

The Morning and Evening Sacrifice

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All tables are appointed times — our Master meets us there. Everyone needs to be dressed and ready, waiting for the trumpet blast — a continual sacrifice. Nothing could keep the priests from being there. Our life revolves around these times. We, as priests and priestesses all need to be there also and be vitally connected (Gal 5:22), qualities that are ours if we are vitally connected to the Spirit (2 Cor 3:17). Incense comes forth from the fruit of the lips — the lips of those who are vitally connected (Mal 1:11).

We were going to the tables (morning and evening) before we knew what we were doing because we were being led by the Spirit. We were led by the Spirit to live in community. We were practicing this kind of love before we knew it was recorded in the Bible. The community was not an ideal that the apostles came up with — it was the result of love, as the Master showed His disciples what love was and wasn't.

What is the Hindrance

Gal 5:22 is the fruit of the spirit. These are qualities that are ours if we are vitally connected (2 Cor 3:17). Now the Lord is spirit and where the Spirit of the Lord is, there is liberty. Whoever has joined himself to the Lord is one spirit with Him. The Lord is a spirit; wherever the spirit of the Lord is there is freedom. If we're one spirit with Him, we won't have any hindrance to producing the fruit of the spirit. There can't be any hindrance; where the spirit is there is freedom. We should be filled with the spirit with these qualities (joy, peace, love, patience, kindness, longsuffering, self-control, Gal 5:17). The sinful nature — the flesh desires what is contrary to the spirit, and vice-versa. Gal 5:24 — When you're baptized you now belong to Messiah. You've crucified the flesh. Now we live by the spirit. If we do that we won't gratify the desires of the flesh.

Q: What is the hindrance to being filled to running over with these qualities of the spirit?

A: The flesh.

Q: Why do we pick up the cross daily?

A: Luke 9:23 — we crucify the flesh so that we can live by the spirit, producing the fruit of the spirit.

Q: What does death do that we must die daily?

A: It severs our relationship with the flesh.

Our human spirit becomes one with the Holy Spirit and He pours these qualities into our spirit so we can produce the fruit through our soul, our personality. Now we have partaken of the Divine Nature; it is now connected to our human spirit — they are joined together as one. Now we can produce the fruit of the spirit. If not, we'll be producing the fruit of the flesh. (Gal 5:19-20 — the deeds of the flesh are evident...) It's evident or obvious to spiritual people. We restore our brother who has sinned GENTLY — we don't quickly run around rebuking people. If these sins are deliberate acts (immorality, etc.), it's blaspheming the Holy Spirit (Num 15:30).

Even in the world, people who live by immorality, etc., will not inherit the nations (Gal 6:7-8). These sins are terrible in the world, how much worse in the Body. We won't inherit the kingdom. Acts of the flesh: sorcery, immorality, hatred, fits of rage, selfish ambitions, drunkenness, orgies, factions, divisions.

If someone is caught in a sin, you who are spiritual, restore him (Gal 6:1). It's like setting broken bones. We're bone setters connecting people to the vine. It's like mending nets, bringing factions together. If we are never that way we won't be called Sons of God — peacemakers (Mt 5:9). In every human situation or relation we are to be peacemakers. This is the fruit of the spirit. If we don't rebuke a brother when he isn't producing the fruit of the spirit we share in his guilt. Gal 5:24 is a fact. If you haven't crucified the flesh you don't belong to Him. If you have, you have a chance to produce the fruit of the spirit. You have to belong to Him first. But the process of producing fruit must go on each day (Lk 9:23).

Gal 3:29 — If you *belong* to Messiah, verse 27 tells *how* we belong to Him. We were baptized into Him, we put Him on. Rev 3:20-21 teaches us how we are restored. He's always in your spirit, but He wants to be in your heart, the CENTER of your spirit — to sit on the throne. He'll never leave us or forsake us. He's always there, even if we went to hell. When He's outside our heart, He knocks on the door of our heart for entrance. He's out there knocking, "Please let me in!" He wants to dwell in our heart. This is how we need to live. We have to open the door (Rev 3:20). He'll come in and sup with us. If we overcome, He'll give us the right to sit on His throne.

December 31 — The Moeds and the Order of Sacrifices

Since our Master Yahshua was a sacrifice, once-and-for-all, we don't need to make all these sacrifices mentioned in Leviticus, Exodus, Numbers, Deuteronomy, etc. The sin, burnt, grain offerings — we no longer need to sacrifice an animal. The burnt offering is to be offered continually at the appointed time and place. He will meet with us there and speak to us (Ex 29:42).

1 Pet 4:11 — If anyone speaks, let it be the very utterance of God. Now God speaks through His people who have His spirit. We need to speak what God has whispered in our ear. A continual sacrifice of praise is required of all who are in fellowship with Him. He will dwell among us. Num 28 talks about the daily sacrifices. The priests saved the skins to prove that the sacrifice was made. This represents our lives. It's an aroma as our whole being goes into the sacrifice. Now, we are the living sacrifice (Rom 12:1). He gave His all for us, we must give our all for Him — that's reasonable.

Mo'ed is the Hebrew word for the appointed time where He meets with us. Our tables are the tent of meeting today. Ex 29:42 — *I will meet with you*. In the Old Covenant, the daily sacrifices were: one lamb in the morning, one lamb in the evening, together with a grain offering (our possessions — almsgiving), libation or drink offering (a poured-out life). In the New Covenant (Heb 13:15) a continual sacrifice is the fruit of lips that give praise. We must not neglect the pleasing sacrifices of doing good and sharing (Heb 13:16). He is the consuming fire that burns up our sacrifice (Heb 12:28-29). Priest offer up a sacrifice of praise proclaiming His excellencies (1 Pet 2:9).

If we come with an unacceptable offering it is like bringing in a lame sacrifice — a lamb that wasn't spotless and perfect. That's why the sin offering has to be offered first — so that we can make the other offerings in

REALITY — pouring out our life (drink), giving alms (meal), and praising (thanksgiving). If someone does not offer up the SIN offering first, he will be merely forcing it, but then we can help restore them to Messiah through the confessing of their sins and surrendering their self to be crucified.

If we obey Him we won't see or even taste death. If we don't hear we aren't confessing our sins or we are dull. These morning and evening sacrifice tables will keep us pure — the race will be run around these times. Heb 12:1 — Put aside every encumbrance. This is how we will be protected: helping one another — we aren't enemies, we're friends. If someone comes unprepared he'll be rebuked. On our Feast Days our sacrifice will double — we'll be full of the Word, shouting from the table (gatherings) what we've heard.

