

## Yom Kippur 12

### *Forgiveness: Washing One Another's Feet*<sup>1</sup>

**Chen** — I really liked what Yoneq said after the story about the most *humble* thing you can do is to *forgive* somebody. That's what our Master was doing there. He was expressing what a heart to forgive really meant and that is the most humble thing a person could do. I never saw it that way before, but I know that we must do the same. We must wash one another's feet. I've always thought of it before like when somebody gets into a situation that dirties them, that you should go and help them out of it and make sure that they're washed clean. But most of the time when people get into something and I'm involved, chances are that I'm going to get *offended* by them. *Their sin is going to offend me*. Just like a pair of smelly feet is pretty offensive. It's not likely that I'm going to be so noble and come along and help them out. Chances are, I'm going to be more offended by the smell of their sin. So I have to see *myself* and not be offended by them, but be humble enough to truly forgive them (not just flippantly saying I forgive them), but go a step further and to love them by helping them be clean.

I saw that it's not enough to just forgive and say, "Oh that's all right, that's all right," but I must help them be clean. I need to get right down, next to their stinky feet, and make them be clean again — *help them*. They need *help*. He said, "You're going to need to help one another to be clean. Do this. Do what I did here." You've got to be *humble* to do that. You've got to see *yourself*. You've got to not have a pocket full of rocks to throw at people (*any self righteousness*) or you won't do it. This really encouraged me. I never saw it like that before. I know our Master didn't have any sin, but He had forgiveness. When they crucified Him, He said, "Abba, *forgive them...*" I know that's not *too* much to expect from us. It's not too much that we would be humble and forgive one another.

### The Quality of Each Man's Work

Anything other than what you expressed is building with wood, hay, and straw. Paul said everyone has to be careful how he builds. You must be full of care how you

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<sup>1</sup> This was at the breaking of bread. It refers to the story ha-êmeq told from John 13 when Yahshua washed the disciple's feet (1996.08.17-B01).

build on the foundation, because that foundation is Yahshua. Anything else besides that is building with wood, hay and straw. Those are things that are easy to come by. You don't really have to pay much for those kinds of things. They're not very difficult to build with. You just kind of put them together some way and put it up. But to build with gold, silver, and precious stones... these are very difficult things to come by. They've got to be mined. It's very difficult to even get them, let alone build with them. That's the only thing though that will endure the fire — the testing that's coming. It says their work will become evident because it will be revealed with fire. The fire will test the quality (not the *size*), of every man's work. That's the quality building.

If we don't get down on a person's "stinky level" (without being defiled ourselves, Jude 1:22-23) there won't be the quality in our works that will endure the fire. It is easy to say in word, "I forgive you," but it's another thing to really help a brother or sister be clean. This requires humility. We can't keep ourselves aloof from their "smelly" sin. We have to be thorough and humble ourselves to really forgive and help a person be absolutely clean. It requires labor on our part, prayer and wisdom from our Father.

Yahshua girded Himself with a wash cloth (as a common slave would do) and made the extra effort to ensure His brother's feet were spotlessly clean. Anything less than this is cheap forgiveness, cheap fellowship, low quality materials. How could one hope to build the twelve tribes with that? We can't get attitudes towards one another when something smells rotten. We have to realize how much we would be indebted to someone who took the time and had the kind of love to help us and make sure we were forgiven and clean and encouraged. This is the proper building material — gold, silver, precious stones.

We make the necessary investment in the Body to ensure everything is right and healthy. We make sure there aren't any hindrances to our fellowship, which, if glossed over, could eventually cause someone to be permanently cut off from Israel. Anything other than being like this is just wood, hay, and stubble. It's not hard to come by. You

can build with it all day long. It's not heavy. There's not much weight to it. You can throw it up very quickly, but you don't have much after you get it up. It won't be able to endure very long, because you've built with inferior materials. That's what Paul was talking about in 1 Cor 3:12-15.

**Israel** — It's not enough to say, "I forgive you." You can say that, but in your heart you are still resentful, holding onto grudges — remembering the offense. The reality is your heart is no where near forgiving them. People say that all the time in the world, but they never forget the offense done to them. They remember it with bitter hatred.

