

A child in a red hoodie is walking away from the camera through a vast field of yellow daisies. In the foreground, a large, textured tree trunk, possibly a birch, runs vertically down the right side of the frame. The background shows a line of trees under a bright sky.

THE OTHER SIDE

FREE

A TWELVE TRIBES FREEPAPER



We who wrote this paper actually live together like an extended family, sharing all things in common, just as the first disciples did in the first century. The Bible plainly says regarding the first church, “All who believed were together and shared all things in common.”¹ It goes on to describe how they were of one heart and soul, and that there was not a needy person among them, for they gave up all their possessions to meet the needs of their spiritual brothers and sisters.² Some people say this was only for back then, but we’ve been living this way for over 40 years. You can come and see for yourself at any of our addresses, which are printed in the back of this paper and on our web site, www.twelvetribe.org.

In each of our communities, there are one or more houses in a cluster, some in cities and some on farms. Several families and single people live together in each house, according to the size of the house. We like large houses because we like to live together. Married couples have their own rooms, plus as many adjacent rooms as needed for their children. The single men share one or more rooms, as do the single women. We all share a common kitchen and dining room, where we take our meals together “with gladness and sincerity of heart.”³

In at least one house in the cluster we have a large gathering room where we gather together every morning and evening to worship our Creator in song and dance as in Psalm 150, using the prescribed musical instruments that we are learning to build and play. We are all free to speak from our hearts the things we are learning, as our heavenly Father teaches us through one another, according to the gifting and grace given to each per-

¹Acts 2:44 ²Acts 4:32-35 ³Acts 2:46



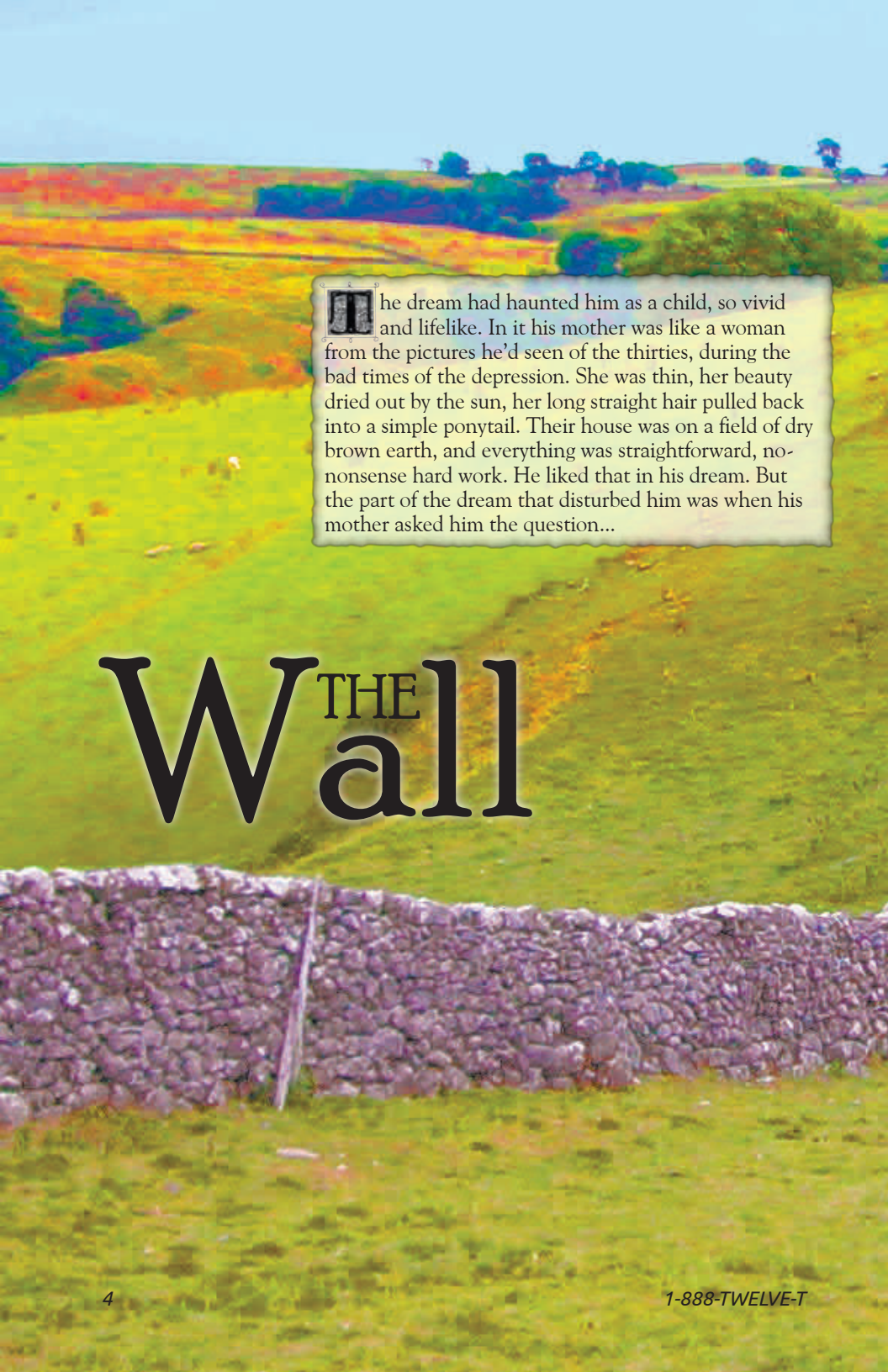
son.⁴ As a spiritual priesthood, we pray together for the pressing needs of our people and for our Father's will to be done on earth.

After our morning gathering we have breakfast together and then go to work in our various places, doing the deeds prepared for each one of us.⁵ We work together in our own cafés, farms, cottage industries, and trades, not as independent contractors or employees of outside companies. All income from our various endeavors goes into a common purse from which all of our needs are met equitably. We don't have our own independent income or debts to carry by ourselves, except for the debt of love we owe to our Savior, which we repay by loving and caring for one another.

We love and cherish our children. We teach them at home, using a curriculum we are developing ourselves, to give them the basic skills they need to read, write, and speak effectively, to live together in peace, and to fulfill their created purpose. Our children's training goes far beyond the classroom, however, as they are fully integrated into every aspect of our socially and spiritually rich tribal life. They learn to cook and sew, build and farm, care for animals, sing and dance, play musical instruments, and most importantly, extend hospitality to the constant flow of guests who are drawn to the light of our life of love.

Together we are experiencing and demonstrating the restoration of all things spoken of by the prophets of old,⁶ and by our Master Yahshua,⁷ whose life, death, and resurrection make this life possible. ✨

⁴1 Corinthians 14:26; 1 Peter 4:11; Romans 12:6 ⁵Ephesians 2:10 ⁶Isaiah 49:6; Jeremiah 30:20; 31:1,4,13,14; Malachi 4:5-6 ⁷Matthew 5:17-19; 17:10-11; 22:37-40; Luke 1:17; 24:44 (*Yahshua* is the original Hebrew name of the one called *Jesus* in most English translations of the Bible. See page 28 for more about this name.)



Whe dream had haunted him as a child, so vivid and lifelike. In it his mother was like a woman from the pictures he'd seen of the thirties, during the bad times of the depression. She was thin, her beauty dried out by the sun, her long straight hair pulled back into a simple ponytail. Their house was on a field of dry brown earth, and everything was straightforward, no-nonsense hard work. He liked that in his dream. But the part of the dream that disturbed him was when his mother asked him the question...

W^{THE}all

"Can you see it, child?" Mother asked, gently touching the hair on his head.

"See what?" the child asked in return, reaching up to take her large hand in his small one.

"That shadow out on the horizon," she replied, her words catching in her throat just a little bit.

The child looked there with wide eyes and said slowly, "No, no, I don't see anything out there."

His mother looked at him, shaking her head, "I don't know why I told you about it just now. I guess I was thinking about it. Everybody does from time to time. Oh, you'll see it all right, when you get older. It's there, son. It's there."

He had never heard her talk this way before. "What is it?" he asked, wondering what was making his voice quiver.

She gave him a quick glance and answered, "Nobody knows, and that's the problem. But it is out there; I can see it much better now than when I was younger. It's like a cloud on the horizon that never lifts. It makes me nervous."

"Mommy, it makes me afraid," the boy said.

"Yes, it does that to me sometimes, too," she said quickly.

"You mean, it doesn't all the time?" he asked.

"No, of course not. That would be no way to live, now, would it, afraid of something you don't know?"

He would always wake up troubled after that, because he wondered whether she had told him the truth then. How could you not be afraid?

From that time on, something began to burrow in him, like an earthworm, always working, always turning up new soil. The dream came back to him at the oddest times, and by the time he was a teenager he had almost grown used to it. Then another dream came, and immediately he knew it was different.

In it he was a youth, grown tall, with the hard muscles of hard work. He had walked out on the porch of their house, the golden fields a striking contrast to the brown, barren ones he had seen as a child. He found himself looking intently at the horizon. His father watched him suddenly grip the rails tightly, watched him flinch, and then steady himself. Not knowing his father was there, he said aloud, "I have seen it myself." That smudge of darkness on the horizon caused him to remember his mother's words, "You'll see it when you get older." He stood a little straighter and looked again into the distance.