During a race, you can't make a mistake. One mistake can be fatal. It will only be tolerated in the new ones who are learning. Deliberate sin cuts us off.

Q: What's expected of you in a race?

A: Self-control in all things (1 Cor 9:25; Lk 12:47). A soldier doesn't involve himself in civilian affairs (2 Tim 2:4). All that we do has to be for Him — ONLY FOR HIM.

Mk 8:35 — He said it all: whoever loses his life for Him and the gospel will gain his life. It's an amazing thing. Whoever is ashamed of Him or His Word, He'll be ashamed of them. Sometimes you don't want to suffer what He suffered (Heb 13:11-15; Phil 3:10). 1 Cor 6:9-11 — A list of sins. Such were some of us, BUT we were washed! Our testimony can give hope to others.

The race is on, we need not to forsake the appointed times — our gathering together — but ALL THE MORE SO as the day draws near. We need to stimulate one another to good deeds and love (kindness, *chesed*; Heb 10:19-25; Rom 11:22; 12:1). The first church stopped gathering together. They stopped having the sacrifices. They stopped having a clean conscience. They weren't helping each other. We need each other DAILY — even more so as the day draws near. We'll be drawn closer day-to-day, week-to-week, Sabbath-to-Sabbath, month-to-month, feast-to-feast, Sabbath year-to-Sabbath year until the last 3½ years when the days are cut short and we'll just be praising ALL DAY LONG!

He needs a new race of people to offer up the sacrifices — not just individuals (1 Pet 2:5,9). These tribes of people will always be offering up praise to Him.

Mal 1:11 — My name will be great.

Mal 1:14 — Cursed is he who offers a blemished sacrifice.

Mal 3:16-17 — A direct prophecy of us.

Mal 3:3 — A smelter of silver.

Mal 3:4 — The offering will be pleasing.

Jms 1:12 — Blessed are those who persevere under trial.

Pr 17:3 — We'll be purified like gold.

The Oil of the Holy Spirit

The oil is the Holy Spirit (anointing); we are the wick. It's the wick that gives out the light. The oil needs the wick and the wick needs the oil. Trim your wick (Mt 10:27).

In 1 Tim 4:4-5, when He says sanctified by the Word of God and prayer, He's talking about food. The Word teaches us what is food and not. Unclean things make us sick. He writes His law on our hearts in the New Covenant. It hasn't passed away. It wasn't crucified with Messiah. The old antiquated way of relating to it and the sacrificial system have been done away, but if the law had passed away, why would He be writing it on our hearts? Rom 3:31 says the law is established by faith. His law is now in our hearts and minds; it hasn't passed away (Mt 5:17-19).

Paulo (Yadutan) — We need to be centering our life around the appointed times. Praying and preparing for them. And speaking beautiful words to one another throughout the day.

Mal 3:16-18 — There will be a distinction between those who serve Him and those who don't (Christendom). They say they're serving Him, but spend the day working at the bank. We have to be serving God, serving our brothers. They haven't fulfilled the requirements. They'll be burnt up. Mal 4:2 — we're like the calves in the stall right now; one day we'll be set free. If we pray for His grace to be upon us, we'll be humble. He promises to give grace to the humble, but if we refuse He'll oppose us. 100 times out of

100, He opposes the proud. Pray that we would go where He want us to go, do what He wants us to do, say what He wants us to say, and be what He wants us to be.

Ha-Emeq — His people will be anxious to come together on time with the sound of the shofar. Every morning and evening we need to come together, like beautiful incense going up.

Achim — We're going to be a tribe of people who want to be together. The world is so worried about how they look, but we'll be a people who love one another, because we're special. In the world they despise one another; everyone lives behind their walls. We'll have beautiful words.

It's wonderful how when someone speaks it is like God speaking. We have to be in the Spirit. In Sus there was a man who spoke great words but when he finished, no one wanted to say "Amen." But it was discovered he was in the flesh, just performing. It could be God speaking to us, and we really need to pay attention to one another. The wick needs *oil*. Sometimes even in Israel some people don't respect one another and look one another in the eyes. We shouldn't be looking out the window, thinking about something else when God might be speaking to us.

(Yoneq, speaking to our guest, Eliyon) Your name means "to lift up, to ascend." If we lift Him up, He will draw all men to Him. The sin is living for yourself. For me to meet Eliyon, we had to be led by the Spirit. Our names give us encouragement of who we are. Christianity is a dead tree, but the roots go into Israel. He will cut down the old tree and give it to a nation producing the fruit.

We were going to the morning and evening tables before we knew what we were doing because we are being led by His Spirit. We were led by His Spirit to live in community. We offer a sacrifice of thanksgiving.

Ha-Emeq — Heb 10:19 — sacrifices. In Old Israel it was an old and unloving way. The first followers were called "The Way." Our Father waited for the day we could pass through the veil. Because of that, then (in verse 22), let's draw near to Him with a sincere heart. There aren't many sincere these days. Jms 1:12 — Blessed is the man who perseveres under trial. Even if we don't FEEL it, we can still come before Him, because His blood is right there for us if we confess our sins. We can come with full assurance no matter how we feel. We have a new chance to persevere under trial. I'm glad it's a NEW and LIVING WAY.

Of all the sacrifices, the sin offering is essential to all the others. The others aren't worth anything, unless our sins are forgiven and we have a clean conscience (verse 22) — our hearts sprinkled clean.

Achim — I'm really thankful that I saw last night how our Father is separating us for a worthy purpose. He's taking us from the despised of the earth to make a holy nation. We are in the process of learning the clean (the worthy) from the unclean. Last night, everyone was celebrating with fireworks ("Hurray!"), but I still remember how I was. All the hopes I had were temporary, not one of those hopes took me to eternity — what I'd do or how I'd act for eternity. These sacrifices are so important to us. We'll learn and be fed. It's good to have a hunger to come here. Many times we have to overcome our emotions. I'm dependent on Ish Chadash. I need you to command your spirit — *heed* this. Last night our meeting was so wonderful. We were all struggling to have an offering.

Preparing for the Sacrifice

For our meeting time we need to be dressed and ready with confidence and boldness, with a sacrifice of praise. It's a time (before the sacrifice) to be with our family, or with our brothers or sisters. This is going to transform us. It will get the leaven out. So many times in the past we have failed to get together. All the men are out working, and sometimes most of the women too! We (the women) would end up with the children and a few adults to care for them.

