

Free Will

Our Free Will flows from divine love. To love someone is to make them free. Since divine love is אַיָּהּ (Yahuah)'s very essence, he had to allow for our Free Will. Forced Love does not produce true Love.

"Free will" comes from the Hebrew word nedabah (Strongs #: 5071): which means voluntariness, Freewill Offering and refers to the type of decision which is uniquely human: a moral choice. But don't mistakenly think that morality is the choice between "Good and Evil." Everyone chooses to be "good" – even the most evil, immoral people. Hitler rationalized that the Jews were the enemies of the world, so in his mind he justified that as doing "good."

All choices have consequences. These consequences will be for our betterment or will work to destroy us. We are also responsible for our choices. Free Will is the choice between life and death. As the Torah says: "I call Shamyim (Heavens) and earth to record this day against you, that I have set before you Life and Death, Barachah (Blessing) and Cursing: therefore Choose Life, that both you and your seed may live. **Deuteronomy 30:19**

"FREE WILL THEOLOGY"

"Free Will" theology is the view that Amanah (Faith) in the teaching or revelation of Mashiach (the Messiah)'s message is a matter of personal choice unrelated to the work of אַיָּהּ (Yahuah) in the heart. Free will believes that nothing is required to cause Amanah (Faith) in the teaching or revelation of Mashiach (the Messiah)'s message other than a person's choice to believe.

This is not the teaching of Scripture. Apart from Adam, Eve and Mashiach (Messiah), no human being has been born with a truly free will. On the contrary, Paul says all men since Adam are born enslaved to Sin and cannot Choose nor Please אַיָּהּ (Yahuah) by their fallen nature. Our prideful nature assumes (and prefers to believe) that we played a part, however small, in our own Salvation. We point to our decision to believe in the teaching or revelation of Mashiach (the Messiah)'s message as the moment we "chose" OUYAH (Yahusha), yet Scripture (the Bible) says plainly that He Chose us:

Ephesians 1:3 Baruch (Blessed) be the Aluah (God) and Father of our Adon OUYAH (Yahusha) HaMashiach, who has Baruch (Blessed) us with every spiritual Barachah (Blessing) in the heavenly places in Mashiach (Messiah), **4** just as He Chose us in Him before the foundation of the world, that we would be Kadosh (Holy) and Blameless before Him. In Love **5** He predestined (4309. proorizó foreordain, predetermine, mark out beforehand, "to pre-establish boundaries," i.e. before creation) us to adoption as sons through OUYAH (Yahusha) HaMashiach to Himself, according to the kind intention of His will, **6** to the Hallu (praise) of the esteem (glory) of His unmerited favor (grace), which He freely bestowed on us in the Beloved.

Predestination is אַיָּהּ (Yahuah) determining certain things will occur ahead of time. What did אַיָּהּ (Yahuah) determine ahead of time? According to **Romans 8:29-30**, אַיָּהּ (Yahuah) predetermined that certain individuals would be conformed to the

likeness of His Son, be called, justified, and glorified. Essentially, אַיָּאָל (Yahuah) predetermines that certain individuals will be saved. Numerous scriptures refer to believers in OWYָּאָל (Yahusha) being chosen (**Matthew 24:22, 31; Mark 13:20, 27; Romans 8:33, 9:11, 11:5-7, 28; Ephesians 1:11; Colossians 3:12; 1 Thessalonians 1:4; 1 Timothy 5:21; 2 Timothy 2:10; Titus 1:1; 1 Peter 1:1-2, 2:9; 2 Peter 1:10**).

If אַיָּאָל (Yahuah) is choosing who is saved, doesn't that undermine our Free Will to Choose and Believe in OWYָּאָל (Yahusha)? Scripture (The Bible) says that we have the choice—all who believe in OWYָּאָל (Yahusha) HaMashiach will be saved (**John 3:16; Romans 10:9-10**). Scripture (The Bible) never describes אַיָּאָל (Yahuah) rejecting anyone who believes in Him or turning away anyone who is seeking Him (**Deuteronomy 4:29**). Somehow, in the mystery of אַיָּאָל (Yahuah), predestination works hand-in-hand with a person being drawn by אַיָּאָל (Yahuah) (**John 6:44**) and believing unto salvation (**Romans 1:16**). אַיָּאָל (Yahuah) predestines who will be saved, and we must agree and choose OWYָּאָל (Yahusha) in order to be saved.

The false teaching that salvation is a product of Man's "Free" Will is nothing new within the Church. Even in Paul's day men were confused and misled over the origins of their Amanah (Faith) and the manner of Salvation.

For example, Paul's first (1st) letter to the church in Corinth begins with a teaching on the sovereignty of אַיָּאָל (Yahuah) in choosing believers from among the meek and humble of society to shame the strong and powerful. Paul wrote this chapter to dispel the myth in Corinth that men were coming to Amanah (Faith) in OWYָּאָל (Yahusha) because of their associations with the "right" teacher, which was a type of Free Will heresy.

