

Do Not Grieve the Holy Spirit

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April 13, 2016

News Letter 5852-009

The Shemitah Year

The 7th day of the 2nd month 5852 years after the creation of Adam

The 2nd Month in the Seventh year of the Third Sabbatical Cycle

The 3rd Sabbatical Cycle after the 119th Jubilee Cycle

The Sabbatical Cycle of Earthquakes, Famines and Pestilence

The Year of letting the land rest

The Sabbatical year that begins at Aviv 2016 to Aviv 2017

Do Not Grieve the Holy Spirit

Do Not Grieve the Holy Spirit

Have you ever considered this verse and what it means?

Let's read the verse.

Eph 4:30 And do not grieve the Holy Spirit of God, by whom you are sealed until *the* day of redemption. 31 Let all bitterness and wrath and anger and tumult and evil speaking be put away from you, with all malice. 32 And be kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you.

How does one grieve the spirit?

When we look up the word it is;

G3076 lupeo? loo-peh'-o

From **G3077**; to *distress*; reflexively or passively to *be sad*: – cause grief, grieve, be in heaviness, (be) sorrow (-ful), be (make) sorry.

G3077 lupe? loo'-pay

Apparently a primary word; *sadness*: – grief, grievous, + grudgingly, heaviness, sorrow.

Paul is quoting;

Isa 63:10 But they rebelled, and troubled His Holy Spirit; therefore He was turned *to be* their enemy, *and* He fought against them.

The word troubled in Isaiah 63 is the word grieve.

H6087 ?a?tsab aw-tsab'

A primitive root; properly to *carve*, that is, *fabricate* or *fashion*; hence (in a bad sense) to *worry*, *pain* or *anger*: – displease, grieve, hurt, make, be sorry, vex, worship, wrest.

Read carefully what Isaiah is telling us. Those who rebel or those who trouble Yehovah or grieve His spirit, Yehovah will become their enemy and Yehovah will fight against them. And He will fight against you, those of us who are going to grieve His spirit. Those who grieve Yehovah's spirit are rebellious children.

Isaiah is speaking of the time that Israel came out of Egypt and how they grieved Yehovah who then caused them all to die over the next 40 years.

The way we have treated each other this past month over our understandings of the barley is grievous to the spirit of Yehovah. Think about it.

In the lead up to the destruction of the temple one of the first cities to be destroyed was Gaml a. It was a zealous city and one of the cities of refuge. This was the city Yehshua was raised in. Why would Yehovah allow it to be destroyed in 66 C.E. by the Romans, with so many zealous people all seeking to obey Him?

Many of the zealots from Gamla fled to Jerusalem and there they ended up in three different groups of zealots all fighting each other. Each group sought to burn the others food supply in that sabbatical year of 70 C.E. and thus to starve the other group out. When they finally did burn the food supplies the people resorted to cannibalism and the eating of their own children just as Lev 26 warns us would happen. Josephus writes of it and as a first hand witness is mortified.

When Jerusalem fell in 70 C.E. some of these same zealots escaped to Masada. And here again when Rome defeated them in 73 C.E. they committed suicide as many did in Gamla.

Why? Why did Yehovah not rescue them? Why did Yehovah allow them all to die? Why did their zealousness not preserve them, their righteousness?

Why did Yehovah allow the zealots of Gamla and the zealots of Jerusalem and then again the zealots of Masada to all die?

They were keeping the Sabbath. They were keeping the Holy Days. They were doing the Barley searches and they were keeping the Feasts based on the sighting of the crescent moon. They were even keeping the Sabbatical years. This was all before the Hillel calendar 300 years later. So why did Yehovah not save them from Rome? Why did he not intervene and rescue them? Why was their righteousness not good enough? WHY WHY WHY? Does God even exist?

They knew the Messiah had come or was about to come, the same as we also know He is about to come again at the end of this age.

We read in Genesis;

Gen 6:3 And Jehovah said, My spirit shall not always strive with man, in his erring; he is flesh. Yet his days shall be a hundred and twenty years.

This word strive is;

H1777 d??yndu?n *deen,doon*

A primitive root (compare H113); to *rule*; by implication to *judge* (as umpire); also to *strive* (as at law): – contend, execute (judgment), judge, minister judgment, plead (the cause), at strife, strive.

