

Storytelling Class 2

Yoneq taught storytelling class last week and asked the children to each write a story about Mt 24:40-41. He did not explain these verses, but left the interpretation up to the child. The story was supposed to take place in the wilderness, and depict these verses. As each child read their story, Yoneq corrected their misunderstandings and elaborated on some points:

1 Cor 15:51-52 and 1 Ths 4:16-17 — At the time of Yahshua's return, those in the wilderness will either be translated to meet him over Jerusalem or if they are not worthy they will be later transferred to Jerusalem to be judged. Those who were not worthy were not left behind because they were so extremely wicked. On the contrary, they were probably more righteous than any of us are right now. It is important that you do not think of those people as terrible sinners. They were just not totally purified. They were not allowed to be part of the stone, but they go to judgment and it is determined whether they go to the second death or not. The motive of their heart has to be judged, whether they let the purifying work of the Holy Spirit do the complete work in their lives. If we were in the wilderness ourselves right now, none of us would be taken.

For look at Col 3:8. It says, "But now you also, put them ALL aside..." This means put ALL anger aside. If you leave a little that is enough to keep you from being taken. Or maybe we allow a little MALICE to remain in us. Perhaps we have malice against our neighbor who shoots at us and whose dog barks at us. Even if our bad feelings toward someone seems to be justified, it is not. For we are commanded to even love our enemies and pray for those who persecute us. Our Master says (Jn 8:51) that it is those who KEEP HIS WORD who will not see death. Malice is ill-will. So if we entertain even one bad wish against our neighbor, if we hope his barn burns down or tractor breaks, this is malice. We are not keeping His word and we will see death. If this is not all out of us, we will shrink back when Yahshua returns.

1 Cor 5:8 — We cannot celebrate the feasts with the old leaven of malice and wickedness. We once walked in these things (Col 3:7), but no longer. Now we keep the feast in sincerity and truth. Sincerity means transparent (see-through, nothing hidden). The more pure we are, the more we see our intentions and can repent. Transparent means that you are like glass and can see right through. We must put aside all malice and the other things mentioned in Col 3:8-9 or we will not be taken with Yahshua.

So these people who are left behind in the wilderness are not what you would imagine as "wicked people." Wicked means evil in principle or practice, deviating from divine law, lawless, contrary to the moral law, to what we know as good. But the word wicked today gives you the impression that it means killing people or something like that. We would not call these people "wicked." But they may be guilty of the things in Col 3:8 like abusive speech. Abusive means to treat cruelly, mistreat, or attack in words, to be harsh or insulting in language. Abusive speech is when you say something with more behind your words. If we have abusive speech in any way with any little bit of another spirit motivating us when we talk with our brother, we will not be worthy to be taken up with Him. We have to be perfect in love and unity (Lk 12:45-46).

1 Jn 2:28 — "Now, children, abide in Him so that when He appears we may have confidence and not shrink away from Him in shame at His coming." If we abide in Him, we will be taken up because we cannot sin when we are abiding in Him. The people in the field and the people at the mill had to be abiding in Him, or they could not go to him with joy. **1 Jn 4:17** — "By this (abiding in Him), love is perfected in us, that we may have confidence in the day of judgment." We will have confidence because we are going to be just like Him. This is where our Father is taking us to.

After the children read each of their stories, Yoneq was amazed at the understanding that they had of the things to come. He was also happy at the way they were able to express this in story form. He said that story telling like this is going to be essential in the future. When we can tell stories the way our Master did like this one about the two at the mill and the two in the field, it will have greater effect than just hearing the facts about what will happen. The children have an excellent grasp about the judgment to come. No one in 2000 years has had this. The greater understanding we have, the greater responsibility we

have to walk it out (Heb 6:2).

Each child's story was about a little different situation. Tamar wrote about a woman who was left behind because she had a small stain on her conscience. Daniel wrote about a man who did not judge laziness in his life before the wilderness, so it carried over into the wilderness, and so he was left behind. Yael told of a man who had been a hypocrite and a pretender during the whole race and never changed. Gidon told of a man who seemed very sincere but was left behind because he had a flaw in his garment.

It is good that each situation was different because there will certainly be many different kinds of people in the Body. And some of the people will turn out to have never even been in the New Covenant at all. Some are very strong in the flesh. But even if they endure in their flesh and seem to be great disciples, they will be left behind in that day. And there may be a weak brother who has fallen often but has a heart to do the right thing, he can be purified and taken.

1 Ths 5:14 — It says to admonish the unruly brother. This is the brother who is hard to rule over. He must be corrected (admonished). But we must encourage the fainthearted, the feeble-minded. Many of us are feeble-minded in certain ways. This does not mean that we should be treated as less, or despised, but rather we need encouragement. And we must help the weak, being patient with all men. And in verse 15 it says not to repay evil for evil. All the things spoken of in these verses will keep a person from being taken up. Someone who did not rejoice always (verse 16), or give thanks (verse 17), or who despised prophetic utterance will also be left behind.

1 Ths 5:23 is what we have to be to be taken up with Him: "...sanctified entirely, and may your spirit, soul and body be preserved complete, without blame at the day of His coming."

Heb 10:35 — "Therefore do not throw away your confidence which has a great reward." We must have confidence to be able to stand before our Master. It is only after we have done the will of God that we will receive what is promised. We have to live by faith. We must be cleansed of everything in our conscience which would cause us to shrink back when he returns. Doing evil things causes us to have a bad conscience and we cannot help but shrink back. Even if someone you know is doing such evil things and not confessing them, you should avoid being around them. For we do not want to be "of those" who shrink back.

Jms 5:20 — If you see someone in the Edah who is doing certain things, getting further and further away and soon he will have gone too far and will not be able to return, it says: "If you turn a sinner from the error of his way, you will save his soul from death." This "sinner" is a brother or sister, not someone in the world. If you love your brother, you will not tolerate these things in his life. You will tell him, "You are not saying the right things," or "This is not what my Abba would approve of." In Proverbs we will see later on how children should shun other children who are obviously doing evil. If a child is doing something that your Abba would not approve of or saying things your Abba would not say, then you cannot go along with him. You must admonish him, saying, "This is not right, God does not approve of your actions. If you keep doing this you are going to death." Even if they are in silly talk or foolishness, you can say, "O.K., let's not go on any longer, let's come back." Our Father does not mind us having a good time, but the Holy Spirit leads us back on the track when we start getting into foolishness.

In Tamar's story she talked about a woman who was left alone after our Master came. There may be many who are left behind and they may find each other. And you know that they will be so sad and sorry for the way they have been. They will come together and cry and pray and repent, and then they will have to be judged. You can imagine how lonely and desperate they will be, knowing they have not been taken with our Master. It will be a "fearful thing." For if someone goes to the second death, it will be a fearful and terrifying thing (Heb 10:30-31). The first death will probably be worse for believers than for unbelievers (Heb 6:4-5) because there was no more repentance for them because they had kept on deliberately sinning. They did not assemble themselves together, refusing to go to the feasts. But we do not want to be this way. We must learn all these things deep in our hearts (Heb 10:25-26).