

Looking unto Yahshua

Proverbs 28:13; Hebrews 12:1-2

Do you wonder why you are not prospering, advancing toward the kingdom reign of Messiah? Just after the nation is born, we must advance toward Yom Kippur, when the Race begins, and to the Kingdom after that. Mt 21:43 is waiting for every member of Messiah — His entire Body — to achieve Mt 24:14, which is the *fruit* each one bears (Jn 15:8) as he or she does their part in the “building project” of Eph 4:1-16 (or it will be verses 17-32 otherwise, if we do not forsake all these ways in us that hinder the growth/Race).

The Race will be on soon. Remember what we all learned about *The Dogsled Race* article in the *Intertribal News*. The time has come to no longer just confess these kinds of sins, or *the sin* that so easily entangles us. The Race was not even finished in the first century (1 Cor 9:24-27). Heb 12:1-4 — Renouncing that sin as your #1 enemy who hates you.

Heb 12:1 — *Race* is #73, from #71, which is amazing in the extended definition of the Greek word *race*. It implies force (#726) or violence (#971; Mt 11:12). To *race* (#73) is contending (#1864) for the faith. It is a contest for victory or mastery, pertaining to the Greek games of running, boxing, or wrestling (1 Tim 6:12; 2 Tim 4:7; 1 Cor 9:24). It is a struggle, a contest, contention (Col 2:1; Phil 1:29; 1 Ths 2:2).

Race is derived from #71, to lead the way, to bring to fruition. To bear the fruit takes the effort (energy, nourishment) of *all* of the tribes, as soldiers in the midst of the battle (2 Tim 2:4-7).

Strive lawfully (#118), as to contend in the competitive games, as in a race. There is no time to look around or even pay attention to the cheering in the grandstand. The “rules of the game” is the Word of God — to renounce and forsake *the sin* that causes you to trip up in the race. You must renounce and forsake (lay it aside) anything

that weighs you down, especially that certain sin that hinders your own progress (Heb 12:1-2) and the whole dogsled. The runner must not look at the other contestants, but must focus his absolute attention on the goal of his affections (1 Jn 2:15).

In Heb 11:35-38, the fact that others were tortured and suffered in various other ways indicates that faith does not provide an immunity to hardship (Acts 14:22), trials, or tragedy (1 Pet 4:12). Faith is not a “bridge over troubled waters,” but a pathway through them. This will take diligence to endure the Race, a cross-country obstacle course.

When you are in a race, you can't look back or to the side, but straight ahead to the goal (Lk 9:57-62), and Yahshua is our goal (Heb 12:2). He endured the cross, and died and went into death with a good conscience that He fought the good fight (2 Tim 4:6-8). Heb 12:1 pinpoints “the sin” you have to forsake. Get rid of every weight, the extra baggage — every extra pound, in order to be *fit* for the Race. During the Race Mt 24:9-13 will be the story.

Lk 9:62 — The word *fit* (#2111) is *appropriate*, from #2095, meaning “well done” as in, “Well done, my good and faithful servant” (Mt 25:23). “Fit” is to be the right size and shape, appropriate for the Kingdom rulers, made ready (Rev 19:7-8), suitable, worthy (Rev 3:4), comparable, competent, compatible, caused to be harmonious with all others who are worthy and faithful (Rev 17:14), having a suitable relationship with Yahshua (1 Jn 3:1-3). *Fitting* is proper or right, suitable, as in trying on clothing that has been altered or specially made for the right occasion, to be dressed and ready for the Kingdom. We are made ready through the Race, made fit, suitable to reign with Messiah (Mt 12:30).

The Sin — a specific sin that you may be entrapped in, to do the will of Satan (2 Tim 2:25-26; Jms 5:19-20). It is one of the sins “left over” (Jms 1:21, NASB), an iniquity that is making you its slave. But *sin* is Jms 4:17, such as knowing the right thing to do in

Pr 28:13, which is to renounce and forsake it, not just confess it, as if our Father needed to know it (1 Jn 3:22).

It is the particular sin that so easily causes you to stumble. Jms 1:14-15 causes 1 Jn 5:16-17, as Heb 10:26 or 6:6. This sin hangs our Master up on the cross as if His death were in vain. You publicize His useless death and deny His resurrection, and you cannot be numbered with Isa 43:10,12 because you are a witness that He is too weak to save you from your sin that you publicly display before the world.