1 Corinthians 1:26 For consider your calling, brothers: not many of you were wise according to worldly standards,[not many were powerful, not many were of noble birth. **27** But אַיָּאָל (Yahuah) Chose what is foolish in the world to shame the wise; אַיָּאָל (Yahuah) Chose what is weak in the world to shame the strong; **28** אַיָּאָל (Yahuah) Chose what is low and despised in the world, even things that are not, to bring to nothing things that are, **29** so that no human being might boast in the presence of אַיָּאָל (Yahuah). **30** And because of him you are in OWYָּאָל (Yahusha) HaMashiach, who became to us wisdom from אַיָּאָל (Yahuah), righteousness and sanctification and redemption, **31** so that, as it is written, "Let the one who boasts, boast in אַיָּאָל (Yahuah)."

Notice Paul says in v.30 that the believers in Corinth were "in OWYָּאָל (Yahusha) HaMashiach" (i.e., they were believers) not because of Paul's doing or even their own Free Will, but by "His doing" they were believers. It was OWYָּאָל (Yahusha)'s doing that caused the men in Corinth to accept the teaching or revelation of Mashiach (the Messiah)'s message. Their Amanah (Faith) was not a result of each man's own Will; it came as a matter of אַיָּאָל (Yahuah)'s Will.

Paul taught this same principle in Romans, when he says: So then it does not depend on the man who Wills or the man who runs, but on אַיָּאָל (Yahuah) who has mercy. **Romans 9:16**

In the context of **Romans 9**, Paul is talking about how men receive אַיָּאָל (Yahuah)'s mercy. Paul says אַיָּאָל (Yahuah)'s mercy doesn't depend on a man's Will, nor does it

depend on how a man "Runs," which refers to his life's works. Rather, it depends entirely on אַיָּהּ (Yahuah), the One (1) Who extends mercy according to His Will.

Furthermore, Paul taught the church in Corinth that men do not naturally receive the teaching or revelation of Mashiach (the Messiah)'s message:

1 Corinthians 1:18 For the Word of the Tree (Stake/Pole) is foolishness to those who are perishing, but to us who are being saved it is the power of אַיָּהּ (Yahuah).

Men do not accept the teaching or revelation of Mashiach (the Messiah)'s message by their Will because our fallen nature is Spiritually opposed to אַיָּהּ (Yahuah) and therefore can never seek for אַיָּהּ (Yahuah).

Romans 3:10 as it is written: "None is Righteous, no, not one (1); **11** no one understands; no one seeks for אַיָּהּ (Yahuah). **12** All have turned aside; together they have become worthless; no one does good, not even one (1)."

Since men lack the capacity to seek אַיָּהּ (Yahuah) and accept the teaching or revelation of Mashiach (the Messiah)'s message, אַיָּהּ (Yahuah) must initiate Amanah (Faith) in the heart to bring men to Himself, as Paul explains in Ephesians:

Ephesians 2:8 For by unmerited favor (grace) you have been saved through Amanah (Faith); and that not of yourselves, it is the gift of אַיָּהּ (Yahuah); **9** not as a result of works, so that no one may boast. **10** For we are His workmanship, created in OUYָּהּ (Yahusha) HaMashiach for good works, which אַיָּהּ (Yahuah) prepared beforehand so that we would walk in them.

We can only assume this false doctrine (like all false teaching) originated with HaSatan, since "Free Will" Salvation is a teaching that mirrors the first (1st) lie told in the Garden. Just as Eve and Adam were called to "be like אַיָּהּ (Yahuah)" and to determine the course of their own future independent of אַיָּהּ (Yahuah)'s Will, likewise the enemy is determined to corrupt the Believers with a message of self-reliance and independence from אַיָּהּ (Yahuah), even in the matter of Salvation.

Many Scriptural references are cited by those advocating Free Will salvation, but these citations are always taken out of context, misinterpreted and misapplied. We could show many examples, but let's examine one (1) of the most common. **John 3:16** is commonly cited as "proof" of Free Will Salvation and the opportunity for every person to believe if they choose.

John 3:16 "For אַיָּהּ (Yahuah) so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

To the ears of a Free Will advocate, OUYָּהּ (Yahusha) seems to be saying that Salvation is equally possible for every person, but this interpretation does not fit OUYָּהּ (Yahusha)'s words, especially in the context of **John 3** overall. OUYָּהּ (Yahusha) declares that the means of Salvation is belief in Him, and the outcome of belief is eternal life, so that anyone who takes the step of belief will be Saved.

Free Will teachers have made the (false) assumption that OUYָּהּ (Yahusha) was defining who could be saved (i.e., everyone has equal opportunity to believe), but in reality OUYָּהּ (Yahusha) was speaking only about the manner of Salvation (i.e., Salvation is by Amanah (Faith) in OUYָּהּ (Yahusha). OUYָּהּ (Yahusha)'s statement has nothing to do with regards to who might be inclined towards saving Amanah

(Faith).

