

Yom Kippur Teachings at the Festival Part 1

(Shoresh)

We're going to be emboldened. Like Bennabiy — his name is son of encouragement. That's what courage does to you, it emboldens you to go out and face a lion or a giant. And so when we know His heart, that's what strengthens our heart. We're going to be able to do His will when we know His heart. And so I'm thankful that I can get up this morning and I can speak from my heart.

Before I begin I want to acknowledge the reality of Mt 1:21. This is when an angel spoke to our Master's mother and said, "...and she will bear a son and you shall call His name Yahshua, for it is He who will save His people from their sins." So I just want to proclaim that we are gathered in the name of the one who is going to and is saving His people from their sins.

I've had great anticipation in my heart to introduce you to somebody...

Darach: It took our Father a long time, but He was patient... real patient. But finally even He got a little tired and He drew a line. He said, "Jim, here's the door. You can come in with me, or you can turn left and go the other way." He didn't leave me any choice did he? There was only one way into that door. And I'm very thankful, very thankful to be here with you all. I really love you guys and you all have been patient putting up with me. I can remember back many years ago when I came here and left, which was a big mistake... but I've made a lot of big mistakes in my life... that was one them. But I'm back now, and I'm just so thankful, really thankful.

We heard in the Inter-tribal News, how Yoneq wrote to us about our parents and our relatives and reaching out to them. I got a distressed phone call from Gader. He said, "I've got to talk to you." And he couldn't tell me about it, and so I met him at White River Junction. He was distraught about how to reach his abba, and we had a long talk. He went back knowing that he had to put out what was in his heart, because it was the only hope for his abba. I'm so thankful that this man responded. There's not many people over the age of thirty that are going to be saved because sin has an effect of hardening the heart, and I'm so grateful that this man did not completely harden his heart, and our Master's seed was able to go into his heart. And I know that a lot of the credit goes to this godly woman here who came and did what was in her heart and pleaded with him to let her live in the edah. And she was patient. This is testimony to the saving power of our Master Yahshua, right here. His name is Darach, which means to tread underfoot.

If you look at 1 Jn 2:28, we read about reality. "And now, little children, abide in Him, so that when He appears we may have confidence and not shrink from Him in shame at His coming." If we care about this verse, then we have to read the verse before it, because the verse before it is for us *little children*. So you remember this — our children can remember this: if we care about 1 Jn 2:28, then we have to be more concerned about 1 Jn 2:27. Now we know the *YOU* here is talking about the Edah, those that our Master died for, His people that He came to save from their sins. That's the *you* — it's not an individual; it's a *people*. "As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you..." (talking about how we don't have any need for anybody outside of the edah to teach us because we're *under an anointing*) "...but as His anointing teaches you about all things, and is true, and is not a lie, and just as it has taught you, you abide in Him." So that's why we're here this weekend. We're His *little children*. Our God cares about us, He cares about us so much that He's going to get down on His knee and He's going to talk to us, and He's going to do this over a period of 50 years. He's going to be down on His knee patiently talking to us when we're little, because that's what you have to do when you have little children. You have to get down on your knee to talk to them. You squat down and look them in the eye and you talk to them. That's what our Father is doing with us. He's going to teach us what *confidence* really is because He is in love with us and He wants to have a people that He can look squarely in the eye, and we can look Him squarely in the eye, and be in love with one another. He wants to marry that people. So I want us to know that that's the whole purpose that we're gathered here today, because that is our God. He is *that* in love with us that He has actually brought an anointing to us, and He's going to get down on our level and

teach us these things, because 1 Jn 2:28 is a reality.

We've got some stuff to get saved from, don't we? It's not enough that we got saved from the world; now we've got to have all the world's effects removed from us. The whole purpose is because our God is in love with His people.

It says, "Little children, abide in Him so that when He appears we may have confidence and not shrink away from Him at shame at His coming." If you look at Heb 3:6 we see that word again. "But Messiah was faithful as a Son over His house, whose house we are if we hold fast our confidence and the boast of our hope firm until the end." We're not quite to that place where we can say that we're His house, but we can say that we're becoming His house. We have the witness in our heart that the same Seed that was planted two thousand years ago and grew and developed into a twelve-tribed nation, that that same seed has been put into our heart. We believe it, don't we? We're convinced of it, or we're becoming convinced of it. That's all you need is the seed. *Confidence* is greatly misunderstood these days. We've got some confidence. Some of it is false. Some of it is right. But it's so marvelous the way this day began with these washings [Sheminah, Grace & Bennabi], because we're reminded about where our confidence comes from. We have no other confidence. We're not going to have the kind of confidence that's going to stand and cause us to be prepared unless it's the kind of confidence that was obtained down in those waters, because our confidence began by calling upon our Master Yahshua. That's the confidence that we enter into every morning, by calling upon our Master Yahshua. It's the confidence that we regain every evening when call upon our Master Yahshua. And it's by calling upon our Master Yahshua throughout the day when we start being overtaken or tempted. We only gain confidence through our Master Yahshua. And our God, he's going to have to *rip out* of His house any other building materials that are going up that aren't built on that kind of confidence. We're going to hear about that this weekend so that we can build a house that's solid. Paul talked about that, that there's only *one* foundation, and that foundation is Yahshua ha Mashiyach.

So that's the confidence that we can lean on. We gained a good conscience for the first time in our life when we called upon our Master Yahshua, didn't we? My life was so messed up before I came to the Community. I did so many different things. Anybody who knew me wouldn't listen to me because my life was so erratic. But I could say, "All I know is that for the first time in my life, I have a good conscience." That was my confidence, and that has to be our confidence. Our Master Yahshua loves us so much that He stands there and He's ready to continue to be our confidence. He's a faithful high priest.

