

Yom Kippur Teachings at the Festival Part 3

(Yochanan Abraham)

*Do you remember New Year's resolutions? A lot of our children grew up in the edah, so maybe some of them don't really know about this. In the world, every New Year's Day, people make resolutions. They write down this list of things that they're not going to do anymore. These are my New Year's resolutions, things I'm not going to do anymore! You read this and have some kind of determination, but then, a week later, you're back into it again. But it says something: the whole world knows that there's something important about beginning a new year. Somehow it's in the conscience of humanity that a new year is supposed to be *new*. Somehow we're supposed to enter the new year *clean*. It seems that it's in the conscience of the world. So everybody makes these resolutions because they really want to have a new start. "Man, I know that there's been these things that I've done, and they're bad for me..." Or if you're a Christian, you call it *sin*. So then on New Year's Day you try to change, and then a week later you realize you can't change.*

So here we are, talking about the Day of Atonement, about how we're going to begin the new year, for forty-nine years. Our Father wants to communicate to us in a deeper way than the world is thinking. He wants us to understand His heart about it, that we *are* to be clean, that He *does* want the new year to start off new and clean. He wants a people who are totally clean to begin the new year, even to begin the *race*, for fifty years. When we first keep Yom Kippur it will be the beginning of the race.

Our Father loves us so much, He doesn't want anybody to be disqualified from the race. So what's He saying to us now? This is going to be a sacred time. Even old Israel knew that. What they were concerned about, and what He wants us to be concerned about, is that *my sin* can affect the whole nation.

It's clear that my sin is going to take me to death and I don't want to go to death. But also, one man's sin can affect the whole nation. So that's why our Father wants us to be concerned about this. He wants us to be so concerned that we're going to look into our hearts, we're going to look into our souls, we're going to look into wherever we've got to look to know that our sins would not affect the whole nation, the whole edah, the whole household.

He's putting a new sensitivity in us, so that if we haven't had it before, we're going to get it. I don't want my sin to destroy the whole nation. But even closer to me, I don't want my sin to destroy my household. I can understand that more clearly. I don't want my sin to destroy me, I don't want it to destroy my brother, I don't want it to destroy my household. Our Father wants us to have His sensitivity.

Now, what sins are we looking for? How do you bring this down to the grass and the dirt here? We're looking at Yom Kippur, we're getting tremendous vision here. This is tremendous what we're talking about. But how in the world do I bring it to the farm? How in the world do I bring it down to right where I'm at? I'm a simple person. I have to understand things. You've got to make it simple for me so I can *do it!* I can handle concepts for about five minutes, but then I've got to have something practical so I can hold onto it.

That's why I came into the edah. I was a Christian for ten years. I was going ten years on concepts, and I never had anything I could take in my hand and hold on to. I couldn't do it. Then I met the edah and there it was. It was in practice. There was something real and down-to-earth about it. Finally there was something I could do! I needed God's help to do it, but I could get my hands on it; I can taste it, I can see it, I can feel it.

That's what our Father wants to bring about Yom Kippur. He wants us to know, hey, we *can* do it, we *can* do it! It is possible. We can be just the way He wants us to be. We can deal with our sins. We're going to be able to do it, every one of us. You know why we're going to be able to do this — deal with our sins, confess our sins? Do you know why? Because there's not one person in here who wants to destroy, not one of us who wants to tear down, who wants to hurt. We *do* it. We sure do, don't we? But we don't want to. That's why He's going to help us to get to that place where we won't do it any more. He's going to help us because none of us really wants to destroy. Unless there's somebody in here who is totally reprobate, cut off — of course, that person's not going to be affected. But those of us who are listening, our hearts are being affected by what we hear, and there is some fear coming to us

— we are the ones who are going to make it, because our Father sees our heart, and He's going to help us understand what His ways are. He's going to help us understand *just how He feels about us*. That's really what He wants us to understand, how He *really* feels.