In fact if we simply read a little further in the same chapter, we can see clearly **OWYAZL** (Yahusha) teaches that saving Amanah (Faith) is a consequence of **AYAZL** (Yahuah)'s choice not man's Will. Two (2) verses later, **OWYAZL** (Yahusha) states that if saving Amanah (Faith) is evident in a person's heart, it is evidence that **AYAZL** (Yahuah) has Chosen to open the heart and appoint the person to Amanah (Faith). But when Amanah (Faith) does not come, it is evidence that the person has been judged by **OWYAZL** (Yahusha) already.

There are many scriptures that speak of Believers being Chosen:

Romans 8:33 Who will bring any charge against those whom **AYAZL** (Yahuah) has Chosen? It is **AYAZL** (Yahuah) who justifies.

Romans 11:5-7 So too, at the present time there is a remnant Chosen by unmerited favor (Grace). And if by unmerited favor (Grace), then it is no longer by works; if it were, unmerited favor (Grace) would no longer be unmerited favor (Grace). What then? What Yisrael sought so earnestly it did not obtain, but the Chosen did. The others were hardened.

Ephesians 1:11 In him we were also Chosen, having been predestined (4309. proorizó foreordain, predetermine, mark out beforehand, "to *pre*-establish boundaries," i.e. before creation) according to the plan of him who works out everything in conformity with the purpose of his Will

Colossians 3:12 Therefore, as **AYAZL** (Yahuah)'s Chosen people, Kadosh (Holy) and dearly loved, ...

1 Thessalonians 1:4 For we know, brothers loved by **AYAZL** (Yahuah), that he has Chosen you ...

Matthew 22:14 14 For many are Called, but few are Chosen."

WHAT DOES "MANY ARE CALLED, BUT FEW ARE CHOSEN MEAN?"

The Called: In the Greek language of the New Testament, the word for "called" is *kletos*. It is related to the noun *klesis*, which means "a calling" and is used "especially of **AYAZL** (Yahuah)'s invitation to man to accept the benefits of Salvation" (Vine's Expository Dictionary of Old and New Testament Words, "Call, Called, Calling"). It is interesting to note the similarities to the Greek word *ekklesia*, which means a calling out of. So the Called out consists of those who are called (invited) by **AYAZL** (Yahuah) to understand His plan, to repent of their Sins and to receive His Ruach HaKodesh.

It is important to understand that one's calling is an act of **AYAZL** (Yahuah)! Only He calls (invites) someone. That is quite evident in **John 6:44** when **OWYAZL** (Yahusha) told the crowds, "No one can come to Me unless the Father who sent Me draws him."

There are a number of scriptures that speak of a Believers calling. When the apostle Paul wrote his epistle to the Romans, he referred to his audience as "the called of **OWYAZL** (Yahusha) HaMashiach (Messiah)," and the "beloved of **AYAZL** (Yahuah), called to be Chosen Believers" **Romans 1:6-7**. Later, when writing to the Corinthian brethren, Paul wrote: "**AYAZL** (Yahuah) is Faithful, by whom you were Called into the fellowship of His Son, **OWYAZL** (Yahusha) HaMashiach (Messiah) our Adon" **1**

Corinthians 1:9.

Not only is a Believer to be Called into the “fellowship of His Son,” which indicates a relationship with Him, but there is a Calling “out of darkness into His marvelous light” **1 Peter 2:9**. This is a true Barachah (Blessing) to be Called out of the confusion of erroneous teachings that are so prevalent in this world into the light of **OWYAZL** (Yahusha) HaMashiach (Messiah)’s truth.

However, being Called is not enough to be a Chosen Believer. We must respond to that Calling (invitation). Positive action is required! To be Chosen, a person must accept his or her Calling, Choose to be grateful for it and move forward in serving **AYAZL** (Yahuah) and His Son, **OWYAZL** (Yahusha) HaMashiach (the Messiah) in obedience to his Commandments, then we become Chosen Believers.

The Chosen: The word for “Chosen” in the Greek language is *eklektos*, meaning “Chosen out, selected.” It can also be translated as “elect” (Vine’s Expository Dictionary of Old and New Testament Words, “Choice, Choose, Chosen”). **AYAZL** (Yahuah) truly Calls and He Chooses, but after one’s Calling, an individual decision has to be made as well. One must accept and Choose the Calling and act accordingly.

“But we are bound to give thanks to **AYAZL** (Yahuah) always for you, brethren beloved by **AYAZL** (Yahuah), because **AYAZL** (Yahuah) from the beginning chose you for Salvation through Sanctification by the Ruach (Spirit) and belief in the Truth (Torah/Tanakh), to which He Called you by our teaching or revelation of Mashiach (the Messiah)'s message, for the obtaining of the esteem of our Adon **OWYAZL** (Yahusha) HaMashiach (the Messiah). So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.” **2 Thessalonians 2:13-15.**

The apostle Paul clearly states the combined decision by **AYAZL** (Yahuah) to both Call and Choose His people, but the brethren (Believers) were to hold fast to what they were taught, whether it came from **AYAZL** (Yahuah)’s Word or from studies. They had to become and remain obedient to **AYAZL** (Yahuah) (his Commandments).