It's so marvelous that we have a God that keeps covenants, and He's a righteous God, and He cannot bless us unless we do our part of the covenant. Isn't it marvelous the way our Master taught us how to pray? He said, "Father, don't forgive me unless I forgive my brothers." Isn't that wonderful? That if we're going to be agents in the Body who don't minister forgiveness, that He would shut the door to heaven on us? Isn't that wonderful? It's so good that way, because it's such a wicked thing that we had such a huge debt and that we would ever be exacting on somebody else and withhold forgiveness. Isn't it wonderful that if as husbands we're not loving our wives, that He shuts heaven out to us? If we have a heart to be pure, we understand these things.

Our Master died to produce something. Look at Isa 53:10. He *will* see His offspring. As a result of the anguish of His soul, He *will* see it and be *satisfied*. That's a promise, something that we can lean upon. Our Master died to produce something of equal stature to Him, and the marvelous thing is that when we found our Master Yahshua, we found His Father, and He is going to get involved in every aspect of our lives, and He's going to save us, He's going to enlighten us.

Jn 8:31 — You know why we're not free very much? Because we don't know His word very much. But we're going to know it because He is going to get involved in our life in a greater way.

This understanding of the Day of Atonement is absolutely essential for us to be that people. It's not enough for our God to have a nation, to have 12 tribes. He's got to have a *holy* nation. *Holy* means distinct, set apart, absolutely different from everything else, dedicated, set aside for something very specific.

The only thing that can lead us to do is to lead us to absolute dependence upon our Master Yahshua. If you go on to Isaiah 66:1, there is a promise to us: "Heaven is my throne and the earth is my footstool. Where then is a

house you could build for me? And where is a place where I may rest?" Where is this place where our God can feel comfortable? You can only rest in a place where you feel comfortable. "For my hand made all these things, thus all these things came into being... But to this one I will look: to him who is humble, contrite of spirit, and who trembles at my word." We can call ourselves every name in the Bible, but unless we're this people right here, then we really can't call ourselves much of anything.

What we are going to hear this weekend is going to be another stepping stone of our God tearing down our false confidence and building up what really is in our heart to live in absolute dependence upon our Master Yahshua. But we've got to have the hindrances removed and we can't do it ourselves. If we'll just listen and hear and cooperate with what's spoken, we're going to find those things being torn down. We will come to the place where we realize that we can't do anything apart from Him.

I saw something before I came here this weekend. I was in the Soap Shop and I was looking out on the parking lot. Naharah had her little son in hand and was coming across the parking lot from the house to talk with her husband, Yonadab. It was obvious that she needed to bring her son to have a serious talk with his abba. I really saw our God's heart because after listening to her, he knelt down on his knee and he started talking to his son, looking him right in the eye. I thought, that's really our God's heart. Yonadab has a really wonderful quality in the way he communicates with his children. It's really something that is *like* our Father, a manifestation of the Spirit. As I was hearing these things about Yom Kippur as we prepared for the festival, I felt like I was that little boy, and I'm glad that we're all going to experience that this weekend. He really wants us to make it.

Out of all of the billions of people on the face of the earth, somehow we heard a message, and somehow we responded, and somehow we believed, and somehow there is a ministry that's been restored on this earth that's pure. There are all kinds of evil ministries on this earth, there's all kinds of evil forces, but there is an anointing on the earth that's being restored because our Master Yahshua has all authority in heaven and on earth and He is mighty and powerful to save, powerful enough to restore that ministry on the earth.

So I want to proclaim that it's in His name that we are gathered here today, and I'm glad that we can learn these things and be enlightened.

(Hakam)

There are many brothers who are going to be teaching spontaneously throughout the next three days. And as we go along, we'll be getting up and interrupting each other in the peace of the Holy Spirit. We're going to learn as a people how to conduct ourselves in this way, according to our Father's word, so that we can get the fullness of what our God wants to say to us at every assembly, that we'll be able to hear what our Father has to say and exercise our freedom of speech.

*Our Father has graciously and mercifully given us two wonderful provisions that we know about at this time to keep us in fellowship with Him, in communion with Him. They are the **Minchahs** and the **Breaking of Bread**. In this festival we're going to introduce the third and most vital and important and wonderful provision that our Father has for us to ensure that His nation remains in fellowship with Him. That is the yearly observance of Yom Kippur, the Day of Atonement.*

The verses that we're going to be going over in the next few days are going to be verses that you know very well most of them. And the most wonderful thing about our God is that the more we go along, the simpler what He has to say is. It becomes more and more simple so a child can understand. The word of God is made to be for children to understand. The high and lofty cannot understand the word of God. As we're becoming more like little children, we're going to be able to hear the simple truth of the gospel.

1 Jn 3:21 — The progress that we make in each one of our communities is in direct proportion to the prayers that we offer up and that are received by our Father in the name of our Master Yahshua. Let it be understood from the very beginning that there is no progress unless our God hears our prayers and answers them. And we have His promise that if we pray according to His will, if we have the confidence to stand before Him and to ask according to His will, then we also must have the confidence that He hears us.

He has put a lot of things in our heart that we know are His will. These teachings focus on how we can have the confidence that He hears us. That's the confidence that we need — the confidence that He hears us.

We receive the confidence of His will through the anointing, through the prophetic word that enlightens our eyes and lets us understand who we are and what we're doing on this earth and what God's purpose is and how we fit into that purpose. The other part, the confidence that He hears us, that is based on our own individual communion with our God and with our brothers and sisters.