In Heb 10 it goes on in verses 35-39, don't throw away your confidence and you'll receive the reward — if we don't shrink back. Those that shrink back, it's because they don't have a clean conscience. He won't have pleasure in us if we shrink back. 1 Jn 2:28 says to continue in Him. That is — clothed with Him, so when He comes we'll be confident.

1 Jn 4:17 — There's no fear in His love, for perfect love casts out all fear. If we can enter in here in confidence, we can enter the Kingdom. We're being perfected in love. If we say we love God, but don't love our brother, then we're liars. We need to encourage one another, build one another up. Don't throw that confidence away that we have with a clean conscience. We are the forerunners. We need to arrive at the table in perfect

confidence. When we come together, His spirit is perfectly here with us. If anyone is thirsty, let him come and drink (Jn 7:37-38). Streams of living water will flow. Those who have received the spirit: don't let it be dammed up. It will become stagnant. It has to be a continual flow of fresh water coming from us.

Eternal life (Jn 3:15) is a high quality of life; a living fellowship with God. Disciples have left everything behind, forgetting the past (Phil 3:10-14). As Paul said: attaining to the resurrection — not that he had already attained, but one thing he does: *forgetting* what is behind, and straining toward what is ahead. The past is done — it's rubbish (Phil 3:7). Count everything as rubbish, as lost. We can't continue to think about the past. We have a new life. Are you prepared to give up your own fleshly desires for His sake? We don't want to be like foolish virgins. We're the wick and the Holy Spirit is the oil. We have to keep clean. We can't burn by ourselves. It'll just be a puff of smoke. It won't give off any light. If we have oil, but don't keep the wick trimmed, there'll be a lot of smoke. We're the region of light for South America. We have to shine all the way to the Amazon. Our tribe will be a great light. Now's the time to gather oil or it will be too late.

Nahaliel — We have to say the things that take away the blockages, the obstacles, a bad conscience, bad emotions or else you'll just function like a machine. In the world we just lived by our emotions. Our life will be centered around our gatherings. We'll be amazed at the things that our Father will do with a people who maintain a relationship with Him. We have to prepare the way first — a clean conscience. Not to come here and think, "Oh, what am I going to say?" That's the flesh.

Ish Chadash — I'm thankful for this first day of the year that's past. I have the certainty that we're building the house of YHWH. We can become more human and go back to the standard. Today I saw this — each person doing their part and all the parts together bringing about our objective. I tried to be gentle today and fight my emotions and I arrived here with a clean mind and heart.

January 2 — Appointed Times

In the Old Covenant, the priest was clothed to enter the holy place. This represented Messiah. Now we can all go in. When the shofar sounds, we all come clothed. The children are prepared, dressed. We can pray as a family before the gathering. When we gather we pray and praise, we bless the food. We hear the Word of God through the mouths of the priests — it comes from our Master Yahshua's mouth. We can't offer any meal, grain, or burnt offering without first offering the sin offering, being cleansed. When we arrive at the breaking of bread meal we'll be ready for the peace offering, or fellowship offering. We'll be prepared, in total peace. We aren't perfect. If you get all down about yourself, or full of accusations, you have no business here. We're forgiven. Satan is condemned. Our sins are forgiven. We need to be dressed in Messiah (Romans 13:14).

It shall be a continual burnt offering throughout your generations at the doorway of the tent of meeting before YHWH, where I will meet with you, to speak to you there (Ex 29:42).

There is the tent of meeting or tabernacle. Tabernacle means dwelling. There I will meet you.

Throughout your generations to come (Ps 102:18-22). A generation to come — yet to be created.

This is a prophecy for us. Mt 21:43 is talking about these people. He'll take it away and give it to a people who will praise His name. The high priest is no longer over that temple (Christianity). They aren't producing the fruit of the kingdom. It's a bad tree. We are a tree out of dry ground. The seed was being preserved — it died and bore fruit.

The lamp needs to burn continually (Ex 27:20-21). The tent of meeting is where He meets with the Israelites and is consecrated by His glory (Ex 29:42). There's no clergy/laity in the Body. No high and common priests and the people. This is not a place where they *go* to meet together or to gather together. But it's a place where God — Yahshua — through His Spirit, meets with us. He met by appointment there with His people. We have an appointment with *Him*. It's not just us meeting when we feel like it. The shofar calls us at the appointed time when He is there to meet with us. It's just like an appointment. When the race begins we'll know more, we're just babies. But our Father by His Spirit has been speaking to us for years about morning and evening tables.

Achim — It's not just us gathering together and *generating* a spirit and then calling it God. Like a religious

experience, a high emotional feeling.

For all of you who were baptized into Messiah have clothed yourselves with Messiah (Gal 3:27). Clothed with Messiah — we put Him on. We need to do this in order to enter the Holy of Holies. If you walked into the Holy of Holies and were not clothed with your priestly garments (clothed with Messiah), you'd be destroyed. If we come to the breaking of bread, not clothed with Messiah, we'll die. Here it won't happen. We're learning how to be clothed with Messiah. The shepherds and the spiritual will notice that something is wrong if someone isn't clothed. Since you're able to clothe yourself at baptism you can do it every day. The sin offering is so important. If we don't confess our sins we'll die. The wages of sin is death. The first moment we notice we're out of communion, we need to confess and plead for grace. We need to put Messiah on (Rom 13:14).

This time together is not an industry meeting or for us to communicate to one another. We need the proper perspective. If we know *He* has an appointment with *us*, not us with each other. He dwells in all of us. We can get His *whole* mind. We have to listen to the least of the brethren. With the faith and grace that's given to us, the greatest will listen to the least.

Nahaliel — If it's important for us to hear from Him, we'll come ready to hear.

Achim — In baptism we receive a new garment so that we can go before Him. Every day we ~~w~~*practice*. This is preparing us to go before Him.

No one can be so arrogant as to think they can go before Him without being clothed. He came to reconcile us to the Father, through Him. We can't even give thanks without using His name.

Nahaliel — Our problems can't be so great that that's all we think of. Thinking so much of yourself that you don't share what you hear.

Yoneq — Jn 15:5 is Ish Chadash's verse. Learn this!

Ish Chadash — We have to be connected to the vine every day to produce ~~a~~*lot* of fruit. The fruit of our tribe here? BEAUTIFUL WORDS. I looked in my heart and saw fear, shame. My brothers are all working in the bakery. How am I going to make a space to speak beautiful words? I see that if I'm not doing that I'm not a disciple. Without Yahshua, we can't do anything.

