

Yom Kippur 6

From Agricultural Year to Year

Leviticus 23 talks about the agricultural year. It's not the *calendar* year, but the *agricultural* year — from the first of the seventh month until the tenth of the same month. When one year ends, another one starts. We'll be celebrating this by judging ourselves for those ten days and then on the last day of that festival (the actual Day of Atonement) we will either continue on in the vine of Israel or be cut off. From year to year you'll either continue on or be cut off so that the branch that you are a part of can prosper. The vine has to be pruned and the branches that aren't abiding in the vine are withered up and cut off, because they're not producing fruit. If we aren't reconnected to the branch of the vine before that next year begins, then we're cut off.

We can't continue on in Israel without producing fruit. It's only rebellion (like that of old Israel) that would keep us from producing fruit, since all we have to do is abide in the vine (Mt 21:43), *the vineyard*. Many will be lopped off during that time, that day of afflicting your soul and judging yourself. We are to make sure that the year doesn't begin with any sin. That means whatever we have against our brothers and sisters must be judged and confessed. It will certainly be a cleansing and pruning of that vine. There are twelve branches, twelve tribes and each branch must be pruned to bear more abundant fruit.

We'll be gaining more and more understanding about the ten days of *afflicting* our souls as we go along in the next few years. It's a matter of life and death for us to really take this teaching to heart. Our Father doesn't want us to continue on with sin in our conscience — that we wouldn't be *consciously* guilty of anything. Our brothers and sisters, elders and leaders will be helping us to judge ourselves rightly so that we won't go on with any type of sin in our lives. When we know that we can do something about it and we don't — that's sin.

Jn 15:1-8 talks about the pruning of the vine — the vineyard. It's a very serious time for Israel. Many people will be cut off on that day, but it's only so that the vine will be more productive in the following year. This pruning will continue on until the year of Jubilee, the 50th year. That's Yom Kippur from year to year — not the calendar year, but the *agricultural year* (Mt 21:33-45) for the *vineyard of Israel* (Isa 5:1-7).

Each year the tribes will be pruned according to Jn 15:1-8, in order to bear more abundant fruit. So at that time, the fruitless ones (verse 8) who are under the watchful care of the leaders, must come before them and be examined to determine the cause of this lack of fruit. The shepherds have their eye upon them and will have to judge them to see why they're not producing much fruit. If the brothers and sisters did all they could to stimulate them to love and good deeds and encourage them, making sure they weren't missing grace, yet they continued on in their obstinacy, then they must come before the elders and find out what's really wrong with them. If they find out it's rebellion and they do not repent, then they have to be cut off from Israel before the next year begins. If you know anything about vineyards, you know that's what you have to do. You have to either prune or chop off, because otherwise it hurts the whole vine. It's wasted energy; it's useless. So they must come before the leaders if it is ascertained that they are not abiding in the vine. In order to be a productive branch, each tribe must be inspected by *the leaders*. Gal 5:19 is our objective reference point, which says, "the works of the flesh are *obvious*."

1 Pet 4:11 — When a person speaks, if there's no encouragement in what they say or if there's no fruit in his service, he may not be speaking from the Spirit. He is probably in the flesh. He may not be abiding in the vine. So we can see what's obvious, when a person is in the flesh, it's obvious to those who are *spiritual* (Gal 6:1). Those who are *in the flesh* can't go to the aid of those *in the flesh*. The flesh profits *nothing*. The flesh is counter-productive and will either be critical and judgmental or attempt to *soothe* you with *cheap words* that bring no *healing*. Gal 6:1 says that only the spiritual should minister to those who fall due to weakness. They need *strengthening*, which only the

spiritual can minister. The spiritual minister the *Spirit* while those in the flesh minister only the *flesh*. The spiritual are *builders*; the fleshly are the *destroyers* of His House.