So how do we lose confidence? We lose confidence if we have doubt in our conscience. Our prayers are heard based on 1 Jn 3:21. Confidence is *outspokenness* — the ability to speak out from what's deep inside of you, *frankness* that comes from assurance in your conscience, straightforwardness.

We've not been given a spirit of timidity but of boldness, to speak out boldly from our heart. Heb 3:6 — we can't say that we are His house yet, but we are *becoming* His house. It will be our confidence that keeps the house standing. It has to stand and grow and increase for 49 years, until the year of Jubilee.

As we go along as disciples, becoming a nation, seeing more and more what our God has given us and the absolute extremes He's gone to to *see to it* that we do become His nation, the more we're going to realize that there's no way that we can *not* be His house and there's no way that His house can keep from standing unless we give away our confidence. God has given us something precious.

Remember when we started talking about freedom of speech a few years ago? We were relating it even to the United States and the Constitution and the Bill of Rights, that even in the world people realize the value of freedom of speech. The very first freepaper we wrote, on the front of the first page, at the very top, it said, "Has your human voice been silenced?"

So we're either as a people and as individuals going to increase in life, in fruitfulness, in confidence, in boldness, being more frank and able to speak freely from what's in our heart, or we will go down to silence. But our God wants us to know, to be confirmed and affirmed to *know* His heart toward us, as Shores said, how He's going to bend down to us like little children and give us that confidence, and show us how we can have it. That's what the Yom Kippur teachings are all about.

Lev 23:26 — We have to understand this teaching from the perspective of Mt 21:43: "The kingdom will be taken away from you and be given to a people *who will produce its fruit.*" Therefore we have to see ourselves spiritually like a vineyard. All of you who live down here on the Basin Farm know that there is an *agricultural year*. There's a time when you plant, a time when you cultivate, a time when you harvest. The way that they observed Yom Kippur in old Israel, in the seventh month, shows that it was at the turn of the agricultural year, not the calendar year. Yom Kippur was observed at the *end* of the agricultural year. When one agricultural year ends, another one begins, spiritually.

Remember, we're in the New Covenant, so when we speak of Yom Kippur, we're speaking of the fulfillment of everything that our God wanted when He gave the Law to Israel of old — He's fulfilling it in the New. Many things that were physical in the Old are spiritual in the New. We're a *spiritual vineyard*, not a *physical vineyard*. When our Master said that He was going to take the kingdom away from Israel of old, it was because they didn't bear the fruit. Now in the New Covenant, we, as His spiritual twelve-tribed nation, must be the vineyard that bears fruit.

So the Day of Atonement is at the end of the agricultural year, at harvest time. We'll be celebrating the Day of Atonement by judging ourselves for those ten days that Lev 23 talks about, and then on the last day of the festival, 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. Our Master Yahshua said (John 15), "I am the vine and you are the branches; if you abide in Me, you will bear much fruit." In the twelve tribes of Israel there are twelve branches. So we're all connected to one of those branches. How many tribes are represented here today? Four or five?

We have to make sure that we don't begin the new agricultural year with any sin, with anything that doesn't produce fruit. That means that whatever we have against our brothers and sisters must be judged and confessed. It will be a cleansing and a pruning of that vine, that branch. What is the purpose of pruning? Our Father prunes the branches that bear fruit so that they can bear more fruit, and more fruit, and more fruit, and more fruit... year after year.

Jn 15:1-8 — That's why *Abiding in the Vine* is our national anthem. "Neither can you bear fruit unless

you abide in Me.” Let us understand that so that we won’t be tricked into thinking that we could ever bear fruit apart from Him. We saw two wonderful and powerful washings this morning [Sheminah, Bennabiy and Grace]. We participated in those washings. Those of us know them, know what they have gone through in their life to come to the water this morning. We know that the things that they confessed were things were things that... somewhere along the line you can always know that the things that bring us down are the things that we attempt to do in our own strength, fruit that we try to bear apart from abiding in our Master.

It says we will bear *much* fruit. This is to our Father’s glory. He is going to prune His vineyard once a year, culminating on the Day of Atonement when we will afflict ourselves for 24 hours. It will primarily be a fast of the soul; the emphasis won’t be on fasting for your body. It will be a very serious time for Israel. Many people will be cut off on that day, but only so that the vine will be healthy, and more productive in the following year. The pruning will continue on year after year until the year of Jubilee, the 50th year.

(Yoceph)

I’d like to give an example of what Hakam is talking about. I’m really thankful that in the time of our Master there were many vineyards in Israel, and so He could speak to the people of that land using that example, because they were very familiar with the vine and grapes and the fruit that it produced. We’re not so familiar with it, ourselves — at least I wasn’t. There are some regions of New York where there are a lot of vines.

Mt 21:33-43 — Our Master was speaking to the leaders, the scribes and Pharisees, to the Jews of His time, and He gave them a parable about a vineyard. Here was a man who had a vineyard, and these people were taking care of it, but somehow they never gave to the landowner what was his, what he intended when he first planted it. He had a purpose for it. He had a desire, a motive, an intention, and he never received it from the people who were taking care of it. Eventually this man sent his son to find out what was happening to this vineyard. But they killed the son. Our Master was speaking this way because He was speaking to the Jews, to the people that He had desired would come into being that nation that would produce the fruit of the kingdom. But they didn’t do it. So, verse 43 was the result.