Now, before the Day of Atonement each year, *ALL SIN MUST BE ERADICATED FROM THE CAMP!!* Ok, what do you feel like now? Well, that's kind of how we see our Father, you know? Some of us who are shepherds come on that way sometimes, but we don't want to. But do you know how our Father's is saying this? He's looking us in the eye, and He's down on His knee with us, His little child, and He says, "Now look, before this Day of Atonement comes, all sin has *got* to be eradicated from the camp. Now here's what we're going to do..." That's how He comes. "This is how we're going to do it..." This is what the teaching is about! So something in you says, "Yes, Abba! Ok, Abba!"

So it's like you take your child and say, "Now, what you've been doing here, that's not right. See how you did that right there? Now, you can't do it that way because if you keep doing that..." You start showing him what's wrong, but in a way he can really listen, and say, "Oh, yes, Abba. I didn't know that..." Then you take him on the right way. That's how our Father is *working* with us. He's working with us that way! That's how He loves us.

So, erase the way I said it the first time. Let's put it in smaller letters: *All sin has to be eradicated from the camp!* This is not a soft pillow — this is the real thing. All sin has to go. There can't be any sin in us on this day. Okay? This means that all sin is going to have to be rooted out, it's got to be uprooted. You farmers know what I'm talking about it. You've got to dig out everything around it so you can see that sin, and you've going to have to uproot the sin! All sin has to be dealt with so that there won't be any sin in the camp.

Everyone who has this hope of Messiah *purifies himself*. We have a *hope*. We're talking about something that's full of hope. So, because we have this hope, we're going to purify ourselves. We're going to do everything necessary so that we won't be impure. What does it take?

This purification includes finding out what sins we have — deliberate sins? inadvertent sins? things that we didn't mean to do? Of course, it's clear that for *deliberate* sin, there's no forgiveness. *Deliberate* sin has to be cut off — we cannot have it in the camp. But there is sin that is not deliberate, not sin unto death. We're so messed up, have so many problems. These are the things we're going to be talking about. How do we know that our prayers are answered? Look at 1 Jn 3:22. Everything we ask, we receive from Him, because we 1) keep His commandments, and 2) we do the things that are pleasing in His sight. During this time we're going to be checking ourselves out. Why are we teaching this teaching now, and not just before we start Yom Kippur? We're not starting Yom Kippur next week. So that we can start dealing with this stuff now! What are the thing that are pleasing to Him? Somebody might say, "We speak the gospel to people." No, that's not it; that's one of His commandments. "We love one another." No, that's a command He gave. What is it, then? The things that are pleasing to Him are the things that are not *written*. They're not in the Scriptures. You know that your prayers are answered because you keep His commandments (the things that are written, clear commands), but because also you do what is pleasing in His sight? What's that? Those are the things that we're hearing through the anointing that we know we should be doing. Like, for instance, *washing dishes*. What does that have to do with Yom Kippur? *It has everything to do with Yom Kippur!*

You're walking by the house and see a piece of paper on the ground, and you know that paper doesn't grow there (if you're a farmer, you know that). So you *pick it up!* You go in the house, and there's this wet spot on the floor, and you know it's someone else's privilege, but he's doing something else and you're there and you saw it, and you don't walk by it — you find something to wipe it up. These are the things that are pleasing to Him.

Yom Kippur is a real vision. It is coming. We're going to do this. This is going to be a reality in our lives. But it's over there and I'm right here. I've got some steps to take to get over there. Now how do I get over there? How do I make this thing successful? How do I reach it? Well... Step 1 — dishes; step 2 — picking up paper; step 3 ... It's real, isn't it? Our Father is not complicated one bit. It's so simple! He made it for people like me. I can't do all this complicated stuff. I've got to have something real, something I know I can get my hands on.

Our Father loves us so much, He wants us to understand. It's not going to be some high and lofty, conceptualized thing that it takes somebody with a \$50,000 intellect to understand it. But it's for simple people like me — I'm going to make it to the kingdom! Because He said, "Pick up the paper..." It's simple! I can't climb Mt. Everest. I can't do that kind of stuff. It has to be something simple, and that's how our Father made it for us. It's going to be a real battle, but it's simple.