All who sing or speak (1 Cor 14:26) must do so in the Spirit, so the Edah will be *strengthened* by edification and exhortation. This is building and not destroying. *Building* is #3619 in the Greek — to *build* with Messiah (Mt 12:30) is producing spiritual profit or advancement of His Kingdom, *confirming* the anointing (Eph 2:21; 4:15,16; Rom 14:19; 15:2; 1 Cor 14:3; Rom 12:6-7; 2 Cor 13:10). It produces evidence or verifies the anointing of the Spirit. So therefore those who build His household (Heb 3:6; Eph 2:19; Gal 6:10) can only build it by the *gifts of the Spirit* while being *filled* with the Spirit (1 Pet 4:10-11). The leaders are responsible to watch out for (look after, watch over) the sheep — as a watchman who loses sleep over the sheep. The elders must make sure that the sheep are hating their flesh so much that they *crucify* it *daily* (Lk 9:23). When it rises up, they must judge it.

Both speaking and serving must bring glory to God through Yahshua. Gifts of discernment need to be employed in judging the sheep as 1 Pet 4:11. Does what they say edify and encourage, etc.? Is our Father glorified by what they say, what they do? Is our spirit quickened by their presence in the Body? Do they encourage (Heb 3:6,13; 10:24; 12:15; 13:15) or have they gone down to silence? (Ps 115:17; 2 Chr 20:20,22, in the Spirit; Ps 116:10,12-14).

There are twelve branches in the vine of Israel and it's up to the leaders to inspect their own branch of the hundreds, maybe thousands of clans in each tribe. It's up to the leaders in every place to inspect the clusters in their own tribe. Many will be cut off from the branch if the branch is to be kept alive, productive, and thriving. As in the first church, the branches were all cut off and thrown into the fire. This is like what our Master said in Jn 15:6. If a branch is not good and doesn't produce fruit, then it is lopped off and thrown into the fire and then [if the branch is a tribe] the vineyard is no longer. There must be twelve branches to make the vineyard complete.

That's the whole point of Mt 21:33-43 — the vineyard didn't produce the fruit. So He said He'd give it to a nation who *would* produce the fruit. We see that in the first church the branches were cut off and thrown into the fire. You can see in Rev 3:4 and 2:4 that they weren't overcoming; they had stained their garments. They weren't abiding in the vine. What they were speaking wasn't of the Spirit. There was no encouragement. There was no fruit coming forth. Their service was in their flesh — *prescribed order*. They were just working in their flesh, going here and there, doing what was right in their own eyes. Finally the messenger himself had to be cut off from that edah and then the whole church died and the lampstand was removed just as in Ephesus. Most of these were not bearing good fruit, so the messenger was cut off and the whole edah was cut off.

The overcomers died and no one else could be added to their number. They still had people there, all kinds of people, but they were all coming in over the wall. The gospel they heard was coming from the flesh and not the Spirit. They could hear the gospel and say, "Yeah, that's true, I believe," and be baptized, but no one received the Holy Spirit and Christianity began. That's the root of Christianity. They were as Gal 5:19 says.

Sorcery is the works of the flesh. Sorcery is speaking when God is not speaking through you, preaching the gospel when the Holy Spirit is not empowering you. You are not connected to the vine and you convince someone that Yahshua was real and He was the Son of God, and he says, "Yeah, I want to be a believer," and you baptize him and lay hands on him, but that person doesn't receive the Holy Spirit. That's how Christianity started. That's why they can tolerate division and everything else. No one has the Holy Spirit within Christianity. So they were all coming over the wall as Jn 10:1 says.

So as Jn 15:6 says, if they're not abiding in the vine, they have to be sent away, but there has to be proper judgment. We have to see the *obvious* works of the flesh and that they are hindering the Body and are *rebellious* and do not want to repent and change. So that's rebellion and rebellion cannot stay in the community. Certainly, we know that *faulty* people can remain in the community, but they're not *rebellious*. They

are abiding in the vine and they're producing a *little* fruit. But our Master said we need to produce a lot of fruit so that we can prove to be His disciples (Jn 15:8). Our Master said a little fruit is not sufficient, because *if you're only bearing a little fruit it means you don't think very highly of Him in order to want to be in communion with Him*. So He said, "So prove to my disciples and bear much fruit. If you abide in Me you'll bear *much* fruit. If you don't abide in Me you won't."