From the very beginning our Father has desired to have a people who would produce that fruit. He wanted to fill the earth with fruit. He wanted to bring about on this planet a demonstration and a reflection of His image and likeness, a people who would represent Him to the whole world. When our Father created Adam and Eve, He said, “Let us create them in Our image and Our likeness.” There was no division, no grievances between them, no separation, nothing to break that oneness. That was the beginning of a growth, something coming from the Father’s heart that began to bring about what He wanted to do on the earth. But what began then was cut off. It didn’t reach the place where our Father desired it to be.

About a month ago I came to the Basin Farm with some friends from Chile who we have come to know in Boston

One of them is a man who has taken care of vineyards in Chile all of his life. So he wanted to see our vineyard to help us with it, to give us some instruction about it. I believe that our Father was preparing my heart to understand with this physical example what He is trying to communicate to us through this teaching of Yom Kippur. Now as we have been considering these teachings for the past two days, more and more things are becoming clear to me of what our Father was trying to say.

We went to look at the vineyard. When I saw it, not really understanding much about vineyards, I looked at it and saw that there were a lot of leaves, a lot of growth, it was filling this whole line of posts and wires. I thought it looked pretty good. It was prospering, growing. We have a good vineyard. But he was walking beside me and started telling him, “Look, here’s our vineyard. Isn’t it wonderful how it’s growing? It’s really prospering.”

He was really wonderful. His heart is that of a vinedresser. I really understood what Shoresh was saying in the beginning about how our Father looks at us, takes care of us, and really desires the best for us. So this man got down on his knee and started looking. If you look at it from above, it looks good. But you have to get down underneath and consider the branches and look for the fruit. He looked around and then looked at me really kind and said, “Your vineyard needs help. Will you trust me in what I’m about to do?” And I said, “Yes. You

know what you're doing. You know exactly what you're doing."

He had his clippers with him. I was a little concerned. I knew that there was a certain time when you're supposed to prune the vine. There's a certain time in the agricultural year when the vinedresser would come and inspect the vine to see what it had done, how it was growing, and what he needed to do for the following year. This is the vision that I have been getting from Yom Kippur. Our Father is interested in us. He is vitally interested in all of us, every single one. His heart is for us, that we would produce fruit. He knows that we can. He's making the provision for us to be able to do it. It's like Hakam said: it will only be if we're rebellious and go against it that we wouldn't.

So this man told me, "You have to start with a root." He showed me that every plant had a root. You need a root, the source that brings in the nutrients, the water, the minerals that are in the ground. There's a holy root — Abraham, Isaac, and Jacob — something that our Father has established. Just like a footing for a building — you don't see the footing, but it is essential. Our Father has a purpose, a plan, and an intention, a goal that He's going to. The root supplies the water, the sap that gives life to the vine. Without the root, the plant cannot live; without the footing, the house will crumble.

Then he said, "Look what's happening here!" From the root there were many vines shooting everywhere, stretching in all directions. He said, "There's a problem here. This is not good. You can't have so many different vines. There can only be one vine." It spoke to me. There has to be a root and a vine. Our Abba is the source, where it begins, the motivating force, what propels us. Then there's the vine, our Master Yahshua.

At this point he said, "Look, I'm about to do something. Will you still trust me?" I said, "Yes, I'll totally trust you. You know what you're doing." So he told me, "Pick out one vine — the one you think is the strongest, the healthiest, the one best connected to the root system. You pick it out and we'll go from there." So we looked carefully and we chose one. He said, "All the rest must go. There can't be wasted energy going all over the place."

Do you understand what I'm trying to say through all this? There can't be any over-indulgence, lack of self-control. So he began to cut off everything else. It was all gone in a matter of a few minutes, because he knew that those were growths that would not produce fruit, so they had to be cut away. They would dry up and be thrown into the fire. To me it was a little shocking. That's what pruning is like sometimes. You wonder what is going on that all these things are being cut off. It's because we don't understand that our Father sees beyond what we see. He has a purpose, a goal, and we need to see with His eyes. What He wants is a nation producing the fruit of the kingdom.

So at the very end there was this one vine left. He took it in his hand and snipped off anything that was growing from it so that he had just a bare vine. He said that the vine has to be so that you can handle it, so that it's manageable. I thought about how our Master Yahshua was. Our Father could direct Him in any way, in every way. He didn't do anything from His own initiative. He was totally submissive to His Father's will. This is how this man took this vine. He took it in his hands and tied it to the wires, and at the very top he bent the vine over and said, "We're going to leave only a short segment of it, long enough so that three sprouts can grow from it. Next year, from those three places will come some growth. There will be three branches. You'll tie those to three wires, and they are the ones that will grow. From them others will develop and they are the branches that will produce the fruit."

Yesterday I was really amazed when I walked by the vineyard, a month after we had pruned it, and to my amazement it had grown back some little shoots with leaves on them. It showed that it was connected to the root, that sap was flowing through it, giving it life. It gave me vision about what our Father really wants to do with us.

He doesn't really want to have to cut off anyone, but He wants us to come into self-judgment, that we would see the things in our life that have to be cut off. We have that opportunity before the Minchahs and the Breaking of Bread, but He is giving us another opportunity once a year to really be able to judge and inspect, scrutinize the things in our lives that really need to be dealt with, to confess them and really allow our Father to do that work in our heart so that we can continue on into the next year and produce fruit.

One of the wonderful things that this man told me was this: "The vine is one of the most grateful plants that there is. If you treat her nicely, she will respond to you, she will give abundantly. If you follow this process that we

began, you'll see abundant fruit in a couple of years." This is exactly where our Father is going with us: He wants us to bear fruit, abundant fruit. He will have a nation that will produce the fruit of the kingdom, from year to year, for forty-nine years until the end comes. From year to year the branches become more productive. We have to understand that if our Father prunes us, it's because He wants that branch that is bearing fruit to bear more fruit. We are capable of giving more as our Father works in our lives. We will become that nation that our Father will be able to use to lock the accuser in the abyss, and he will be bound for a thousand years. Mt 24:14 — that witness is going to be the producing of fruit. That's what it's all about. You can have growth, you can have doctrines, you can have development, you can have a bunch of leaves, but if there's no fruit, there's no reason to talk. That's the evidence, the witness, the growth that our Father has brought about.