Our Father is glorified and we prove to be a disciple if we produce *much* fruit (verse 8). We need to express our *need* to Him first thing in the morning. We're beggars telling each other where the bread is — give us this day our daily bread.

Dedicating Our Day to Him

Deborah — These gatherings feel a little strange or awkward, but soon it will be part of our life. We're practicing, just like practicing loving one another. It's hard at first, feels strange.

Yoneq — It will never become a ritual, but we will be filled with the Spirit.

Achim — When we come to eat three times a day, it's not a ritual because we're hungry. If we come with a true hunger, it won't be a ritual.

Nahaliel — I heard something this morning. If you wake up in the morning happy, you can live all day long in the flesh, but all of a sudden, BOOF! But, if we wake up in a bad mood, we don't want to do anything. The flesh can't please God. Everything that we do in the flesh is worth nothing (Rom 8:6-8). I saw this morning how I was coming against our God and I surrendered. We need to give our lives over, not listening to all the lies, just surrendering and then we'll have peace.

The time that we have with our families before the gathering is going to really help us. It will bring order; otherwise, we're just totally scattered. One day we must be dressed and ready, eagerly awaiting His return (Heb 9:28). We will hear that trumpet sound of Michael, the Archangel (1 Ths 4:16). Our day is blessed. We can't have lawless activity. We can't do things without being in communion, but we're really dedicated.

Yadutan — I've been waking up early and remembering to get up and pray. I almost want to do something else, but I want to pray before my feet hit the floor. This is producing much fruit.

We need to dedicate our day to Him, putting our hands on the Lamb. Our true intentions go into the Lamb and the sacrifice is burnt as a sweet aroma because our intentions to our God are good. We communicate our soul to the Lamb and it goes up to our Father.

January 4 — Breaking of Bread; The Stance of Priests

1 Chr 23:30 — A standing sacrifice. They killed the lamb and then stood up to offer praises. This is a time to pray, to give thanks. We could lift our hands and pray for the authorities, interceding for all men (who can't pray, or don't). Afterwards, we celebrate until the first star appears. We dance, sing, the children could even do a short skit. It's our first fruits, our First Day celebration. When the first star appears a prophet can invite us into the room which is all prepared.

Isa 66:8 — A nation is born in one day. There is only one foundation — that's our Master. Anyone who builds on the foundation must build with great care. Some will build with wood, hay, and straw. Others with gold and silver, etc. some will just be burnt up, others will endure (1 Cor 3:9-15).

Nahaliel — You have to be a living sacrifice. These things are almost beyond our vision. We're just a little seed, but a great tree will grow up out of it. You can hardly believe that within that little seed is written everything to make that tree. After many years of waiting, finally you can eat the fruit of that tree.

Who are we? Just the dust of the earth. But from the roots will come a great nation.

It's too marvelous to think of — how the foundation of Messiah hasn't been laid for hundreds of years. Just twenty years ago that foundation was started again. When that temple is completed, He will SUDDENLY come (Mal 3:1). We have to build carefully. The Corinthians didn't build carefully. Paul said they didn't have one spiritual man amongst them. You are going to spend the rest of your life building that temple. When you make a covenant you can't go back on it, like NOT loving your brothers. We'll suffer loss. We'll be saved as through fire. If we build with perishable materials, it won't endure.

Gen 15, 17, 18 — You can read about the Covenant. In the covenant with Abraham, they cut the animal in two and walked through it. If I am not faithful in this covenant, let me be cut in pieces (Mt 24:45-51). We have to be careful about how we build (1 Cor 3:9-15). Our attitudes, words we speak, what we do, accusations we receive. We'll be judged by the penetrating eyes of our Master who knows our heart. Be careful about your attitudes. If what we do isn't by the Holy Spirit, if we aren't doing it by His strength, it will be burnt up. We'll still be saved, but we'll have to receive discipline. Fruits of the spirit won't burn up. What we do in the flesh: POOF!

His life was poured out. It's reasonable, rational that we should pour out our lives for Him. Are you ready to make a covenant? We are going to eat His body and drink His blood, saying, I will love my brothers, never complain or grumble, always think the best.

Soon we get to relive Old Israel in the new. Paul said to offer your bodies as a living sacrifice (Rom 12:1).

Yahshua gave His life without one thought against His Father. He suffered an excruciating death, and afterwards three days and three nights in hell. It's reasonable for us to give our bodies as a living sacrifice. We need to be reminded twice a day, morning and evening. When we gather someone can pray the prayer our Master Yahshua taught His disciples (Mt 6:9-13). A priestly stance is with hands outstretched. We're a royal priesthood ... they had to offer up animals but now we have our Master Yahshua. We can do what they just had a type of. We're fulfilling all prophecy. We do it in the Spirit (1 Pet 2:5)

January 6 — The Body

We are the priests gathering. Old Israel was looking forward to Messiah. We are looking back at His coming. The priests would cut up and inspect the sacrifice to see that it was perfect. Like our lives now — our heart, our motives, our desires, attitudes and thoughts are inspected. Only one tribe in Israel did this. The Levites worked night and day in a Levitical city or community. The sins we encounter every day aren't like the gross sins we'd experience outside the city. We're protected from those sins if we stay within the confines of His kindness in the city. We stay within the boundaries. We won't have great transgressions, just trespasses. That's why the Body is created — to protect us. When those gross things come to our mind we can overcome if we love life and not death.

The living sacrifice we offer comes out of our mouth (Heb 13:15; 1 Pet 2:5,9). It's an overflow of the heart. Just remember: the morning sacrifice comes out of your mouth. If nothing comes out of your mouth, there is sin. You have forgotten to offer your sin offering before the burnt offering.

The Moeds and the Order of Sacrifice, Continued

The morning and evening sacrifice is our protection. We can't have wrath or dissension (1 Tim 2:8), not even a difference of opinion. (1 Cor 1:10 — The word mind in this verse includes the idea of the same sentiment in the Greek. Not only is it the same way of looking at things — the same mind — but it means the same feeling and emotions. That is the unity and completeness of 1 Cor 1:10 and that is just how the Father and the Son are, Jn 17:21-23.) He will hear our prayer if there's no dissension. Every twelve hours we have to be clean, then we'll break bread every week without sin. We have clean hands and clean feet. No one can ascend His holy hill without clean hands and a clean heart. It takes Amaz to ascend that hill.