Bad fruit is apparent; it's obvious. If someone claims to have fellowship with Him and yet walks in darkness, he lies and does not practice the truth. Such are liars and they've got to be proven to be liars. Their sin has to be exposed if they aren't willing themselves to expose it. They say, "Yeah, I'm abiding in the vine; I've got fellowship with Him," but if they're not practicing the truth, then they're liars (1 Jn 1:6). They've got to be called on that. The eldership has to call them on that so that they can repent and be reconnected. But if they don't, if they go on in hypocrisy, in their pretense, then they can't keep on being in the community. They have to be cut off, whether they're sent away or not; they have to be cut off from the *communion* so at least we'll know they have leprosy. They have to rip their clothes, let their hair down, and put their hand over their mouth so everyone will know they're not in fellowship. That's how it was in the Old Covenant for the defiled and unclean.

We all must be sons and daughters of the commandment. Our children have to be sons of the fifth commandment (honor your father and mother so your days will be long on the earth), and we adults, the baptized ones, have to be sons and daughters of the commandment in Jn 15:12 and Jn 13:34. That's the *new* commandment. We have to be sons and daughters of the new commandment — *to love as He loved*. That means we put our heart to it, just like Zakar has put his heart to it to *obey* his abba and his imma right now. He's a son of the commandment. All he's got on his mind is to do that. So we've got to love Yahshua and love our brothers and sisters as He loved us. We're the sons and daughters of the new commandment.

If we know someone who is not keeping these commandments we must be *informants*. Let's remember not to be *subjective* in judging our brothers and sisters. We've got to see the obvious fruit of the flesh. If the works of the flesh are obvious then you have to be informants. You either have to go to them and talk about it, encourage them, make sure they're not missing grace, or *if all else fails*, you have to go to their leaders and talk to *them* about it. You'll do this if you love them and if you love God's house. If you don't love God's house, then you'll just sweep it under the rug and say, "Okay, I won't tell on you; I won't get you in trouble if you won't get me in trouble." Well, these people are the ones who *hate* God. They're rebellious. They need to be sent out of the community, because they're *detrimental*. It's the *underground* when you say, "You don't tell on me and I won't tell on you; I don't want to get you in trouble — that's the reason I didn't tell Nun about you, because I didn't want to get you in trouble." That person needs to leave, because he doesn't care anything about you. He doesn't love you. He couldn't care less what your fate is going to be.

This is not an institution; it's not a prison camp. Remember we have to be *objective*. The works of the flesh are obvious. Sorcery becomes obvious after a while, because it doesn't produce any fruit and no one is encouraged by what you say. There's no fruit coming forth from it. *Sorcery* is speaking and preaching in the flesh or by another spirit — drawing others to the community. We have to make sure we aren't drawing people to the community just to be part of the community, but for the *salvation of their souls*, not bringing them in over the wall as Jn 10 says. There's going to be *many* people brought in over the wall. A lot of people have already been brought in over the wall.

Just remember when people are chosen to go on any trip for evangelism, they're chosen on the same basis that the 144,000 will be chosen. Every individual household will be a part of that judgment. They'll send two from that household, or however many go, because they are WORTHY to go. They're in *love* with our Master. They're in *fellowship* with Him. They're able to pass on the Holy Spirit to others. They're not going to be going there and just getting involved in the *things*. They're not going to be in the