Yehovah is grieved because He always has to minister judgment, or plead with us to obey. He has set the limits on how long He would put up with it and as we have shown you we are near the end of that time. He is not going to strive with us nor plead with us nor have to judge us and be grieved because we did not listen in the 7th millennium.

Gen 6:6 And Jehovah repented that He had made man on the earth, and He *was* angry to His heart.

The word repented is;

H5162 na?cham *naw-kham'*

A primitive root; properly to *sigh*, that is, *breathe* strongly; by implication to *be sorry*, that is, (in a favorable sense) to *pity*, *console* or (reflexively) *rue*; or (unfavorably) to *avenge* (oneself): – comfort (self), ease [one's self], repent (-er, -ing, self).

And the word translated as angry is;

H6087 ?a?tsab *aw-tsab'*

A primitive root; properly to *carve*, that is, *fabricate* or *fashion*; hence (in a bad sense) to *worry*, *pain* or *anger*: – displease, grieve, hurt, make, be sorry, vex, worship, wrest.

The same word used by Isaiah 63. When you grieve the Holy Spirit you anger Yehovah; you make Him your enemy and He will fight against you. Think about all the things Yehovah is saying in the following psalm.

PSALM 78

40 How often they provoked Him in the wilderness, and grieved Him in the desert! 41 Yea, they turned back and tempted God, and pained the Holy One of Israel. 42 They did not remember His hand, the day when He delivered them from the enemy; 43 how He had set His signs in Egypt, and His wonders in the fields of Zoan. 44 He turned their rivers into blood, and their floods, *so that* they could not drink. 45 He sent different kinds of flies among them, which devoured them; and frogs, which destroyed them. 46 He also gave their crops to the stripping locust, and their labor to the locust. 47 He destroyed their vines with hail, and their sycamore trees with sleet. 48 He gave up their cattle to the hail, and their flocks to bolts of fire. 49 He sent on them the heat of His anger, wrath and fury and trouble, by sending evil angels. 50 He made a way to His anger; He did not save their soul from death, but gave their life over to the plague, 51 and struck all the first-born in Egypt, the first of the strong in the tents of Ham; 52 and led His people forth like sheep, and guided them in the wilderness like a flock. 53 And He led them on safely, so that they did not fear; but the sea flooded over their enemies. 54 And He brought them within His own holy border, this mountain, *which* His right hand had bought. 55 He also cast out the nations before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents. 56 Yet they tempted and provoked the Most High God, and kept not His testimonies; 57 but they turned back, and acted unfaithfully like their fathers; they were turned aside like a deceiving bow. 58 For they provoked Him to anger with their high places, and moved Him to jealousy with their carved images. 59 When God heard, He was angry, and turned away from Israel; 60 so that He left the tabernacle of Shiloh, the tent *which* He placed among men, 61 and delivered His strength into captivity, and His glory into the enemy's hands. 62 He also gave His people over to the sword, and was angry with His inheritance. 63 The fire burned up their young men; and their maidens were not given in marriage. 64 Their priests fell by the sword; and their widows were not able to weep. 65 Then the Lord awakened like one out of sleep, like a mighty man rejoicing with wine.

You who are of the house of Joseph and who write and promote anti-semitic remarks about Judah and the Karaites, consider what is said next in this psalm.

Psa 78:66 And He drove His enemies backward; He put them to a never-ending shame. 67 And He refused the tabernacle of Joseph, and chose not the tribe of Ephraim; 68 but chose the tribe of Judah, the mount Zion which He loved. 69 And He built His holy place like high *palaces*, like the earth which He has founded forever. 70 He also chose David His servant, and took him from the sheepfolds; 71 from following the ewes great with young He brought him to feed Jacob His people, and Israel His inheritance. 72 And he fed them according to the pureness of his heart, and guided them by the skillfulness of his hands.

Do not say I am talking about those in the wilderness – no, I am writing this to you who are alive today and think you are more than what you are. I am writing this to myself, also.

Psa 95:7 For He *is* our God, and we *are* the people of His pasture, and the sheep of His hand. Today if you will hear His voice, 8 harden not your heart, as *in the day* of strife, as *in the day* of testing in the wilderness; 9 when your fathers tempted Me, tested Me, and saw My work. 10 For forty years I was grieved with *this* generation, and said, It *is* a people who go astray in their hearts, and they have not known My ways; 11 to whom I swore in My wrath that they should not enter into My rest.