He noticed his father then, who smiled and said softly, "I once looked at the shadow that way."

"Well, really, it's nothing much, is it?" he asked, the quivering voice of the little boy now deeper and fuller. The pained look on his father's face reminded him of something. As his father paused, the son remembered what it was. It was the day his father had walked into the kitchen to tell his mother what had happened at the swimming hole. It was the last day his little brother's bright smile had shone in their family.

"No, I am afraid it is something," his father said finally, firmly — just

like then. "It's quite large to me now; it fills the space between earth and sky with darkness."

"Really? Then how come I can't see it?" The son questioned. "You know my eyes are better than yours."

Was it compassion or sadness that made his father's quick glance so unbearable? Yet he regretted even more having to hear his father's response, "Be glad you don't live with it every day, as I do. You will, soon enough. Just imagine what the old folks see. No wonder they are bent over their canes."

The son looked again at the horizon and turned away, sensing that same stirring inside of him, that same gnawing that he didn't like. He shoved it aside, and he shoved his father's words aside, and soon he pushed the door open and walked out, and he kept on walking.

He awoke in a sweat, assuring himself that it was just a dream. As he sat there he began to wonder what was the dream and what was the reality. He remembered how it used to

be in his family when guests came to their house for supper. His mother was such a good cook and such a soft touch. She'd only had to look at him that certain way when there wasn't enough dessert, and he would say, just as natural as can be, "Ah, no thanks; I'm full." It had made him so happy to be in on his mother's little secret of not having enough, and in on her little struggles at the guests his father brought home without any notice. He'd been so surprised to hear that other families weren't like this.

But now his family was like most everybody else's; they knew that from watching television, which his mother had tried to keep out of the house. Now none of the children denied themselves anything, and his mother didn't really enjoy showing hospitality anymore. It was like something, or maybe someone, had died in their family. He began to wonder how long it would be until he would walk out that door, as in his dream, and keep on walking. At times like those, he didn't sleep easily. Still, life went on, going

to gently fold your life away...



rich silver hair
old enough to be our mother

beautiful enough to be our friend
i cried
i cried because you were dying
we both knew it
by the time i got to your house
you already had one foot in the grave
as always
it was nice to be with you
death came gently...yet not easy
death came for you
years have passed since you left
i love who you were... i miss you
you died in your bed, but not in my heart
i knew you would be gone by morning

somewhere. Eventually the dream came true, and on top of it another dream came.

He was driving out of the city to the home he'd left behind long ago. Oh, he and his parents had stayed in touch; he certainly wasn't the first boy to leave the farm, but things had never been the same. Again, he could never quite tell just what was going on in his parents, so great were the walls that went up between them when he had walked out the door. Only polite words were tossed up and over it, and just as nicely returned, like a game of volleyball that no one was serious about. It wasn't this way only with his parents, by any means.

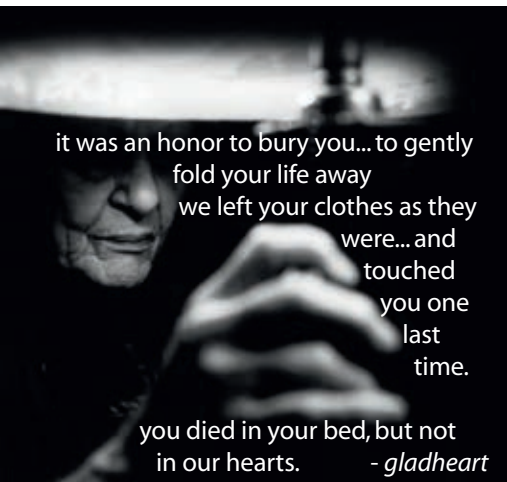
Still, the looming wall on the horizon made him want to find out what they thought, made him want to touch something that was lasting, something besides that wall. It abided there, both ominous and uncaring, the most menacing combination of traits he had ever found. It seemed they had been right about that, whatever it was.

Strange how some pretended to know what it was, while others sang songs about it. Perhaps they were trying to drive away the fear. He was sure they felt it; he sure did. "How could anyone know what was beyond it, since no one who had gone there had ever come back?" he mused silently to himself. Some things you can't escape.

He never forgot the look on that girl's face when he walked away from her in the morning. Instinctively, he looked from her to the horizon, wondering whether he would see it clearer, sharper, closer. Funny, though, it wasn't like that. There were times he wished it were. It just got a little clearer the older he got, and he wanted to tear it down, blow it apart, do something to defy it, but there it sat patiently, on the horizon, waiting.

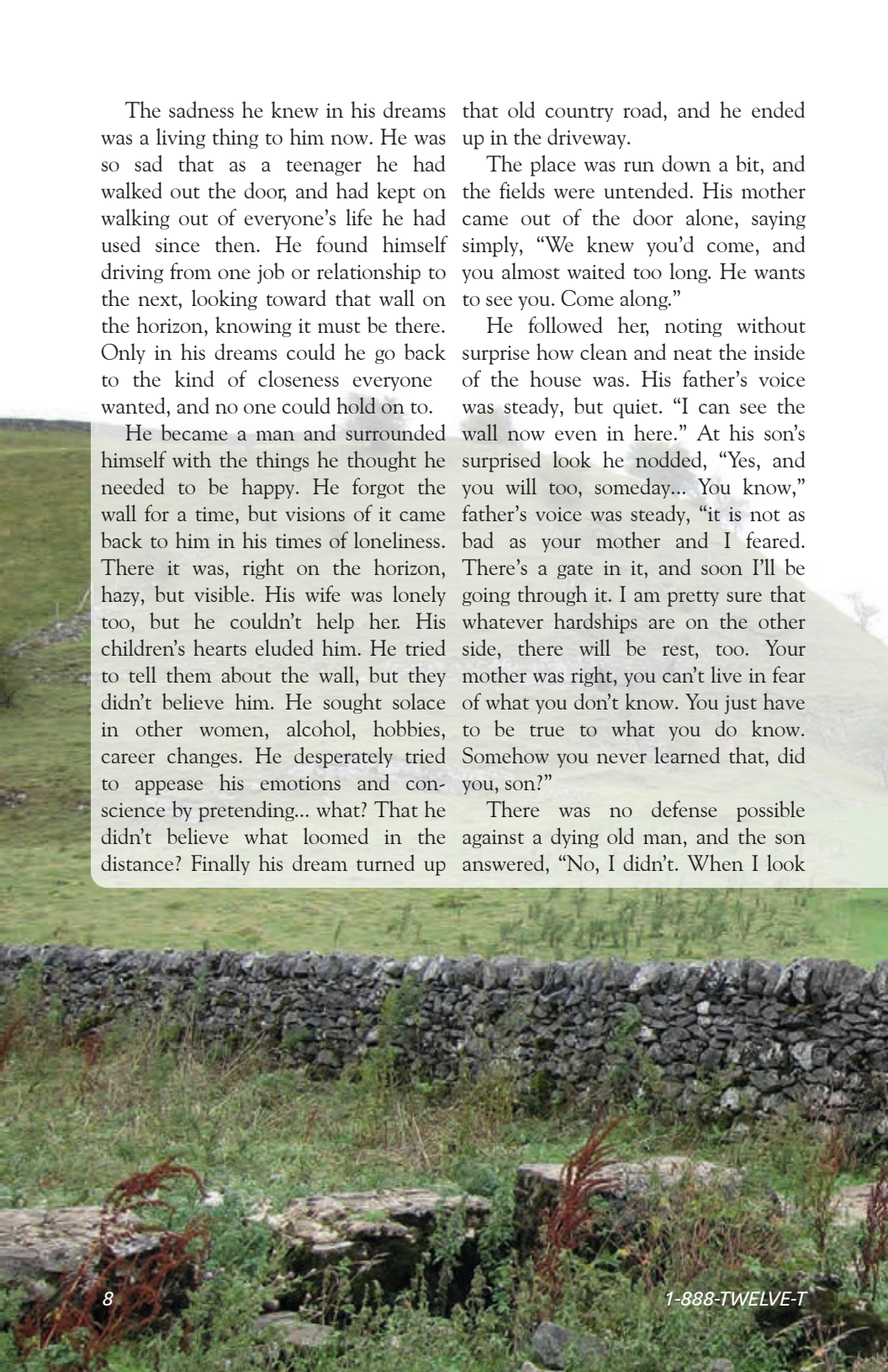
He had turned and looked at the girl, but it was hard to see who she was anymore, because something had pierced through his consciousness and blinded his eyes with tears. "This is what I thought about my father when I looked back to see him standing on the porch, staring after me, hurting so badly that his chest was heaving and tears were running down his permanently suntanned face." It had been such a close thing then, he knew; his heart had almost broken. He had almost turned around. But it hadn't broken; it had done something else.

