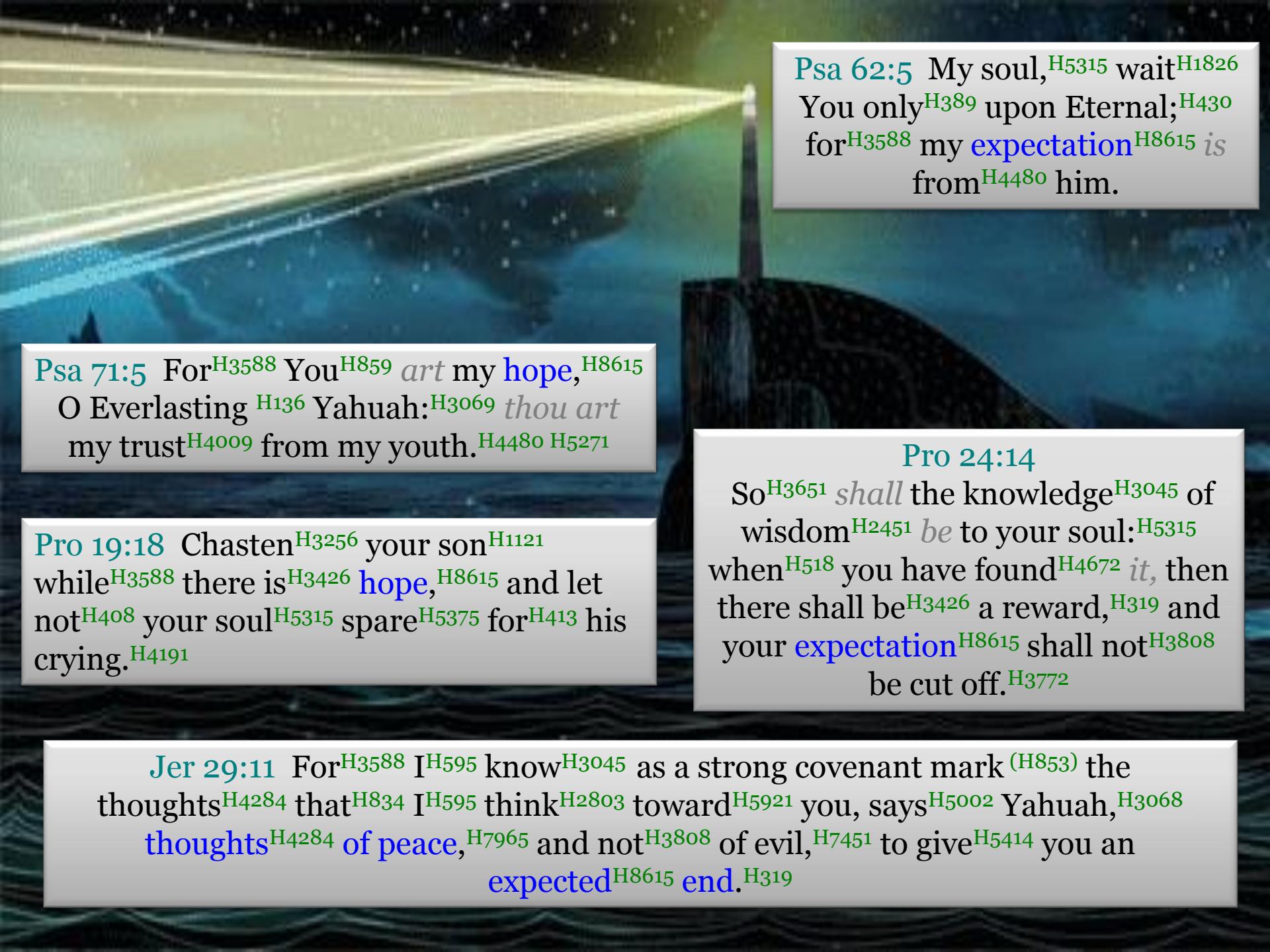
Outline of Biblical Usage [?]