Ps 141:2 — Our prayer is as incense, and the lifting up hands as the evening sacrifice (Ps 28:2; 63:4). In Ps 141 you see that prayer involves hands, mouth, lips, head. Like the evening sacrifice, the burnt offering is to lift up praises. There can't be *any* dissension or our prayers won't be heard. All of our parts are involved, all have to be perfect. (All the parts together make up one body.) It's carried over in EVERY WAY in the New Covenant. The burnt offering, the drink offering, the meal offering, the sin offering, the peace offering:

Burnt — Our whole self in the community, continual, all day long;

Drink — Our poured-out life, like the perfume in the alabaster jar, poured out on Him;

Meal — Giving up our possessions, alms;

Sin — Confession;

Fellowship (or Peace) Offering — the breaking of the bread. It was a lamb that was eaten together — a celebration.

We are doing what Old Israel longed to see. They were cutting up animals, swimming in blood all day long — enough blood to float a battleship. We are each a different part of the Body. The priests inspected the parts — now we are the parts. If all the parts are without defect, we'll be a living sacrifice. If there's one defective part, the sacrifice won't go up. We have to be clean — if there's something in your heart against a brother, then that's a defect. The whole sacrifice will be defective. Unless the sin offering is first, the burnt offering is invalid.

We won't have perfect fellowship unless our sins are perfectly confessed and forsaken (Pr 28:13). Many bodies make up one sacrifice (Eph 5:1-2). Love like Yahshua loved. We have to be imitators of God — offering our bodies as He did. We love as He loved. We're *going* to do it — it's already written. He's going to give us the grace to do it.

Heb 9:28 — *Eagerly* awaiting Him (as before each appointed time).

1 Jn 2:28 — If we are abiding in Him, we won't shrink away at his coming.

1 Jn 4:17 — Judgment will come; love must be perfected in us.

Eph 5:2 — Love as He loved. The result is *perfect oneness*. You *can* love if you receive the Holy Spirit.

1 Jn 3:22-23 — We please Him in every way.

We've loved one another, prayed for one another, had peace with one another, so we can come together. David Israel gave an offering of some money he had received that day. That is a meal offering — giving up what we have.

Yadutan — These things are impossible to do without His Spirit. It is only by His Spirit.

January 7 — One Impulse

We ought to all come in one impulse to the sacrifice, singing as we come. Petitions, intercessions, supplications, and prayers are offered every morning, praying for ALL men. 1 Tim 2:1-9 — Even the women would come modestly dressed. We know the men are without wrath and dissension because they lift their hands. How would we know about the women? Someone answered that their headcovering is a sign. The Bible is like a great puzzle. All it does is divide until the Holy Spirit comes to put it all together (through the anointing). People see just one part of the truth, and they don't see how it all fits together. They don't see the whole elephant.

(After prayer) When we gather to pray, go by the guidelines. A lot of the things we pray in our (Mt 6:6) personal prayers, we don't need to pray in our gathering. 1 Tim 1 & 2 talks about the things that are

essential for our preservation. For all in authority, intercede for people on behalf of all men, but not so much for individuals (except those in our midst or especially close to salvation). Intercession — we pray for them because they don't pray for themselves. We acknowledge the mediator. It's praise and thanksgiving that we're lifting up.

January 8 — Vital Union

If one part is not in vital union with Yahshua, if you're a defective part, that keeps the whole body from being a living sacrifice. The whole animal was polluted by one defective part. He who claims to be in fellowship and yet walks in darkness is a liar (1 Jn 1:6). With my burnt offering I also offer my meal offering, but without love it profits me nothing. If we do offer a burnt offering when we aren't in fellowship, it's strange fire. We'll be consumed, if we aren't in communion. Trespass is to go beyond the limits that our Father has provided for us.

January 10 — Clergy and Laity — A System God HATES

The priests lifted up praises for the people. But now we are all able to enter into His presence, only if we are unable to pray do others pray for us. Then only the high priest could enter in, but now the curtain has been torn. But today, don't wait for Nahaliel, the high priest, to pray for us. This is an evil system — a system of clergy and laity. Prayers don't need to be long, just lift up prayers of praise. We are all equal — even the least of the brethren can lead off in prayer. We are all priests equal, all in the high priest position. We can all enter into the Holy of Holies. Our Master *Yahshua* is our high priest. He led the way for us.

Ha-Emeq — I wanted to tell our Father that I'm thankful we can call Him "Abba" (Rom 8:15). We haven't received a spirit of fear, but adoption as sons that call "Abba, Father!" How wonderful it would be to have an Abba like Issachar has. I'd always be running to my Abba to ask for wisdom. In the same way, we come here lifting up our hands to our Abba. He won't reject us. Every chance we have we should ask for wisdom. He doesn't want a stupid people who face all the situations of the day without wisdom. The people in the wicked world system can't come to Him because they are so dirty, just like we were, but we've been adopted as sons. He's sent His Spirit to our heart, crying "Abba, Father!"

It's amazing that they didn't put that into the Greek, but it was preserved. We have a Hebrew God. He sent the spirit into Gentiles who cry, "ABBA!" He is set apart from all other gods, set apart by us who keep the Sabbath as a sign. Because He's the CREATOR. I want to worship the CREATOR, don't you? Many people are too proud to cry out, "Abba!"

Ha-Emeq — When we were first together we went on a trip in a big bus. I think Nahaliel was there. People from Bryant College came, too. We all got in a circle and held hands to pray. The Christians were in there with us and one man started to pray, "Hello, Dad! It's such a nice day!" I was so shocked! I knew he had a different spirit, but he didn't understand things too much back then. It seemed so disrespectful.

We don't have a spirit that cries out Papaizinho or Dad or Daddy, but one that cries out, "Abba!" He's the Hebrew God, the God of Abraham. We're the seed of Abraham. This pleases the cloud of witnesses.

Achim — They all cried out, "Abba!"

Ha-Emeq — I felt in that moment a big difference, but back then we thought it was all the same.

Remember what I said about not waiting for Nahaliel? It's not that he can't pray first, but we don't have to wait for him, making a clergy/laity system. The elders started praying, then became the clergy — then priests, men-of-the-cloth. Our God *HATES* that system. He will pour out His wrath upon it. He *hates* it!

Achim — We come here with clean hands, ready to offer our sacrifice. We don't live separate from the pastor and let him pray for us. We are a holy priesthood saying, "Abba, Abba!"