This is further explained in **Ephesians 1:13**: “In Him you also trusted, after you heard the Word of Truth (Torah/Tanakh), the teaching or revelation of Mashiach (the Messiah)'s message of your salvation; in whom also, having believed you were sealed with the Ruach HaKodesh of promise”.

We have to make a decision after we hear the Word of Truth (Torah/Tanakh). We must trust **AYAZL** (Yahuah) and believe in His Son, and then be sealed with the Ruach HaKodesh.

We all are to be obedient to **AYAZL** (Yahuah). We cannot just accept the wonderful calling of **AYAZL** (Yahuah) and continue to live a life following our own desires. We are to be the “Chosen Believers according to the foreknowledge of **AYAZL** (Yahuah) the Father, in sanctification of the Ruach (Spirit), for obedience and sprinkling of the blood of **OWYAZL** (Yahusha) HaMashiach (the Messiah)” **1 Peter 1:2**.

Paul very clearly stated the responsibilities of the called: “Therefore, as the Chosen Believers of **AYAZL** (Yahuah), Kadosh (Holy) and beloved, put on tender mercies, kindness, humility, meekness, long suffering; bearing with one another, and

forgiving one another, if anyone has a complaint against another; even as Mashiach (Messiah) forgave you, so you also must do. But above all these things put on love, which is the bond of perfection. And let the Shalum (Peace) of אַיָּאָל (Yahuah) rule in your hearts, to which also you were Called in one (1) body; and be thankful”

Colossians 3:12-15.

John 3:17 “For אַיָּאָל (Yahuah) did not send the Son into the world to judge the world, but that the world might be saved through Him.18 “ 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 אַיָּאָל (Yahuah).

Notice that **OWYָּאָל** (Yahusha) expands on His comments in **John 3:16** by reminding us that those who do not accept the opportunity to believe and be saved are showing evidence that they have been "judged already" by אַיָּאָל (Yahuah). According to **OWYָּאָל** (Yahusha), the inclination to believe (or not believe) was a reflection of the Father's sovereign Will for that individual.

CREATED IN THE IMAGE OF ALAHYM

What does it mean to be created in the image of Alahym (God)? Unlike other creations, the human being has Free Will. Within this divine spark lies our potential to shape and change the world.

Proper use of Free Will beautifies and perfects. Misuse of Free Will plunders and destroys. It is a uniquely human endeavor to learn how to use free will properly. This uniquely human endeavor spells the difference between life and death."How precious is man, created in the image of Alahym (God)."

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In society today the messages that are going forth have stressed our “Right to Choose” but have not balanced it with the message that our choices also have consequences (especially in the area of lust and selfishness.) For instance, most movies have glamorized many things that are bad for us and have not generally shown the destructive results of smoking, drinking, adultery, fornication, gambling, abortion, etc.

We also face temptations that we must resist with the Word of אַיָּאָל (Yahuah). When we rebel against אַיָּאָל (Yahuah) and choose our own way, we are choosing a path of destruction. Because of אַיָּאָל (Yahuah)’s love and mercy to humanity, most of our choices do not have immediate results. We are all given a time to repent and find אַיָּאָל (Yahuah) and His ways. We may get away with Sinning for a while; however in time we will reap what we have sown.

אַיָּאָל (Yahuah) is not slack concerning his promise, as some men count slackness; but is long suffering towards us, not willing that any should perish, but that all should come to repentance. **2 Peter 3:9**

Be not deceived; אַיָּאָל (Yahuah) is not mocked: for whatsoever a man sows, that

shall he also reap. For he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Ruach (Spirit) shall of the Ruach (Spirit) reap life everlasting.
Galatians 6:7-8

THE MIND, WILL AND EMOTIONS

We might look upon human beings in this way: each of us is a Ruach (Spirit) who lives in a body and has become a living Soul.

The Will is how we exercise our freedom of choices. **אֱלֹהִים** (Yahuah) has given man this freedom when He created Adam. **אֱלֹהִים** (Yahuah) will not violate our Wills and make us do the right thing, nor will He make choices for us. We can choose His way, “the law of the Ruach (Spirit) of life in Mashiach (Messiah)” **Romans 8:22**: “For the law of the Ruach (Spirit) of life in **וְיֵשׁוּעַ** (Yahusha) HaMashiach (The Messiah) has made me Free from the law of Sin and Death.”

There are only two (2) ways: **אֱלֹהִים** (Yahuah)’s or the HaSatan’s. What man thinks is his own way is really HaSatan’s way and puts him under the authority of the enemy. If someone is not for **אֱלֹהִים** (Yahuah), he automatically is against Him **Matthew 12:30**.

There is no possible way man can just do his own thing and think he is not making a choice. That choice is choosing HaSatan’s way. Even “no choice” on man’s part is a choice, because when we refuse to choose, others will make our choices for us. HaSatan causes men to follow him by encouraging apathy, laziness, or lack of responsibility.

The mind is the intellect, with reasoning being the “voice” of the mind. If the mind remains unrenewed, not “healed,” it will continue to think carnal thoughts, believe false information, and result in fleshly speaking and living.