flesh when they go. So each household who knows their lives will be *choosing* them, or the whole trip, the whole effort will be in vain. Each household, along with the household elder, will be choosing (*every person in the household must be involved in the decision*, not just the leaders). If it's just the leaders who say who will go, then those leaders are *disqualified*. They're bad and evil leaders. They don't know what's going on in another household. You have to take the household, each person in the household, and they've got to be the ones who choose (*along with* the elders and prophets and the people with gifts of discernment and understanding and wisdom). All those gifts are there in that household. The Holy Spirit is choosing them. He is sending them out and then those chosen will be effective. Our evangelism will be effectual. So it must be people who know their lives and are spiritually discerning, not just people who lightly say, "Yeah, he needs to go," without any due consideration — that's the flesh. If you're that way, you need to leave because you hate God's purpose. You have to say, "No! He shouldn't go. I know he's not in the spirit. He does works of the flesh. He's a joker. He's in the underground. We know he's not producing the fruit of the Spirit." Something should have already been said about him before this, because we're our brother's keeper. So each household must judge, along with the household head, elder, leader, prophet, relying on the gifts of discernment, knowledge, wisdom, understanding in those who are crying out for it (Pr 2:1-22), relying on these gifts in each person. Not just the *elder*. Not just the Nicolaitan system. God hates it.

1 Pet 4:11 — if anyone speaks, let it be the very utterance of God *who speaks through you*. If anyone serves, let it be by the strength God supplies. If we're not speaking the very utterance of God, the minchot will be drudgery for the saints — the wearing-down process. The same person speaks the whole time; no one else gets a chance to speak; everyone's silent. They wait for Nun to speak. Nun starts speaking and he's the only one who speaks. He's obviously speaking in the flesh, if that's how it is. Or me, or anybody else — just one or two people and everyone else waits on them — that's the Nicolaitans, the clergy. *That's how the clergy system starts*. Then you have *prescribed*

order and *worship* after that. Do you understand? If they keep on speaking, then you know they're in the flesh, because they're doing something God hates. God hates *one* preacher speaking at every minchah. God hates it. The people who are that way are going to go to the lake of fire, because God hates it. It's an evil system, wicked, detestable to our God. It's a stench to His nostrils. It's putrefying. Rev 2:6,15 — So the doctrine or sway of the Nicolaitans is a terrible, demonic system. Beware of the Nicolaitan spirit which God hates. We are to love what God loves and hate what He hates. So if God hates the Nicolaitan system, we need to hate it, because we need to love what He loves and hate what He hates. I HATE it. You go walk into a church today and it's detestable. It's an abomination, because Nicolaitan means: *conquer the laity*, overpower the laity. Heb 3:6 — look up the word *confidence* in the Strong's.

There are two ways in Ps 1:5-6 are *open* and *underground*. One way is wicked and one way is righteous. So we have to choose which way we're going to walk and we'd better get in the right way. Verse 6 says He *knows* the way of the righteous. He knows the way of the wicked, too and if He knows it, we ought to know it, too. We ought to do something about it when we see the way of the wicked. We can't just sweep it under the rug and say, "Oh, well, he's a knucklehead" — just passing it off lightly. He's *rebellious*. He's not a knucklehead — HE'S REBELLIOUS. If he slights his parents, he is rebellious. In old Israel they would take him out and stone him if he's rebellious.

So from year to year, from one agricultural year to the next, the vine will be pruned. Some will be cut off (1 Cor 16:22). The vine will be pruned for a more productive year, from one year to the next, until Jubilee, until our Master comes at the last shofar, when the Yobel sounds and the kingdom of this world becomes the kingdom of our God and His Messiah and they will reign together forever and ever. That's the year of Jubilee. All those who do not love our Master will be cut off. One agricultural year to another until Mt 21:43 — that's talking about the vineyard. Our agricultural year is producing good fruit in the vineyard. Not the physical field; back then it was the physical field. That was the *type* or representation of the Holy Nation, the *anti-type*. What we're

doing now is producing the spiritual fruit. Mt 21:43 says *produce its fruit*. “You didn’t produce it, Old Israel, so I’m going to give it to a nation who *will* produce it.”