In the New Covenant we *all* know Him (Hebrews 8). Asking if we know Him? We will all know Him. We can all ascend, all pray, all enter the Holy of Holies. There's no stepchildren; we all know Him because we all give praises. It's an honor to know our Father as the God of the Hebrews. It connects us back to our ancestors. Our roots go back to Abraham. That's why the men are circumcised. We reach a point in our walk, where we are able to judge ourselves rightly. When that time comes, the elders will recognize it and you can wear that sign of circumcision.

Achim — Just because someone has a gift of teaching or apostleship doesn't mean they're more a son than you. We're all sons. It's a worldly system to think in levels.

Circumcision means you're sensitive to His voice. There's nothing separating you from Him. There's nothing over your heart.

"Amen!" means "Let it be!" If we all say "Amen!" then He can let it be, but if not then He can't. If we agree on earth, it will be in heaven. We're saying, "Amen! Let it be!" in truth because we're giving up our life to Him. We can't not say it just because the Christians do. We should greet one another with, "Shalom!" even though they have a sign that says that around the corner (referring to the charismatic Catholic youth group here). We're going to cry out, "Abba!" lifting up our voice. Say, "Amen!" One day we will speak only Hebrew on the Sabbath.

January 11 — Sabbath Morning; Covenant of Salt

We gather twice a day to keep our peace. The priests ate a fellowship or peace meal together. If we maintained our fellowship all week long, we'll enter in tonight. We gather twice a day for this. We know if we have a river of life flowing out of us, but we don't give praise in pretense — it flows out of our mouth.

When we make our sacrifice, we hold up holy hands. Our hearts and hands are pure, no wrath or dissension — in the bond of peace with not even a difference of opinion. Let our words be seasoned with salt so that we speak the truth in love. We have the New Covenant. It expresses everything we must do to be His disciples. Our salt is the light that exposes the wound. It shows that Christians aren't sharing. The world has never been like this — men's consciences have been so dull. The Master's disciples had salt (Mk 9:49-50). They salted every sacrifice. When the salt lost its saltiness it was thrown out — it was worthless. We will be salted with fire. Every sacrifice was salted. If there's salt in us, we'll be at peace with one another. If we don't have salt we won't have peace. Everything we do or say has to have salt in it. Even the incense had salt. There was a covenant of salt with King David. The Arabs have a saying, "I love you like I love salt." A covenant in salt endures. Salt was worth a lot; it was precious; they used to war over it. Food is tasteless without salt. We'd be just like the other churches without salt. The first church lost their salt and we could, too.

The apostles were told they would be clothed with power and go out and teach the nations, making disciples. You have to give up everything. That's what it requires. If not, you're not worthy, because He's worth it. The first church shared everything in common, devoted to the apostles teaching, lifting incense and praise, breaking bread, sharing everything (Acts 2:44). We want to be devoted to these things. If we *don't* love Him, we *won't* love Him. Loving Him is obeying Him.

Giving up everything is good news to those who are being saved, but bad news for those who are perishing. If we love Him, we'll obey Him. A perfect loaf — no dissension between us at the breaking of bread tonight. We will be maintaining the unity. Those who accuse are devils; those who accuse aren't of Him. Let no one be an accuser — a sower of discord. Our God detests those who sow seeds of discord. We are commanded to maintain perfect unity, by being totally humble.

(After prayer) The priestly stance strengthens priestly muscles. Our muscles are getting stronger, but by the end of the age, they'll really be strong!

David Israel — We just have to abide and He will strengthen us.

January 12 — Sons of God

Lawless deeds could take away our inheritance. We don't do things on our own initiative. Jude talked about staying in the limits of His love (Jude 1:20-21). We want to stay within those wonderful boundaries. This will certainly cause our flesh to suffer. We need to cut it off and we won't suffer in the flesh, but count it dead. Now we offer ourselves, our bodies as a sacrifice. Not being conformed to this world that is perishing but transformed. We're becoming more like Him every day.

Ha-Emeq — 1 Jn 3:2 — We are children of Elohim. We don't know yet, but when He is revealed we'll be like Him. Mt 5 — Blessed are the pure in heart. We have to have clean hands and a pure heart. Everyone who has this hope purifies himself. We have to suffer all these things in order to be like Him. If we have that hope in us, it will burn in us and when we see Him we'll be like Him. We're like His children. We

won't give up on our children and He won't give up on us. Even though they have wicked hearts, they will be purified, just like us. We have to hang on to that hope. Not only will we see Him, but we'll be like Him. What could be better than that!

Achim — What you said comes directly against the spirit of Christianity that says we can't be pure. I want to declare that that's a lie. You can't be a little impure and have your heart fixed on Him. They won't know Him when He comes.

In the Old Testament, they were worshipping Baal and calling it YHWH. It was a mix-up in gods. They aren't fixed on Yahshua. He'll come back for those who are eagerly awaiting Him. Those who aren't purified will shrink back. If we walk as sons we'll inherit the kingdom. But only if you walk in the Spirit. All creation awaits Rom 8:19. Wherever we go in the universe they'll say, "There are the sons of God." he's the son of God; we'll be sons of God. We'll go out into the universe as sons of God. He's the EXACT representation of the Father, the brightness of His glory, the express image of His person (Heb 1:3). We're growing up into that — like children.

Nahaliel — It's wonderful that if we set out hope on Him we'll be purified. It's day-by-day. Step-by-step. Every long journey is made one step at a time. Morning and evening sacrifice, day by day. Our peace meal week after week. Month after month, year after year. That will get us there.

Including Our Children

We want to come with clean clothes. We aren't going to be slaves to our work, but slaves to Messiah. Take a half-hour, take a bath if need be. The sacrifice is a time for our children, too. Don't make them grow bitter. Don't leave them out! Affirm and confirm them. Dancing, singing, maybe even a skit — especially Sabbath night. Talk to them, encourage them. (Speaking to the children) He's here. We can approach the throne. We can come close. Just because we can't see it doesn't mean it doesn't happen. We know by faith.

January 13 — Peacemakers

Let's be the first tribe to say, "Boker Tov, Leila Tov, and Shalom..."

In the eighth day when we go out to the universe, we'll be the people who brought peace in every situation.

