

## Yom Kippur 13

### *Forgiveness: Lead Us not into Temptation*

I want to just read Matthew 6 so that we could really understand this for the first time. So many people are gone now from the Community. And the root of their problem went back to this: they just couldn't forgive. One person in Sus had a lot of trouble because he remembered something someone did (and had already personally been forgiven for) six years ago. But he kept on remembering it. So many times in the past this has been one of the causes of people falling away, whether they leave or not... You don't have to leave to fall away. You can fall away right here. Understand? We think falling away means leaving the community. It doesn't. In Sardis *most* of the people had a stained garment and they stayed in the community to curse it... with a stained garment. They didn't leave physically because they didn't so much have any place to go. Falling away simply means *falling away from communion*. It doesn't necessarily mean leaving the community.

### **Forgiveness**

Matthew 6 teaches us what our Master pre-eminently wanted us to pray, what we need to pray in order for His will to be done. His name has to be held in high respect, high regard all over the face of the earth... due to *our* behavior and what *we do* because we're His witness. He's not down here on the earth, personally manifesting Himself. If He were, no one could see Him because He's a spirit. So therefore, He needs a human manifestation. He manifests Himself through humanity, to humans through other humans.

Matthew 6 goes on to talk about His kingdom coming, His will being done — on earth as it is in heaven — about giving us our daily nourishment that we need to live on. If we don't get it we'll fall away, if we don't have daily bread, nourishment. We don't live by physical bread alone but by every word that proceeds out of His mouth. That's our daily bread. We need our sins to be forgiven. Forgive us OUR debts as we forgive our

debtors. Forgive us our sins as we forgive others who sin against us. In the same way, forgive us as we forgive others. This maintains and establishes and assures the unity in the Body of Messiah. If we're forgiven it means that the Holy Spirit is able to be communicated to one another through each other and there's communion and we're walking in fellowship with one another and with Him. If we're not forgiven then there's guilt and we can't look at one another in the eye. There's no communion with each other. We're distant. We're fallen away from that.

*As we forgive our debtors, we're forgiven.* He emphasizes that again. He explicitly expresses it later on in the same subject here. It says, "Do not lead us into temptation." *If we do not forgive our brothers and sisters when they sin against us, God will lead us into temptation to show us just what kind of wicked heart we actually have.* And we'll just gobble it up. We won't have any defense. We won't have any grace to defend ourselves.

So it says, "and forgive us our debts as we forgive our debtors" ... so that You won't have to lead us into temptation to show us our wicked heart because we do not forgive our brothers as You forgave us... And then it says, "Deliver us from the evil one..." Don't think He won't come at an hour when you don't expect Him like we've already been taught in Rev 3:3. He's going to turn you over to that evil, like Saul was turned over to a wicked spirit... it says an evil spirit from Yahweh. Of course Yahweh doesn't have any evil spirits, but it says from Him because He allowed it to happen. He's in control. We're protected in *Yahshua's* name, aren't we? Jn 17:12. If we use His name, we're protected; Satan can't come and tempt us to make us fall. Certainly, we can be tempted, but not to make us fall. We have our helmet on, our armor.

It is talking about His sovereign protection when it says, "Deliver us from the evil one, *for Yours is the kingdom.*" And then in verse 14, it says for if you forgive men their trespasses, your heavenly Father will also forgive you. Isn't that wonderful? BUT, if you do not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses. So therefore, your sin starts piling up as high as heaven, just like in

Christianity. Their sins are piled up as high as heaven. If we don't forgive one another... it's essential for us to forgive one another.

Some people look all around and don't pay any attention. The enemy has their mind. They're already fallen away because they don't listen to what's being spoken...

The same things happened 23 years ago — people's sins started piling up because they didn't forgive one another. But they kept on going, working in the flesh. They had great, but natural abilities. So therefore, they had positions of leadership. So therefore, they caused havoc, and destruction in the Body. We learned that these people didn't forgive someone in the Body a long time ago, so their sins started piling up and now they're gone. People would forgive them, but they wouldn't forgive others. *So therefore our Father could not forgive them of their sins no matter how much they pleaded with Him.* Because they weren't forgiving their brother and sister. They remembered their sins and held something against them. They were distant. They had broken fellowship with them. Do we understand that? So no longer are they here. They're gone — hundreds of them.