Some things are not fitting for saints, for priests. How many priests do we have out here? How many of you know that you're a priest, a priestess? Has it really registered in your autonomic nervous system that you're a priest? Then there are certain things that are not befitting to a priest. When it says *saints*, it means *priests*. There are certain things we don't do, certain modes of behavior we don't take on because we're priests. I don't mean white collars, stiff and funny — I'm talking about *real* priests, something like the world has never known. The world has never understood what it means to be a priest. All they've had is this Catholic concept. We still have it to a certain extent, but our Father wants the world to see and understand what real priests are like. That's us! We have the opportunity to demonstrate that.

So there are some things that are not fitting for us, things that are unclean that we don't want to do or touch or eat or say. Some things could lead to a defiled conscience. They're not written down in the Bible. There are a lot of things that are not in the word, because they didn't even exist when the word was recorded. But, since we've received an anointing, we know that we cannot do those things because they defile us, they defile our conscience. So we've got to learn what those things are. Our consciences are going to become sensitive to those things.

The day that's coming, Yom Kippur, has to completely cleanse every person so that the blessing of our Father can be on Israel. We want His blessing on us. In order for His blessing to be on Israel, everyone has to be clean. He cannot bless what's not clean, what's not pure, what's not forgiven. He wants His blessing to be on us so that we can take off on that new year. So we're going to learn what sins make us defiled, polluted, or take us to death. We're going to become more sensitive to those things.

One sin that our Father is going to deal with is *rebellion*. How do you deal with rebellion? You cut it off. There's no discussion. You don't discuss rebellion. It has to go. There's no room for rebellion. Every other sin we can talk about, but for rebellion, there's no talk — out! That's it! It has to go. Rebellion can't be in Israel. It destroys. In rebellion you deliberately cast off the authority and the yoke of God. You don't want it! That's what rebellion is. Nobody in here is rebellious. We're here because we're not rebellious. But we have sin. We fall into sin. So, any rebellion is going to be dealt with, that's for sure — active or passive rebellion. Rebellion is like having another high place, having other things before our Father.

Dissension is listed among the worst sins imaginable. Look at Romans 13:13. *Dissension, strife* — not agreeing with one another. Strife and jealousy usually show up within the government in a group. Sometimes it can be among us, those in authority. *But that can't be!* It's considered one of the worst sins imaginable. When envy or jealous ambition are present, what did James say? James 3:14-16 — disorder and *every evil practice*. That's why it's so horrible. When that's there, there's going to be disorder and every evil practice will come into the edah through that sin. Is that in you? Do you have a tendency towards that? To be jealous or envious, striving for position? You've got to work on that one.

You've got to start crying out about that one. Start crying out to our Father that you could be cleansed from that, that you'd recognize it, that you'd know when the feeling starts rising up so that you can put it to death. You'd really know how to recognize it before it overtakes you and affects your brothers and your household and your clan and your tribe. You don't want that in you. You don't want a *nysin*, but especially not that one. Especially those of us who are in responsibility — we don't want that in us. We don't want to defile the tribe or the clan or the household.

What are other things we're going to be looking for? We're going to be checking to see what's in us. How do I deal with my children? What's in me in the way I take care of my children. How do I react to them? How do I feel when I have so many children and I have to do the laundry? How do I give myself to my children when I have to do the laundry? What's my *attitude* about it? Or I have to cook and I have ten children? I wasn't

exaggerating — Haggai's going to have nine soon. How do I deal with that? My wife just had our seventh child and I keep telling her, when you go out to the laundry, take those children out with you, the ones who can walk and pick up a clothespin, take them with you and have them just hand you the clothespins. Involve them. "Yea, but... How in the world?" This is practical stuff, isn't it? We have to deal with our attitudes about these things.

But there's a way, there's help, there is a way to deal with it. There are brothers and sisters who can help. We can go to people and say, "I need help!" And there's wonderful, loving brothers and sisters who want to lay down their lives. They've already got seven children who belong to other people, and they're just barely able to walk, and they say, "Ok, I'll take one more." But we've got to deal with our attitudes about all this. Our Father wants to deal with our *attitudes*. I'm telling you, that's where it's at. What is my *heart* like? How am I acting, how am I being towards my brothers and sisters? What are my shortcomings? In the time of preparation for Yom Kippur we're going to be confessing our *shortcomings*, our attitudes toward one another.