That’s the purpose of the agricultural year. From year to year the branches will be more and more productive. Fifty years will go by. If we do it right the first year, then the second, the third, and continue all the way up to the 50th year, then we’ll bear that abundant fruit that we’re supposed to bear and then the evil one will be locked up in the abyss for 1,000 years and there will be a righteous reign of our Master here on earth. Those who overcome, who are part of producing that fruit, will be reigning with Messiah for 1,000 years. So when the fruit of the kingdom is produced, it’s going to be a witness to the whole world and then the end will come (Mt 24:14). The twelve tribes will produce the fruit, the light, salvation to bring about the promise to Abraham given 4,000 years ago, to restore the land back to the natural, original owners (Mt 21:33-45; 24:14; Rev 11:15; Gen 15:18; 17:1,7,8; 18:19; Mt 19:28; Isa 49:6-8).

So just remember the *main thing* about Yom Kippur is the *agricultural year* (the *producing of fruit* from the vineyard). Old Israel didn’t produce the fruit of a *united* kingdom. When the *fruit of the vineyard* is *produced*, then the end of this age will come. That will be the 50th year. The year of Jubilee will be announced by the sound of the Yobel. Israel never celebrated the year of Jubilee. They could not do it. They couldn’t live together *peacefully* for even 50 years. They continually had *tribal wars*. The kings were almost always at war with one another. They went after false gods and worshipped Molech, offering their children to him in the fire. They angered Yahweh and were cut off from Him. He could not sovereignly protect them, because of their rebellion. They ended up being preyed upon and overtaken by their enemies.

ha-êmeq — I saw in the teaching that we can bear fruit, and one word that came to my mind really clearly, a word we hardly ever use, and hardly even know what it means, but I know that our Master one time said, “Beware of the leaven of the Pharisees which is hypocrisy.” And that means somebody that talks one thing and then he doesn’t live it out. And that’s the kind of fruit that will have to be cut off at the Day of Atonement — people who say one thing with their mouths and act a certain way at the

minchah and then when they're out working in the shed they act or talk different. That's hypocrisy. And the true people of God are going to cut that off. I want to be cut off, too, if I'm a hypocrite, because that's what made me hate Christianity, and hate God even, because I just got hit with hypocrites. But our Master wants his people to not be hypocrites. He warned His disciples to *beware* of the leaven of hypocrisy. But it crept in later on.

Nun — I was really thankful for what I heard tonight because I realized that Yom Kippur is a yearly inspection (Yônêq — It's the Day of Atonement when the priest goes into the holy of holies once a year to offer up a sacrifice for the people.) The whole nation has to be pure. So our Father has given us that type (what was in the old) to fulfill it now, in reality, in the new. That was just a shadow of what needed to be fulfilled in a people, a whole priesthood, that we would be real, transparent, pure, spotless, white. And year by year, whatever is lacking in us that we have not completely surrendered to Him, whether it be rebellion or attitudes or whatever, that is why year by year He gives us that inspection. Everybody's got to go under that inspection for ten days, that special concentration, that we afflict our soul... meaning we take the time — everything else stops and we concentrate on our conscience, our relationships with our wives, husbands, families, brothers, sisters, we concentrate on our Father's purpose, to make sure that we are abiding in the vine. And if there's been anything going on that causes us not to produce that fruit, then we know, it's obvious, that something's wrong. Whatever is obvious becomes apparent — one way or the other. If we're in the Spirit, there'll be that abundant fruit. If we're in the flesh, there won't be any fruit. There'll be corruption going on. It'll become really obvious.

I was so thankful that Yônêq said that it's going to be governed by all the gifts being employed. There won't be any governing (inspection) by Nicolaitans, looking over the Body and doing the inspecting, but if they're wise leaders, good household heads, then they're going to be in tune with the climate of their whole household. They're going to be giving *freedom* and fresh air to the whole household to speak their hearts. Everyone within the households will need to be involved, breathe out things that they feel. It's going to bring us intimately together, really close... a bond like we've never had before. It makes me really look forward to it because each year we'll continue to bear more and more abundant fruit. Anything that's been diseased will be cut off. If we're in that place of hypocrisy then we either have to be cut off with the sin or else we'll have to come to complete