The “litmus test” of your character is what you do when no one is looking, such as looking at what is not appropriate for a disciple, because no one can see you — or so you think, which is a witness against you that you don’t believe God does. You don’t believe, or you don’t care if He sees. 2 Pet 2:20-22 and Pr 28:13 is just a good saying you memorized to impress others, but you have been duped by an evil spirit not to forsake *your* sin which you have confessed many times (2 Pet 2:18-19).

We must run so as to win. The whole Word tells us how to “run to win.” Look unto Yahshua and not ourselves. Lay aside, forsake every weight and the sin that so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Yahshua, as He ran for us and won. He didn’t complain, nor did He ever have a bad attitude (Phil 2:5). But for the joy that was set before Him, He endured the cross, despising its shame, and has sat down at the right hand of the throne of God (Rev 3:21,4).

We must focus on Him and not our circumstances, for circumstances today will work in every way, and what you think is breaking you is really making you. His attention was not on the agonies of the cross, or even the pangs of Death, not on His suffering, but on *US*. We are the joy set before Him, that He endured for. This was His Father’s will (Rev 21:3).

Heb 10:5 — The Word needed a body to dwell in. And now He needs to procure another body — a corporate body — the eternal dwelling place of the triune Elohim, in order to rule (Dan 7:27; Rev 22:5).

After 49 years, beginning the 50th year? The 50th Yom Kippur, the Year of Jubilee (Jn 6:39,40,44,54; Rev 12:6). It will be hard for us to accurately figure out “the day or the hour,” not that we would try. But 1260 days is as long as we are in the wilderness, which is three and one half years.

The Year of Jubilee is after the 49th year — 50 years of running with our eyes fixed on Yahshua. The 1260th day is the Last Day. So do you think we will count the days? Will it be on Jerusalem time, or Australian, or Brazilian, or... when? (Mal 1:11)

No one knows the day or the hour except our Father, but our Master is waiting with Him (Acts 7:55; Heb 10:13) in great expectation (maybe our Father has told Him by now Acts 3:21, the Mt 24:36-44 mystery). Stephen looked past his own suffering to Yahshua (Acts 7:54-56).

To advance to the Kingdom with Messiah (Rev 3:21) takes overcoming (Pr 28:13; Phil 3:10-11) “that I may *attain*..., not that I have already attained, but I press on that I may lay hold of that for which Messiah Yahshua has also laid hold of me, reaching forward, I press toward the goal for the prize of the upward call.” And in verse 16 we see that we advance by *degrees* (2 Cor 3:18). Transformation is from glory to glory, to finally reach Rev 3:4,21. So verse 20 says unless He is first and foremost in your heart there can be no advancement to Him and His reign (Rev 22:3-5; Jn 12:25-26).

Advance means to move forward. How many are stuck (Lk 13:24), because they’re carrying too much weight and the sin that ensnares them? We must run to win, making progress to attain to the first resurrection (Rev 20:4-5). We are either among those who attained, or we are among “the rest of the dead” (Rev 2:11; 3:5; Jms 1:21; 5:20; 1 Jn 5:16-17).

The word *attain* means to succeed in doing something (Eph 2:10; 4:16; Rev 19:7-8). In Dan 12:2,3,10 tells of those who attained and those who did not attain (2 Tim 4:7-8). This is for all who wear their diadem in honor in assumption of royal dignity, to be crowned with Messiah. Rev 3:21 — Overcoming is advancement, and advancement is attainment, and attainment is rulership, and this is why He needs you and me to rule with Him eternally (Rev 21:3,9,12; Dan 7:13-14,18,21,22,27 NEV, RSV, ESV, NJB; Rev 22:5).

If we only had full revelation and understood, as Mt 13:17 and Mt 12:49-50, we would certainly produce the most fruit in Mt 13:23, and prove without a shadow of a doubt to be His disciples (Jn 15:8). This is the only way our Father is glorified by men who are the true followers of His Son, His disciples (Lk 14:26,33), and not stuck or shipwrecked in the narrows that enter into safe harbor (Lk 13:24; Mt 24:9-13).

It is not on the open sea that most shipwrecks occur, but when trying to navigate into the harbor. The entrance to the narrows is guarded by dangerous shoals, and extreme diligence and attention to the charts and navigational aids is necessary to gain entrance to the safe harbor (Lk 13:24; Heb 2:1-3).