The emotions were designed by **אֱלֹהִים** (Yahuah) to express His characteristics, which are placed in our Ruachs (Spirits) when we become reborn from above. Those are the “Fruits” written about in **Galatians 5:22, 23** and other places. If we do not yield to the renewal process, we continue to act like our “old father,” HaSatan (the devil).

PUT ON THE NATURE OF וְיֵשׁוּעַ (YAHUSHA)

When Paul wrote to the Ephesians about “Putting to Death” the old man, this is exactly what he meant **Ephesians 4:18-24**. When something is crucified, it is put to death. Every Believer needs the things of his old nature, to be put to death in order for the life of **וְיֵשׁוּעַ** (Yahusha) to permeate the whole person. We have been given the power through the Ruach HaKodesh to overcome Sin in our lives. We can choose to obey **אֱלֹהִים** (Yahuah) and He will empower us to overcome every Sin.

Let not Sin therefore reign in your mortal body, to make you obey its passions. **13** Do not present your members to Sin as instruments for unrighteousness, but present yourselves to **אֱלֹהִים** (Yahuah) as those who have been brought from death to life, and your members to **אֱלֹהִים** (Yahuah) as instruments for righteousness. **14** For Sin will have no dominion over you, since you are not under Torah (law) but under unmerited favor (grace). **15** What then? Are we to Sin because we are not under Torah (law) but under unmerited favor (grace)? By no means! **16** Do you not know that if you present yourselves to anyone as obedient

slaves, you are slaves of the one (1) whom you obey, either of Sin, which leads to Death, or of Obedience, which leads to Righteousness? **Romans 6:12-16**

OVERCOMING THROUGH AMANAH (FAITH)

Renewing the Soul will cause negative habits and emotions to change. The key to that change is Amanah (Faith). Through our Wills we must choose to change. However, it is only the work of the Ruach HaKodesh who can actually bring permanent change in us. We cannot do it in ourselves. We choose to let go of the negative and that allows the Ruach HaKodesh to do the changing. But doubt and unbelief can keep a person from receiving. A Believer must make the choices to live **אֱלֹהִים** (Yahuah)'s way and against his own way in absolute Amanah (Faith) that the Ruach HaKodesh will do His part and make the needed changes in us.

If we allow our bodies to be lazy and undisciplined, they will suffer the consequences. Bad habits can hinder **אֱלֹהִים** (Yahuah)'s work in us. The Ruach HaKodesh wants to help us overcome these unrighteous ways. In the Soul, if we choose to be resentful, hateful, angry, unkind, discouraged, worried, fearful, impatient, lustful, greedy, etc., we will allow these things to rule us instead of calling on the strength of **וְיֵשׁוּעַ** (Yahusha) to help us to overcome these negative attitudes.

Many habits or addictions of the Soul and Body can be broken with a three (3) day fast. Certain desires or feelings of the body are perfectly legitimate, such as hunger, sleep, and so forth. Through the five (5) senses, the body is the receiver of information from the world around it. The senses were given to us by **אֱלֹהִים** (Yahuah) to protect us, and under the direction of the Ruach HaKodesh, they work perfectly to serve us. However, under HaSatan's influence, or self-Will, the senses are perverted to fulfill the lusts of the flesh which brings destruction.

CHANGING OUR HABITS

Every Sinful habit in our lives gained its foothold through our thoughts and choices. We can gain victory over those habits by thinking **אֱלֹהִים** (Yahuah)'s thoughts. A person who feels unworthy and unacceptable can replace those negative feelings with the truth that through **וְיֵשׁוּעַ** (Yahusha), he or she has become worthy and acceptable. The process of conforming to the image of **וְיֵשׁוּעַ** (Yahusha) will be successful as we Choose to replace negative thoughts with positive ones.

The way to change a habit of negative thinking is to Choose to change that negative thought for its opposite. Scripture calls that "overcoming evil with good" **Romans 12:19-21**.

For example, if a Believer finds himself ready to repeat some negative gossip about a brother or sister, he should choose to say something nice about that person instead. Very quickly, the habit of repeating negative things about other people will be broken.

וְיֵשׁוּעַ (Yahusha) wants to save us from tragedy, sickness, fear, anxiety, and the turmoil of this world. These things come upon us because of our bad choices or through ignorance or chains of iniquity. Instead, **אֱלֹהִים** (Yahuah) wants us to walk in the Ruach (Spirit) of Life so we may have His Love, Joy, Shalom (Peace), and Victory (**2 Corinthians 7:1**) over every trial and temptation.

Our future is determined by all the choices we are making today. Let us bring אַיָּהּ (Yahuah) into helping us make our decisions. In doing that it will determine whether our future will be secure and will have אַיָּהּ (Yahuah)'s Barachah (Blessing) on it. Let us be as אֹוְיָּהּ (Yahusha/Joshua) was and declare: "As for me and my house, we will serve אַיָּהּ (Yahuah)." אַיָּהּ (Yahuah) promised אֹוְיָּהּ (Yahusha/Joshua) good success if he obeyed the words of Tanakh (Scripture) and chose to follow Him. אֹוְיָּהּ (Yahusha/Joshua) and his family were Baruch (Blessed) because he made the right choices; even though he went through many battles, אַיָּהּ (Yahuah) was with him. He was an overcomer!