Over and over Yehovah is telling us ‘it is our heart’ that is the problem. We have a heart condition and we need to fix it now or we end up fighting against Yehovah and if we do, then we will die and we will not **BE IN THE 7TH MILLENNIUM**. You just read about these people who will not enter into His rest.

Psa 95:11 to whom I swore in My wrath that they should not enter into My rest.

That rest

H4496 m^onu?cha?hm^onu?cha?h *men-oo-khaw’, men-oo-khaw’*

Feminine of H4495; *repose* or (adverbially) *peacefully*; figuratively *consolation* (specifically *matrimony*); hence (concretely) an *abode*: – comfortable, ease, quiet, rest (-ing place), still.

H4494 ma?no?ach *maw-no’-akh*

From H5117; *quiet*, that is, (concretely) a *settled spot*, or (figuratively) a *home*: – (place of) rest.

H5117 nu?ach *noo’-akh*

A primitive root; to *rest*, that is, *settle* down; used in a great variety of applications, literally and figuratively, intransitively, transitively and causatively (to *dwell, stay, let fall, place, let alone, withdraw, give comfort, etc.*): – cease, be confederate, lay, let down, (be) quiet, remain, (cause to, be at, give, have, make to) rest, set down. Compare H3241.

We must now look at some more scriptures on this point.

Num 14:22 Because all those men who have seen My glory and My miracles which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not listened to My voice, 23 surely they shall not see the land which I swore to their fathers, neither shall any of them that provoked Me see it. 24 But My servant Caleb, because he had another spirit with him, and has followed Me fully, I will bring him into the land into which he went. And his seed shall possess it.

Num 14:28 Say to them, *As* I live, says Jehovah, as you have spoken in My ears, so I will do to you. 29 Your dead bodies shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, who have murmured against Me, 30 you shall certainly not come into the land which I swore to make you live in, except Caleb the son of Jephunneh, and Joshua the son of Nun.

Yehovah hears your words. He know your emails and the things you say to those who are suppose to be your brethren. The hurtful things you say to your brethren and no one repents and no one apologizes. No, no one says they are sorry for the things they said about you.

Deu 1:34 And Jehovah heard the voice of your words, and was angry and swore, saying,
35 Surely there shall not one of these men of this evil generation see that good land, which I swore to give to your fathers, 36 except Caleb the son of Jephunneh; he shall see it, and to him I will give the land that he has trodden upon, and to his sons, because he has fully followed Jehovah.

Heb 4:1 Therefore, a promise being left to enter into His rest, let us fear lest any of you should seem to come short of it. 2 For also we have had the gospel preached, as well as them. But the Word *preached* did not profit them, not being mixed with faith in those who heard *it*. 3 For we who have believed do enter into the rest, as He said, "I have sworn in My wrath that they should not enter into My rest;" although the works were finished from the foundation of the world. 4 For He spoke in a certain place of the seventh *day* in this way: "And God rested the seventh day from all His works." 5 And in this place again, "They shall not enter into My rest." 6 Since then it remains that some must enter into it, and since they to whom it was first preached did not enter in because of unbelief, 7 He again marks out a certain day, saying in David, "Today," (after so long a time). Even as it is said, "Today, if you will hear His voice, harden not your hearts." 8 For if Joshua had given them rest, then He would not afterward have spoken of another day. 9 So then there remains a rest to the people of God. 10 For he who has entered into his rest, he also has ceased from his own works, as God *did* from His. 11 Therefore let us labor to enter into that rest, lest anyone fall after the same example of unbelief. 12 For the Word of God *is* living and powerful and sharper than any two-edged sword, piercing even to *the* dividing apart of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Hos 4:1 Hear the Word of Jehovah, sons of Israel. For Jehovah *has* a quarrel with the people of the land, because there is no truth, nor mercy, nor knowledge of God in the land. 2 There is lying, and swearing, and killing, and stealing, and the committing of adultery; and blood touches blood. 3 Therefore the land shall mourn, and everyone who dwells in it shall droop, with the beasts of the field and with the birds of the heavens. Yes, the fish of the sea shall also be taken away. 4 Yet let no man strive, nor reprove another. For your people *are* as those who strive with the priest. 5 And you shall stumble in the day, and the prophet also shall stumble with you *in the* night, and I will cut off your mother. 6 My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will also reject you from being priest to Me. Since you have forgotten the Law of your God, I will also forget your sons, even I.