Even our Master knew there was one in twelve of His disciples who was an adversary, an accuser, a devil. Devil means he maintained accusations against his brother. If we maintain accusations against our brother that means we're a devil. *Devil* has no real meaning in English today. We probably shouldn't even use it, although we do use it sometimes for effect. But that's what we are. What it really means is slanderer — we accuse our brothers. *We entertain accusations. Whether you air them or not, you entertain them. You have them there, and it divides you from your brothers. You can't be at peace with your brothers and love your brothers if there are these accusations going on in your mind about them.* We have to be careful that we're not *Satan's advocate* in the Body.

Just remember, if we don't forgive others, our heavenly Father cannot forgive us because He would be a liar if He did. He would be unrighteous if He forgave us when we wouldn't forgive others. We've been forgiven by Him. That means we can forgive others too. We can extend forgiveness to people. Not that we died for them, but we can say,

“Yes I forgive you. I love you. I know how it is; I’m the same way.” We can forgive. That means we’re in fellowship with our heavenly Father.

He especially gave the apostles the right to forgive or to not forgive in certain situations where people sinned. They would depend on the apostles for that. They could extend forgiveness for this certain type of sin that a person committed... because it was given to them more than anybody else to know whether such people should stay in the Body or be excommunicated. Like Paul said, “I’ve already turned him over to Satan. Therefore when you gather together, that’s what I want you to do.” Send him out of the Body, where Satan is. He’s no longer protected in the Body, from physical death. That’s in Jn 20:23. Do we understand this so that we have a foundation now? This is a foundation. This is Yahshua. He’s the Word. The foundation of the Word. Let no foundation be laid except the foundation of Yahshua ha Mashiyach. Because He’s the Word. We have to be careful how we *build* upon this. We can build with hay, wood and straw, or with gold, silver and precious stones. *It’s all according to how we build upon this, how we take this to heart.*

We had to almost ask a brother to leave in Sus because he wouldn’t forgive his brother for something that happened six years ago that he was supposed to already have been forgiven for. Because of his lack of forgiveness (and lack of a good conscience) he started leading others astray. He started saying, “Hey, let’s have a little hard cider. It’s okay.” Then some of the youth were trying to do it. “Let’s have a little marijuana,” because they were at a festival where people had it. “Let’s look at this girl...” And he was doing these things, almost to the point of leading others astray by his suggestion.

Since he wouldn’t forgive his brother, he couldn’t be forgiven from his Father in heaven, and he had no grace. So of course these evil things are going to come out from his flesh to lead others astray. And when you lead someone astray or cause them to stumble, you ensnare them, bringing them under Satan’s trap to do his will (2 Tim 2:26). You *can* be entrapped. It’s so good they weren’t entrapped. But he almost entrapped them. So then, when they asked him to leave, he cried out for mercy, not to be sent away

from the Edah. That could have meant death for him if he was a believer. There's no such thing as being sent out of the Edah, for **doing** something that justifies you being sent away, without Satan taking your life. That means if he doesn't take your life, in time, you're not even a believer. You just fit wonderfully into the world that you love anyway. You just start working in the world with your gifts and abilities just like you did in the Body.

We learned that many years ago one such person did something to ensnare a boy in the community, and that boy remembered it; it was in his conscience. So, no matter what he'd do, he couldn't be forgiven for that. Our Father just would not forgive him, in this age anyway. Whether or not he's a true believer, I don't know. We thought he was. We accepted him as one. But obviously he loves the world. He works out in the world.

Here's what happened: He had a grudge against some of the brothers in the Body, didn't forgive them, even on top of that thing he did several years ago. And then he got an inheritance — \$10,000 — and that was all he needed. Our Father allowed that inheritance to come to him. He took off with it, and now he's in the world, making money.