We are going to be a spiritual vine that will produce the fruit of the kingdom. Our Father has longed for that, He's desired it. Our Father sent prophets to Israel time and time again to speak to them about their condition, but they rejected them, just like the parable in Mt 21 and Isa 5. But in Isa 27:2 it says: "In that day..." just as it says of Leviathan just a few verses back, "In that day..." So it says in verse 2, "In that day, a vineyard of wine, sing of it!" There's going to be a time to be merry, to be thankful. Our Father's going to have what He's always desired. We're going to be able to sing about it. "I am the Sovereign; I am its keeper; I water it every moment. Lest anyone damage it, I guard it day and night." Just like this man told me, "If you take care of her, she'll respond." Verse 6 — "In the days to come, Jacob will take root, Israel will blossom and sprout, and they will fill the whole world with fruit." That's what we're talking about, right there. That's our Father's purpose. That's where He's going with us. He's not talking about anybody else.

Let's put it this way: I don't want Him to have to talk about anybody else. I want that we could be that vine that would do it, that would finally do it on the earth — bring about the fruit of the kingdom.

There's a kindness and there's a severity of our Father. We have been brought into that vine, that holy root. But we're only here if we truly humble ourselves and recognize our need for Him, that we cannot do it apart from Him. There's no other way that we can be those branches that produce the fruit that our Father desires.

Isa 5:1-6 — Our Father had to do this to Israel of old because they did not produce the fruit of the kingdom.

Another thing that this man instructed us that day was that we would hoe all of that area around the vineyard and remove the stones if there were any, just as it says in this parable, because the vine cannot have any competition, anything that would take away from the nutrients that would come to it. It has to be well taken care of.

Our Father is bring us to the place where that work can be done in our lives so that what we read about in Isaiah 27 can be fulfilled, just as it says in Dan 2:35: "... fill the whole earth." What did He tell Adam and Eve? "Be fruitful and multiply and *fill the whole earth*." Our Father has been after that purpose, that *eternal* purpose from the very beginning. He's wanted that something would emerge and grow and develop. It's not enough that we would just be a nation of twelve tribes, but that we would be a nation of twelve tribes *producing the fruit of the kingdom*. That's what is going to bring about the end. The world is going to see it — a people who will bring forth what our Father has always intended.

That house that our Father is building — there's the footing, the foundation, but then there has to come the superstructure. But we have to be careful how we build. It's just like the vinedresser — he is full of care for the vineyard. Even though he knew that he had to cut off some growth, he was very careful. Each one of us has to be careful how we build, and what materials we're building with. We have to be sure that we build with the right materials, because anything else will not last.

The purpose of pruning the vine is to take away growth that will not bear fruit because they will rob the sap that should be going to the branches that will bear fruit. Otherwise eventually it would damage the vine. That's what was happening in our vineyard. It was producing these little bitty grapes, but it wasn't doing what it was created to do.

So the purpose of Yom Kippur is that we would produce fruit — the fruit of a united Kingdom. Old Israel didn't do it. Their history was one of tribal wars, factions, divisions, grievances against one another, not doing the things that were pleasing to our Father. But when there is a nation that *does* produce the fruit of the Kingdom, then the end of this age is finally going to come about. That will be the fiftieth year, the year of Jubilee,

at the sound of the yobel. Israel never celebrated the Jubilee. They couldn't do it; they couldn't live together peacefully for even fifty years. They went after false gods and worshipped Molech, offering their children to him in the fire. They angered our Father and were cut off. Rom 11:22 — *the kindness and severity of our Father*. Verse 20 — we stand by our faith, our *faithfulness*.

The only people who will be able to remain and produce that fruit will be those who realize that apart from Him, they can do nothing. They realize their desperate need for the vine. That's why that song, *Abiding in the Vine*, is our national anthem. It's only abiding in the vine that we'll have grace, help, confidence — everything that we need. That's where the sap comes from, everything that we need to be able to produce that fruit.

If we allow things to come into our heart against one another, if we allow things to separate us from our brothers, then we'll be cut off too. There's vision and encouragement, but warnings too — our Father is serious about what He's doing. If we don't tremble at His word, then we will find ourselves in the same place as those who have failed before us.

(Deshe)

Shoresh began the gathering by quoting Mt 1:21, about how the angel Gabriel gave Yoceph and Miriam the name for their son: *Yahshua*, for it is He who will save their people from their sins. That's His vocation, His work. Now He has sent His Spirit to accomplish that work. That name is a *self-disclosing* name; it reveals who He is, His essence, life, and purpose. I was thinking about it in Manasseh recently. Caleb, at a government meeting, shared about *over-simplification*. You might say so-and-so is in training, or so-and-so is the cafe manager, or Keli is the industry head. That's an over-simplification. It encompasses everything that he does, but it's an over-simplification. Take Keli — how does he cover the industry? Does he just sit in the office and answer questions? How do training teachers teach? Are they teachers because they just go into the class for a few hours a day and teach? Is that all that's entailed? Is that all that's involved in teaching, Elizabeth Pimpare? No, there are hours and hours of preparation.