Much of your theology depends on a supposed ability humans have to thwart אַיָּהּ (Yahuah)'s Will by our Free choices. But what is the Scriptural basis for your conclusion that people have "Freedom"—at least "Freedom" in the sense that we can decide to go along with or thwart אַיָּהּ (Yahuah)'s Will for our lives?

Scripture portrays humans as having Minds and Wills of their own. They are, in a real sense (though limited), creators of their own behavior and determiners of their own destinies—whether this behavior and destiny is in line with אַיָּהּ (Yahuah)'s Will or not. This fundamental assumption is demonstrated in a variety of ways throughout Scripture. It is clearly expressed in Deuteronomy when אַיָּהּ (Yahuah) tells the children of Yisrael:

Surely, this Commandment that I am Commanding you today is not too hard for you, nor is it too far away...See, I have set before you today life and prosperity, death and adversity. If you obey the Commandments of אַיָּהּ (Yahuah) your Aluah (God) that I am Commanding you today, by loving אַיָּהּ (Yahuah) your Aluah (God), walking in his ways, and observing his Commandments, decrees, and ordinances, then you shall live and become numerous, and אַיָּהּ (Yahuah) your Aluah (God) will Banach (Bless) you in the land that you are entering to possess. But if your heart turns away and you do not hear, but are led astray to bow down to other Alahym (gods) and serve them, I declare to you today that you shall perish...I have set before you life and Death, Barachah (Blessings) and Curses. Choose life so that you and your descendants may live.... **Deuteronomy 30:11-19**

Whether the children of Yisrael are Baruch (Blessed) or Cursed depends on what they choose to do. אַיָּהּ (Yahuah) set before them the possibilities of Life and Death, but they decide which possibilities they shall make a reality.

Beginning in the Garden of Eden in which אַיָּהּ (Yahuah) creates Adam and Eve with the ability to obey or disobey him, and continuing on throughout Scripture (the Bible) through the New Testament where Life and Death are portrayed as depending on peoples' acceptance or rejection of the Savior, Scripture (the Bible) portrays people as generating their own activity and creating their own destinies by the decisions they make. אַיָּהּ (Yahuah)'s Will is unequivocally for all to choose to obey him: to choose Life and not Death. But, sadly, many freely reject אַיָּהּ (Yahuah) to their own destruction.

Scripture generally portrays Free creatures as the final explanations of their own behavior, and thus as morally responsible for their own behavior. When it describes any given person making this or that decision or performing this or that action, Scripture assumes that the decision or behavior has thereby been wholly accounted

for. In contrast to the traditional blueprint view, in other words, it is not generally assumed that there is, above and beyond this, a supreme divine plan that the deciding agent was secretly following. There are exceptions to this in Scripture, to be sure, and we shall consider them below. But the exceptions prove the rule. Free agents do not follow a pre-scripted story line. While אַיָּהּ (Yahuah) oversees the overall flow of world history, the story line of Scriptural history is in varying degrees authored by each of the participating characters.

SELF-DETERMINATION AND THE HEART

Scripture (The Bible) often expresses the Free center of the human self by referring to it as the “Heart.” ׀׀׀׀ (Yahusha) says the heart is like a tree: it brings forth good or evil fruit according to its nature **Luke 6:43–44**. Thus, he continues, “The good man brings good things out of the good stored up in his heart, and the evil man brings evil things out of the evil stored up in his heart” **Luke 6:45**. No further explanation for the fruit is necessary. ׀׀׀׀ (Yahusha) teaches that “out of the heart” all “evil thoughts,” as well as “murder, adultery, [and] sexual immorality” come **Matthew 15:19**.

Along the same lines, Solomon is said to have done “evil in the eyes of אַיָּהּ (Yahuah)” because “his heart had turned away from אַיָּהּ (Yahuah)...” **1 Kings 11:6, 9**. So too, King Rehoboam “did evil because he had not set his heart on seeking אַיָּהּ (Yahuah)” **2 Chronicles 12:14**. Similarly, the ultimate reason Zedekiah “did evil in the eyes of אַיָּהּ (Yahuah)” and “did not humble himself before Jeremiah the prophet” was because he became “stiff-necked and hardened his heart and would not turn to אַיָּהּ (Yahuah)...” **2 Chronicles 36:12–13**. And the reason Yerusalem had degenerated to such a low moral point during the time of Jeremiah, according to Scripture, was because אַיָּהּ (Yahuah)’s people had “stubborn and rebellious hearts” and had “turned aside and gone away” from אַיָּהּ (Yahuah) **Jeremiah 5:23**. Hence אַיָּהּ (Yahuah) asks them, “How long shall your evil schemes lodge within you?” and beckons them to “Wash the evil from your heart and be saved” **Jeremiah 4:14**.