So he looked away from her much more easily than he had looked away from his parents. These kinds of things got easier and easier, but at the same time, he found less and less of himself to give.



it was an honor to bury you... to gently
fold your life away
we left your clothes as they
were... and
touched
you one
last
time.

you died in your bed, but not
in our hearts. - gladheart



The sadness he knew in his dreams was a living thing to him now. He was so sad that as a teenager he had walked out the door, and had kept on walking out of everyone's life he had used since then. He found himself driving from one job or relationship to the next, looking toward that wall on the horizon, knowing it must be there. Only in his dreams could he go back to the kind of closeness everyone wanted, and no one could hold on to.

He became a man and surrounded himself with the things he thought he needed to be happy. He forgot the wall for a time, but visions of it came back to him in his times of loneliness. There it was, right on the horizon, hazy, but visible. His wife was lonely too, but he couldn't help her. His children's hearts eluded him. He tried to tell them about the wall, but they didn't believe him. He sought solace in other women, alcohol, hobbies, career changes. He desperately tried to appease his emotions and conscience by pretending... what? That he didn't believe what loomed in the distance? Finally his dream turned up

that old country road, and he ended up in the driveway.

The place was run down a bit, and the fields were untended. His mother came out of the door alone, saying simply, "We knew you'd come, and you almost waited too long. He wants to see you. Come along."

He followed her, noting without surprise how clean and neat the inside of the house was. His father's voice was steady, but quiet. "I can see the wall now even in here." At his son's surprised look he nodded, "Yes, and you will too, someday... You know," father's voice was steady, "it is not as bad as your mother and I feared. There's a gate in it, and soon I'll be going through it. I am pretty sure that whatever hardships are on the other side, there will be rest, too. Your mother was right, you can't live in fear of what you don't know. You just have to be true to what you do know. Somehow you never learned that, did you, son?"

There was no defense possible against a dying old man, and the son answered, "No, I didn't. When I look

at the wall I see a narrow gate, and it fills me with dread. I don't have any feelings like you do about what lies on the other side. All I have around me are walls already; I am so separated from other human beings... I may as well go there now. But I fear it, and I am going to hold on as long as I can."

At last, his dreaming and his waking were indistinguishable, but he knew the grief he felt when he saw the effects of the wall... the divorce, the dead child-soldiers, the heartaches and heart attacks, the mental illnesses, the infidelities, the teenagers taking their own lives. None of it was a dream.

He feared what awaited him behind that impenetrable wall, and he knew he would never escape once he passed beyond it. Neither the good nor the bad ever came back, no matter what noble deeds or destructive chaos one accomplished in life. The way of escape had to be now, before those cruel hands took him there. Was there a way out? Where was it? Suddenly it mattered to him, as his life seemed as if it were going nowhere faster and

faster. The desperate search for the gratification of his flesh and mind lost its appeal. He longed to silence his screaming conscience.

So, what is a dream — life or death? Will people be thankful when they are dead, after all the things they have said and done? Or will they be full of remorse?

THE WAY OUT

This life on earth is just one chapter, the shortest one of our existence. Deep down, the knowledge lies securely in everyone's conscience what death will be like for them. It is no secret at all. Yet, there is a way out.

There was a man who overcame the wall for us. He went to the same place everyone else goes, and endured what they deserved, not what He deserved. He overcame death. He is waiting to deliver you from ever having to go there in the first place.

But first you have to give what one day you won't be able to give — your life, your love, and all that you are, for him. He is worthy. He will make you truly grateful. 🍷

It's odd how little we think of death, since it is a reality that we all must face. Benjamin Franklin wrote about the relentlessness of death in the following poem:

*Death is fisherman, the world we see
His fish-pond is, and we the fishes be;
His net some general sickness; howe'er he
Is not so kind as other fishers be;
For if they take one of the smaller fry,
They throw him in again, he shall not die:
But death is sure to kill all he can get,
And all is fish with him that comes to net.*

Several years after he wrote this poem, his own four-year-old child died to smallpox.



Death is a Fisherman



One never forgets his first encounter with the death of a loved one. Some children are spared the education until their youth. Others learn tragedy early in life, even losing both father and mother to the inevitable. Though each one of us starts our lives without a thought of life's end, the first loss of a loved one teaches us a stark lesson of human frailty.

My grandfather died when I was 19. Never before had I faced such finality. I would never see him again in this life. Unspoken questions echoed in my mind, with no answers. Where was he now? What happens after this life? What do I believe?

As I have grown older, thoughts about death are not so rare. The frailty of life is more evident. A truck

could strike my child today and it could all be over. My body doesn't jump as high or run as fast as it did 15 years ago, and it's not hard to see what's happening. Most people have a normal fear of dying.

But it is not just dying that causes fear, but what lies beyond. Most of us have experienced pain, and although it is not pleasant, it is known to us. We do not fear what we know and understand. We fear the unknown. What happens to our soul when we die? When our body is put in the cold earth, is that the end?

Through the centuries, most cultures and religions have held a common thread of belief in a life after this one. And there are other similarities, such as a sense of justice being done, that how a person lives

this life determines how he will fare in the afterlife. Is this just primal superstition? Ancient myths? Or is there something in the heart of man, something beyond the capabilities of modern science to explain?

Hinduism says that a person is reincarnated after death, beginning another earthly life in the physical realm. The events of this life are consequences of choices and actions made in a previous life. Buddhism is similar, though without any gods involved. Good actions and bad actions produce “seeds” in the mind which come to fruition later in this life or in a subsequent rebirth. Like the cycles of springtime and harvest, what a man sows he will reap.

A TASTE OF DEATH?

Many people have claimed to have had a near-death experience. Even across different cultures, researchers have found similar features to these stories. Many have a sense of peace and unconditional love, and a sense of being outside their body. Those who live to tell of their experience often describe seeing a tunnel with a light ahead or above. They feel drawn toward the light, often communicating with the light. Many experience a review of the events of their life. Some have a distressing experience, with a foreboding sense of dread. Those who have returned to life go on to live differently, with a greater appreciation for life, greater compassion for others, and a heightened sense of purpose and self-awareness. Some say these things are real; others say they are just chemicals in the brain.

If we are to know anything about what happens after a person dies, science cannot help us. Scientific experiments must be repeatable and controllable. Cell phones and video cameras don't work on the other side. No, science cannot tell us anything of this realm, but there are other ways to know what lies beyond this life.

FAIR WAGES

Consider the ancient verse, “The wages of sin is death.”¹ During our lives, all of our wrong-doings and hurtful ways earn a punishment — “our just rewards,” you could say. Whatever justice was not satisfied in this life will be paid out then, just like wages paid at the end of the week.

This death is not the physical event of dying. If it were so, then we would always expect a horrible death for the wicked, and painless deaths for the kindhearted. But reality does not often line up with this, dispensing great suffering to the most compassionate, and a humane death to the worst murderers. No, the wages are not paid in the process of dying, but in what lies beyond death.

The story of the rich man and Lazarus in Luke 16:19-31 tells us something about death. Lazarus was a poor man who trusted God, did good deeds, and begged for alms by the gate of a rich man. The rich man hardened his heart against the poor man, and enjoyed the comforts of his life with annoyed indifference to the needy. Both died and went to a place of waiting — one to a place of comfort, and the other to a place of suffering.

¹ Romans 6:23

In Hades,² where the rich man was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, "Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire."

But Abraham replied, "Son, remember that in your lifetime you received good things, while Lazarus received bad things, but now he is being comforted here, and you are in agony."

Death is a place of torment. According to the Bible, its residents suffer "torment" and are "in agony in this fire." Although this death lasts long, it is not eternal.

When a person dies, the physical body, the material part of him, is buried in the ground and decays. But the immaterial part, called the *soul*, goes to a place called *Death*. The soul consists of the intellect, the will, and the emotions. One's character is formed in the soul, and it is eternal. In death, our soul receives the wages of our life's work.

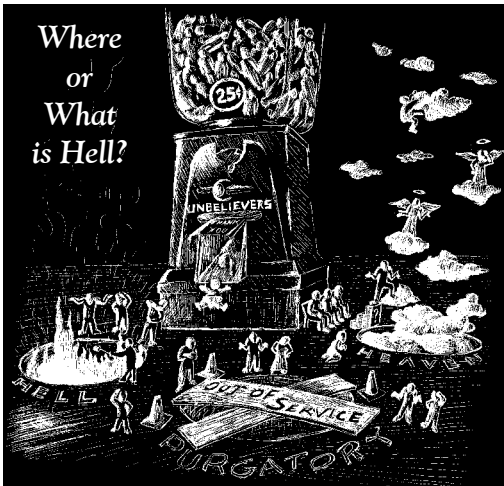
ALL WILL GO TO DEATH

Many people just assume that when a person dies, he immediately goes to "heaven" or "hell," but this belief is neither possible nor true. The soul goes to a place of waiting, receiving either comfort or torment based on one's deeds. This thought might be disturbing, especially if you have recently lost a loved one and expected him or her to be somewhere else. But we can be comforted to know that everyone will receive *exactly* what he or she deserves. It helps us to know this, so that we can live our lives accordingly.

It is appointed for a man to die once, and afterwards the judgment. (Hebrews 9:27)

The truth is that we are all destined to go to Death when we die, where we will receive the wages due to us as we wait for the final judgment. There is only one way that a person can escape Death.