So I was thinking about that when Shoresh said about our Master, that He is the one who will save His people from their sins. It's simple, but it's vast. It encompasses everything that is in the Law and the Prophets. This teaching about Yom Kippur is revealing *how* He will save us from our sins.

I wanted to add to what Yoceph was saying about the vineyard. Mt 21:41 — *pay the proceeds at the appointed time*. Do we have any *appointed times* when we draw near to our God to give Him praise, thanksgiving, the worship that is due to His name, the *fruit* of our lips? Psalm 116:12-18. That is how the Day of Atonement will be culminated — we will lift up the cup of salvation.

Isa 27:2 — *A pleasant vineyard... I, ha Shem, am its keeper... and I guard it night and day so that no one can harm it*. So the question is: How does He guard His vineyard? Does He do it mystically? Or does He have elders and shepherds who have watch over the sheep, who guard their souls. Does He have husbands who shepherd and cover their wives, and love them? Does He have brothers and sisters who are one another's keeper, who are mindful of one another? How does He water it? Does He water it through the word as we share what He whispers in our ear? What if we never shared what He spoke to our heart? What if prophets never spoke up and exhorted, encouraged? Would His vineyard prosper? Would it produce the fruit? Sameach, what if we didn't speak kind words to one another? Would we be watered?

So it's a paradox in Daniel 2 that the Stone Kingdom will be cut out without human hands, but it has everything to do with man doing it, but only through the strength and the grace that our God supplies. Anything other than that is the flesh, and it won't prosper, it won't produce fruit, and it will burn up in the end.

(Hakam)

Yom Kippur is a *revelation*, such a wonderful revelation. Once we have it in us, we're going to be beside ourselves at the goodness of our God and how He is making a provision that is going to ensure that the branches of Israel bear more abundant fruit year after year after year. The time of pruning is at the end of the season, at the end of the year, every year, when we have the opportunity to examine

ourselves, to afflict our soul. The revelation of Yom Kippur brings Daniel 2 and everything we understand about the Stone Kingdom into reality, down to where we can see how our God is going to have what He said He's going to have. It makes us able to understand how Isaiah 49:5-6 is going to happen. First of all there has to be the raising up of the twelve tribes. And once the twelve-tribed nation is established, that's when Yom Kippur will begin, and we will start to bear the fruit of the kingdom.

We have to *become* that kingdom first, and then we'll start bearing the *fruit*. We hardly bear any fruit right now. We see a lot of chaff, don't we? We hardly understand anything about who we are, but when we become a nation we're going to start bearing fruit, and that fruit is the *light* that Isa 49:6 is talking about. That fruit *is* the light.

Our God has done something for us that He didn't do for Israel of old, something that He's done through our Master Yahshua. That is Romans 5:5 — something we must *experientially* possess. We don't have to try to drum something up because when we went into the waters of baptism, He poured His love out into our hearts. His love, loving one another according to the new commandment of John 15:12 and 13:34, laying our lives down for one another, totally participating in the social life of the Body, not having anything for ourselves but giving everything to serve our brothers and sisters night and day, giving everything to speak the very words of God to one another — that is what brings forth the fruit. So Yom Kippur is a time for us to examine ourselves to see the things that keep us from loving in that way, that we would learn to come into self judgment about the things that keep the love that's been poured out into our hearts from overflowing into everything that we do.

For example, after supper is over... we all know what comes after supper, don't we. Walking past the dish sink when you know the dishes need to be done, and you really don't have a good excuse to not do them, so you withhold your life. Those are the kinds of things that we really have to afflict our souls to see and understand. Those are the kinds of ways that need to be confessed before the new year — just a tiny example, but a good one. So from year to year, from one agricultural year to the next, the vine will be pruned. Look at 1 Cor 16:22: If anyone does not love the Sovereign, a curse be upon him. *Love* means have affection for as a close friend. It's only obstinacy that would keep us from loving our Master Yahshua.

Our Father is going to help us to do this, because He loves us so much. Some of you might be thinking, "This is so much... what if I can't see everything in my life? What if I don't see everything I need to see?" Well, that's good. We need to have a fear that we wouldn't see. That's why we have to learn what it means to afflict our soul. We can't learn it in three days, but we're going to learning it between now and the time the race begins. We're also going to come to see how our God is going to help us because we have good shepherds in the Body, and whoever is not a good shepherd isn't going to be a shepherd because our God is going to have good shepherds. He is faithful and He is going to prove Himself faithful to see to it that His people have good shepherds.

Each year the tribes will be pruned according to John 15:1-8, in order to bear more abundant fruit, and so at that time the fruitless ones... Who are the fruitless ones? Sometimes we don't bear fruit because we're weak, not necessarily because we're rebellious — we're young and we're weak and we don't know how to judge the things that rob us. But we're going to learn to tell the difference between *weakness* and *rebellion*. Some of our lack of fruit is from weakness, and some is from rebellion. Rebellion has to go out — there's no room for rebellion in Israel. But what does our God do to the weak? He strengthens the weak. *See to it that no one misses grace.*

Each year the fruitless ones who are under the watchful care of their 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 in that community did all they could to stimulate them to love and good deeds, and encourage them, making sure they weren't missing grace, yet they continue on in their obstinacy, then they must come before the elders and find out what's really wrong with them.

Now, do you ever notice that sometimes in the community there are people whom you can encourage and

encourage and encourage, but it seems like they never get encouraged? The *spiritual* among us are going to be learn how to discern these things, and to respond when people are not responding to encouragement, to stoop down and find out what the problem is. We're going to learn how to stoop down and help each other. We're going to find out who the true shepherds are in the Body, because they're going to be the ones that stoop down and find out what the problem is. They're not going to be heavy-handed, issuing decrees, just trying to *deal with problems*, just getting things over with. A lot of the ways we *deal with* things are not the way our Father is. Our God wants to save us. Who is our Master Yahshua? He is mighty and powerful to save His people from their sins. And the more we are like Him, the more we're going to have that ministry in each other's lives, to save each other from our sins, our iniquities.