- I. to wait, look for, hope, expect
 - A. (Qal) waiting (participle)
 - B. (Piel)
 - i. to wait or look eagerly for
 - ii. to lie in wait for
 - iii. to wait for, linger for
- II. to collect, bind together
 - A. (Niphal) to be collected

Strong's Definitions [?]

(Strong's Definitions Legend)

קָוָה *qâvâh*, kaw-vaw'; a primitive root; to bind together (perhaps by twisting), i.e. collect; (figuratively) to expect—gather (together), look, patiently, tarry, wait (for, on, upon).



Psa 62:5 My soul, ^{H5315} wait ^{H1826}
You only^{H389} upon Eternal; ^{H430}
for^{H3588} my expectation ^{H8615} is
from^{H4480} him.

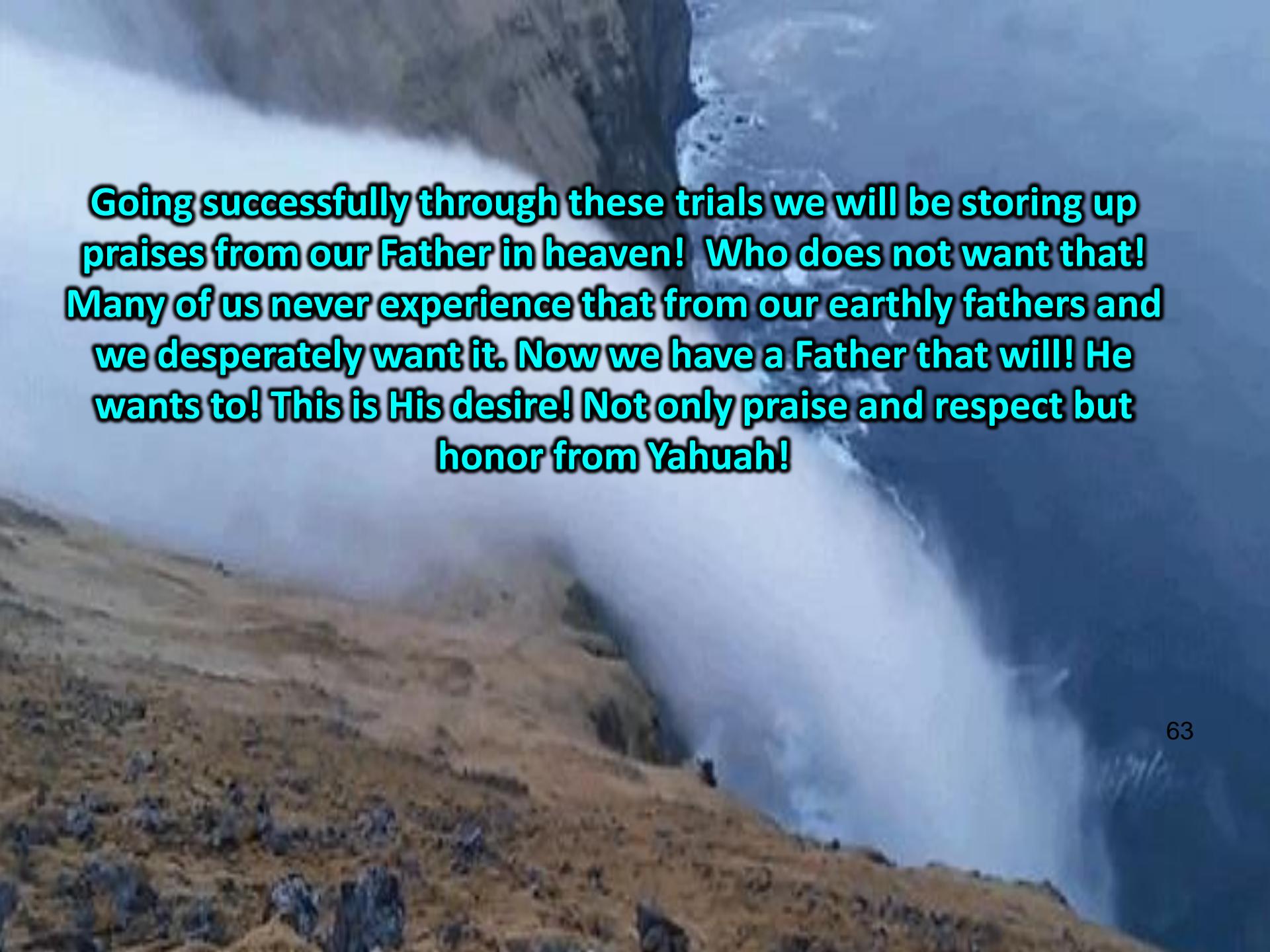
Psa 71:5 For^{H3588} You^{H859} art my hope, ^{H8615}
O Everlasting ^{H136} Yahuah: ^{H3069} thou art
my trust^{H4009} from my youth. ^{H4480 H5271}