The way out of Death was forged by a man named *Yahshua*.³ By hearing and understanding what he did, you can escape the death sentence that awaits every man.



² The Catholic Church got their concept of "Purgatory" from the story of the rich man and Lazarus, as a holding place where one's soul was *purged* of sin, and offered people the possibility of purchasing the release of their deceased loved ones by buying "indulgences" (to raise money to build their cathedrals).

In Biblical times, the place of departed souls was called *Sheol*

Yahshua lived in such a way that he merited no punishment in death. His life was one of selfless concern for others and overcoming every temptation to do wrong. He was put to death in a most painful and torturous way, for crimes he did not commit. But he willingly endured the execution because of what it would accomplish on our behalf.

He took our place in Death. During the three days and three nights that he was there, He experienced great agony. This agony was not what he himself deserved as the wages for his life, but he received the wages of the sins of the whole world. He took upon himself the guilt of vented rage left unattended, of broken promises, of lustful fantasies, of proud thoughts, of uncaring laziness — everything necessary to balance the scales of justice.

Yahshua paid for the sins of the whole world. The combined penalties of society's murderers, greedy bankers, unfaithful husbands, rebellious wives, heartless pedophiles, deceitful thieves, dishonest salesmen, charlatan preachers, manipulative politicians, and every other kind of evil, both the high-class and the


base, were inflicted upon Yahshua in rapid-fire, unrelenting succession.

Finally, it was over. His resurrection from Death proved that he had paid the full amount. Unlike the other souls waiting in Death, nothing more could be held against him:

But God raised him from the dead, freeing him from the agonies of death, because it was impossible for death to keep its hold on him. (Acts 2:24)

Because you will not abandon me to the grave, nor will you let your Holy One see decay. (Acts 2:27, quoting Psalm 16:10)

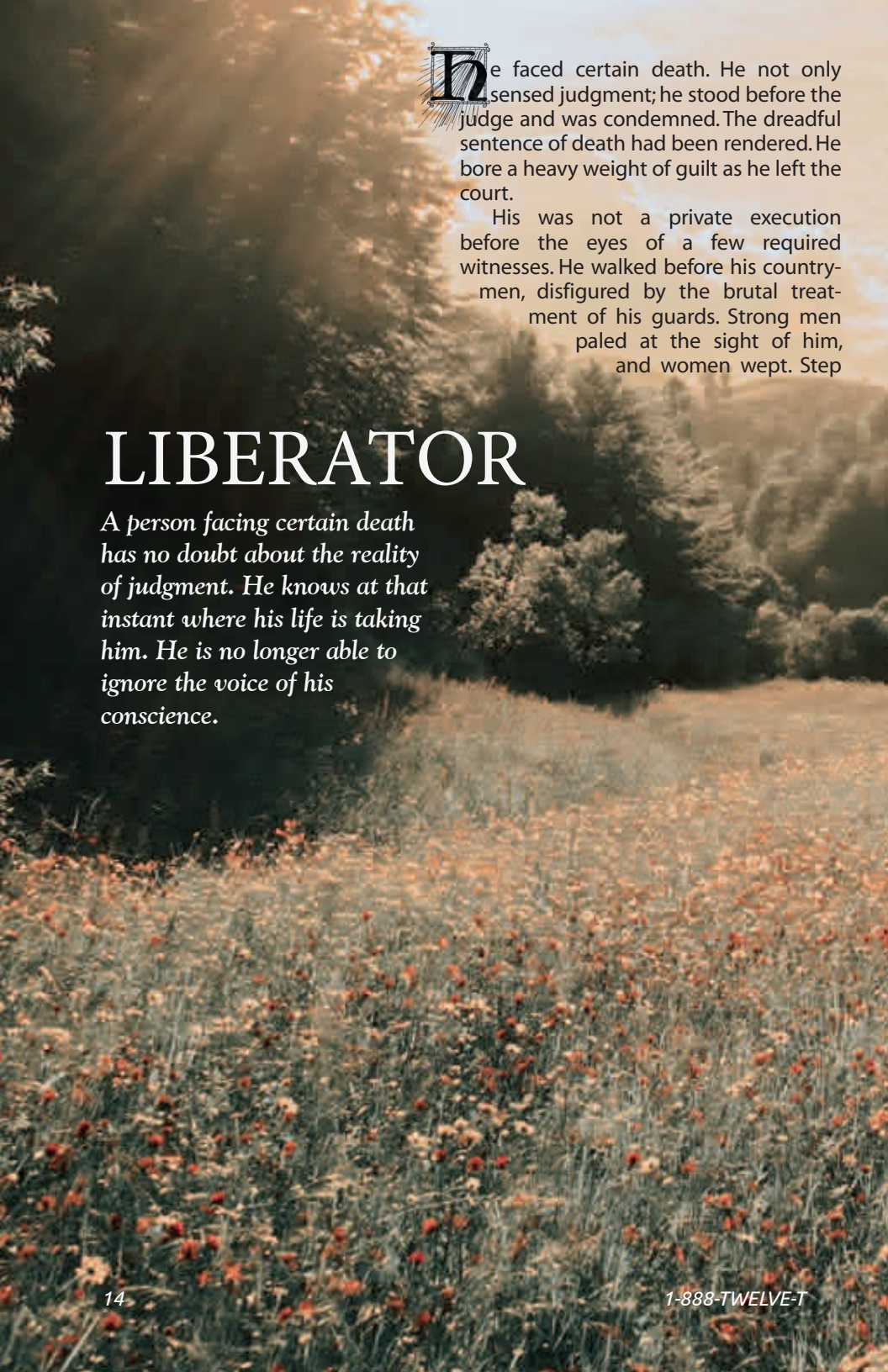
Seeing what was ahead [David], spoke of the resurrection of the Messiah, that he was not abandoned to the grave, nor did his body see decay. (Acts 2:31)

Since he gave everything for us, enduring the excruciating physical pain on the cross, and the even more excruciating soul agony in Death, how could we hold back anything from him? The only fitting response to this good news is to give up everything to follow Him. This is what it means to be His disciple. 🍷 

in Hebrew and *Hades* in Greek. In contrast, the word *Gehenna* referred to a place of eternal punishment, also called the *Lake of Fire*. In the King James Bible, however, these three words were all translated as *hell*: Psalm 16:10 reads, "For thou wilt not leave my soul in hell [*Sheol*]....," Acts 2:27 reads, "Because thou wilt not leave my soul in hell [*Hades*]....," and Mark 9:43 reads, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell [*Gehenna*], into

the fire that never shall be quenched." The first two verses clearly refer to a temporal suffering, while the third verse clearly refers to eternal torment. One verse that makes it even more clear that *Hades* and *Sheol* refer to a place different from the "lake of fire" is Revelation 20:14, "And death and Hades were *cast into* the lake of fire."

³ *Yahshua* is the original Hebrew name of the one called *Jesus* in most English Bibles. See "The Name Above All Names" on page 28.



He faced certain death. He not only sensed judgment; he stood before the judge and was condemned. The dreadful sentence of death had been rendered. He bore a heavy weight of guilt as he left the court.

His was not a private execution before the eyes of a few required witnesses. He walked before his countrymen, disfigured by the brutal treatment of his guards. Strong men paled at the sight of him, and women wept. Step

LIBERATOR

A person facing certain death has no doubt about the reality of judgment. He knows at that instant where his life is taking him. He is no longer able to ignore the voice of his conscience.

by awful step He walked to where His life would finally be wrenched from His battered body.

Many men had walked that grim path before. The guilt they bore sealed their eternal destiny. Stumbling and collapsing from exhaustion, He finally reached the place of execution. In a few agonizing hours the public spectacle came to an end. Those who were there heard him cry out to his God, "Why have you forsaken me?" He surely was.

There, before the eyes of heaven and earth, his life ended. The weight of guilt thrust his righteous soul down into the pit of death. Yet he didn't bear his own guilt. He bore ours. He willingly

took upon himself the anguish that our sins deserved. In all of his suffering he uttered no complaint.

His death was the greatest act of love ever demonstrated. His innocent blood covered every unjust and filthy act we have ever done, and all the things we continue to do against our conscience, as we confess and forsake them.

He spent three days and three nights in death to pay for our sin. The pain he went through was sufficient. Even in death there was not one bit of resistance to his Father's will for him. That's why the agonies of death (Acts 2:24) were able to reach the very core of his being in such a short time. It outweighed the suffering which the hard-hearted will receive eternally as they continue to reason away their guilty consciences.

When he had done all that he was sent to do, his Father raised him

from the dead. Because of his innocence it was impossible for death to hold him. In his resurrection he became King to all who would follow him. His name is *Yahshua*, which means "Yahweh's Salvation" — he is mighty and powerful to save.

That same power that raised him from the dead enables his disciples to love one another in the same way he loved us. It actually breaks down the barriers that alienate human beings from one another. It produces a life of love and unity — the evidence that God loves mankind and sacrificed His son to set us free.