So anyway, we learn these things over a period of time. Just like Judas was with our Master for three years. He was part of the twelve. But our Master said, "Not all of you are clean. Not all of you have been bathed and washed." He knew. He knew from the beginning. So let's understand that. If we understand how we've been forgiven of our sins, we *will* extend forgiveness for others. But in the case where we are not being forgiven, we can't forgive, so therefore He cannot forgive us. He cannot forgive us and overlook that unforgiving spirit that we have against a brother, no matter what happens. You beg God to forgive you for another sin, but if you didn't forgive your brother, who sinned against you, you can't be forgiven. There's no way.

It's just like Heb 10:26 — there's no more forgiveness imparted to a person once he's committed a deliberate sin. This is pertaining to *living your own independent life* in the community, in Heb 10:25, "as is the habit of some" who didn't even come to the

gatherings. They didn't even come and that showed where the condition of their heart. It was actually a deliberate sin on their part. They'd rather be away from the gathering than at the gathering. And if that's the case — that you don't want to meet with your Father (and your brothers and sisters) — it's hatred toward Him. Therefore, it's a sin unto death. You've committed that deliberate sin where there's no longer any forgiveness in your lifetime. Whether you're a true believer or not, you will have to pay the penalty. The wages of sin is death. You have to pay the penalty of *a death*, not necessarily *eternal* death, but *a* death.

This is the word of God, a message to the *church* — it's referring to believers (Heb 10:26-31) — it says God will judge *His* people, not the world. Verse 26 speaks about what's awaiting one of *us* if *WE* commit one of those deliberate kind of sins that can't be forgiven, because you've caused a little one to stumble, or you've united yourself to a prostitute and disconnected yourself from Messiah... If you've sinned one of those types of sins, you've despised God's word.

Num 15:30-31 is the basis for what it says in Hebrews 10. The Law is the basis, the foundation, of all the things that the New Covenant speaks of. Now we have the law being written in our heart. And Num 15:30 speaks about a deliberate sin. Your sin remains. If your sin remains, it can't be forgiven, at least in this age. There are certain sins that can be forgiven by the old covenant sacrificial system, by laying your hands on the animal. But then there are sins that you can't even offer an animal for. There's nothing you can do about it. There's no way you can murder somebody or show hatred toward somebody or hurt somebody the way that it's talking about and then go offer up some pigeon, or even an unblemished lamb. There's no place for it. Num 15:22-33 shows the difference between two types of sins. And of course 1 Jn 5:16-17 shows the difference.

John went back to the law as his foundation. The New Covenant scriptures weren't without foundations. We take out of the old (the law) and bring it into the new. 1 Jn 1:9-2:2 says sin can be forgiven, but 1 Jn 5:16-17 says there is a sin unto death. If a

person commits a sin unto death, there's no use praying for him, like the Catholics do anyway (because they're in death). He sinned a sin unto death. If someone sinned a sin unto death I'm not saying you can't pray for him, but it just doesn't do any good.

No matter how many pieces of paper you pick up to try to get them out of purgatory, you can't get them out. They have to pay for their OWN sins. Nobody can pay for their sins for them. They have to pay for them because they didn't use the blood of Yahshua to forgive their sin. They didn't go to the Lamb of God. They didn't go to our Father, and they didn't have a heart to be forgiven. So therefore they had to pay for their own sin. *The wages of sin is death!* But the gift of God is eternal life. We've got to understand these things.

That doesn't mean if you've received the Holy Spirit that you're going to the eternal death. NO! Just like it says, even if we use hay, wood, and stubble, it doesn't necessarily mean we're going to go to the second death because it says we're going to be *saved*, as through fire. Everything will burn up. We won't rule with Messiah in the next age. How could we rule with Him if all we built with was hay, wood, and stubble instead of precious stones and gold and silver? At least silver. There's a place in the kingdom for those who built with silver, isn't there? Yes, and gold and precious stones. That's why it says some are going to rule over one or two or three or five different cities, and some will bear fruit thirty, sixty, or a hundred-fold. It's a matter of using all of your talents. Everything you have.