That's just wood, hay and stubble.

**Israel** — It's totally missing it. What Chen is saying is that often someone gets offended at another person for something they did to them. Then, instead of forgiving them and really helping them, they just get irritated at them for having sinned against them. Their heart isn't turned toward them and it shows that they really aren't at all devoted to koinonia. Otherwise, they wouldn't be embittered against them or build a case against them in their heart. To really forgive you have to get down to where they are hurting and care enough to correct the things that are destroying them and bring remedy to the situation.

Our Master put on that towel and dealt with the dirt on His disciples feet. He had to humble Himself to do this. That's the kind of heart we need to really care for one another and get down there where someone is at and not have a self-righteous attitude, but realize that we're also people that need exactly the same mercy and understanding in order to be healed of our maladies. I'm really thankful that that's the quality that we need to have, that we really care for one another. Saying "I forgive you" can be so easy, but to actually extend yourself to someone might be difficult sometimes. You can forgive someone if your heart has turned the right way. Your true heart is *exposed* by how you treat someone who sins against you. If you totally ignore them and treat them like a piece of garbage then it shows that you obviously never forgave them. I'm thankful we don't have to be that way. We can actually love one another.

It just goes to show what He meant by, "You are clean." It says, "If any man's work is burned up, he shall suffer loss, but he himself shall be saved, yet so as through fire." Unless we are forgiven and we forgive others (the way you're talking about) we're

just building with wood, hay and straw. If we're doing anything in the Body without experiencing absolute forgiveness and cleansing (without guilt, and a good conscience) then we're building with inferior materials. We will suffer loss. If we do anything without being perfectly forgiven, it means that we don't see the worth or value of Messiah's blood. We can go to Him with our dirty feet and He's waiting for us, to forgive us, because He wants us to function properly in the Body, building with gold, silver, and precious stones. We shouldn't be afraid to go to Him. Wood, hay, and straw aren't able to endure much difficulty and that's all we're building with if we're doing anything in the Body, without being perfectly clean.

If we are building the temple with a perfect conscience, being totally, absolutely forgiven, without any guilt whatsoever, judging ourselves rightly, judging our actions, our thoughts, our motives, then we're building with gold, silver, and precious stones. There's three degrees that we build with. Some build with silver, some build with gold, and some with precious stone (which is the most valuable), but others with hay, wood, stubble and straw. We've got to see that. It's really for us to understand that. We've seen so many that way. It says that each man's work will become evident, for the day will show it, because it will be revealed with fire. If any man's work which He has built upon the foundation remains, he shall receive his reward — which is Yahshua and His Kingdom. It's really important for us to judge ourselves rightly.

**Bynah** — Something that spoke to me is... a lot of times it's easy to start out listening to someone when he's talking and then when he talks for a while my mind drifts away and I have to bring it back... It's the same way when you're eating the bread, you chew it and chew it and then all of a sudden I find myself forgetting that I'm chewing and I'll swallow something, I'll choke it down because it's not chewed up all the way. And I thought, that's just like not listening to the Body, not chewing up the bread all the way and swallowing it... it's like not listening to everything that every member has to say, not taking it in so it can be fully digested.

And I was thinking about what Chen was saying that it really takes understanding to forgive people when they wrong you, especially if they

don't come back and say they're sorry. It takes chewing the bread up all the way and not just losing it half way through. It takes examining yourself and seeing why you're offended, maybe you wronged them first. It made me want to have that kind of understanding all the way across the board, when it comes to forgiveness, when it comes to listening, when it comes to chewing the Body, because there isn't anything else that we're living for. That's our whole life — just totally absorbing the bread... the Body. We don't have anything better to do...

This is building with gold: seeing Messiah in each other and taking in everything He says. We can see how the way we build applies to everything we do — listening, judging ourselves, etc. If we depend on Him for everything then He will build His Kingdom. This is the Stone Kingdom. How we build is so important. We came from a generation that never had to pay for anything. We were given everything and never had to search for anything. But our Master had to beseech His Father for those building materials. We have to learn to cry out for them too. It's convenient to build with hay, wood, and straw. There's no need to cry out to our Father. Hay, wood, and straw isn't fit for a King. It isn't befitting for a King to dwell in something made out of that.