Pro 19:18 Chasten^{H3256} your son^{H1121}
while^{H3588} there is^{H3426} hope, ^{H8615} and let
not^{H408} your soul^{H5315} spare^{H5375} for^{H413} his
crying. ^{H4191}

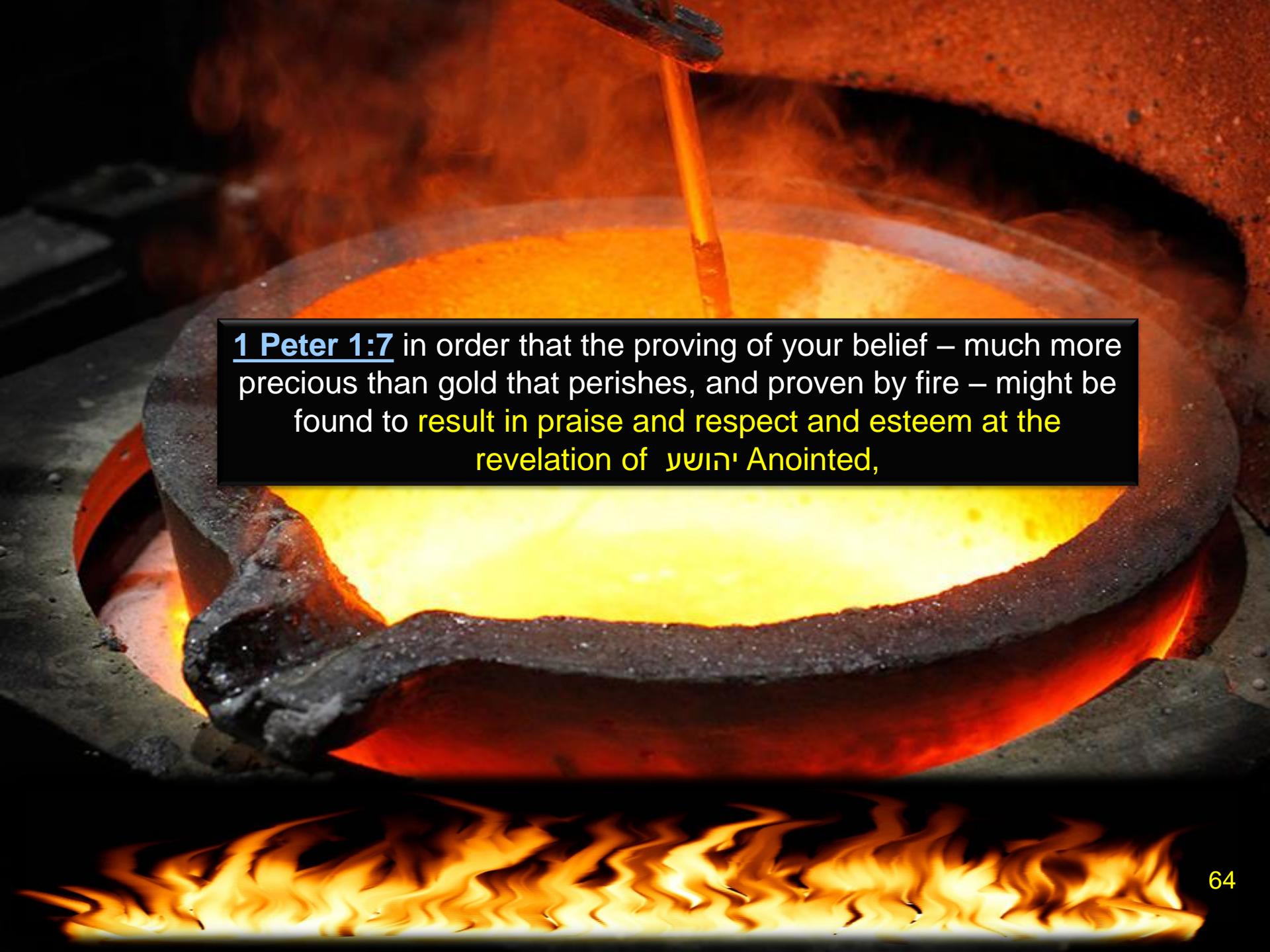
Jer 29:11 For^{H3588} I^{H595} know^{H3045} as a strong covenant mark ^(H853) the
thoughts^{H4284} that^{H834} I^{H595} think^{H2803} toward^{H5921} you, says^{H5002} Yahuah, ^{H3068}
thoughts^{H4284} of peace, ^{H7965} and not^{H3808} of evil, ^{H7451} to give^{H5414} you an
expected^{H8615} end. ^{H319}