So we just have to understand these things. Revelation has to come to our heart. Because our Father is not pleased with the way the "church" (Christianity) is today. It doesn't fulfill His heart. It's not what He died for. It's not the result of the suffering of His soul, in death. It's not that corresponding sacrifice that He's looking for. He's looking for something greater. He's looking for a people who have received the Holy Spirit who sets them apart from all other people. They have a lifestyle that's distinct. It shows the whole world the difference between those who actually serve Him and those who actually don't serve Him, but claim to serve Him. Understand? 1 Jn 1:6 speaks of those who claim to

have fellowship with Him but do not practice the truth. They don't worship Him in spirit and in truth.

We want to be everything He wants us to be. Have you ever prayed, "Father, I want to be everything You want me to be. I want to do anything You want me to do. I want to go anywhere You want me to go. I want to say what You say. I want to say it like You say it." His Father taught our Master what to say and how to say it. We have to want to know what to say and *how* to say it. Not just what to say. How to say it. You have to be led by the Spirit to know what to say and how to say it. Our Master was led by the Spirit. We're led by the Spirit. We have the same Spirit. If we say, "Father, I want to please You in every way. I do not want to displease You. I want You to be able to hear my prayer..."

1 Jn 3:22 says He can't hear our prayers unless we're doing what is pleasing in His sight. What is pleasing in His sight? Well certainly forgiving our brothers and sisters is pleasing in His sight. If we don't forgive them we can't expect to get anything from Him. Not even forgiveness for ourselves. That's why in Rev 18:4-5 it says of Christianity that since they do not have a high priest over their fallen house, their sins have piled up as high as heaven, because He remembers their sin. Now in Heb 10:17, to the true church, He says, "I do not remember your sins because you have a high priest." Heb 10:17-21 — He's our Advocate. He goes before the Father on our behalf. He's our Warrior. He is. Not Mary. Mary doesn't have anything to do with it. Yahshua is our Advocate. Mary had something to do with it by bringing Him to birth. She was a blessed woman. But she's certainly not our Advocate. (You ought to read some of the things the Catholic Church writes. They'd rather go to Mary than to Yahshua.)

Let's be thankful our Father is restoring all things. *All* things. And if you're part of the restoration of all things like our Master Yahshua prophesied, then you are saved from eternal separation from God in a place called the lake of fire, the second death. If you want to know what it's like you can look in Rev 14:10-11 — it's eternal, everlasting torment. So understand that. We have to understand. And understanding doesn't come

naturally. It comes spiritually. It's like silver, gold, and precious stones. It doesn't come naturally. Understanding comes by asking for understanding, lifting up your voice for understanding, as it says in Pr 2. We're either like Pr 2:21 or 22. Which one do you choose — 21 or 22?

**ha Qanai** — I'm thankful that we can hold fast to our confession at baptism because I know we were forgiven much, much, much. And even since then I've been forgiven much. When Yônêq was talking about holding something against your brother it reminded me of Mt 18:21-35... where the slave owed a whole lot of money to the king and the king brought him before him and demanded that payment be made, but the man fell down before him and pleaded him that he would forgive him instead and the king forgave him. Then the man went out and saw a fellow slave who owed him much less. He seized him and started choking him demanding the money. That's the same thing as being a brother who won't forgive. You just hold it against him and hold it against him and hold it against him, but we're forgiven such an amazing debt. Just that example of the brother in Sus... what he's done since that time would far outweigh whatever the brother he didn't forgive had done.

I see how forgiveness is foundational like concrete. If you get just a little bit of division in it, it's going to destroy it, because once that division is there, you can't build upon it. It's really important that that foundation is laid in us of forgiveness because without forgiveness, there's no unity. Unity is the foundation our Master's going to build upon. He's going to give us revelation of all these other things on that foundation of love and unity. So I'm thankful that we've been forgiven much. *Much* is a funny word. We've been forgiven *everything*. And I'm really thankful that we can always hold with confidence to the day we were baptized when we were forgiven and that's why we can forgive now. He who is forgiven much loves much. Since our Master's forgiven us, there's a real love in our heart.

