



Gather Yourselfes
Beit Emet Congregation ~ Vancouver, WA
Ben Ehrhardt, Shamash
6/21/08
www.hearoisrael.org

As last weekend drew to a close and we were leaving the building after Oneg following our Shavu'ot service, I began to wonder what Yahweh would have me share with you in the weeks before the coming conference. There is so much I would say to you. It's really hard to contain it sometimes. I get so excited, that I want to just blurt it all out. But, the things of Yahweh sometimes need time to unfold. I think of a flower that buds and then gradually opens to reveal itself. When we first see the blossom, it's hard sometimes to wait for it to come forth. We want to see it all at once. But, the flowers that last, take time to develop and often reveal themselves little by little. Perhaps, that's in order for more people to notice it and gather to see its beauty. The same can be said for fruit trees and crops. It takes time for each to develop and bear fruit. So, pray for me; that I will be patient and allow these blossoms to bear to come forth and bear their fruit as Yahweh wills it.

All week I've been praying and dwelling on a portion of Scripture that has really always been in my heart and on my mind, since we first began to have meetings in our home back in 2001. This was the call that Yahweh put on me. I've shared this with some of you in the past. But, I need to expand on it a little before we go one with this week's study. In **Yohanan / John 21**, after Yahshua had five of His "*taught ones*" catch the 153 fish (remember "**Sons of Elohim**") and after He fed them breakfast, this exchange occurred between Him and Kepha, in **verses 15-17**; ***When, therefore, they had eaten breakfast, Yahshua said to Shim'on Kepha, "Shim'on, son of Yonah, do you love Me more than these?" He said to Him, "Yea, Master, You know that I love You." He said to him, "Feed My lambs." He said to him again, the second time, "Shim'on, son of Yonah, do you love Me?" He said to Him, "Yea, Master, You know that I love You." He said to him, "Shepherd My sheep." He said to him the third time, "Shim'on, son of Yonah, do you love Me?" Kepha was sad because He said to him the third time, "Do you love Me?" And he said to Him, "Master, You know all, You know that I love You." Yahshua said to him, "Feed My sheep."***

Now, we all have been taught Shim'on Kepha's (Simon Peter's) name means "**rock**" and that the catholic church uses this to say that Yahshua said that "*upon this rock (Peter), I will build my church*". I'm not going into that today; you see, this is about "**Shim'on Kepha**". First, "**Shim'on**", according to Strong's, means "**heard**". However, according to Klein's Etymological Hebrew Dictionary, it's root is in "**sh'ma**" or "**hear and do**". Hebrew / English speakers would rightly use the word "**hearken**" as the meaning of "**Shim'on**". Now, "**Kepha**" is an Aramaic word meaning "**rock**" and according to *A Compendious Syriac Dictionary*, R. Payne-Smith, it also means "stone column" or "**stone vessel**" (as in a goblet or picture). So, now we have a picture of Kepha as perhaps a living "*stone vessel who had hearkened*"; someone who has listened and become an obedient

vessel. This surely fits with his writings and his ministry. May we all turn out to be like Kepha. Ahmein?

Now, the three times Yahshua asks Kepha if he loves Him, and Kepha responds, Yahshua responds a little differently each time. First Yahshua says, “**feed My lambs**”. In other words, from the Aramaic, “**feed my young sheep**”, those new to the belief. Secondly, He says from the Aramaic, “**shepherd my sheep**”, “**tend and lead them**”. And, lastly, Yahshua says, “**feed my sheep**”. We have a progression of feeding the young ones the milk of Torah, then tending and leading and feeding His maturing sheep, with the “**meat and the bread**” of His Word.

Both Kepha and Sha’ul would speak to the body of Messiah in these same terms in the years that followed. Kepha stated in **Kepha Aleph / 1 Peter 2:1-3**; *Having put aside, then, all evil, and all deceit, and hypocrisies, and envyings, and all evil words, as newborn babes, desire the unadulterated milk of the Word, in order that you grow by it, if indeed you have tasted that the Master is good.* And, Sha’ul admonishes the believers in Greece, in **1 Corinthians 3:1-3**; *And I, brothers, was not able to speak to you as to spiritual ones but as to fleshly, as to babes in Messiah. I fed you with milk and not with solid food, for until now you were not able to receive it, and even now you are still not able, for you are still fleshly. For since there is envy, and strife, and divisions among you, are you not fleshly and walking according to man?* And, we read this admonishment in **Ibrim / Hebrews 5:12 – 6:3**; *For indeed, although by this time you ought to be teachers, you need someone to teach you again the first elements of the Words of Elohim. And you have become such as need milk and not solid food. For everyone partaking of milk is inexperienced in the word of righteousness, for he is a babe. But solid food is for the mature whose senses have been trained by practice to discern both good and evil. Therefore, having left the word of the beginning of the Messiah, let us go on to perfection, not laying again the foundation of repentance from dead works, and of belief toward Elohim, of the teaching of immersions, and of laying on of hands, and of resurrection of the dead, and of everlasting judgment. And this we shall do, if Elohim indeed permits.*