Our striving with each other, our lack of love we show with each other, are the same as striving with the Priest. We become Yehovah's enemies even though we think we are being zealous for Him, and we will not enter into that millennial rest if we do not repent, and repent soon. We are constantly judging each other and everyone wants to condemn the others to hell with fire and brimstone and none, none wants to help them understand and grow.

Mat 5:21 You have heard that it was said to the ancients, “You shall not kill” –and, “Whoever shall kill shall be liable to the judgment.” 22 But I say to you that whoever is angry with his brother without a cause shall be liable to the judgment. And whoever shall say to his brother, Raca, shall be liable to the sanhedrin; but whoever shall say, Fool! shall be liable *to be thrown* into the fire of hell. 23 Therefore if you offer your gift on the altar, and there remember that your brother has anything against you, 24 leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. 25 Agree with your adversary quickly, while you are in the way with him; that the opponent not deliver you to the judge, and the judge deliver you to the officer, and you be thrown into prison. 26 Truly I say to you, You shall by no means come out from there until you have paid the last kodrantes.

We, those of us Yehovah has called out in these last days, those of us who are understanding the Feasts and appointed times and have repented and begun to keep them, those of us who are studying His word and trying to apply them to our lives are suppose to be His ambassadors on this earth to the rest of the world. And what does the rest of the world see us doing? Fighting, backbiting, condemning people in the faith to hell, praying for them to die, speaking evil of them to others and not talking to them ever again. Exactly the same things those zealots did to each other leading up to the destruction of the temple.

What was wrong with them? Why were they like this? Why are you like this?

Mar 3:3 And He said to the man who had the withered hand, Arise! Come into the middle. 4 And He said to them, *Is it* lawful to do good on the sabbath days, or to do evil? To save life, or to kill? But they were silent. 5 And looking around on them with anger, being grieved because of the hardness of their hearts, He said to the man, Stretch out your hand! And he stretched *it* out. And his hand was restored whole, like the other. 6 The Pharisees went out and immediately took counsel with the Herodians against Him, how they might destroy Him.

The exact same thing that was wrong with Pharaoh, his heart had become hard-hearted. Yehshua was grieved because of the hardness of their hearts. Again, they kept the Sabbath and the Holy Days and the Sabbatical years at the right time, so doing all of these things is not what would save them and it will not save you either. He is just as grieved with your hardheartedness that you show to your brethren.

Stephen also addressed this issue with the people before they killed him.

Acts 7:51 O stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit. As your fathers *did*, so you do. 52 Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you have now been the betrayers and murderers; 53 who received the Law through disposition of angels, and did not keep *it*.

Yehovah is our redeemer, and He has has paid the redemption price for us. Who do you think you are, who do I think I am to condemn a brother or sister who does not understand as much as I do, or to condemn them because I do not understand as much as they do or because we failed to get all the facts before we opened our mouths or before we pressed send? Yehovah redeemed all of us for His purpose. Why do you fight with those He is redeeming?

What is it that causes us to grieve the spirit of Yehovah? Let's read the verse again. Yes, each of you, each one of us is grieving the Holy Spirit. Just stop and ponder that for a while.

Eph 4:30 And do not grieve the Holy Spirit of God, by whom you are sealed until *the* day of redemption. 31 Let all bitterness and wrath and anger and tumult and evil speaking be put away from you, with all malice. 32 And be kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you.

Bitterness is the acrid poisonous words you use against anyone, all in an effort to prove your position right. Many times when someone does not have enough facts to support them, they degenerate to name calling and the conversation turns poisonous and acrid.

G4088 pikria *pik-ree'-ah*

From G4089; *acridity* (especially *poison*), literally or figuratively: – bitterness.

Wrath is to actually slay the other person much like a sacrifice. You slaughter it but in this case it is done with passion that is out of control. Once you look at the secondary meaning of this word you see it is of the heart, mind and soul, only the from the opposite point that you are to love Yehovah with all your heart, mind and soul. Here you are using the same passion to kill, slaughter and maie and not to love.