Scripture (The Bible) is as clear as it could be in teaching that humans have the capacity to thwart אַיָּהּ (Yahuah)’s will, at least to some degree. Luke reports that, “by refusing to be baptized by John, the Pharisees and the lawyers rejected אַיָּהּ (Yahuah)’s purpose for themselves” **Luke 7:30**.

How could Scripture be more explicit than that? So too, in Isaiah אַיָּהּ (Yahuah) says, “Oh, rebellious children...who carry out a plan, but not mine; who make an alliance, but against my Will, adding Sin to Sin” **Isaiah 30:1**. Again, how could Scripture get any clearer than that?

Scripture (The Bible) assumes that people made in the image of the Creator are capable of freely creating on their own. This is at least part of what Scripture means when it says that humans are made in Alahym (God’s) image **Genesis 1:26–27**. We reflect אַיָּהּ (Yahuah)’s self-determination. We think, act and determine our destinies out of our “heart.” אַיָּהּ (Yahuah) sets before us the possibilities of our lives, including the possibility of Life or Death. But we freely actualize whatever possibilities our “heart” desires.

This Scriptural understanding of freedom is clear from the fact that humans often

use their freedom in ways that directly contradict אַיָּהּ (Yahuah)'s Will. People are not puppets that אַיָּהּ (Yahuah) secretly controls, but free agents who possess significant control of their own lives, and can either cooperate with, or resist, the Will of their sovereign Creator.

This contradicts the classical notion that everything in history reflects אַיָּהּ (Yahuah)'s sovereign Will. History rather frequently reflects the Will of those who oppose the sovereign Will of the Creator. Scripture (The Bible) clearly teaches that אַיָּהּ (Yahuah) unequivocally does not Will Sin. But obviously Sin still occurs. Similarly, Scripture (the Bible) explicitly states that it is not אַיָּהּ (Yahuah)'s Will that any person would perish (**1 Timothy 2:4; 2 Peter 3:9**). But many nevertheless do perish. Hence, it is clear that אַיָּהּ (Yahuah)'s Will is not always accomplished, and אַיָּהּ (Yahuah)'s heart is frequently grieved.

Only in this light does **OWYָּהּ** (Yahusha)'s lament over Yerusalem make any sense: Yerusalem, the city that kills the prophets and stones those who are sent to it! How often I have desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! **Matthew 23:37**

While the world as a whole has been created by אַיָּהּ (Yahuah), the world as it is at any given moment is the result not only of אַיָּהּ (Yahuah)'s Will, but also the willingness of many other creatures who possess the אַיָּהּ (Yahuah)-given ability to freely determine for themselves, and thus to some extent determine the flow of world history. The final explanation for "the way things are" does not rest in one omni-controlling dictatorial will, but in the myriad of Wills of this society of Free Will creatures.

Hebrews 10:26 For if we Sin willfully after that we have received the knowledge of the truth (Torah/Tanakh), there remains no more sacrifice for Sins. The word "Willfully": From the Strong's Concordance The word "willfully" from the verse quoted above is the translation of the Greek word "hekousiōs" (Strongs #:1595 Meaning: 1) voluntarily, willingly, of one's own accord, willing, with right good will, voluntary, spontaneous. 2) to Sin willfully as opposed to Sins committed inconsiderately, and from ignorance or from weakness.

Now why would **OWYָּהּ** (Yahusha) warn us about Sinning "Willfully" if we have no "Free Will"?

Here's another usage of that same Greek word for "willfully" in the new Testament:

1 Peter 5:2 "Feed the flock of אַיָּהּ (Yahuah) that is among you, exercising oversight, not under compulsion, but "Willingly" this is the same exact Greek word (hekousiōs) used in **Hebrews 10:26**

Here's another similar Greek word. "hekōn" Meaning: 1) unforced, voluntary, willing 2) of one's own will 3) of one's own accord Scriptural usage:

1 Corinthians 9:17 "For if I do this thing willingly, I have a reward: but if against my Will, a dispensation is committed unto me."

"No Free Will" you say? Hmm, sounds like false doctrine to me. I have provided three (3) verses in Scripture (the Bible) that refute the "no Free Will" claim. These verses are used in the context of making choices using Free Will. These verses can not be

ignored and have at least made a case against "no free will" from Scripture (the Bible). Be careful what you say. You can make אַיָּהּ (Yahuah) to look like He's double minded (to the unlearned).

Now it's important to mention that these verses are all being applied in the context of saved men using their Free Wills. Because אַיָּהּ (Yahusha) has set us Free from the bondage of HaSatan we now can use our Free Wills to serve אַיָּהּ (Yahuah) more completely. In other words, אַיָּהּ (Yahuah) opens the door for us. Doors HaSatan can not close. In אַיָּהּ (Yahuah)'s mercy he does this.

As Paul states, "But by the unmerited favor (grace) of אַיָּהּ (Yahuah) I am what I am: and his unmerited favor (grace) which was bestowed upon me was not in vain (2756. kenos empty, ineffective, foolish, worthless, false, unreal, pretentious, hollow); but I labored more abundantly than they all: yet not I, but the unmerited favor (grace) of אַיָּהּ (Yahuah) which was with me." **1 Corinthians 15:10**

Paul states that "the unmerited favor (grace)" that was "bestowed" upon him "was not in vain (2756. kenos empty, ineffective, foolish, worthless, false, unreal, pretentious, hollow)." Can we receive unmerited favor (grace) in vain (2756. kenos empty, ineffective, foolish, worthless, false, unreal, pretentious, hollow)?