And, in the midst of this “**feeding**”, we have “**shepherding**”. And family, that’s been the hardest one for me to get comfortable with. And, maybe I’m not supposed to get comfortable with it. Because, there’s a lot of accountability to Yahweh when you’re shepherding His sheep. In the business world that I come from, you either get the job done by barking orders or you negotiate your way through a project. And, in most cases, you do some of both, depending on who you’re working with at any given part of the job. But this, Kahillat Yahweh, the Assembly of Yahweh, isn’t that world. This is a no barking zone. I don’t give orders. There’s no negotiation; because, these aren’t my commands and right rulings or my Instructions.

So, where am I going with this? Well, Beit Emet, House of Truth, is a mobile home. The Truth isn’t mobile; but, the “**house**” is. Maybe that’s why Yahweh has had us move so many times. The Shim’on Kepha, the “**stone vessel**” is to be always moving. We don’t get to sit here week by week and just soak in the Torah, eat and Midrash forever. It’s all leading someplace. Joel Bell called me from Israel on Shavu’ot morning. They’re ten hours ahead of us and Chag Shavu’ot had just ended for him. He wanted to talk about the conference and a few things. But, as he shared with me about Israel and what Yahweh is doing there, he said something that went deep inside me. I’ve thought and prayed about it all week. It’s brought much of the past six years into focus for me. Joel told me that he’s coming here to share with everyone at the conference what Yahweh is doing in Eretz Yisra’el. But, in particular, his message is to the leaders, the shepherds, who’ll be here. Why? Because in the end, we in leadership are “**under-shepherds**” of Yahweh’s flock. It’s Yahweh / Yahshua Who’s the Tov Shepherd. But we, as His “**under-shepherds**”, are to tend and feed His

sheep until He calls. Then, we're to shepherd them Home, to the Mountains of Yisra'el, to be fed by Him with the inheritance of Ya'aqob. The goal of all shepherds is to get the sheep home, without them wandering off or wolves getting them. My job, if I'm obedient to Yahweh, is to nourish you and bring you home to Him. And, I promised Him to be more diligent with His flock; if He'll but give me more of the attributes of His that we studied during Sefirat HaOmer. Ahmein!

Now, I read Ephraim & Rimona Frank's e-mail yesterday; this one written by Rimona. While I didn't go to the very same place with the Scriptures that she did, it really got me looking at one of the minor Nevi'im (prophets) that is so often overlooked. King Jimmy calls him **Zephaniah**. His real name, at least the name on his Prophets' Union card, was **Tsephanyah**. The best English translation of his name would be "**Stephen**". Tsephanyah was contemporary of **Yirmeyahu / Jeremiah** and together they prophesied during the reign of Yoshiyahu of Yehudah. In those days it wasn't "*Ben & Jerry's*" but "*Steve & Jere's*".

But, before I get into what he said, I want us to learn one more thing about **Tsephanyah**. Strong's Concordance will tell you that his name means "**Jehovah (Yahweh) has treasured**". That's pretty close; but, no cigar. Remember when Yahweh delivered B'nei Yisra'el from Mitzrayim (*Egypt*) in **Shemot / Exodus 14**? He brought them to the "*high places*" of the Egyptians, in order to judge their mighty ones. We studied this in Parsha B'shalach. One of the "*high places*" was called Ba'al Tsephon, or as Strong's translates, "**lord of the north**". But, we learned that "**Tsephon**" means "**hidden**". Hence north is a euphemism in the Hebrew Scriptures for "**the hidden place**". Either way you spell Tsephan in English, it's still "*Tzadee-fey-vav-nun*" which means "**hidden**". Klein's Etymological Dictionary adds, "**hidden as treasure**". So, our prophet Tsephanyah's name literally means "**hidden in Yahweh**". Remember that. It is important.