Let me emphasize that. It perfectly goes along with what we've said today. Mt 18:32 — I want to read it: "You wicked servant (you're *my* servant but you're a wicked servant), after I forgave you all that debt because you begged me, should you not have had compassion on your fellow servant, just as I had *pity* on you? And the master was very upset and delivered him to the torturers, until he should pay the last cent that was due to him..." *He had to pay* what was due him. Then he said, "So my heavenly Father

will do to us...” *Us*, exactly. *Us*. Understand? “So My heavenly Father will do to each of you if he does not forgive his brothers from his heart.” If only the brother in Sus, and all the people who have fallen away, would have realized that they didn’t forgive from the heart! Six years ago he didn’t forgive from the heart. So it’s not, “Yeah, I forgive you...” (real fast) “Yep.” “I’m sorry.” “I’m just human, you know,” and so on, when there’s nothing going on in their heart. “So My heavenly Father will also do to you if you don’t forgive your brother his trespasses against you, *from your heart*.” It’s got to be from the heart. Nothing else.

**ha Qanai** — It’s so easy just to forgive someone. It seems so easy, but it actually costs something to forgive. To forgive cost our Master Yahshua His life. The wages of sin is death. Our Master Yahshua paid the wages of our sin with His life. I’m thankful that when we forgive someone it means something. It’s from the heart. It’s not just an intellectual thing. It actually costs. For us to extend forgiveness it actually cost Him. You might feel a bit hurt if someone sins against you but our Master went through suffering so that person could actually be forgiven and it cost our Master something for us to be able to have the authority to say, “Hey, I’m sorry.” So I’m thankful that our Master is getting back into our heart. It’s actually going to produce something. It is producing something. It’s not a light thing to say, “I’m sorry.” I want to take that on and really cling to our Master and see what it cost Him. Everything cost Him. His whole life cost Him. I’m grateful we can live in that realm of the heart.

Since we know these things, we’ll be blessed if we do them. We’ll be blessed. Is it good that our Master told that to us in Mt 18:34-35? Do you like that? Would you rather He didn’t have such a high standard? Do you think He could ever get what He deserves if we didn’t have that standard that we should live by? Can we do it under the law? No. Can we do it by grace? Yes, we can. *If we have His grace*, we can do it by grace. We can forgive one another. Why should we ever not want to forgive someone if we’re full of grace and we know that we’ve been forgiven much. Whoever has been forgiven much, loves much.

**Asher** — Something spoke to me this morning. Whoever has been forgiven much, loves much. If we could just see ourselves — where we stand before our Creator, there’s no way we’ll ever go near the edge, and leave

communion because you have a right fear of your capacity. I see my potential and it scares me. It's not that it's out of control. It's totally in control if I'm in communion and surrendering to our Abba and obeying His commandments — then the flesh is dead. But it could rise up at any given moment, if I choose not to obey my Master's command to forgive my brother and choose instead to harbor something from the evil one. I'm still alive, I still have a will. It's life and death every day.

Our Father made it that way. He wants to see. "Are you going to endure and love Me for the next 60 years?" If we do, we'll rule forever with Him. But the race isn't over yet. The race hasn't even begun. We know people have left... They didn't judge themselves. We need to judge ourselves and have some fear. If I see what's in me and have some fear of it and then you go and do a similar thing to me, it's okay. I understand. It's in me too. But if I'm not willing to judge myself and be humble and see myself right, then I'll get a false concept that I'm better than you and if you keep doing that same thing then I'm won't forget about it. We need to just see ourselves right so we'll be safe. We'll be secure because we'll cling to our Abba. We'll cling to our Master. We'll cling to His mercy and we'll never have any reason to lash out against our brothers. We'll be tempted to. They will. But if we just cling to Yahshua and have communion, we'll be safe. We won't fall away.

That's right. Our Master emphasized also the importance of forgiving our brother. And if we have sinned against them and we remember that they have something against us, we can't even come here unless we go make it right. It's better not to come here. It's better to stand apart and not hold your hands up. It's much better to go to your brother. Leave your sacrifice at the altar, go, make it right and then make your offering (Mt 5:23-24). And if we're standing at the minchah, and we see someone who we have something against, then we're to forgive them. Most things are an accusation anyway. "I didn't like the way Derusha looked at me this morning. I think she has something against me." But really, when you get to the matter, she really didn't have anything against me at all. She was thinking how much she loved me. But I was thinking bad because I have an evil mind. Then enemy turns everything around.