"We then, as workers together with him, beseech you also that you receive not the unmerited favor (grace) of אַיָּהּ (Yahuah) in vain (2756. kenos empty, ineffective, foolish, worthless, false, unreal, pretentious, hollow)." **2 Corinthians 6:1**

Paul used his Free Will and knowledge of אַיָּהּ (Yahuah) and the gifts אַיָּהּ (Yahuah) gave him to labor "more abundantly than they all". Paul states in the Scripture above that "... if I do this thing willingly, I have a reward" **1 Corinthians 9:17** For if I do this of my own Will, I have a reward, but if not of my own Will, I am still entrusted with a stewardship.

"Now he that plants and he that waters are one (1): and every man shall receive his own reward according to his own labor." **1 Corinthians 3:8**

"Be not deceived; אַיָּהּ (Yahuah) is not mocked: for whatsoever a man sows, that shall he also reap." Galatians **6:7**

But from there you will seek אַיָּהּ (Yahuah) your Aluah (God) and you will find him, if you search after him with all your heart and with all your soul. **Deuteronomy 4:29**

"Seek אַיָּהּ (Yahuah), and his strength: seek his face evermore." **Psalms 105:4**

"Seek אַיָּהּ (Yahuah) while he may be found, call upon him while he is near:" **Isaiah 55:6**

"But seek first (1st) the kingdom of אַיָּהּ (Yahuah), and his righteousness; and all these things shall be added unto you". **Matthew 6:33**

"And I say unto you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. 10 For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened." **Luke 11:9, 10**

For as I passed along and observed the objects of your worship, I found also an altar with this inscription: 'To the unknown Alahym (god).' What therefore you worship as

unknown, this I proclaim to you. **24** The Alahym (God) who made the world and everything in it, being master of Shamyim (Heavens) and earth, does not live in temples made by man, **25** nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything. **26** And he made from one (1) man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, **27** that they should seek אַיָּהּ (Yahuah), and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us, **28** for “In him we live and move and have our being”; as even some of your own poets have said, “For we are indeed his offspring.” **29** Being then אַיָּהּ (Yahuah)'s offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. **30** The times of ignorance אַיָּהּ (Yahuah) overlooked, but now he Commands all people everywhere to repent, **31** because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.” **Acts 17:22-31**

The fear of אַיָּהּ (Yahuah) is wisdom. **Job 28:28**

"The fear of אַיָּהּ (Yahuah) is a fountain of life, to depart from the snares of death." **Proverbs 14:27**

The Fear of אַיָּהּ (Yahuah) causes you to stay in Him. the fear of אַיָּהּ (Yahuah) is "love". Because it helps us to keep אַיָּהּ (Yahuah)'s Commandments. And OWYָּהּ (Yahusha) stated that "love" is the keeping of אַיָּהּ (Yahuah)'s Commandments. So אַיָּהּ (Yahuah) gives us the fear of Him because He loves us. Fear is good in some aspects. Fearing אַיָּהּ (Yahuah) is good.

Who is the man who fears אַיָּהּ (Yahuah)? He will instruct him in the way he should choose. **Psalm 25:12**

If you love me, keep my Commandments. **John 14:15**

And hereby we do know that we know him, if we keep his Commandments. **1 John 2:3**

I have chosen the Faithful way; I have placed Your ordinances before me. **Psalm 119:30**

Let Your hand be ready to help me, For I have Chosen Your precepts. **Psalm 119:173**

Let us Choose for ourselves what is right; Let us know among ourselves what is good. **Job 34:4**

Multitudes, multitudes in the valley of decision! For the day of אַיָּהּ (Yahuah) is near in the valley of decision. **Joel 3:14**

“Now therefore fear אַיָּהּ (Yahuah) and serve him in sincerity and in faithfulness. Put away the Alahym (gods) that your fathers served beyond the River and in Egypt, and serve אַיָּהּ (Yahuah).¹⁵ And if it is evil in your eyes to serve אַיָּהּ (Yahuah), choose this day whom you will serve, whether the Alahym (gods) your fathers served in the region beyond the River, or the Alahym (gods) of the Amorites in whose land you dwell. But as for me and my house, we will serve אַיָּהּ (Yahuah).”

(Yahusha/Joshua) 24:14-15

And OWYʼAʼL (Yahusha/Joshua) said unto the people, You are witnesses against yourselves that you have Chosen ʼAYʼAʼL (Yahuah), to serve him. And they said, We are witnesses. 23 Now therefore put away, said he, the strange Alahym (gods) which are among you, and incline your heart unto ʼAYʼAʼL (Yahuah) Aluah (God) of Yisrael.

OWYʼAʼL (Yahusha/Joshua) 21-23