repentance. Because that's what the Day of Atonement is all about, the day of cleansing, day of being purified, in reality, our sins being atoned for experientially. Nothing lingering that would hold us back from being utilized to our fullest potential. Because those things will hinder us, just like weights upon us. Our Master doesn't want us to have any weights. He wants us to fly. He wants to produce that intense light on the face of the earth *in this age*, so there can be the fruit of the vineyard. Like He said, "I'm not going to drink from the fruit of the vine until it's fulfilled in the Kingdom." And when it's fulfilled, it comes to maturity. You won't be able to get any more clusters of grapes on that vineyard — each branch will be so weighty. He will have to come because it just can't possibly produce anymore. It's at its maximum potential.

The first church, obviously, was deceived. *All* the branches had to be cut off. Not just pruned here and there, but lopped off. The whole branch had to be completely cut off. And He was left with nothing, except for the roots. The roots are still there and they're producing new shoots now. They're starting to come out. We have to be good caretakers of this vineyard. All of us are appointed, but especially those who are in leadership must be good leaders, wise leaders, not foolish virgins, diligent, making sure that they are maintaining and looking after the sheep, inspecting, making sure everyone is producing what they need to be producing. So whoever is not producing, they go in love and care and they tend to those people. Because it can be a simple matter too. Maybe they're tripping over things they don't need to be tripping over. We need to get to them quickly and promptly, immediate action. It's wise to do that. That insures good health to this vineyard. All the branches will be fruitful then. We don't want what happened to the first church to be repeated again — where all the branches were completely cut off. Our Master has given us a new start. Our Father is showing us what is required from us in order to finish our course. He's going to drink from the fruit of the vine again, but this time in its fullness. When that work is completed in our lives, in overcoming all our enemies, He will be able to lift up that Victory Cup in fulfillment to Lk 22:18.

We know the Roman Catholic church is not one of those branches. We know the god of the Roman Catholic Church is a demon. That is not the right god. You can see his imperfection. There are twelve branches on the tree. We're in the restoration. He cut down the tree.

Comments from the Morning Minchah, August 5, 1996:

Nun — We don't have to be subjective in how we prune the vine. The fruit is really obvious. Our Father has given us the objectivity of His Word, because it says in Gal 5 that the fruit of the flesh is really obvious, evident. It produces evidence. There's no guesswork involved in it. So when it's time for that pruning to take place, then we can look at and inspect our lives and the lives of the people we live with and it will be real obvious. It keeps us from going on our subjective feelings about things that might be a mere hunch or things we may just have opinions about. But at that time our Father wants to cut off everything that is not producing fruit. So whatever is not producing fruit is *fruitless*. Those fruitless things are the deeds of the flesh and they should be obvious.

I saw that in our judgment, whether it's examining ourselves or inspecting the sheep, that we should be wise. We should be objective and not make hasty or rash decisions in the flesh. This means we must know His Word. Not by the letter, but by the Spirit. We can garden the vineyard and make it fruitful. Our Father has given us His objective Word so we wouldn't be subjective. Subjectivity will ruin the body. It will ruin each branch. That's something we really need to be free from. I'm thankful He's given us the provision of His Word so we can see the things that are obvious. The fruit of the Spirit is obvious too. We can feed and nourish that in each other as well.

Chen — I'm thankful that our abba is establishing a fear of Him in our hearts. It's a clean thing. The fear of God is a clean thing. He wants us to have a clean fear in us, a reverence and respect that He means what He says. If we don't have a right fear in us, then we won't have any self-judgment. And that's why we're here. This life is to come to perfect self-judgment because our Father doesn't want to have to judge us. He wants us to judge ourselves, who can rule. He's looking for a ruling class of people who can help Him rule. But He can't use people who can't judge themselves. So we need a good, clean fear to be established in us. And I grew up in a generation where there was no fear. I transgressed just about everything that came along. Boundaries were something to go past. So He's got to work to re-establish what's been lost. So much has been lost in us. It says in Jn 15:2, "Every branch in Me that does not bear fruit, He takes away." He doesn't want to take us away. He wants *us* to take *it* away. He wants us to cut it off or we'll be cut off. He's going to have a holy people who have a right fear of Him. That's who He's going to come back for. I want to give myself to that work and let a clean fear grow up in me.