Here's this brother, Keli. I have such deep love and respect for Keli. He's got so much on him. It's amazing. Then somebody comes to him, "We've got to do this... we've got to do that..." And Keli, he's got that look on his face, just totally calm. He says, "Ok..." I've never seen him angry. I've been in France for a long time, so maybe between times he's been angry, during the past sixteen years, but I see him take all this stuff on him and he's still going. He's not pulling his hair out, he's not being short with people. I'm impressed, I mean, I am really impressed. I know there are other brothers like that. I just mention Keli because he's the first one who comes to my mind. He's like our Master; I can really learn from Keli, his attitude.

This is what our Father wants to get to — our attitudes. How do we act when the pressure is on? Pressure squeezes, so what do you do when you get squeezed? Now I want to say this: we've got all these things we've got to work on; we know what our sins are, and probably most of us can get a handle on the obvious things. But guess what? Some of us can't. Some of us just can't get a handle on what trips us up. We just don't see it. "A brother just came to me this morning and told me what my sin is, and now before the evening minchah I've done it again — I didn't see it! Why can't I see it?" There's the weak ones who just can't get handle on it and we just keep falling into the same thing over and over again and we're getting frustrated, almost wanting to quit. "I can't do it! I don't see it! I just can't do it!"

Well, guess what? Help is on the way. Our Father is determined that we make it, everybody; He doesn't want anybody to be left behind. You know why? Here is what's going to happen. During that time, during those ten days, we're going to be examining ourselves, checking out what we haven't dealt with during the year. We're going to be crying out, taking walks. This farm is going to be full of people walking around, crying out to our Father, looking for those things, wanting to be clean. The weak ones who aren't so convicted, who just don't see it so much, there's going to be a *moed* for them, a *Qahal* for them. They're going to come before the elders.

Huh? You mean... I've got to go before the elders? Huh? Me?

Isn't that your reaction? Has anybody ever said that to you? "Um... Listen brother, you're going to have to come before the elders today." "Oh, please..." "You might not show it on your face, but something inside goes "Oh, my goodness..."

Hey, our Father's going to bring that to an end; He wants to cut that off. Listen, here's what He wants us to understand: *Coming before the elders*. What does that mean? You know how they used to say, I'm sure the youth used to say, "You're in trouble now!"

"Hey, where are you going?"

"I'm going before the elders. I'm in trouble."

Hey, you were in trouble before anyone ever saw what you did! You were in trouble when it came to your mind to do that thing! That's when you were in trouble. Now somebody's exposed your sin. Guess what? You're getting *out* of trouble! Our mind has got to be renewed. You're not in trouble now. You're getting out of trouble. You're going to the elders to get out of trouble. We're so messed up in how we think.

Here are these elders there. They're in the room, knowing they have to speak with so and so. They're in there

saying, "Please Abba, give us *wisdom*! How can we *help* so and so? How can we *help* this brother? We just want to judge him right, Abba. We know how we are..." The elders are confessing their sins, they're crying out, they just want to judge it right, they don't want to make any mistakes. And this person is going in there with this image, thinking the elders are sitting there with mean faces, really serious... You know how you feel? I'm telling you, we don't know, do we? We don't know what is going on behind that door. Those elders are the most precious, sensitive brothers in there, just about to kill themselves trying to be clean and pure so they can judge rightly, and we've got this image of all these big, mean guys sitting there, their arms folded and that stern look on their faces. Hey, they're not like that at all, not one bit! We're damaged by the world. That image is the elders of Christianity. Maybe they're that way.

But we're in Israel now, the Israel of God. When the moed comes, the weak ones in the edah who are know for their weakness, for not being able to judge themselves — our Father says, "Hey, I want you to make it. You're going to make it too! You're going to make it just like that one who can judge himself, he's so strong, he's spiritual. But you're going to make it too. You're going to be right up there with him!" That's what our Father is saying to the weak ones.