Each one of us must do his part in Col 2:19 and Eph 4:12,16, growing up in every aspect of our personality (Eph 4:15), spiritually, mentally, emotionally, socially, and physically, to be like the One we play “first fiddle” for in His orchestral composition.

Jn 15:13-15 — We serve as Jn 12:26, not as Jn 15:15, as Abraham’s servants were his friends. We are His friends if we voluntarily do what He says (verse 14), but this takes overcoming and forsaking our sin (“*THE sin*,” not “*the SINS*,” but that *particular sin*), overcoming the hindrance, the obstacle that causes a divided heart; overcoming the extra weight and that particular sin (Heb 12:1-2) that holds you back from making progress toward the Kingdom, that restrains you from making advancement, the sin that ensnares you. Then we can run all together with invigorating endurance the race that is

set before us, looking to our marvelous Leader who went before us, to overcome as He overcame (Rev 3:21).

The way back to your first love is as the road sign reads: “Proceed only when you have laid aside the hindrance of a divided heart.” You can make no more progress until you remove that hindrance (Pr 28:13), lay it aside as Heb 12:1 says, which means to renounce it and forsake it — hate it, expel it from you in the name of our Master Yahshua.

As Jn 12:25, before we could follow Him, we had to hate our life in this world and overcome it to drink freely, without a cause to restrain us from drinking (Mk 10:21-22; Rev 21:6-8; 22:17; Jn 7:37-39; 4:14). But now we must continue to overcome *daily* the temptations, praying to be delivered from the evil one, both in our private prayers (Mt 6:6) and also in the minchot (Mt 6:9-15). But verse 13 is vital to being heard (1 Jn 3:22; 5:14-15). Jn 15:7-8 — *Much fruit* comes from Mt 13:16-17, as in verses 18-23. Verse 18 says *therefore*, and whenever you see that word *therefore*, you must realize what it is *there for*.

So what is it there for? Mt 13:14-15 — We wonder why we’re not healed. We must hear and understand with our hearts and turn so that “I should heal them.” We need to be healed from all our infirmities, so we can be blessed as verses 16-17. Infirmities — infirmed of purpose, not resolute, hesitant. Mt 8:17 — *Infirmities* is #769, used in the comprehensive sense of the whole man, but it can also mean *that sin* that besets us, and also the *extra weight* that must be forsaken in order to run the Race, and especially that particular sin that is an idol to us (1 Jn 5:21), that makes us to be as Rev 3:19-20, and Him to be *second fiddle* to it.

Is our Master playing second fiddle to us? What then is playing that first fiddle? This is the sin in Heb 12:1. So what is playing first fiddle in your life? In Rev 3:20, He is *second fiddle*, but in verse 21 He is *first fiddle*.

Second fiddle — the part played by the second violin in an orchestral composition or string quartet; any secondary status or substitute; to be of secondary importance in an undertaking or in the affections of another.

Which child of yours plays first fiddle and which ones play second? Or which brother do you love less, or do we love one another all the same? 1 Jn 3:16-17 — Which one would verse 17 most likely be done to? Or what does verse 14 mean, or verse 23? Which brother plays second fiddle to you? Does our Master play first fiddle or second? Don't we all play first fiddle to Him? Or will there always be second fiddles in an orchestral composition?

So in Heb 12:1, it is “the *sin*” (not *sins*). This would be the weight of *forgivable* sins (1 Jn 2:1-2), but *The Sin* is the sin that leads to death, that permanently stains our garments, the snare of Satan in which we are entrapped. But if we wait too late, the stain becomes permanent, and this is the Second Death (Rev 2:11; 3:5). If you think you can get away with it just a little longer, and just wait for the Race to begin, you will be disqualified (1 Cor 9:24-27).

As Rev 3:19 and Heb 12:6 says, “Repent!” You can, since you are a son, so He can remove the rod from your back. But Heb 10:26 is if you go on sinning in this way. Pr 28:13 offers hope if you will once and for all forsake it, renounce it, cast out that evil spirit, and pray as Mt 6:13, not only for yourself, but also for all of *US* — *US, US, US, US, US, US...* you are *US* (1 Jn 2:19).

They went out from us
But they were not of us
For if they had been of us
They would no doubt continue with us
But they went out from us
That they might be made manifest
That they were not (at all) of us.

But you are of us, aren't you?
Let your yes be yes, or let your no be no,
Either hot or cold
But not nauseatingly lukewarm.