Yahshua is our Liberator. Anyone who is willing to do his will can come to him and be set free from death. God, in His great mercy and loving-kindness towards man, provided a way that even the unjust and filthy can find forgiveness and change their eternal destiny. 🍀

VOIDING THE CONT

Thousands of years ago a prophet spoke of the day when God would break man's contract with death.¹ Apart from that promise, all men are under the sentence of death. Everyone feels it and fears it, even though many young people deny it. Soon enough, the reality that their time on this planet will end, just like everyone else's, reaches their soul. No one has ever missed his appointment with Death.² The nature of this contract can only be described as *iron-clad*.

Contracts are promises made between two or more parties that the law will enforce. Three things legally establish a contract:

1. A promise or offer made by one party;
2. Acceptance of it by the other;
3. Adequate consideration (compensation) given by one to the other.

It's very simple, really. "I will give you this, if you do that."

The compensation ("I will give you this") must be at least of comparable value to the goods provided or the service done ("if you do that"). Or at least the values must fairly seem that way to the parties entering the contract.

We've all entered contracts in one form or another, from renting an

apartment to buying a car. They safeguard our interests and give us legal grounds to stand on in case there is a breach of contract. But what compensation is so great that anyone would make a contract resulting in his *death*? What lure or what consideration could be so great that one would die for it? Of course, the first time this happened, it wasn't presented that way. And it still isn't. Wouldn't it take the world's greatest salesman to get someone to sign a contract that ensured his death?

THE CONTRACT WITH DEATH

The first contract with death was made at the dawn of mankind's existence, in Genesis 3. Just look at what was promised to Eve ("I will give you this") if she would only do what she was told ("if you do that"). All she had to do was eat of the tree of knowledge of good and evil. If she did, she was promised that three



¹ Isaiah 28:13 ² Hebrews 9:27 — "And as it is appointed for men to die once, but after this the judgment."

FACT WITH DEATH



things would be hers:

1. Her eyes would be opened;
2. She would become like God;
3. She would know good and evil.

To sweeten the deal, she was even told that she would not die. Her husband, Adam, had told her that she *would* die if she ate from that tree. But, what was death, anyway? She'd never seen it. She yielded to the persuasive voice of the Serpent, disobeying the voice of her husband. All these things, she thought, would now be hers.

Immediately she knew something was wrong. She'd been lied to, that was clear, but what could she say? She hadn't listened to her husband. What could she do now? She brought the contract to Adam and then, what could he do? Watch

her be expelled from the Garden and die? He signed on the dotted line, just as she had, disobeying God as well by eating the fruit after her. They were in it together now.

Immediately the accusations and justifications started flying as fear took its grip on their souls. So it was that the great and terrible history of mankind began, having as its foundation the same fear that Adam and Eve had first experienced that day — the fear of death.³

How each person would respond to that fear would determine his eternal destiny. Would he do what was right, or listen to that other voice (which is so sensitive to our evil desires and comes so quickly to us), as Adam and Eve did? No longer could Satan tell them, "You won't die," for that deception was now exposed.

Everyone dies, and then what? It is toward what lies beyond death that the Evil One directs his lies, and many have listened to him. Deep into men's souls he whispers, "You won't suffer the consequences if you hurt that person, steal that thing, slander that person's reputation, or even murder someone. There's no judgment awaiting you after this life. There's only one life and one death, and after that... nothing. Go ahead and do whatever feels good. Everything is meaningless, anyway."

³ Genesis 3

Those who listen to such lies (and there are many other lies like them) make themselves unworthy of eternal life. To their own private sins they add the harm they do to others that cannot be repaired in this life. And there are those who don't listen to the lies of the Evil One, but instead tenaciously keep listening to the voice of conscience. They hold on to the most essential aspect of their human nature — the image of God in which all men are made.⁴

Sadly, in their freedom, not all men retain that image. In the end, each person bears the image of the one he continually listens to — either the Evil One or God. He bears either image to the extent that his capacity and situation in life allows him to. And then, having arrived at his destiny, he must dwell there, with the one whose image he bears, for all eternity. God is just, showing partiality to no man,⁵ but judging each one on the basis of his deeds.⁶

God not only judges, but also rewards those who honor His voice within their soul (their conscience) with eternal life! In spite of thou-

sands of years of erroneous Christian teaching, there is *no* fixed contract with the second, unending death. The contract only concerns the first death for wrongdoing done by each individual.⁷ That death ends in the rewards and punishments which Paul carefully describes in Romans 2.

The righteous judgment of God, who 'will render to each one according to his deeds' — eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; but to those who are self-seeking and do not obey the truth, but obey unrighteousness — indignation and wrath, tribulation and anguish, on every soul of man

who does evil, of the Jew first and also of the Greek; but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. (Romans 2:5b-10)

This struggle between good and evil is the lot of all men. It is the nature and weighty significance of this thing called *life* — these few short years we live and breathe. This struggle continues all of a man's days, without letting up, until his



**The struggle
between good and evil
continues all our days
until our character,
and our destiny,
is set in one direction
or the other.**



⁴ At the original creation of man; Genesis 1:28 — “So God created man in His own image; in the image of God He created him; male and female He created them.” And even after the Fall of man and the Flood man still bears the image of God; Gen 9:6 — “Whoever sheds man's blood, by man his blood shall be shed; for in the image of God He made man.” ⁵ Romans 2:11 — “For there is no partiality with God.” ⁶ John 5:28-29; Revelation 20:12-13 ⁷ Romans 5:12 — “Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned.”

character is set in one direction or the other – towards good or towards evil. Each man crystallizes his character by his “patient continuance in doing good” – or evil.

This happens over the course of a lifetime as his thoughts express themselves in his words, his words take concrete form in his actions, and his actions shape and then set his character. The final result is fixed, unalterable, and utterly personal. Each person determines his eternal destiny by his choices in this life. There is no unfairness or partiality with God towards anyone. All men have a conscience which they can obey or ignore, but each course has an unalterable inescapable destiny.

That is, unless one is presented with and accepts the most amazing offer any man has ever faced since the Garden — the nullification of the contract with Satan which he has made. That contract inevitably results in his death, for the wages of sin is death.⁸ Remember, dying is a process, but death is a condition, a place where one receives his wages. The Savior of mankind spoke very clearly of this place in the *Gospel according to Luke*. He spoke of the “just deserts” of a good and a bad man in Luke 16:19-31. The rich man’s words from the grave are the stark reality of those who disregard their

conscience for the comforts and pleasures of this life.

In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side... And he said, “Then I beg you, father, to send him to my father’s house — for I have five brothers — that he may warn them, so that they will not also come into this place of torment.” (Luke 16:23,27,28)



**All men
have a conscience
which they can obey
or despise,
but each course
has an unalterable
destiny.**



It was the torments of conscience, the gnawing accusations against himself and his selfish, self-centered conduct in life, that he could not by any means silence in death. They burned him like a fire. While in death, Lazarus did not experience the same torments as the rich man. He waited in hope, a son of Israel, for the Savior’s death to set him free, along with Abraham. He had the same hope all do in death who lived “doing good, seeking for glory, honor, and immortality.”⁹ They are able to pay for their own sins in death (for all have sinned). Then, at the last judgment, God will reward them with eternal life according to Paul’s gospel, and the Savior’s, too.

For it is not the hearers of the law who are righteous in God’s sight, but the doers of the law who will be justified. When Gentiles, who do

⁸ Romans 6:23 — “For the wages of sin is death, but the gift of God is eternal life in the Messiah Yahshua, our Sovereign.” ⁹ Romans 2:7

not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves. They show that what the law requires is written on their hearts, to which their own conscience also bears witness; and their conflicting thoughts will accuse or perhaps excuse them on the day when, according to my gospel, God, through Yahshua, the Messiah, will judge the secret thoughts of all. (Romans 2:13-16)

Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth -- those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. (John 5:28-29)

There was one man who never signed up, although the “recruiter” came persistently to Him to do so. And what an enlistment bonus He was offered!

Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. And he said to Him, “All these things I will give You if You will fall down and worship me.” (Matthew 4:8-9)

By the purity of His life this man was able to be something for us that we could never find in ourselves or

anyone else. He was able to be our ransom, paying the full price necessary to redeem us from the power of sin and death. By so doing, He broke the contract with Satan forever for all those who would believe in Him. Just as in Jerusalem when the gospel was proclaimed at Pentecost, all those who now believe in Him are together and share all things in common.¹⁰ Neither the gospel nor its fruit has ever changed.



**Neither
the Gospel
nor its fruit
has ever
changed.**



RENEWING THE CONTRACT

You might wonder how it is that we, the sons of Adam and daughters of Eve, came to be party to the contract with death.

We were not present with our ancestors in the Garden of Eden. We did not make that first contract with Satan, the old deceiver, and bring death upon the human race. Adam made it for us, but we signed up just as he did. In fact, we did it the very same way, by ignoring the same voice inside us — our conscience. It is the voice of God within each man or woman, steadily warning us not to do what we know is wrong and approving us when we do what is right.

To go against that voice within us just one time is to personally renew the contract Adam and Eve made. Each time we go against our conscience, it not only makes us guilty, but gives freer and freer reign to all of our evil inclinations. Although all

¹⁰ Acts 2:42 – “Now all who believed were together, and had all things in common.”

men sin, not all men give in to the great pressure to sin in greater and greater ways. To resist that pressure is a great thing, of which the Creator takes special note. But to annul the contract we have made with Satan can only be done in two ways.