Now, this is a short book, only 3 chapters; 53 verses in all. But, it may have something very real to say to us, today. Now, as we begin to read this, we need to pay attention to translations. I'll be going through some of this in small pieces, so that we can see what Yahweh had the prophet say. We begin with **Tsephanyah 1:1-3**; ***The word of YHVH which came to Tsephanyah son of Kushi, son of Gedalyah, son of Amaryah, son of Hizqiyah, in the days of Yoshiyahu son of Amon, sovereign of Yehudah. "I shall snatch away all from the face of the land (adamah)," declares YHVH – I snatch away man and beast, I snatch away the birds of the heavens, and the fish of the sea, and the stumbling-blocks, with the wrong, when I shall cut off man from the face of the land (adamah)," declares YHVH.*** I know your ISR Scriptures say "**earth**" and not *land*. The Hebrew word used here is "**adamah**" which literally means "**land**". "**Eretz**" is used when denoting "**the earth**". During the account of creation in **B'reshith**, Yahweh uses the Hebrew word "**eretz**" over and over for "**earth**" and not "**adamah**". So, He's not snatching away or destroying man and beast and fish from off the entire earth, just the "**land**". What "**land**"? Well, Tsephanyah is prophesying to and about Yehudah and Yerushalayim, as we'll see.

Verses 4-6; ***"And I shall stretch out My hand against Yehudah, and against all the inhabitants of Yerushalayim, and cut off every trace of Ba'al from this place, the names of the idolatrous priests, with the priests, and those bowing down to the host of the heavens on the house-tops, and those bowing themselves, swearing by YHVH and swearing by Malkam; and those who turn away from following YHVH, and who have not sought YHVH or inquired of Him."*** "**Malkam**" here is in Hebrew, "**b'mal'cham**" or "**by their king**", referring to their idols by who they would swear.

Now, as many of the prophecies written in TaNaK were for more than one generation, we see this very evident here in Tsephanyah. Like Yirmeyahu, he prophesies to Yehudah in his day and to the

Land of Israel in the “**Day of Yahweh**”. Let’s continue with **verses 7-18**; *Hush! in the presence of the Master YHVH. For the day of YHVH is near, for YHVH has prepared a slaughter, He has set apart His invited ones. “And it shall be, in the day of the slaughter of YHVH, that I shall punish the rulers and the sons of the sovereign, and all such as are clad in foreign garments. And I shall punish on that day all who leap over the threshold, who fill their masters’ houses with violence and deceit. And on that day there shall be,” declares YHVH, “the sound of a cry from the Fish Gate, and of a howling from the Second Quarter, and of a great crashing from the hills. Howl, you inhabitants of Maktesh (valley), for all the merchant people (Kena’anite people) shall be silenced, all those weighing out silver shall be cut off. And at that time it shall be, that I search Yerushalayim with lamps and punish the men who are settled on their dregs, who say in their heart, ‘YHVH does no good, nor does He evil.’ “And their wealth shall become plunder, and their houses laid waste. And they shall build houses but not inhabit them, and they shall plant vineyards but not drink their wine.” Near is the great day of YHVH, near and hurrying greatly, the noise of the day of YHVH. Let the mighty man then bitterly cry out! That day is a day of wrath, a day of distress and trouble, a day of waste and ruin, a day of darkness and gloominess, a day of clouds and thick darkness, a day of ram’s horn and alarm – against the walled cities and against the corner towers. “And I shall bring distress on men, and they shall walk like blind men – because they have sinned against YHVH, and their blood shall be poured out like dust and their flesh like dung.” Neither their silver nor their gold shall be able to deliver them in the day of the wrath of YHVH. And by the fire of His jealousy all the land (adamah) shall be consumed, for He makes a sudden end of all those who dwell in the land.*

So, this “**Day of Yahweh**” is coming and the imagery here is all throughout the TaNaK, when speaking of “**Ya’aqob’s Trouble**” and the soon return of Mashiach. Yahshua’s own words paint the same picture, in the Gospels, when He spoke of the “**Distress**” and the sign of the “**Son of Adam**” appearing in the heaven.