So now, I've got these precious brothers here, the elders. Who are the elders? The elders are our *best friends*, the best friends we've got. They care so much. They're praying, they're losing sleep over you and me. So when we come before them with our garbage, they're going to get right down in the garbage can with us and really help us to see what's working in us, help us to get a handle on it, get a grip on it, and be able to make it. It's incredible what our Father is doing! The elders are the most sensitive men in the edah. Their hearts are sensitive. You saw Bennabiy. You saw Grace. That's the heart of the elders of Israel.

We've got all kinds of problems, but the elders are going to be gentle, sensitive, warm, compassionate. That's how all the elders want to be. They want to help! We're in an obstacle race. We're trying to run over these hurdles. When you run hurdles, you've got to get your leg up there. The coach tells you, "GET YOUR LEG UP THERE! STRETCH! GET THAT LEG UP THERE! GET THE OTHER LEG UP THERE!" Then these limber guys, they get out there and they can stretch and they can run. They look like gazelles! Then you get there and you tell the coach, "Hey, coach. Um, I can't do it! I can't jump over nothing like that!" And so, when you were in high school, the coach says, "You just don't make the team. I want the best on my team. You don't make the team." So you walk away a failure, a total, absolute failure. "Failed again! I'll never make the team. No matter what I do!"

But not in Israel! Because, here's the hurdle... Of course, there are those brothers who, man, they're dynamite! They're just sailing over there, you know? But, let me tell you, in Israel here are the elders, here are the sensitive brothers. And all those brothers who can sail over there, you know what they do? They see you come up there, and you can't jump off a dime, you're just so pitiful, and they say, "Ok, come on. Now here's the hurdle. We're going to help you!" And you say, "I can't do it. I just can't do it! I can't make it over this thing!" And they say,

"That's all right. You're *going* to make it. You *are* going to make it! There's ten thousand of them and you're going to make it over every last one of them! You're going to make it *because* Bennabiy's on that side, I'm on this side, Hakam's on that side, and we're going to help you! Now pick up your leg. Ok, come on... I'm going to hold your thigh, all right... now get your other leg up." Then Hakam's over there and he's holding you and they just pick you up. "Come on, put a little effort into it." And you're trying, and... "I made it! I got over that one!" "Ok, let's get over the next one..." We're going to do it like that. We're going to help one another! We *are* going to make it! That's our Father's heart!

We're going to make it because we're going to confess our sins. That's confessing our sins, putting out our withered condition. The elders, the responsible brothers who are reading this teaching, you know what we're finding out? "Man, I want to be warm. I want to make it *easy* for people to come to me and confess their sin. I want to make it *easy* for them. I want them to *know* that they can come and I will have a compassionate, sensitive ear. I want them to know that they can come and be forgiven because

they've laid everything out." And you know what that's going to do? It's going to make an atmosphere of forgiveness, like Hakam said. *Forgiveness!*

Nobody's going to be afraid any more to confess their sins. That's how we're going to do it! Nobody's going to feel bad because he's weak, but he's going to *know* he will find help. He's going to *know* it! Because all of the responsible brothers are going to do just like Bennabi. That just reached my *heart!* We're going to confess our withered condition and we're going to *be* like Messiah, just like our Master Yahshua. When people saw Yahshua, He was warm, He was loving, He was receptive. They knew they had finally come to a place where they could be forgiven.

I've got a reputation of being harsh and it's just in the last few months that I'm learning this. I'm learning that there's not one evil person, not one person in Israel who has come to Messiah who has an evil heart. Can you believe that? We've got to communicate that to one another. We've got to all communicate that to one another. The sister who spoke this morning [Shomerit] said it's *all* of our responsibility, it's *everyone's* responsibility.

We're going to help each other to make it through this race, through Yom Kippur, that Israel on this day would be *absolutely* clean. No sin in the camp. Sin will have been eradicated in the whole camp — can you imagine it? That there would be not one trace of sin in the camp? It's going to come. It is going to be. That's what our Father wants and He's going to communicate that to our hearts. That's His love towards us. You know what He's going to do? He's going to *bless* Israel. He's going to *bless* Israel because there's no sin in the camp.