There's an unclean fear that comes to us, "Oh, I'm going to be cut off." But that's not what He's saying. He's saying, "You cut it off! You deal with it."

ha Qanai — I'm thankful that we don't need to live a spasmodic life anymore. I think growing up we were always having spasms, like not judging things, like a seed planted and just left to go wild. It doesn't get pruned, doesn't reap it's fruit at the right time. It's always doing whatever happens. We were all like that growing up. I wasn't getting pruned. I was rebellious. Then I wasn't rebellious. Then I was this, then I was that... There was no set order. But I was thankful last night when Yoneq was talking about the agricultural year that Yom Kippur is at that time when the year starts. Our Father is giving us every opportunity to know that there's order. When a farmer lays his crops, there's order. When the pruning is going to happen, there's a set order. In that same way, the fruit that's coming out of us is not just going to go wild. But there comes a time when there's sawing and pruning and then the fruit comes.

I'm thankful that we know that and we're totally accountable for all that time because He's made it clear what goes when — in it's season. And at the end of the season there's going to be pruning. And every week, we have that chance to prune and make sure the fruit's being produced. But how much at the end of that time we can totally check ourselves and make sure that we're going to produce fruit and that we're going to be pruned. I was thankful because I know that we need to go back to the garden and the garden is us really. We're the garden. We've got to make sure that we're not just wild branches falling here and there and having those spasmodic fruit attitudes and all these kinds of things. But we have to be consistently pruned and cared for by the One who planted us. He's going to make sure He's doing it. So I'm thankful that that garden is going to come about. But it's through us and through His set harvest — His agricultural year. He's going to agriculturally work in us through the year and He's letting us know what's going on. I'm really thankful that our Father is not going to just come out from somewhere, "Okay, it's pruning time now..." But we know when it is. He's telling us when. We've got no excuse. I'm thankful that's who our Farmer is, who our Caretaker is.

At the end of the year, that's when they were being pruned back for the new year. You have to cut it then. You can't cut it while it's still growing, while it's bearing fruit.

Nathaniel — I'm thankful to be a part of a people that our Father is using to bring about His purposes on the earth. What we were hearing last night about the agricultural year... we are really so fortunate that we can have

the understanding of it in its greater measure because the children of Israel didn't really see the full purpose of it, but Yahshua has fulfilled it and completed the picture. I don't really have a full understanding of it, but I can see that it was only through Him that we can enter into the fullness of what God's purposes were. The children of Israel had a measure of it, they saw it in a practical way but we know it in the Spirit. I'm thankful for that.

Amen! Our Father is speaking to us. He's giving us understanding. It's really wonderful because they're almost ready to teach that in Judah... all the great teachings, several-day teachings where all the teachers and prophets will gather and they teach that and then prepare for the race to begin someday when the twelve tribes are established. It will begin on that day. It will begin the day after pruning. Our Father is faithful to prune His vine. It has to be pruned. And some branches have been chopped off and thrown into the fire. He doesn't want to do that. He wants to prune us. He doesn't want to lop us off. But He will lop off every useless branch that doesn't produce fruit, won't He?

If we can't judge ourselves, we'll be judged. But everyone is supposed to be able to judge himself to a certain degree. But if you can't perfectly judge yourself then you have others to help you. You can pray that our Father will help you to judge yourself. But if you can't, someone will have to help you. But if you can't judge yourself *at all*, then you will be judged along with the rest of the world when it is judged. So that's what Paul was trying to get at in 1 Cor 11:27-32 — before we enter into the breaking of bread we need to judge ourselves right. It trains us for preparing for the Day of Atonement. We can't go beyond the Day of Atonement.