Here’s where it really gets interesting. **Tsephanyah 2** begins in **verse 1** with; *“hit koshashu v’ koshu ha’goy lo nech’saf”*, which literally translates as “**Be gathered and gather O’ nation not desired**”. Now, the rabbis point out, as does Gesenius’ Hebrew-Chaldee Lexicon, that “**koshu**” has the connotation of “**gathering oneself together**” or “**gathering your thoughts**” and the like. So, as this “**Day of Yahweh’s slaughter**” is about to begin, we are to “**be gathered together and gather our selves together**”, since we are that “**undesired nation**”. We have only to read **Yirmeyahu 3:8** and **Yeshayahu 50:1**, regarding our divorcement, to understand that.

With understanding, let’s look at **Chapter 2:1-3**; *Be gathered and gather, O nation undesired, before the decree is issued – the day shall pass on like chaff – before the burning wrath of YHVH comes upon you, before the day of wrath of YHVH comes upon you! Seek YHVH, all you humble ones of the land, who have done His right-ruling. Seek righteousness, seek humility, if so be that you are hidden in the day of wrath of YHVH.* The righteous, the humble of spirit will be “**Tsephanyah**” or “**hidden in Yahweh**”. Halleluyah! **Verse 4**; *For Gaza is abandoned and Ashqelon laid waste, Ashdod is driven out at noonday and Eqron is uprooted.* While Gaza is under Palestinian (or *Philistine*) control, these three cities are not as yet. But, they are destined to become part of a PLO state, according to the “*Road Map*”. Then, these cities will be destroyed, as we read on in **verses 5-7**; *Woe to the inhabitants of the seacoast, the nation of the Kerethites (literally Philistine executioners)! The word of YHVH is against you, O Kena’an, land of the Philistines, “And I shall destroy you, so that there is no inhabitant.” And the seacoast shall be pastures, shepherds’ meadows and enclosures for flocks. And the coast shall be for the remnant of the house of Yehudah. They shall feed their flocks on it, at*

evening they lie down in the houses of Ashqelon. For YHVH their Elohim shall visit them and turn back their captivity.

The balance of **Chapter 2** of this prophecy speaks of the judgment of Mo'ab, Ammon, Kush, Assyria and the enemies of the Land. Chapter 3 begins with the judgment of Israel's unrighteous in Yerushalayim in **verses 1-4**; *Woe to her who is rebellious and defiled, the oppressing city! She did not obey the voice, she did not accept instruction, she did not trust in YHVH, she did not draw near to her Elohim. Her rulers in her midst are roaring lions, her judges are evening wolves, they shall leave no bone until morning. Her prophets are reckless, treacherous men. Her priests have profaned the set-apart place, they have done violence to the Torah.* And, the chapter closes with the return of the exiles in **verses 17-20**; *"YHVH your Elohim in your midst, is mighty to save. He rejoices over you with joy, He is silent in His love, He rejoices over you with singing. I shall gather those who grieve about the appointed place, who are among you, to whom its reproach is a burden. See, I am dealing with all those afflicting you at that time. And I shall save the lame, and gather those who were cast out. And I shall give them for a praise and for a name in all the earth where they were put to shame. At that time I shall bring you in, even at the time I gather you, for I shall give you for a name, and for a praise, among all the peoples of the earth, when I turn back your captivity before your eyes," said YHVH.*

When I read this yesterday morning, I was impressed by the whole concept of "**gathering**". I had always thought of it like a "*harvesting*", as Yahweh "**gathers**" His chosen, the remnant of Yisra'el to bring us home. But, as I've considered what Joel had told me about shepherding, I began to see another "**gathering**"; the *gathering* that we're involved in now. Ruach HaKodesh indeed draws us to all Truth. But, we must "**gather**" ourselves together, as in fellowships; and also, gather or reign-in our hearts and thoughts (*ourselves*) together. This is the beginning of our journey home. This adds meaning to what Yahshua said in **Mattityahu 18:20**; *"For where two or three are gathered together in My Name, there I am in their midst."* This is also the context in which the prophet wrote, in **Yeshayahu 45:18-22**; *For thus said YHVH, Creator of the heavens, He is Elohim, Former of earth and its Maker, He established it, He did not create it to be empty, He formed it to be inhabited: "I am YHVH, and there is none else. I have not spoken in secret, in a dark place of the earth. I have not said to the seed of Ya'aqob, 'Seek Me in vain.' I am YHVH, speaking righteousness, declaring matters that are straight. Gather yourselves and come; draw near together, you who have escaped from the gentiles. No knowledge have they who are lifting up the wood of their carved image, and pray to a mighty one that does not save. Declare and bring near, let them even take counsel together. Who has announced this from of old? Who has declared it from that time? Is it not I, YHVH? And there is no mighty one besides Me, a righteous El and a Savior, there is none besides Me. Turn to Me and be saved, all you ends of the earth! For I am El, and there is none else.*