**Yacath** — We have to see that just saying, "I'm sorry," doesn't cost us anything and it doesn't release forgiveness. We can't just tell people what we've done, but we have to expose the *motive* of our heart. That's building with precious stones — not just confessing it, but exposing the motive of the heart and what led us to do something so that the "real motive" is in the light.

I'm thankful that when we truly confess our sins, we are forgiven. Those things are not remembered anymore. That's the covenant we've made with Yahshua. That's the New Covenant. We're going to be a faithful people. It made me think of Rev 18. It says the unfaithful witness are like those who go to a black box every week and confess their sins to a god who can't hear, but instead of them being taken away, they just pile up. There are stacks of people's confessions that haven't been removed. I'm so thankful that we can drink from this new covenant now. Through this covenant, our Father's establishing a nation that will be a quality building.

## **Self Judgment and Confession**

Just telling our Father that we did something is not confession, is it? He wants to know whether we know why we did it — the motive and everything about it. He wants to know if we are judging it and renouncing this thing — forsaking it and not just keep on telling Him that you did it. It's like telling the mailman that you got some mail. Of course, He already knows it. We can't just tell Him and think that's confession. Before He forgives us, He wants to know that we're sorry for it and that we've judged it, that we know why we did it and the hidden motive behind our actions or thoughts. That releases His forgiveness. If someone comes to you and quickly says, "I'm sorry," it doesn't release that forgiveness from you. But if they truly repent, you can't do anything else but forgive them because of the way they come to you and tell you what they've done. That's true. If you confess and renounce your sins (because you know the devastating effect it has on your life and others, destroying the temple) then you can be forgiven. If we destroy the temple with our sin, we'll end up being destroyed. We have to see our intention — what's motivating us.

We have to be judged. It's inevitable that we have to be judged. Our Father wants us to judge ourselves. If we don't judge ourselves, someone will have to judge us or He'll have to finally judge us. It's so wonderful that we have the first right to judge ourselves. But if we don't, we have to be judged because judgment is essential. Just like Kirby — he didn't judge himself. He kept on and on and on doing the same type things until our Father had to judge him and take his life away. It's happened other times too. If we don't judge ourselves, we'll be judged, even die.

He's serious about building the Body, even if He has to judge everyone in the Body. He's not going to compromise. He's not going to have it unless it's righteously done. He's not going to just sweep it under the rug. (Chen: He's not going to build His

temple out of wood.) That's exactly right. He's not going to build His temple out of hay, wood, and stubble.

**ha Qanai** — I can see what you're saying. Unless you get down to the motive in judging yourself, something will happen that will destroy the Body. It's like something that's out of control, the thing that is motivating us is going faster and faster like a vehicle that's speeding and you say, "Well I'm sorry I'm speeding," or, "I'm sorry I'm in motion," but unless you get down to what the motivating force is, it doesn't stop it at all.

### **Exodus 20:5-6**

A lot of times it's those inherited things that have been passed onto us. Our daddy was that way or our grand-daddy, or someone else in our family. We're the same way they are. It's passed right down to us and here we've got it and we've got to do something about it. We've got to tell our Father, "That's what it IS! I SEE IT! I don't want to be this way! I want it to be taken out of my life, because I'm just going to end up where they ended up... with a miserable life!" They lived their whole life and what do they have to show for it? Nothing! They might as well have never even lived. We can't be slaves like they were — slaves to these inherited things.

We want to be the generation that loves Him, not those who hate Him. We have to see those things in us that are also in our relatives. It's a spirit. It's a family (familiar) spirit passed on down through the line. You have to judge that spirit and cast it out in Yahshua's name.

You can't cast anything out unless you see what it is. You've got to call it by "name" in order to deal with it. If you've called it by name that means you've judged it. You've seen what's going on, therefore you're able to deal with it, if you can call it by its name, or by what it does, the characteristic of it. That's what name means. The same spirit that caused your abba or your grandfather or your mother to do that, is in you, it's there with you. It thinks it has a home.