Create and establish peace whether in the Body or out. In the universe they'll say, "There are the sons of God." The peacemakers, Oseh Shalom. To make peace. How do you make peace? God made man in His own image. He made everything out of nothing. He made man out of the dust of the earth, breathed life into man, His spirit. Through Yahshua, He made a beautiful garden out of chaos. Like our Father we are created in His image and likeness — we make peace. Blessed are the peacemakers (Mt 5:9). There is peace there. We've got to make it — bring it together, including our children, too. Blessed, fortunate are the peacemakers. How blessed is a person who can make peace out of chaos. One day a man will come who will bring peace to the world. People will think he is the very son of God. They'll call him that. The false prophet will announce him. Even the elect would be deceived IF IT WERE POSSIBLE. We'll be able to distinguish the true from the false. They're going to imitate what we're to do. Those who haven't really surrendered their lives will leave at this time. There will be many Judas's in the Body. The true believers will leave for the wilderness while the others will continue the community and the ANTI-CHRIST will take it over.

Sometimes we have a false peace. Certain people sow discord. Everywhere they go they cause division. As soon as we drift away from Messiah, we start to receive lies and misjudge people's facial expressions. They didn't love the truth (2 Ths 2:11-12). The elect are those full of the spirit. They are giving their bodies daily as a living sacrifice. We will do it not in our own strength, not in our own flesh. Only in the strength that He supplies. This is the difference between a spiritual and a carnal person. We have to really see 1 Pet 4:11 — if you do it without depending *entirely* on Him you're a lawless person. Doing it from our own initiative, not from the law of God in our hearts.

If we are sacrificing our bodies twice a day, being burnt up (Rom 12:1-2), then we won't be in the flesh. The spirits of the world are awesome. Satan has 6,000 years of practice. He deceived the first church with a FALSE Messiah (2 Cor 11:3,4,13,15). This false spirit pervades Christianity. This spirit came in and people liked the feeling. False prophets came into the first church and they received it. We don't want a false peace. If we come

together every part rendered sincere without defect. The Holy Spirit will inspect every part. If we hold back it's not an acceptable offering.

What if you had to jump into a big bonfire in order to be saved? Light momentary affliction produces a far greater glory (2 Cor 4:17). That's what He's asked us to do every morning and night. We have to lose our life for Him and the gospel.

Ha-Emeq — Jn 20 — Our Master rose from the dead. All the disciples were in turmoil. Some of the women said they saw Him. Suddenly, He was there among them. He said, "Shalom," twice. "As the Father sent me, I am sending you." That's our ministry as peacemakers. I was so thankful for what Ish Chadash prayed because Yahshua is our example. We have to be peacemakers. Jn 14:27 — Peace I give to you, not as the world gives, but a peace that won't leave.

January 14 — Forgiveness

Things that cause people to sin are bound to come, but woe to him through which they come (Lk 17:1). These are sins that cause people to stumble. And if your brother sins and you don't rebuke him, you share in his guilt. Repentance releases forgiveness. We have to forgive others in order to be forgiven. If you can't forgive, then you haven't experienced forgiveness. If we don't forgive, then our Father can't forgive us (Mt 6:14-15).

Mt 18:15-35 — Forgiveness. Isn't it wonderful that we have the word that we will be tortured until we pay the last cent? If not, then we'd be tortured for eternity. If we're not forgiven, then we'll be tortured. Sin has to be atoned for. If not by Yahshua, then by you for the rest of eternity. Pr 28:13 — If we don't confess our sin and receive forgiveness, we'll have to pay for eternity. The sins of Judaism and Christianity are piled up to heaven. Their confessions go up to a demon.

Jn 8:31 —*Continue* in my word and you'll know the truth and it will set you free. We have to get to the heart to be purged — the blueness of the wound drives evil from us. Sin has to be dealt with. We have the Holy Spirit if we've confessed them. He's paid for all our past sins and He's already paid for all our future sins. We have to bring sin to the light.

Malachi 1:11

We might have to get used to this, but the morning sacrifice is at dawn and the evening sacrifice at twilight. The watchman watches for the dawn and it's spontaneous. We don't wait. It's dawn and sunrise and twilight and sunset. Mal 1:11 — From the rising to the setting of the sun My name will be great.

January 17 — Sabbath Eve; Baal Jesus

Nahaliel told the story of how the priests of Baal tried to offer sacrifices all day long. Elijah waited until the hour of the evening sacrifice. It was significant that he offered up his sacrifice at twilight. It was consumed entirely in a great explosion. Yoneq then went on to say: There has to be a parallel. The Pharisees of Yahshua's time are a parallel with Christians today. They started calling the Son of God by the name of a made-up Greek god. It was the same as the Baal of Elijah's day. As in Mal 3:17, there are those who will be His own possession. You will see again a distinction between those who serve (Baal) Jesus or those who serve Yahshua.

People used to call on Baal, thinking they were talking to the true god. It was a form of idolatry. It's obvious that since the Son came in the name of God, that He would actually take on His name (Jn 17:11-12).

Just think if you were one of those precious jewels and by you there'll be a distinction between those who say, "Lord, Lord" and those who really know Him. It will again be distinguished between those who do lawless deed and those who do righteous deeds. We want to be those who serve Him.

David Israel — 1 Cor 5:15 — We need to do all of our work for Yahshua and not for ourselves. The distinction is between those who are so-called believers and those who serve the one true God. It obviously can't be the unbelievers because that's so obvious. They swapped gods for one that doesn't profit. They went on in form and ritual.

January 20 — Living by His Love

Jn 13:34-35; Eph 4:2-3 — Yoneq asked, "What would happen if we loved others the way Yahshua loved us

(completely humble, patient, and gentle)?” David Israel answered that people would be drawn to us because they’d see us in true love, helping each other. Yoneq asked if he said this from his own knowledge or from the Scriptures. David said from his own knowledge. Yoneq said his spirit was in accordance with the Scriptures (Jn 13:34-35).

2 Tim 2:12 — If we died with Him, we’ll live with Him. If we die daily (Lk 9:23), enduring with Him, we will reign with Him in the next age. Mal 3:17 — They will certainly make a distinction between those who serve Him and those who don’t. We have His love poured out in our spirit, but we have to live by this love. We have to set our mind on it. If we say we’re in Him, we can’t be so-so. We have to be *in* Him. Always ready to repent, to receive correction. If He doesn’t live *in* you, then all you have is your flesh and it’s impossible.