**Nun** — It seems that what our Father is centered on, and why He's going to such great depths, is our love and unity, because this is what will convict the world of their sin. That's why it's up to us. *You* have to have the greater

sensitivity to go to your brother. It's *your* responsibility as well as it is the responsibility of the one who is offended. And it's up to the one who's been hurt by that brother sinning against him to extend forgiveness that he wouldn't be handed over to the torturers, that he wouldn't harden and callous his heart and walk in darkness and be led into temptation.

I never realized before in Mt 6 that right after our Master was saying, "Pray that your sins would be forgiven as you forgive others who sin against you," that He talked about being led into temptation. Pray that you would not be led into temptation because it's a sure thing that if you're not dispensing forgiveness, if you're harboring any bitterness or offense or resentment against anyone, even if they sinned against you, if it's not your absolute, 100% heart to forgive them, then you're already being led into temptation. You're already being given over. To me it seems like if you're not ready to extend forgiveness quickly, if that's not your heart, then there's already something wrong. You've already been cut off. Being offended or hurt by someone just brought it out that you were already cut off. And that's why you're led into temptation.

There's a responsibility. Paul said he was a wise master builder. It spoke to me that we need to be really wise. We need to know the proper foundation for repentance from dead works... repentance for hurt and injury to the body and about confession... that's confessing and forsaking our sin so that we can be blessed, so that we can continue to prosper, so the Body can continue to prosper. But at the same time we have to be those who can continue to dispense forgiveness and understanding (Jn 20:21-23) about the sins that are retained, that can't be forgiven and the sins that can be forgiven, that we wouldn't misrepresent our Father at all, that we would maintain our unity and oneness, represent our Father's heart, His mind.

He's full of mercy and forgiveness for those who love Him and confess their sins and humble themselves. I just keep seeing that over and over again. Our Father is such a good, merciful, kind, compassionate God, who is really quick on the edge of His seat, just as soon as He can see that that person is willing to confess and forsake and truly repent of their sin, He is there to dispense what they need to heal them. We all need healing. We need to be healed of these wrong ways in us. So forgiveness is releasing that balm, that healing ointment that we can actually be healed. Because it's in us to shrink back, to feel that we will never be healed, and this fear would prevent us from confessing, from going to our brothers. But we've got to bring it forth, expose it. That's why it's so wicked when you bring it forth and the response is, "I'm not going to forgive you..." That's really wicked. It misrepresents our Father terribly. Because the forgiveness

is what *heals* when the brother brings it out to expose it, to be done with it. And we've got to be quick to heal over it, bandage it, let them know that we're one with them no matter what... I'm bonded to you, I'm committed to you 100%. Sin isn't going to work it's way in between us. We're together forever. That's being a wise builder. I'm really thankful for what was spoken this morning.

I wanted to read this too in Heb 12:15: "See to it that no one comes short of the grace of God" ...whether it's a matter of them confessing their sins or of you releasing forgiveness, that no one would come short of grace. We must see to it that there wouldn't be an offended heart that latches onto an evil report — gobbles it up. So we have to make sure that offense isn't there. And if we're receiving grace then we'll always have it in us to not harbor bitterness. It says to see to it that no root of bitterness springs up and causes trouble in the Body and by it many be defiled. And when Yoneq was talking about that brother in Sus who was led over into temptation because he wasn't forgiving his brother and then he was handed over to the torturer and then he started to bring in that trouble into the Body, I saw that his flesh took over. That's what will defile many if we're coming short of that grace, one way or the other whether we're not receiving forgiveness or not dispensing it.

He almost sinned the sin of the next person it talks about there in Hebrews — Esau. We're seeing right now whether he can be forgiven. Because when you sin the sin of Esau, you give up your inheritance and then, no matter what you do, you cry and cry and cry, but you can't bring yourself to repentance. You're just saying, "Oh no, I'm going to go to the torturers..." It doesn't have anything to do with loving your Master. It's the sin of Esau. Esau of course *is* Christianity. The whole Old Testament talks about Esau. It's Christianity. There were two brothers — Esau and Jacob.