If we are not presented with these ways, then our deeds in this life, which are recorded in the "books" of our conscience,¹¹ follow us to the judgment. There, on the basis of our persistence in doing what is right or wrong, we will be rewarded with the second life or the second death. But what if we came face to face with the opportunity to nullify this terrible contract?

ANNULLING THE CONTRACT

Annulling or nullifying a contract counteracts it completely. It makes it void or of no effect. It takes something very special to annul the contract all mankind has with sin and death. In fact, it is an epic transfer from one sphere of authority to another, and all the more ominous and chilling is the reality that regardless of whether its terms are received or rejected, a transfer takes place. Spiritually, one is never the same again. The mere fact of having true knowledge of this option, involving the real possibility of breaking the previous contract,

changes one's entire orientation with regard to eternal life.

No contract can be annulled without appeal to a higher authority, even if the claim is that the contract was unfair or that one of the parties was incompetent to make it. Nor can that appeal to a higher authority negate the consequences of breaching the contract. Justice must still be done. The breach of contract still must be paid for.

THE FIRST WAY

The first way to void the contract with Satan is by wholehearted belief in the Savior, Yahshua, who died for us:

Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. (John 5:24)



**To annul
the contract
with death
can only be done
in two ways.**



Yet, the possibility of deception is so great in this life, and the spiritual enemy of mankind, a master of deceit, is so persuasive, especially in matters of religion, that there must be a way to *know* for certain that one's contract with Satan has been broken. Paul the Apostle warned the Corinthians that some of them may have believed in vain.¹² And the gospels record a number of instances where men claimed to believe in

¹¹ Revelation 20:12 ¹² 1 Corinthians 15:1-2 — "Moreover, brothers, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you — unless you believed in vain."

Messiah, but He did not believe in them.¹³ The evidence that can be verified, both by oneself and others, that one's contract with Satan has been broken, is found in 1 John:

We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death.

Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren. (1 John 3:14-16)

Those who love their brothers in the way 1 John 3 speaks of, and who keep the commandments of Yahshua, are the ones who truly believe in Him. Those who do not love their brothers abide in death and so *prove* themselves still worthy of the death sentence. In this case, the Apostle John says, their hatred is equivalent to murder — and no murderer has eternal life. But those who love their brothers in the wholehearted fashion seen in Acts 2 and 4 — indeed recorded throughout the New Testament — are the ones who can

have legitimate confidence that their first death sentence has been annulled.

There, in the Community of the Redeemed, they can have the hope of coming into complete obedience to Messiah's words, which is the only confidence anyone can have of never tasting death:



**Those who love
their brothers
as 1 John 3:16 says,
and who keep the
commandments
of Yahshua,
are the ones who truly
believe in Him.**

Most assuredly, I say to you, if anyone keeps My word he shall never see death. (John 8:51)

This is the *only* exception in which the seal of death over a man or woman has been broken. An exception is a case in which a law or rule no longer applies. Therefore, the conviction is annulled and the sentence is

taken away. And keeping His word is only possible for those who are *compelled* by the love of Messiah in all they do. They no longer live for themselves, but only for Messiah.

For the love of Messiah compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again. (2 Corinthians 5:14-15)

¹³ In John 2:23-24, the words translated believed and entrust are one and the same word in Greek (*pisteuo*, #4100). "Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did. But Yahshua did not entrust Himself to them, because He knew all men." See also John 8:30-44.

This kind of man or woman is free to serve Messiah where He is, which, after His death, resurrection, and ascension into heaven, is in the community of believers on earth. There, all those who hate their lives in this world can join together to follow and serve Him.

He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor. (John 12:25-26)

REDEMPTION — THE PRICE PAID TO BREAK THE CONTRACT

Apart from the belief that surrenders all to Messiah, the case against every man is *iron-clad*. This belief leads one to willingly obey His word, including giving up all one's own possessions,¹⁴ something which is only possible in true community.

The sentence upon conviction is the first death, no matter how well a man has lived this life. And there he abides, in death, until the resurrection, to be judged worthy of life or condemnation.

Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth – those who have done

good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. (John 5:28-29)

Iron-clad means unbreakable by the individual, overwhelming in the quality of evidence to be presented against him. The only acceptable way to void that terrible contract is to make a covenant with the Redeemer. Yahshua's death in our place satisfies the demand of justice that we must die for our own sins. The one who pays that price redeems those who make a covenant with Him. Their half of the covenant is to no longer live for themselves, but for Him who died and rose again on their behalf.

To *redeem* is to re-purchase, free from captivity, retrieve, regain, and rescue. It is to void the contract with Satan — which we voluntarily entered into by our own sin — by believing, trusting, and obeying the One who saved us. To *redeem* is to recover what was otherwise beyond retrieval, and make greater than before. The word *redeem* is always used in the New Covenant in terms of a corporate redemption, as in redeeming a *people* for His own possession.

THE COMPACT WITH MESSIAH

A covenant with Messiah is a compact, entered into with others in full agreement of the terms, like the

¹⁴ Luke 14:33 — “So likewise, whoever of you does not forsake all that he has cannot be My disciple.” The likewise is explained in the brief parable in Luke 14:31-32. When the greater King is coming to exact justice, the lesser king can only sue for peace or face hopeless war. The terms of peace with Messiah are spelled out in Luke 14:33, and other verses, the complete surrender of anything one could take security in besides Him.

signers of the *Mayflower Compact*.¹⁵ Just as those first Pilgrims did, believers join together, pledging their obedience to the good commands of their Savior. The terms of salvation are to give up one's life and all one has, does, and is in order to deliberately follow the Son. Those who believe do this because they have been redeemed, and so are zealous for good deeds:

Who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.
(Titus 2:14)

Their contract with sin and death was thus broken by Messiah giving himself as a ransom for their lives, paying the price by suffering in death for them. Thus, believers may be said to be *purchased*, bought at a great price, and therefore are slaves to the One who bought them.

Those who do not act like His slaves, obeying His words and honoring Him in all they do, simply

prove that they were not included in the purchase price. Their name is not on the deed of those purchased by the blood of the Lamb. They have not become part of the compact, the willing agreement between two or more parties, made by connecting or combining the two together.

In Messiah, the men and women in each community were closely and firmly united together. Paul defined this compact for the believers in Ephesus by reminding them of their lives before they believed.

At that time you were without Messiah, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.
(Ephesians 2:12)

Nothing short of full reciprocity is possible for those who truly believe, meaning that He withheld nothing, giving all, and in the same way they give all they have. Nothing else is compatible with His sacrifice for us. It is the least we can do to repay Him. Nothing else makes us worthy of

The terms of salvation are to give up your life and all you have, do, and are, in order to deliberately follow the Son.

¹⁵ In the late Fall of 1620, off the inhospitable shores of Cape Cod, the "saints and strangers" onboard the *Mayflower* signed the *Compact*, whose essence is found in the words, "solemnly and mutually in the Presence of God and one of another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid; And by Virtue hereof to enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions and Offices, from time to time, as shall be thought most meet and convenient for the General good of the Colony; unto which we promise all due submission and obedience." This compact, and the shared suffering of that first winter, bound the men and women of New Plymouth together.

Him.¹⁶ True belief results in fellowship and communion with God, and also with all others who truly believe, sharing their lives and possessions.

THE SECOND WAY OUT OF THE CONTRACT

The second way out of the contract is to *reject* the good news, even as Messiah told Nicodemus:

He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. (John 3:18)

This causes one to avoid the *first* death sentence altogether — by going directly to the *second* death in the Lake of Fire, for such a one is “judged already.” There is no need for such a one to be judged according to his deeds, for he is among the “cowardly and un-

believing” — the worst class of sinners listed in the book of Revelation:

But as for the cowardly and unbelieving, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death. (Revelation 21:8)



**True belief
results in fellowship
and communion
with God,
and also with all
others who also
truly believe,
sharing their lives
and possessions.**



This is the destiny of those who hear and reject the true gospel, because they are unwilling to do the will of the Father, which is expressed with great clarity in the four gospels.

So, please do not be unwilling, but come, as we once did, to find out whether you are willing to do His will, which you can only ever know among those who are already doing it. Don't be

among the cowardly who faint for fear of losing their own life and who end up forfeiting eternal life. 🍀

*Then Yahshua said to His disciples,
“If anyone wishes to come after Me, let him deny himself,
and take up his cross, and follow Me.
For whoever wishes to save his life shall lose it;
but whoever loses his life for My sake shall find it.
For what will a man be profited, if he gains the whole world,
and forfeits his soul? Or what will a man give in exchange for his soul?
(Matthew 16:24-26)*

¹⁶ Matthew 10:37-39 — “He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who finds his life will lose it, and he who loses his life for My sake will find it.”

I was afraid of the

The fear of death comes with many faces. Some people have a great fear that loved ones will die, some think that violence will befall them, some over-eat, and others have their funeral plans and burial plot all in order. As for me, I closed my mind so completely to the inevitability of death that I had no fear of death. Or so I thought.