Pro 24:14

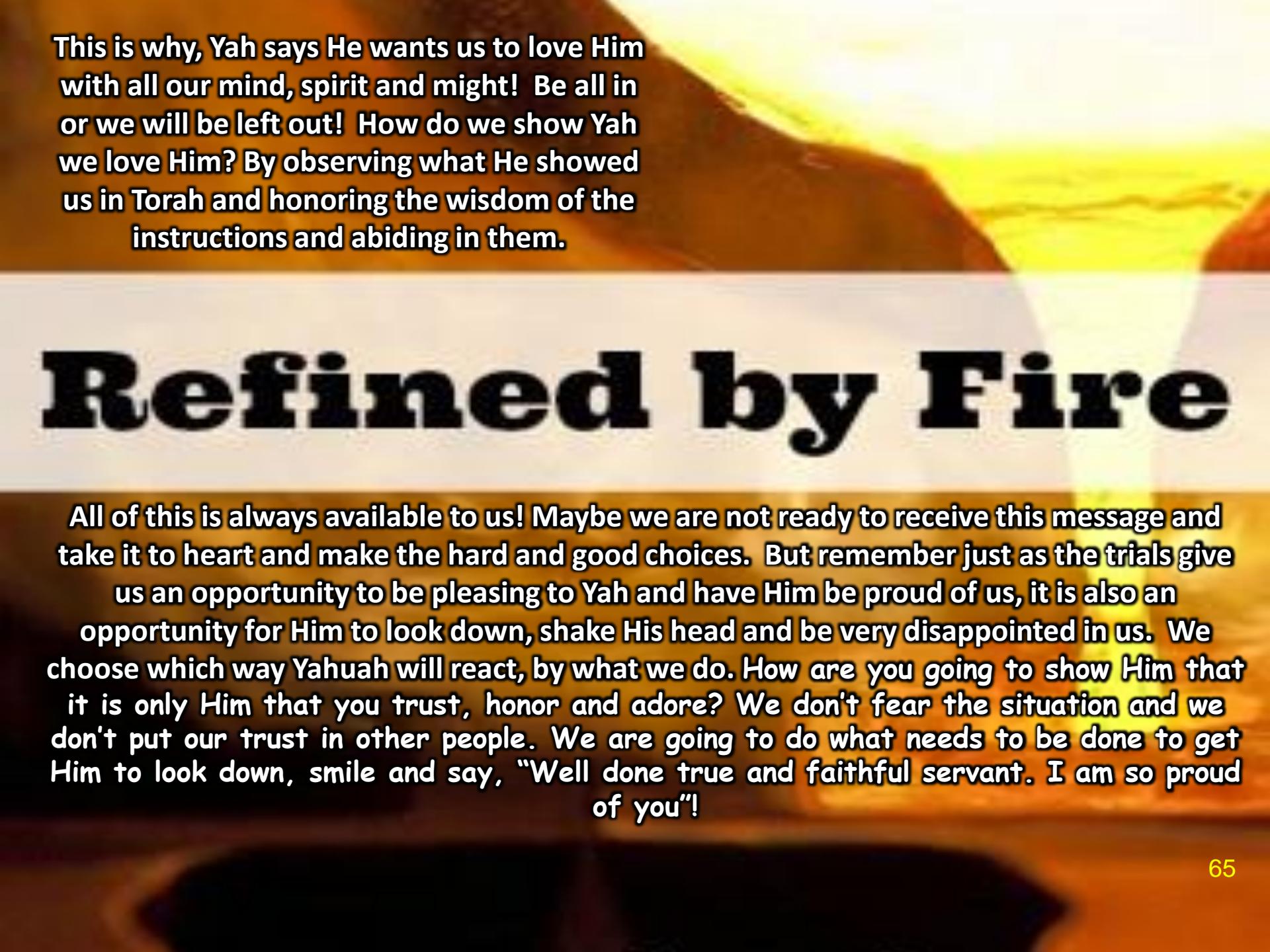
So^{H3651} shall the knowledge^{H3045} of
wisdom^{H2451} be to your soul: ^{H5315}
when^{H518} you have found^{H4672} it, then
there shall be^{H3426} a reward, ^{H319} and
your expectation^{H8615} shall not^{H3808}
be cut off. ^{H3772}