As I looked through the Scriptures at the roughly 450 times the word "**gather**", or variations of it appear, I ran into a curious set of verses in **Shemot / Exodus**; that for some reason, jumped out at me. In **Shemot 5**, we find the Children of Yisra'el making bricks and Moshe and Aharon have arrived on the scene and make their first appearance before Pharaoh. After which, we read in **verses 5-12**; *And Pharaoh said, "See, the people of the land are many now, and you make them cease from their burdens!" And the same day Pharaoh commanded the slave-drivers of the people and their foremen, saying, "You are no longer to give the people straw to make bricks as before. Let them go and gather straw for themselves. And lay on them the required amount of bricks which they made before, do not diminish it. For they are idle, that is why they cry out, saying, 'Let us go and slaughter to our Elohim.' Let more work be laid on the men, so that they labor in it, and not pay attention to words of falsehood." And the slave-*

drivers of the people and their foremen went out and spoke to the people, saying, “Thus said Pharaoh, ‘I do not give you straw. Go, take straw for yourselves, wherever you find it, for your work shall not be diminished.’ ” And the people were scattered in all the land of Mitsrayim – to gather stubble instead of straw. Of course if we read on, we see how the taskmasters of Pharaoh pushed B’nei Yisra’el even harder to produce their quota of bricks.

As I took a closer look at these verses, I saw something I had never seen before. Did you know that the Hebrew word for “**brick**” is “**lebanah**” (*lamed-beit-nun-hey*)? It’s from the root word “**laban**”, meaning to “**be white**”, “**purified**” or “**made pure**”. Because of this, “**lebanah**” also means “**white one**” or “**pure one**” and is used for “**full moon**” or “**moon**”, as it a “**white one**”. A variation, “**leban’im**” means “**white**” or “**linen garments**”, as in what the righteous of Yahweh will one day be clothed in. The picture here is that B’nei Yisra’el were slaves in Mitsrayim (*Bondage*), making their own “**purification**”, their own “**righteousness**”. It’s an interesting picture of serving a man-made religion.

What adds even more to this picture is that they used “**straw**”, or “**teben**” (*tav-beit-nun*) to make their “**lebanah**” (**brick**). If we look at this word for a minute, we see “**beit-nun**” or “**ben**”, “**son**”. We also see the “**tav**”, which is a “**sign**” or “**mark of the covenant**”. So, their “**lebanah**” (*brick or man-made righteousness*) had the “**sign of the covenant, the Son**” as its substance. This is what Pharaoh, the system of bondage, made them provide, their own **straw**. And the Scripture reads, *And the people were scattered in all the land of Mitsrayim (bondage) – to gather stubble instead of straw.* “**Stubble**” here is the Hebrew word “**kash**” (*kuf-shin*), which is “**chaff**” and is the root word for “**koshu**” and “**koshashu**” and relate back to Tsephanyah 2:1; “**hit koshashu v’ koshu ha’goy lo nech’saf**”, remember, “**Be gathered and gather O’ nation not desired**”. Then, we immediately read in **verses 2-3**; *before the decree is issued – the day shall pass on like chaff – before the burning wrath of YHVH comes upon you, before the day of wrath of YHVH comes upon you! Seek YHVH, all you humble ones of the land, who have done His right-ruling. Seek righteousness, seek humility, if so be that you are hidden in the day of wrath of YHVH.*

Speaking of Yahshua, Yohanan the Immerser spoke these words in **Mattityahu 3:8-12**; “**Bear, therefore, fruits worthy of repentance, and do not think to say to yourselves, ‘We have Avraham as father.’ For I say to you that Elohim is able to raise up children to Avraham from these stones. And the axe is already laid to the root of the trees. Every tree, then, which does not bear good fruit is cut down and thrown into the fire. I indeed immerse you in water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to bear. He shall immerse you in the Set-apart Spirit and fire. His winnowing fork is in His hand, and He shall thoroughly cleanse His threshing-floor, and gather His wheat into the storehouse, but the chaff He shall burn with unquenchable fire.**”