I began to see my true condition within seconds of the doctor pronouncing the dreaded word — *cancer*. My whole insides went into shock, and the long-ignored fears came out of hiding. It looked as if there were so many nameless, formless fears all around me. I struggled to name those fears and not let them overtake me. I had been living for many years with the wonderful people that you have been reading about in this paper. They supported me completely, caring for my children when I couldn't, doing the shopping, cooking meals — community life went on and my life and my family's life didn't just fall apart because I was so ill. I was lovingly surrounded and supported. And I wasn't alone. I had someone who could understand me, night or day, whenever I wanted. Really, whenever I was afraid. So, why was I afraid?

I was afraid of the unknown. I'd felt that before when I had changed occupations or moved. I wasn't in control of what was happening to me. I was dependent on others, not independent. There were so many unfamiliar things to get used to — being utterly helpless, entrusting myself to my caregivers.

I had never faced the fact of death before, and now the very real possibility of my own death stared me in the face. Maybe I had never feared death because no one had told me what it was. When the

unknown

people I now live with told me about the seriousness of death, I saw that it wasn't to be taken lightly. It is a time of complete darkness. Every shameful, embarrassing, hateful thing we ever did will come back to mind over and over again, with no way to block it out. We will have the choice of either denying that we did each deed, or owning up to the facts and feeling regret for having been that way. There is only one way out of death: face it squarely.

Was I ready for death? As I struggled through the hardest hours of my treatment, I saw my deepest fear — that my God didn't love me. I thought that I was such an awful sinner that He couldn't possibly love me. I had heard that our Creator holds us in His mind from the time we are conceived until eternity. If He forgot about us for a second we would cease to exist. In my excruciatingly intense circumstances, all I could think about was, "Does He love me? Would He forget about me for a second and I'd be gone, or would He hold onto me? Was my sin more than He could forgive?"

There is only one way to know for sure whether God is real — ask Him. He never forsakes us; we forsake Him. In my circumstances, I cried out with my whole heart for Him to save me, and He did. He held on tight to me because He had a purpose for my life. He's not an angry God out to squash sinners. He won my heart because He didn't give up on me.

If you cry out to the One who put you in your mother's womb, He will hear you. If you want to know that He loves you, ask Him to show you. If you want His love, He will lead you to where you can receive His love. Cry out to Him and He will answer you. He answered me. 🍀

~Ruhamah

THE NAME ABOVE

ALL NAMES

יהושוע

In the days of John the Baptist and the Son of God, the preserved language of the devout

Jews was Hebrew. So, when the angel Gabriel brought the good news to the Hebrew virgin, Miriam (or *Mary* in English), that she would give birth to the Savior of the world, and told her what His name would be, what language do you suppose he spoke? Hebrew, of course! And certainly Miriam and Yoceph (or *Joseph* in English) named the child just as the angel had commanded them — *Yahshua*.

In Matthew 1:21, your Bible probably reads, "...and you shall call His name *Jesus*, for He will save His people from their sins." But the name *Jesus* is a modern English adaptation of the Greek name, *Iesous*, which is itself a corruption of the original Hebrew name *Yahshua*. The name *Jesus* or *Iesous* has no meaning of its own, but the Hebrew name *Yahshua* literally means *YHWH's Salvation*,¹ which makes sense out of what the angel said in Matthew 1:21, "...you shall call His name *Yahshua* [*Yahweh's Salvation*], for He shall save His people from their sins."

If you look in a pre-1769 King James Bible, you will find the name *Jesus* in these two

passages:

*Which also our fathers that came after brought in with **Jesus** into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David... (Acts 7:45, 1611 KJV)*

*For if **Jesus** had given them rest, then would he not afterward have spoken of another day. (Hebrews 4:8, 1611 KJV)*

However, if you look in any modern translation of the Bible, including the New King James, you will find that in place of the name *Jesus* they use the name *Joshua*, for in the context it is clear that it is speaking there of Moses' successor and not the Son of God. But in the Greek manuscript the name in both of these verses is *Iesous*.

You see, *Joshua* is the popular English transliteration of the Hebrew name of Moses' successor, which meant, "He will save." This name looks forward to the name of the Son of God, for *Joshua* was the prophetic

¹ *Yah* is the personal name of God, and *shua* is from a Hebrew root word that means "to save." God identified Himself to Moses as *YAH* (meaning "I AM") in Exodus 3:14, as in Psalm 68:4 ("whose name is *Yah*"), and as most familiar in the word Halleluyah ("Praise *Yah*"). And in John 5:43 and 17:11, *Yahshua* says that He came in His Father's name, "the name which You have given Me" (NASB), so it is not surprising that the Father's name would be incorporated into the Son's name, *Yahshua*.

forerunner of the Messiah, bringing Israel into the Promised Land and leading them to victory over their enemies. But since the translators obviously know this fact, why do they only translate *Iesous* as *Joshua* in these two verses, and as *Jesus* everywhere else?

The NIV New Testament even has a footnote supporting this fact under Matthew 1:21: "*Jesus* is the Greek form of *Joshua*."

But the fact is, the name of God's Son was not even written or pronounced as "*Jesus*" in English until the 1600s, simply because there was no "*J*" sound or letter in English before then.² The modern letter "*J*" evolved from the letter "*I*" which began to be written with a "tail" when it appeared as the first letter in a word. So in old English the name now written as *Jesus* was actually written and pronounced much like the original Greek *Iesous*. Eventually the hard "*J*" sound crept into the English language to accompany the different way of writing the initial "*I*" in the name.

You may also find it interesting that in Acts 26:14-15, it says that the



A page from the 1611 Authorized Version (King James Bible). Note the lack of a "*J*" in the Savior's name.

apostle Paul heard the name of the Son of God pronounced "in the Hebrew tongue" by the Son of God Himself, so he certainly didn't hear the Greek name *Iesous* or the English name *Jesus*, but rather the Hebrew name, the name above all names, *Yahshua*.³

² Compact Edition of the Oxford English Dictionary (Oxford University Press, 1971), pp. 1496,1507 ³ Philippians 2:9; Acts 4:12

LIKE A BEEHIVE

*The word for **community** in Hebrew is **edah**, which also means **beehive**. This word conveys the way a hive of bees live and work together with a common identity. Bees have no concern for themselves, but only for the hive. **So it is with the communities of God.***

Have you ever watched a beehive? It is fascinating to see thousands of little bees working together to produce honey. As you go near the hive, you can hear an exciting buzz as they go about the many tasks necessary to keep the hive alive. The workers are responsible to collect nectar and guard the hive. The young bees keep the hive in good condition, feed the larvae, and support in other household chores. There is never a dull moment in the busy life of a bee.

This is much like the life of our communities. No matter what we do, we love to do it together. We gather together every morning and evening to thank our Father for His salvation, and to hear Him speak to us through one another. These gatherings keep fresh our genuine love and care for each other and renew our vision. As we work, we take advantage of the situations we face, guarding ourselves from the selfishness and pride that could separate us and cause our love to grow cold.

Our children are a vital part of our life. We not only educate them, but we work with them to accomplish the simple tasks necessary to maintain our "hive." Our life is vibrant and full of purpose, and the warmth that comes from the sweet fellowship of friends speaking their hearts to one another. We celebrate the Sabbath every week and keep the festivals given to Israel of old.

But there are a few things that differ in our life from that of a beehive. One is that we are not driven by instinct or controlled by something separate from our own will. We are all here because we chose to leave behind our own independent lives in order to increase the life of this hive. Our life is not closed in like a beehive, nor do we have stingers to harm uninvited guests. We welcome anyone to experience our life with us.

Please come and see what it is like among a people who express the warmth and love of their Creator.



Continued from back cover...

Community in Hamburg 2051 North Creek Road, Lakeview, NY 14085 ☎ 716-926-9216

Community in Cocksackie 18 South River St, Cocksackie, NY 12051 ☎ 518-655-1007

Yellow Deli 18 South River Street, Cocksackie, NY 12051 ☎ 518-655-1655

NORTH CAROLINA

Gladheart Farm 9 Lora Lane, Asheville, NC 28803 ☎ 828-274-8747

Community Conference Center 471 Sulphur Spr Rd, Hiddenite, NC 28636 ☎ 828-352-9200

Yellow Deli 5081 NC Highway 90 E, Hiddenite, NC 28636 ☎ 828-548-3354

TENNESSEE

Community in Chattanooga 900 Oak Street, Chattanooga, TN 37403 ☎ 423-752-3071

Yellow Deli 737 McCallie Avenue, Chattanooga, TN 37403 ☎ 423-468-1777

Community in Pulaski 373 Glendale Drive, Pulaski, TN 38478 ☎ 931-424-7067

Yellow Deli 219 S. Third Street, Pulaski, TN 38478 ☎ 931-363-8586

VERMONT

Community in Island Pond 126 South Street, Island Pond, VT 05846 ☎ 802-723-9708

Community in Rutland 134 Church Street, Rutland, VT 05701 ☎ 802-773-3764

Yellow Deli & Hiker's Hostel 23 Center St, Rutland, VT 05701 ☎ 802-775-9800

Basin Farm 175 Basin Farm Road, Bellows Falls, VT 05101 ☎ 802-463-9264

VIRGINIA

Stoneybrook Farm 15255 Ashbury Church Road, Hillsboro, VA 20132 ☎ 540-668-7123

Stoneybrook Farm Market 37091 Charles Town Pk, Hillsboro, VA 20132 ☎ 540-668-9067