Ratifying the Covenant

In Ex 19:8 the people proclaimed, “All that YHWH has spoken we will do!” He said, “If you obey me fully and keep my covenant you will be my treasured possession. You will be my kingdom of priests.” The people agreed to do all that the book of the covenant said, to be obedient (Ex 24:7). Moses sprinkled blood on them in verse 8 and then the elders went up and ate and drank in the presence of YHWH.

Ex 20-22; 20:2-17; 23:20-23 were stipulations. Ex 24:7 — The book of the covenant. Obviously he had a book. Do we have a book? Yes, the Bible. How did we enter the covenant? How did we come to have a covenant? We heard the words of the covenant or we’d only be Christians. There had to be a messenger of the covenant in order for there to be a covenant. Sacrifices were a part of the way covenants were confirmed. Sealed by the blood and later confirmed by the meal. In Ex 24:4-8 you can see it all. Sacrifices are an integral part of Israel’s expression of the covenant commitment.

The golden calf party was after the covenant had been made (Ex 32:1). In verse 25, Moses drew the line for those who were on the side of YHWH. Only the Levites came across. They killed all who didn’t follow. Moses said, You have ordained yourselves today (Ex 19:5; 1 Pet 2:9). We become that kingdom of priests (Rev 1:6; 5:9-10).

Our Father promised Abraham (Gen 18:15) the land between the Euphrates and the river of Egypt. (YHWH said, *Let me be cursed*, when he walked between the split animal.) But Old Israel failed, so He must have known that He’d have a people in the last days. He promised to give Israel the land — those that are circumcised (Gen 17:7-8). The circumcised would command his children. Israel never could gain that promised land (Gen 18:19). Isa 49:6 talks about the twelve tribes being gathered (the great commission). What is that great priesthood going to do? Restore the land.

Gen 15:18 — We’re fighting every day for that land. The Israelis are fighting over there in the flesh. They’ve never had peace there. Even for the short period of time that Solomon ruled, it was hard. Gal 3:29 — The spiritual seed of Abraham. We’ll win it back for the natural Israelites (Zec 12:10-13; 14:16). They’ll repent in the end (Rev 11:13).

How the sacrificial system was to them (Ex 24:4-8), Rom 12:1 is to us.

January 21 — Healing in the Body

Nahaliel — Our thankfulness continues from yesterday to today as we offer ourselves as a drink offering. Offer everything for Him. What we do with our hands is a consecrated thing. To make bread, wash clothes, change diapers, work on the bus — it’s all consecrated. We are lifting up everything to Him two times a day. All the suffering we experience — our Father loves us, favors us, hears our prayers because He sees we are choosing the more difficult path. It’s a lot easier to give in and get mad at your brother. But when we suffer and say, “NO! I’m a new creature. I don’t want anything to do with demons.” When we work with joy and give ALL we have to give, all this goes up to Him. It’s a pleasing aroma as the sacrifice burns. When I see the mangoes on the ground, I think about how He said that we didn’t choose Him, but He chose us. This mango tree gives a lot of fruit. May we be like this tree, always giving much fruit.

Deborah — What I learned yesterday was about how our emotions are totally mixed up and we are being cured. He had hope for us and I’m thankful.

We were chosen according to the council of His will. He counseled, He chose us with the emotional disorders that we have. Through the compassion and mercy that we express, we will deal with each other with patience, kindness, self-control (all the fruits, Gal 5:22). He chose us before the foundation of the world. Each one of us with our particular, different personalities. Harm has come to each one of us in different aspects of our personality. Healing can't come to us directly through God. It can't be that we're all healed, yet we hate one another. Healing comes through His Body. Through His stripes we are healed. It has to be the whole body, each part cured so we can be whole. He chose Aliza because she has particular emotional disorders. Lev Amaz, Yeled Qatan — we all have, so we have to strengthen those who have a weakness in another area.

Heb 10:24 — CONSIDER — to sit down, think, and pray, ask our Father how can we help another — give faith to another. This is the Word. If we don't do this we don't have a part in Him, because it's the Word "How many do this?" Everyone answers "a little bit." Then we're a "little bit" cured. What would happen if we did it a lot? We'd be cured a lot!

January 23 — Forgiving from the Heart

We need to be totally prepared for the sacrifice. We can't be working things out as the shofar sounds. We are learning now, but this could leave a permanent stain on our garment. If our brother repents, we need to forgive him. It's not a question of psychology. It's a simple devotion — forgiving simply from the heart (2 Cor 11:2-3). Our families need to gather in time to be bathed, dressed, and have time to have peace before the shofar sounds. There should be time to read and pray together. (One family was late because they were rushing and had to discipline the children and work things out at the last minute.) We need to be thinking ahead to the shofar during the day, walking in the light. As far as laying aside your sacrifice when you are at the altar to go make things right with your brother, this would be in certain unusual situations, but we shouldn't make a normal practice of forgetting to repent until the last minute. Nahaliel — We've got to come into the obedience of Yahshua's word. We've not yet obeyed, forgiving our brother 70x7. We withhold our forgiveness because we see our brother sinning the same sin over and over. We want to deal with it in him (that's psychology), get to the root, see it come to an end in him. We have to forgive from the heart (Mt 18:35) or our heavenly Father won't be able to forgive us (Mt 18:21-35). It might take us forgiving him that many times for him to be cleansed. Jn 8:51 — We need to obey His word. How else can we apply what He said about being obedient to what He said about forgiving 70x7? We think, "But it doesn't mean the same sin, does it?!" We have to forebear with our weaker brothers. Don't let the sun go down on your anger. Always resolve things before the shofar. Don't make your repentance a journal. Just repent and forgive. Simple forgiveness from the heart will heal us...

January 25 — Breaking of Bread; The Order of Sacrifice, Continued

You don't offer the burnt and peace offering with your sin offering. The sin offering has to come first. The sin offering is your personal surrender. The burnt offering is our response of giving ourselves. The meal offering always had oil and always had salt. That's our possessions. The drink offering is our poured out life. The peace offering was a lamb (Yahshua). A fellowship meal is with our Father and each other. Tonight is our peace offering, offered with our meal and drink offering. The bread represents our Master Yahshua now. He poured out His life. If we don't eat His Body and drink His blood, we don't have life.

Now we're going to give our bodies as a living sacrifice. Our old life (flesh) counts as dead. Since He died for all, all died that those that live should live for Him (2 Cor 5:14-15). We don't live for ourselves. If we've really laid our hands on the sacrifice, we won't have any trouble giving up our possessions or pouring out our life. Thanksgiving is the overflow of our heart, being so thankful that He died for us.