If people are not responding to this in the Body then they're going to come before the elders to find out what's really wrong with them. If they find out that it's rebellion, and the person doesn't repent, they he will have to be cut off from Israel before the next year begins.

Yoceph gave us a really good explanation about what a good vinedresser does, one who loves the vineyard. So you have to do one of two things: prune or chop off. The ones that bear fruit, you prune; the others you chop off. Otherwise, if the vinedresser didn't chop off the branches that don't bear fruit, the whole vine would be hurt, and eventually the vineyard would be destroyed. That's exactly what happened to the early church. A little bit of leaven came in and they didn't love with this kind of passion, with the love of Yahshua. Their love waned. They didn't confess their sins. They didn't help each other to know how to confess their sins. So they fell away. What was said about Israel of old was said again about the first edah: He removed the hedge, He took away the wall, and the vineyard was trampled. The only thing that was left was the *root*.

It's wasted energy to try to encourage a branch that doesn't bear fruit. If we don't bear fruit, we have to confess *why* we don't. It says in Rom 11:22 that if we remain in His lovingkindness, in the place in our heart where His lovingkindness and tender mercy can reach us, then we will not be cut off. But if we don't, we will be cut off. How do we remain in His lovingkindness and tender mercy? How do we keep our heart in that place? By learning to judge ourselves, by humbling ourselves and admitting our condition. What happens when we humble ourselves and admit the way we are? We receive *GRACE*, we receive *MERCY*, we receive *FORGIVENESS*.

One thing we're going to do as we come in to Yom Kippur: we're going to see the power and the value and the depth of the power of the love of God that was demonstrated when our Master shed His blood on the cross to forgive us of our sins. We're going to be a people who praise Him for our forgiveness, we're going to praise Him for the blood of Yahshua that covers our sins, we're going to praise Him like no other people, as we learn how to judge ourselves.

So we're going to be judged as to whether we're a productive branch. Each tribe is going to be inspected by its leaders. But remember this... let this go deep into your hearts. Gal 5:19 is our *objective* reference point — *the works of the flesh are obvious*. We're not going to be judged by subjective feelings, opinions, hunches, but rather by the obvious fruit of the flesh. 1 Pet 4:11 — We'll be judged by how we *speak* and how we *serve*, because that's all we do in the Body — we speak and we serve.

In the mornings and the evenings as we live together, if a person speaks and there's no encouragement coming forth from what he says, or if there's no fruit in a person's service, if he's always frustrated and harsh, then it may be that he is not speaking from the Spirit or serving by the strength that our God supplies. We can see what is obvious. When a person is in the flesh, it is obvious to those who are spiritual. Gal 6:1 says that it is *you who are spiritual* who go to your brother. So we're going to be judged by those who are spiritual in the Body. Those who are in the flesh can't come to the aid of those in the flesh. The flesh profits nothing; it's counterproductive. A person who is in the flesh is either critical and judgmental or else he'll try to soothe you with cheap words that bring no healing.

The purpose of Yom Kippur is to ensure the fruitfulness of the branches of the tree of Israel, that we would be a nation that bears the fruit of the kingdom.

Shimonah: When we were talking about the vine... at one time I would have been hopeless about

enduring in the Body. But I saw our Master's heart towards us, that if we're abiding in Him... we have to be obstinate to not abide in Him because He's poured His Spirit into our heart. If we're abiding in Him, we're going to be strengthened, and we're going to endure, and we're going to be that nation. I'm really thankful that our Father was faithful to me, even though I was faithless, and that I'm being strengthened. [with tears] He brought me back. That's His heart towards me.

Jehu: I see that our God wants to set us free to be everything that's in His heart for a human being to be, that He's going to strengthen what's in our hearts and He's wants to deal with the ways in us that aren't right. He wants to set us free. He wants to liberate us so that we can be everything that's in our hearts, what's deep down in there; He's going to set us free to be His people on this earth. I'm so grateful that our God's heart is for us, that He is going to strengthen the heart, the spirit that's deep in us. And I'm grateful to serve this God, this Master Yahshua.

Havah: I'm thankful for the words I heard this morning about rebellion because sometimes I get scared or hard when I hear about rebellion [with tears] because I have so much fear that things in me are rebellion, and then I get hopeless. But I received hope this morning that our God is a God who wants us to learn to judge ourselves. And I know that if I sense that where I'm coming from is a place of hardness, that if I confess that as rebellion our God wants to deliver me from being rebellious, because I don't want to be rebellious in the ways that I am rebellious. I know I want to be able to respond to that with a godly fear and not obstinacy. I look back on my life and the times I grew up in... I was born in 1950, and I know we've heard that our generation is the most rebellious generation. I see the threads and roots and ways of that in me, that they're very sophisticated ways of trying to get around it. I'm thankful that our God is a God of healing, and He wants to get the rebellion out of all of us, and all we have to do is confess it and learn to judge it.