G2372 thumos *thoo-mos'*

From G2380; *passion* (as if *breathing* hard): – fierceness, indignation, wrath. Compare G5590.

G5590 psuche? *psoo-khay'*

From G5594; *breath*, that is, (by implication) *spirit*, abstractly or concretely (the *animal* sentient principle only; thus distinguished on the one hand from G4151, which is the rational and immortal *soul*; and on the other from G2222, which is mere *vitality*, even of plants: these terms thus exactly correspond respectively to the Hebrew [H5315], [H7307] and [H2416]: – heart (+ ily), life, mind, soul, + us, + you.

Anger; this word is interesting. In the same way some entertain sexual orgies those in anger are also stimulated or excited by their anger and enjoy it.

G3709 orge? *or-gay'*

From G3713; properly *desire* (as a *reaching* forth or *excitement* of the mind), that is, (by analogy) violent *passion* (*ire*, or [justifiable] *abhorrence*); by implication *punishment*: – anger, indignation, vengeance, wrath.

Tumult-Outcry how interesting. Making oneself heard when really they should be silent and listening.

G2906 krauge? *krow-gay'*

From G2896; an *outcry* (in notification, tumult or grief): – clamour, cry (-ing).

Evil speaking- How many times have I written on this one subject alone. Lashon Harah, the speaking evil of others. To Yehovah this is blasphemy. Railing on your brethren is Blasphemy. How many of you tell those that are doing this that they are Blaspheming the Holy Spirit? Maybe we all should be warning others of this.

G988 blasphem[?]ia *blas-fay-me'-ah*

From G989; *vilification* (especially against God): – blasphemy, evil speaking, railing.

Malice

G2549 kakia *kak-ee'-ah*

From G2556; *badness*, that is, (subjectively) *depravity*, or (actively) *malignity*, or (passively) *trouble*: – evil, malice (-iousness), naughtiness, wickedness.

Eph 4:20 But you have not so learned Christ, 21 if indeed you have heard Him and were taught by Him, as *the* truth is in Jesus. 22 For you ought to put off the old man (according to your way of living before) who is corrupt according to the deceitful lusts, 23 and be renewed in the spirit of your mind. 24 And you should put on the new man, who according to God *was* created in righteousness and true holiness. 25 Therefore putting away lying, let each man speak truth with his neighbour, for we are members of one another. 26 Be angry, and do not sin. Do not let the sun go down upon your wrath, 27 neither give place to the Devil.

Is this not what we have just done by putting the leaven out our homes? The reason we do that physically each year is to learn a spiritual lesson. To put out of our lives evil and not to bring it back into our lives.

Paul back in Ephesians tells us what to do instead of these evil things.

Eph 4:32 And be kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you.

These words do not need to be explained. They are very plain.

Mat 18:21 Then Peter came to Him and said, Lord, how often shall my brother sin against me and I forgive him? Until seven times? 22 Jesus said to him, I do not say to you, Until seven times; but, Until seventy times seven. 23 Therefore the kingdom of Heaven has been compared to a certain king who desired to make an accounting with his servants. 24 And when he had begun to count, one was brought to him who owed him ten thousand talents. 25 But as he had nothing to pay, his lord commanded that he, and his wife and children, and all that he had, be sold, and payment be made. 26 Then the servant fell down and worshiped him, saying, Lord, have patience with me and I will pay you all. 27 Then the lord of that servant was moved with compassion and released him and forgave him the debt. 28 But the same servant went out and found one of his fellow servants who owed him a hundred denarii. And he laid hands on him and took *him* by the throat, saying, Pay me what you owe. 29 And his fellow servant fell down at his feet and begged him, saying, Have patience with me and I will pay you all. 30 And he would not, but went and cast him into prison until he should pay the debt. 31 So when his fellow servants saw what was done, they were very sorry. And they came and told their lord all that was done. 32 Then his lord, after he had called him, said to him, O wicked servant, I forgave you all that debt because you begged me. 33 Should you not also have pitied your fellow servant, even as I had pity on you? 34 And his lord was angry, and delivered him to the tormentors until he should pay all that was due to him. 35 So likewise shall My heavenly Father do also to you, unless each one of you from your hearts forgive his brother their trespasses.