A large waterfall cascades down a dark, rocky cliff face into a pool of water at the bottom. The mist from the waterfall obscures much of the background. In the foreground, a small, dark silhouette of a person stands on a grassy hillside, looking up at the waterfall.

**Going successfully through these trials we will be storing up
praises from our Father in heaven! Who does not want that!
Many of us never experience that from our earthly fathers and
we desperately want it. Now we have a Father that will! He
wants to! This is His desire! Not only praise and respect but
honor from Yahuah!**

A photograph showing molten metal being poured from a ladle into a mold. The molten metal is bright orange and yellow. Below the mold, there is a large amount of glowing red-hot metal, likely iron or steel, which is part of the casting equipment. At the very bottom of the frame, there are bright orange and yellow flames, suggesting a furnace or forge is involved in the process.

1 Peter 1:7 in order that the proving of your belief – much more precious than gold that perishes, and proven by fire – might be found to result in praise and respect and esteem at the revelation of יהושע Anointed,



This is why, Yah says He wants us to love Him with all our mind, spirit and might! Be all in or we will be left out! How do we show Yah we love Him? By observing what He showed us in Torah and honoring the wisdom of the instructions and abiding in them.

Refined by Fire

All of this is always available to us! Maybe we are not ready to receive this message and take it to heart and make the hard and good choices. But remember just as the trials give us an opportunity to be pleasing to Yah and have Him be proud of us, it is also an opportunity for Him to look down, shake His head and be very disappointed in us. We choose which way Yahuah will react, by what we do. How are you going to show Him that it is only Him that you trust, honor and adore? We don't fear the situation and we don't put our trust in other people. We are going to do what needs to be done to get Him to look down, smile and say, "Well done true and faithful servant. I am so proud of you"!

Understanding The Path

through
Water

Immersed
in the
Torah by
the breath
of the
Ruach Ha
Qodesh

Continual testing
by the baptism of

and **Fire**



BAPTISM OF FIRE



5/27/2017

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