Racham: I heard about how Israel could never keep the year of Jubilee because they didn't have peace. Everything in the New Covenant goes back to the Old. There's a foundation for the New Covenant that's in the Old, and it excited me because I thought about the morning and evening sacrifices and how our Father wanted the whole nation to be gathered there every morning and every evening. He wanted the whole nation in old Israel to be lifting up their hands and being attentive to that sacrifice at the beginning and ending of every day, all their life. He wanted a whole nation and He only got a tribe, and it wasn't enough. But now He wants a nation of people who judge themselves every day, twice a day, not coming with any known sin on their conscience. And then they have they Breaking of Bread, a provision He gave in the New Covenant to remember the *perfect* sacrifice, to look back to the perfect sacrifice, to judge whether their life was worthy of it. Now He's restoring, bringing something out of the old, Yom Kippur, that we could start to deal with all those hurtful ways we're dull to. That's what it means that we would afflict our soul, we'd make inquiry, we'd ask our brothers, we'd pray to our Father that He'd reveal those ways we just kind of accept... We're gathered here this weekend because we want Him to.

Sameach: I almost didn't come to the festival. I know it really spoke to me about having confidence. I see John Abraham... [with tears] and I didn't even want him to see me. But I really love him so much... and I've really been discouraged. Daniel called me on the phone and said, "Come," and I didn't respond, and I'm sorry. And Keli did, and I didn't respond, and I'm sorry. But Hakam told me, "I feel like the evil one is backing you into a corner, and you need to come." I just know I need so much help in my life and it really encouraged me today because I know I can receive help here and I know I love you and I know that the love of God has been placed in my heart, and I want to change so bad. And I'm really sorry I didn't want to come, and I'm thankful to be here.

Anak: We can see the beauty in one another poke through just a little bit when we're looking through the eyes of Master. That's what He's seeing... He's seeing the beauty in us a little bit. Who here doesn't love Sameach? Who doesn't love this man? Imagine what it's going to be like when our God sets us free! I heard about Yom Kippur and it struck fear in my heart. My first reaction was fear in my heart, because every rotten thing in me is going to have to go. I want those things to go. I know that

everybody here has given up tremendous things so that they can come together because there was something in our heart that wanted our God, the Creator of all things, to have a people. And even seeing the garbage in us, we came so that He could have what was on His heart.

But everything I've heard to this point is that our God's heart is being revealed, and we serve a loving and caring God who is an Abba. He showed us Himself as an Abba. I understand some of the feelings of an abba. When my children respond to the correction that comes to them, my heart is so much drawn to them; my love increases for them when they respond. It makes me want to pour blessings on them and all of my heart into them when they respond even in little ways. And I want to respond to our God. I know that He brought us here so that we could hear these things, not that we would fear Him in an ungodly way, but that we would hate the things in us so that He can set us free to be who we were created to be, so that many, many, many more can come and be built on the foundation that's going into us.

I don't know whether this happens to you, but there might be a little bit of jealousy that comes in when you see people with long-standing relationships. You just wish that you had that and you want that. I've got news for you. The foundation has just begun. This is not late in what our Father's doing. He's establishing a foundation that He's going to build His kingdom on, and it's not long until you've got those relationships, until you've wounded one another in a godly way, until you've loved one another and encouraged one another many, many, many times. There's people here who have lovingly wounded me, and lovingly caressed me when I was hurting. I just want our God's heart to be fulfilled, and I want to be set free to be who I was created to be. I want to be an encourager. I want to be someone that people are glad to see coming because they know that there's going to be an encouraging word on my lips.

Judith: I came to know my Father's heart a little better today from what I heard. I really love plants and I love to garden. We have these raspberry plants and they would absolutely go wild every year and we had to prune them back in order to get any fruit. And I always had a hard time cutting them so far back.

And I'd try all the time to just save a branch that looked a little weak. When I heard about the vinedresser, I was touched by that, because that's our Father's heart. The weak ones He really wants to try to save. He doesn't want to kill us or destroy us; He just wants us to bear more fruit. And I was thinking that because I have plants, the story helped me to understand how much our Father loves us and that He really wants to produce good fruit in us, and that He has nothing but lovingkindness and care for us.

When I first heard about the Yom Kippur teachings I had fear in my heart too, but that fear is being dispelled by the things I'm hearing and what I'm understanding. I'm so grateful to be here today and consider how close we came to being totally lost. I'm thankful that we could come back and that we're being saved.

Yahnathan Rigney: At Cliffside in Hamburg we have grapevines and they were all overgrown. The woman who pruned them for us told us you have to look for the branches that are close to the vine. All the branches that are far away, you have to cut off. I saw that if we don't respond when the Holy Spirit speaks to us in our conscience, we go far away and the outcome of that is that we're cut off. That's what happened to me. I didn't respond to the voice of my conscience and I disregarded it, and other things too. So I drifted far away. I'm so thankful that I wasn't cut off to the point that I had to go to death. I'm so thankful for this teaching. Our Father is so merciful and loving. I thought about how the leaders will get right down to where you are and I know that's what the leaders did to me. They came right down to where I was and they told me the truth, and I'm so thankful. I'm so thankful for what we're hearing. I never knew that Israel was such a serious place. Now I know that everything we do is *so serious*. We don't have time to waste. I'm so thankful that I can stand here with you and that I wasn't cut off to the point of death. I was so close.

Leshem: I have it on my heart to really appreciate those to me who are the root. I've heard a little bit about the nucleus. I think we all know who the nucleus is. To me they are the root, and being one of your children I greatly, greatly appreciate you from the depths of my heart. I know that apart from you today I would not be hearing about Yom Kippur, and apart from you I would not have this life. Apart from you I would be nothing today. I know you're due all honor and respect. It doesn't matter what

mistakes were made. I greatly appreciate you for being my friend and being to me as a parent. I know my imma is due all honor for bringing me to this life and I greatly love her, and I want to overcome for her. I just really love Yahshua and I love you who have given me this life today. Thank you so much.