Imagine if you can, all of us survive the coming horrors and we enter the 7th millennium. We are living in one area, we have survived the end of this age and are now at rest, but none of us are talking to each other and we for the most part hate each other. We all keep the Sabbath and the Holy Days at the same time and the Sabbatical year, but we can't stand each other because of the way we made our point about some torah portion. Or you felt embarrassed by that person when they made their point. How do you think Yehovah is going to feel to have us all there and to have saved us all just to watch us all be embittered with each other?

Once again we will have grieved the Holy Spirit.

Do you have love for those who are keeping the Torah with you? Have any of you apologized for anything you have said that offended someone else, ever? I am not able to recall ever getting an apology from someone. I must have, but I do not remember it, it is that rare an event. When was the last time you wrote to apologize to someone?

Are you not talking to brethren because they kept Passover in March? Or are you not talking to people because they are keeping Passover in April this year?

Ladies and Gentlemen, my brethren, my family, I know I argue my positions with all that I can to show and teach you. Many times I offend you with the scriptures. I make no apology for that, but if I have ever called you names or cursed you or insulted you as a person and fellow student of the Torah, then I beg your forgiveness and I repent of doing that ever again. I may call you a big dumb ass, but I do so in love.

Mat 22:35 Then one of them, a lawyer, asked, tempting Him and saying, 36 Master, which *is* the great commandment in the Law? 37 Jesus said to him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. 38 This is the first and great commandment. 39 And the second *is* like it, You shall love your neighbor as yourself. 40 On these two commandments hang all the Law and the Prophets.

Deu 6:4 Hear, O, Israel. Jehovah our God *is* one Jehovah. 5 And you shall love Jehovah your God with all your heart and with all your soul and with all your might. 6 And these words which I command you this day shall be in your heart.

Deu 10:12 And now, Israel, what does Jehovah your God ask of you, but to fear Jehovah your God, to walk in all His ways, and to love Him, and to serve Jehovah your God with all your heart and with all your soul, 13 to keep the commandments of Jehovah, and His statutes, which I command you today for your good?

We are to love Yehovah with all our heart, all our soul and all our mind and to keep the commandments. This is how we show Him we love Him. We are to do the exact same thing for our fellow man and especially those of us that are brethren. We are to love each other with all our heart, with all our soul and with all our mind.

Mat 7:15 Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves. 16 You shall know them by their fruits. Do men gather grapes from thorns, or figs from thistles? 17 Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit. 18 A good tree cannot bring forth evil fruits, nor *can* a corrupt tree bring forth good fruit. 19 Every tree that does not bring forth good fruit is cut down and thrown into the fire. 20 Therefore by their fruits you shall know them. 21 Not everyone who says to Me, Lord!

Lord! shall enter the kingdom of Heaven, but he who does the will of My Father in Heaven. 22 Many will say to Me in that day, Lord! Lord! Did we not prophesy in Your name, and through Your name throw out demons, and through Your name do many wonderful works? 23 And then I will say to them I never knew you! Depart from Me, those working lawlessness!

Joh 13:34 I give you a new commandment, that you love one another. As I have loved you, you should also love one another. 35 By this all shall know that you are My disciples, if you have love toward one another.

1Co 13:1 Though I speak with the tongues of men and of angels, and have not charity, I have become *as* sounding brass or a tinkling cymbal. 2 And though I have prophecies, and understand all mysteries and all knowledge; and though I have all faith, so as to move mountains, and do not have charity, I am nothing. 3 And though I give out all my goods to feed *the poor*, and though I deliver my body to be burned, and have not charity, I am profited nothing. 4 Charity has patience, is kind; charity is not envious, is not vain, is not puffed up; 5 does not behave indecently, does not seek her own, is not easily provoked, thinks no evil. 6 Charity does not rejoice in unrighteousness, but rejoices in the truth, 7 quietly covers all things, believes all things, hopes all things, endures all things. 8 Charity never fails. But if *there are* prophecies, they will be abolished; if tongues, they shall cease; if knowledge, it will be abolished. 9 For we know in part, and we prophesy in part.

10But when the perfect thing comes, then that which is in part will be caused to cease. 11When I was an infant, I spoke as an infant, I thought as an infant, I reasoned as an infant. But when I became a man, I did away with the things of an infant. 12For now we see in a mirror dimly, but then face to face. Now I know in part, but then I shall fully know even as I also am fully known. 13And now faith, hope, charity, these three remain; but the greatest of these *is* charity.