WASHINGTON

Community in Raymond 418 State Route 105, Raymond, WA 98577 ☎ 360-529-1559

ARGENTINA

Comunidad de Buenos Aires Batallon Norte 120, 1748 General Rodriguez, Buenos Aires, Argentina ☎ 54-237-484-3409

Yellow Deli Pedro Whelan 501, 1748 General Rodriguez, Buenos Aires, Argentina ☎ 54-237-485-1584

AUSTRALIA

Peppercorn Creek Farm 1375 Remembrance Drive, Picton, NSW 2571, Australia ☎ 61-2-4677-2668

Community in Katoomba 196 Bathurst Road, Katoomba, NSW 2780, Australia ☎ 61-2-4782-2131

Yellow Deli 214 Katoomba St, Katoomba, NSW 2780, Australia ☎ 61-2-4782-9744

BRAZIL

Comunidade de Londrina Est. Major Achilles Pimpão 5000, 86040-020 Londrina, Paraná (Mail to: Caixa Postal 8041, 86010-981 Londrina) ☎ 55-43-3357-1212

Yellow Deli Estrada Major Achilles Pimpão 5000, Jardim Vale Verde, 86020-040 Londrina, Paraná, Brazil ☎ 55-43-3337-4562

Comunidade de Campo Largo BR 277, km 107,5 s/n^o (Sentido Ponta Grossa - Curitiba) Caixa Postal 1056, 83608-000 Campo Largo, Paraná, Brazil ☎ 55-41-3555-2393

CANADA

Community in Winnipeg 89 East Gate, Winnipeg, MB R3C 2C2, Canada ☎ 204-786-8787

Yellow Deli 490 Des Meurons, Winnipeg, MB R2H 2P5, Canada ☎ 204-453-5156

Mount Sentinel Farm 2915 Highway 3A, South Slocan, BC V0G 2G0, Canada ☎ 250-359-6847

Yellow Deli 202 Vernon St, Nelson, BC V1L 4E2, Canada ☎ 250-352-0325

Fairfield Farm 11450 McSween Rd, Chilliwack, BC V2P 6H5, Canada ☎ 604-795-2225

Yellow Deli 45859 Yale Rd, Chilliwack, BC V2P 2N6, Canada ☎ 604-702-4442

New Sprout Farm 7191 Howard Rd, Merville, BC V0R 2M0, Canada ☎ 250-337-5444

Yellow Deli 596 Fifth Street, Courtenay, BC V9N 1K3, Canada ☎ 250-897-1111

Community in Kingston 1560 Abbey Dawn Road, Kingston, Ontario K7L 4V3, Canada ☎ 613-877-3754

Yellow Deli 647 Princess Street, Kingston, Ontario K7L 1E4, Canada ☎ 613-546-8384

CZECH REPUBLIC

Preserved Seed Farm Mšecké Žehrovice č. 150, 27064 Mšec, Czech Republic ☎ 420-721-305558

Community in Skalna 481 Česká, 35134 Skalna, Czech Republic ☎ 420-355-455182

ENGLAND

Stentwood Farm Dunkeswell, Honiton, Devon EX14 4RW, England ☎ 44-1823-681155

Yellow Deli 43-47 High Street, Honiton, Devon EX14 1PW ☎ 44-1404-378023

FRANCE

Communauté de Sus 11 route du Haut Béarn, 64190 Sus, France ☎ 33-559-661428

Au coeur du grain 47 Rue Riquet, 31000 Toulouse, France ☎ 335-82-755873

JAPAN

Community in Kyoto 621-0122, Kyoto fu Kameokashi, Nishibetsuinchou, Manganji daido 21-59, Japan ☎ 81-80-8948-1619

Yellow Deli Kyotofu Kyotoshi Ukyouku Uzumasa Tayabucho 14-11, Japan ☎ 81-75-881-6886

SPAIN

Comunidad de San Sebastian Paseo de Uliá 375, 20013 San Sebastian, Guipúzcoa, Spain ☎ 34-943-632316

Yellow Deli General Etxagüe 5, 20003 San Sebastian, Guipúzcoa, Spain ☎ 34-943-477441

Comunidad de Igeldo Benta Aldea 6, 20810 Orío, Guipúzcoa, Spain ☎ 34-943-632316

Comunidad de Corella Avda Navarra 22, 31591 Corella, Navarra, Spain ☎ 34-943-632316

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Or visit us at any of our places listed below.

ALABAMA

Community in Mobile 1650 Rochelle St, Mobile, AL 36693 ☎ 251-272-1003

CALIFORNIA

Community in Vista 2683 Foothill Drive, Vista, CA 92084 ☎ 760-295-3852

Yellow Deli 315 East Broadway, Vista, CA 92084 ☎ 760-631-1888

Morning Star Ranch 12458 Keys Creek Road Valley Center, CA 92082 ☎ 760-742-8953

Yellow Deli 32011 Lilac Road, Valley Center, CA 92082 ☎ 760-742-2064

COLORADO

Community in Manitou Springs 41 Lincoln Ave, Manitou Spr, CO 80829 ☎ 719-685-1250

Maté Factor 966 Manitou Ave, Manitou Springs, CO 80829 ☎ 719-685-3235

Community in Boulder 5325 Eldorado Spr. Drive, Boulder, CO 80305 ☎ 303-719-8168

Yellow Deli 908 Pearl Street, Boulder, CO 80302 ☎ 303-996-4700

FLORIDA

Community in Arcadia 601 West Oak Street, Arcadia, FL 34266 ☎ 863-491-0160

Yellow Deli Bakery, 22 N. Polk Avenue, Arcadia, FL 34266 ☎ 863-884-1212

Community on Pine Island 15621 Quail Trail, Bokeelia, FL 33922 ☎ 239-558-2266

GEORGIA

Community in Savannah 403 East Hall St, Savannah, GA 31401 ☎ 912-232-1165

Maté Factor 401 East Hall Street, Savannah, GA 31401 ☎ 912-235-2906

Community in Brunswick 927 Union St, Brunswick, GA 31520 ☎ 912-264-2279

Yellow Deli Bakery 801 Egmont Street, Brunswick, GA 31520 ☎ 912-264-1069

KANSAS

Community in Lawrence 805 Ohio Street, Lawrence, KS 66044 ☎ 785-304-5110

Fieldstone Orchard & Farm 7049 E 149th St, Overbrook, KS 66524 ☎ 785-665-7643

MASSACHUSETTS

Community in Boston 152 Robbins Street, Milton, MA 02186 ☎ 617-282-9876

Community in Plymouth 35 Warren Avenue, Plymouth, MA 02360 ☎ 508-747-5338

Blue Blinds Bakery 7 North Street, Plymouth, MA 02360 ☎ 508-747-0462

Community in Hyannis 14 Main Street, Hyannis, MA 02601 ☎ 508-790-0555

Common Ground Café 420 Main Street, Hyannis, MA 02601 ☎ 508-778-8390

Pleasant Street Farm 1128 Pleasant Street, Raynham, MA 02767 ☎ 508-884-8834

MICHIGAN

Community in Marshall 15230 C Drive N, Marshall, MI 49068 ☎ 269-558-8152

MISSOURI

Community in Warsaw 1130 Lay Avenue, Warsaw, MO 65355 ☎ 660-438-2541

Yellow Deli 145 W. Main Street, Warsaw, MO 65355 ☎ 660-438-2581

NEW HAMPSHIRE

Community in Lancaster 12 High Street, Lancaster, NH 03584 ☎ 603-788-4376

NEW YORK

Common Sense Farm 41 North Union Street, Cambridge, NY 12816 ☎ 518-677-5880

Community in Oneonta 81 Chestnut Street, Oneonta, NY 13820 ☎ 607-353-1620

Yellow Deli 134 Main Street, Oneonta, NY 13820 ☎ 607-431-1155

Community in Ithaca 119 Third Street, Ithaca, NY 14850 ☎ 607-272-6915

Journey's End Farm 7871 State Route 81, Oak Hill, NY 12460 ☎ 518-239-8148

Yellow Deli 7771 State Route 81, Oak Hill, NY 12460 ☎ 518-239-4240

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THERE IS A PEOPLE who woke up this morning with one thing on their minds: to love their Creator with all their heart, soul, and strength, and to love one another just as He loved them. Being ordinary human beings, we are far from perfect in our love, yet, in hope, we persevere. Our goal? That the Kingdom of God would come on earth as it is in heaven, so that love and justice can rule on the earth. Sound impossible? It would be, were it not that Yahshua, the Messiah, came to redeem mankind, to set us free from the curse of sin, and to enable us to love. Because we have come to see His worth and our own desperate need, we have surrendered everything in order to follow Him. Our hearts and our homes are open night and day to any who are interested in our life or are weary of their sin and want to know the purpose for which they were created. ✨