Let's come together and give our sacrifice. No longer live for ourselves. Sacrifice our bodies to Him. Offer your bodies as a living sacrifice. Offer our (*plural*) bodies as a (*singular*) living sacrifice. One. The Body is one. If there's *one* out of communion, we know about it. That's why the Body of Messiah has got to be in different places so we can know each other intimately so that we can be assured that there's no one out of fellowship. We know no one is pretentious. We love our Master. We want to give Him our lives. He's worthy of our lives, in order for Him to get what He suffered so much for.

We love Him. We're supposed to be the result of the suffering of His soul. The fruit of the suffering of His soul. If we love Him we're going to give Him what He deserves. If we're thankful, we're going to give Him what He wants for eternity. We're His inheritance.

**Israel** — Our Master isn't impotent. What He has to say is going to produce the male child. He just needs a woman who will be receptive so the seed wouldn't be impotent. The seed just needs someone to be placed into and then it will produce that male child. It encourages me that our Master isn't watered down and wimpy. What He has to say is a really high standard and it makes me want to respond to it. No one else is hearing this on the earth right now. If we just even latched onto this one teaching this morning, we'd make it. It's foundational.

**Nun** — I think of myself as being pretty merciful and forgiving. But then I start thinking about other ways, like being resentful, holding resentment towards people that what they do encumbers me in some way... maybe they're not pulling their weight. In some way I'm offended by them. What they do irritates me. I realized then that that's really what it is to not forgive someone. You hold something against them. What they do is an encumbrance upon you and it's in you to resent that and build a case around that and not to forgive them and not be forbearing with them in patience and understanding, just giving yourself totally to encouraging them, not holding anything against them. I don't know if anybody else goes through that but I do and have plenty of times.

Then I realized that I'm in that same place of what our Master was talking about. My concept about forgiving and not forgiving changed when I started thinking about resentment or being offended about something from someone, the imposition it puts upon me. That's building a case. It has to be dealt with in all of us. In Hebrews it talks about bitterness. You can get that way, really bitter towards someone. If that happens, then you're immediately cut off. It's a sign that you're cut off. Because you're not connected, it cuts off the grace that's in you that would normally be able to forbear with them, be understanding... because love doesn't take into account, it doesn't hold an account... So you start having an account with this person or people, accusations, dividing elements start coming between you, dividing you over things. Maybe you don't even verbalize it but inwardly, it's there.

Our Master doesn't want that element to be in any of the tribes because it's like a disease that gets on the branch and causes the branch to be cut off eventually because it doesn't bear fruit. Forgiveness is very

important because it maintains our unity. If our heart isn't to forgive, to embrace one another and forbear with one another in that way, then we're led into temptation. When someone is going fishing he has to bait the fish to get them to come. The evil one prowls around wanting to bait someone who is out of fellowship. They might not even realize they're in that state because it's not so overt what makes them not forgive that brother but inwardly they're cut off, subtly. So then when the bait is there they go for it. Because there's something in there for the evil one to work with.

I don't want anything to be working in me that the evil one could work with. Nothing that he could set before me that I would take. And we as a tribe would all maintain our communion and be on the alert and not fall into dissipation being disconnected.

**ha-êmeq** — 2 Cor 1:3-6 — I think this is so encouraging because this is just what Nun was saying. The things we go through are so we would have something to pass onto other people. You just wish you wouldn't have to go through anything. It would be much better and you could just go on and work and do the things you have to do. But then someone else comes along with troubles and you just cannot relate to them at all. Because you've never gone through anything. You just say to them, Oh come on, get over it. Come out of it. Because nothing's ever happened in you. You've never had to endure or suffer any hardships yourself. So you don't have anything to pass on to anybody else. Your life has just been smooth. But Shaul related this to himself because they had *extreme* sufferings to go through but he said, it's for you. Because what we're gaining through it is for your salvation, your encouragement. But on a little scale, it's for all of us. The things we go through make us worthy ministers of our Master to give that same encouragement to people. You don't just say, Oh yeah, I know how it is. But you really *do* know how it is. And you have overcome it and got encouraged from it and then you can pass it on to other people and that's His whole idea. I really love it that this is in here because there's so much vision to undergo all the things we have to go through.