This year is the Shemitah year. How sad it has begun with confusion. But worse than anything else has been the exposure of our lack of love towards one another. And for this reason, I am thrilled that we have so much confusion. I pray you will show love towards each other. Towards those who do not see things as you do, towards those who use the name of Jesus or God, towards those Yehovah is calling and who have just begun this walk the same as you did just a few years ago. Show mercy and stop grieving the Holy Spirit this Shemitah year and from now until eternity.

Can You Forgive?

I would like to close this week with this final thought.

Corrie Ten Boom Story on Forgiving

“It was in a church in Munich that I saw him—a balding, heavysset man in a gray overcoat, a brown felt hat clutched between his hands. People were filing out of the basement room where I had just spoken, moving along the rows of wooden chairs to the door at the rear. It was 1947 and I had come from Holland to defeated Germany with the message that God forgives.



“It was the truth they needed most to hear in that bitter, bombed-out land, and I gave them my favorite mental picture. Maybe because the sea is never far from a Hollander’s mind, I liked to think that that’s where forgiven sins were thrown. ‘When we confess our sins,’ I said, ‘God casts them into the deepest ocean, gone forever. ...’

“The solemn faces stared back at me, not quite daring to believe. There were never questions after a talk in Germany in 1947. People stood up in silence, in silence collected their wraps, in silence left the room.

“And that’s when I saw him, working his way forward against the others. One moment I saw the overcoat and the brown hat; the next, a blue uniform and a visored cap with its skull and crossbones. It came back with a rush: the huge room with its harsh overhead lights; the pathetic pile of dresses and shoes in the center of the floor; the shame of walking naked past this man. I could see my sister’s frail form ahead of me, ribs sharp beneath the parchment skin. *Betsie, how thin you were!*

[Betsie and I had been arrested for concealing Jews in our home during the Nazi occupation of Holland; this man had been a guard at Ravensbruck concentration camp where we were sent.]

“Now he was in front of me, hand thrust out: ‘A fine message, Fräulein! How good it is to know that, as you say, all our sins are at the bottom of the sea!’

“And I, who had spoken so glibly of forgiveness, fumbled in my pocketbook rather than take that hand. He would not remember me, of course—how could he remember one prisoner among those thousands of women?

“But I remembered him and the leather crop swinging from his belt. I was face-to-face with one of my captors and my blood seemed to freeze.

“ ‘You mentioned Ravensbruck in your talk,’ he was saying, ‘I was a guard there.’ No, he did not remember me.

“ ‘But since that time,’ he went on, ‘I have become a Christian. I know that God has forgiven me for the cruel things I did there, but I would like to hear it from your lips as well. Fräulein,’ again the hand came out—‘will you forgive me?’

“And I stood there—I whose sins had again and again to be forgiven—and could not forgive. Betsie had died in that place—could he erase her slow terrible death simply for the asking?

“It could not have been many seconds that he stood there—hand held out—but to me it seemed hours as I wrestled with the most difficult thing I had ever had to do.

“For I had to do it—I knew that. The message that God forgives has a prior condition: that we forgive those who have injured us. ‘If you do not forgive men their trespasses,’ Jesus says, ‘neither will your Father in heaven forgive your trespasses.’

“I knew it not only as a commandment of God, but as a daily experience. Since the end of the war I had had a home in Holland for victims of Nazi brutality. Those who were able to forgive their former enemies were able also to return to the outside world and rebuild their lives, no matter what the physical scars. Those who nursed their bitterness remained invalids. It was as simple and as horrible as that.

“And still I stood there with the coldness clutching my heart. But forgiveness is not an emotion—I knew that too. Forgiveness is an act of the will, and the will can function regardless of the temperature of the heart. ‘... Help!’ I prayed silently. ‘I can lift my hand. I can do that much. You supply the feeling.’

“And so woodenly, mechanically, I thrust my hand into the one stretched out to me. And as I did, an incredible thing took place. The current started in my shoulder, raced down my arm, sprang into our joined hands. And then this healing warmth seemed to flood my whole being, bringing tears to my eyes.

“ ‘I forgive you, brother!’ I cried. ‘With all my heart!’

“For a long moment we grasped each other’s hands, the former guard and the former prisoner. I had never known God’s love so intensely, as I did then”