Bynah's mother was a certain way. This is in her. She's got to see it. She's got to be healed of it so that she won't be that way. And all the rest of us are the same way. That's why Ex 20:5-6 was recorded for us. It mentions it elsewhere in the old covenant too. Our Father really wants us to see it. If we miss it here, we'll see it somewhere else, because He really wants us to get it. Read it. I want us to be those who love Him.

Hating simply means you're not doing anything about your problems. You're simply not judging your problems. You keep on doing what your grandfather or father did. That's what someone who hates Him does. The other place is Dt 7:9-11. Those who hate Him and those who love Him. We're either loving or hating Him. If we're not doing anything about those bents in us, then it's hating Him. We know that He doesn't want us to put up with those things. If we love Him we'll obey Him.

The highest form of hatred is to *ignore* Him, to despise Him. A child who would slight his parents is worthy of death. It was unheard of for a child to be this way in the old covenant and not be cut off from Israel. We don't do that to our Father.

Yom Kippur is the day of "humbling ourselves" (afflicting our souls). This applies to us in two ways: Both to the one repenting and to the one forgiving. We must humble ourselves when we go and truly confess the motive of our sin to our brothers, as well as the brother who forgives must humble himself to wash our feet clean.

Jms 4:6-10 — We must also humble ourselves to go to the throne of grace. Otherwise, we will be handed over to the torturers (Mt 18:33-35). This came upon him while others looked on apathetically. They kept their cool distance, aloof from the hardness that was setting into his heart like rigor mortis (Heb 3:12-13). The leaders were not faithful to watch over his soul with *all* diligence (Pr 4:23; Jms 5:19-20). Everyone is responsible, but leaders hold the greater responsibility (Jms 3:1). They must give an account for his life, for his sins had piled up as high as heaven, therefore death was imminent (Heb 13:17; Rev 3:3). Had it not been for the mercy of God to set this brother straight, he would have died in his sin. Now he must receive the admonishment



of Heb 12:12-13... Therefore, strengthen the hands that are weak and the knees that are feeble, and make *straight* paths for your feet, so that the limb that is lame may not be *put out of joint*, but rather *be healed*.

This should never happen if we are “guarding” over one another’s souls faithfully as good shepherds (Heb 12:15; 1 Pet 2:25). No one is to come short of the grace of God. That is how He has provided us with a way of escape, but we must first go to the throne. This requires humility. No proud person can do it.

In Mt 18 our Master used this parable as a response to Kepha’s question concerning how many times he should forgive a brother who sinned *against* him. Yahshua told this parable to emphasize that it is with the heart that we forgive and are forgiven. He said this about forgiving your brother from the heart, because He wants to save people from being turned over to the torturers. Some are just too proud to repent and humble themselves to receive forgiveness (Mt 6:12-13). If we do not forgive, but harden our heart against our brother, then we will be led into temptation in order to expose where we are in our heart. Some are unable to recover once they are led into the temptation. Some have even died, having crossed over so far that they could never return. “An offended heart, latches onto an evil report.” We will ultimately divide if we do not forgive others and receive forgiveness. This is a very serious thing that our Master was teaching his disciples.

Mt 6 is our prayer as well. It maintains our unity and oneness (specifically verse 12). Unless we are praying in this way, nothing will ever be accomplished in the setting up of His Kingdom on earth (Dan 2:44). Our Master again emphasized the absolute necessity of forgiving your brother from the heart in Mt 6:14-15. We are never to hold a brother’s sin against him when he is repentant. To do so would indicate that something had already gone “astray” (adrift) in your own heart, not your brother’s (Heb 2:1; 3:10). Our sins will begin to pile up unless we forgive from the heart. We are working against Messiah — against the unity of the Body. We become those who scatter and divide.

Instead of building with quality materials, we tear down His Body by the wickedness and hardness of our own heart. There remains a promise for all those who do so (1 Cor 3:17).