So, here in Mitsrayim (bondage), trying to make our own righteousness, our works are as “**chaff**” and “**stubble**”. So, “**be gathered and gather O’ nation not desired**” takes on yet another meaning also. As we’re being gathered together, let us gather ourselves our “**chaff**” and “**stubble**” that it might be “**winnowed**” from us. You’re all aware, I’m sure, of what “**winnowing**” is. The harvested grain was brought to the threshing floor, where the grain was separated from the stalks and a big long-handled wooden fork was then used to toss the grain in the air, so that the chaff, which is lighter being of no substance, would fall away by the breeze this created. Threshing and winnowing can certainly be uncomfortable. But, it’s better to separated from our “**chaff**” and “**stubble**” before it’s burned in the fire. Ahmein? It’s interesting how this “**chaff**” and “**stubble**” (that which seems like

part of the grain, the true Bread, but really has no substance) would make it into our “**bricks**” our “**lebanah**”. That’s why our “**lebanah**”, our *righteousness* is as filthy rags.

As Yeshayahu the prophet wrote a song to Yahweh about His vineyard in Yerushalayim, he sends a warning to us today also. In **Yeshayahu 5:20-26**; *Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! Woe to those who are wise in their own eyes, and clever in their own sight! Woe to the mighty to drink wine, and brave men to mix strong drink, who declare right the wrong for a bribe, and the righteousness of the righteous they turn aside from him! Therefore, as a tongue of fire devours the stubble, and the flame consumes the chaff, their root is as rottenness, and their blossom goes up like dust – because they have rejected the Torah of YHVH of hosts, and despised the Word of the Set-apart One of Yisra’el. Therefore the displeasure of YHVH has burned against His people, and He stretches out His hand against them and smites them, and the mountains tremble. And their carcass is as filth in the middle of the streets. With all this His displeasure has not turned back, and His hand is still stretched out! And He shall lift up a banner to the nations from afar, and shall whistle to them from the end of the earth. And see, they come with speed, swiftly!*

And, the prophet wrote in **Mal’aki 4:1-6**; *“For look, the day shall come, burning like a furnace, and all the proud, and every wrongdoer shall be stubble. And the day that shall come shall burn them up,”* said YHVH of hosts, *“which leaves to them neither root nor branch. But to you who fear My Name the Sun of Righteousness shall arise with healing in His wings. And you shall go out and leap for joy like calves from the stall. And you shall trample the wrongdoers, for they shall be ashes under the soles of your feet on the day that I do this,”* said YHVH of hosts. *“Remember the Torah of Mosheh, My servant, which I commanded him in Horeb for all Yisra’el – laws and right-rulings. See, I am sending you Eliyah the prophet before the coming of the great and awesome day of YHVH. And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with utter destruction.”*

Today, our hearts are indeed returning to our “**fathers**”. And, their hearts and their lives are returning to us by reaching out, through the Scriptures, as we remember the Torah of Moshe, the servant of Yahweh. And so, this “*mobile home*” (Beit Emet), a sheepfold, is moving toward “**the Land**”. But, along the way brethren, let’s eat and be nourished.

Believe me, I in no way think of myself as Sha’ul. But, he spoke my heart today, when he wrote in **1 Corinthians 2:1-5**; *And, when I came to you, brothers, I did not come with excellence of speech or wisdom, proclaiming to you the witness of Elohim. For I resolved not to know any matter among you except Yahshua Messiah and Him impaled. And I was with you in weakness, and in fear, and in much trembling. And my word and my teaching were not with persuasive words of man’s wisdom, but in demonstration of the Spirit and of power, in order that your belief should not be in the wisdom of men but in the power of Elohim.*

I can think of no better words to leave you with today regarding our “**brick**” and “**gathering our stubble**”, than those Sha’ul wrote in **1 Corinthians 3:10-15**; *According to the favor of Elohim which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But each one should look how he builds on it. For no one is able to lay any other foundation except that which is laid, which is Yahshua Messiah. And if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one’s work shall be revealed, for the day shall show it up, because it is revealed by fire. And the fire shall prove*

the work of each one, what sort it is. If anyone's work remains, which he has built on, he shall receive a reward. If anyone's work is burned, he shall suffer loss, but he himself shall be saved, but so as through fire.

Baruch HaShem Yahweh!