(Hakam)

I'm so thankful for Yochanan, the spirit that's in him and the grace that he communicates to us. I appreciate him so much.

*I just wanted to remind us of what we learned last year. We learned something really significant last year about our children. We learned that there are two kinds of children. We learned that there are children who just seem to do everything right. They don't have any problem being able to submit to their parents. They love the word; they love instruction; they can just follow. They don't give you a hard time. Even within the same family you'll find some like that and some who just seem to have an attitude of rebellion, very difficult children. But they're both children. And what we need to learn here is that it's the same way in the Body with us. We're children, too. We're children of the most high God, and right in the same household you've got some people like Yochanan was saying who can jump over that hurdle, no problem. And you look at them and you say, "Man, I'll never be that way." But we're all going to be converted to have the *attitude* of the righteous. And we're going to help each other to get there. That's why Yochanan said he's learning that not one person baptized into Israel has an evil heart — not *one* person.*

Some of us are more rebellious than other. Some of us have deep ways in us of resistance and all kinds of things, but we have the hope that we're all going to end up with the attitude of the righteous. That's what our *life* is devoted to — seeing to it that every person comes to the attitude of the righteous so that Israel will be that fruitful vine.

Ariel: [passionately, with tears] My perception of God is so distorted because of the way I was raised. It's so messed up because of the things that went into me — I don't even *know* how they went into me, but they went into me. I know I mistreat my brothers and my sisters because of my wrong perspective about God. I treat them the way I believe He treats me. I'm so thankful that we're under an anointing, and *we all know*, because that anointing teaches us. It helps us to see the way we are, the way we view our God, so that we can confess these things and forsake them and be healed and changed. When Hakam talked about our God looking at us and seeing His reflection — that's what I want, that's what I want with all my heart. I want Him to be able to see His reflection in me and in us as a people, as a nation, as a royal priesthood.

I hate the way I've mistreated people. I hate the intensity, the criticalness, the self-righteousness — all those things that are in me that destroy and tear down. And I'm so *thankful* that there's a high priest over the house of Israel, that we can confess our sins. I'm so thankful for the brothers who have gone before me that are learning the way of our Master and His character so they can communicate it. I love what

He's doing in our lives. I'm so thankful to be a part of what He's doing. I'm one of those weak ones, you know. I can hardly get my foot off the ground sometimes. I'd stumble over a dime. When I do that, I just get driven down by worthlessness because I don't perceive the heart of our God toward me. All I hear is the accuser screaming in my ear. I'm so thankful that the accuser is being bound, slowly but surely.

Gader: I just want to add one thing. The reason we have to see this is because the reality is that if you have a perverted way to see our God, then that's the way you're likely to represent Him. That worthless spirit causes you not to have compassion on your brothers. And that's what our God wants us to see and confess and put an end to.

(Racham)

Before we go on in the teaching I wanted to remind us of something. A brother came to me and I thought of the verse in John 1 where it says that the Law came through Moshe and grace and truth came through Messiah to us. And he brought me grace in how to communicate something. Grace is what we need when we see our brothers or even ourselves falling short of the standard. He wanted me to remind us all that the teachings, which are appointed times, are times when there is prophecy, prayer, and praise, and so the women should wear their headcoverings and unless in case of sickness the men shouldn't be wearing hats. Our Father does understand; He doesn't want us to get sick when we come to the teaching, so from this point on we'll understand that if you're wearing a hat, you're suffering and you need it. But we want to be reminded of these things so that there won't be any guilt on us through negligence or inadvertence. It was so keen to Paul that he said it was a disgrace for a man to pray or prophesy with his head covered. Whatever the keenness that Paul the apostle had, we want.

The mystery of salvation, the way we're saved for the kingdom, was opened up to me when I'd been in the community for about a year, and a brother, a friend of mine, a man I loved more than any man in the world at the time (his name is Phinehas; he lives in Manasseh), stood up at celebration and he revealed what had been revealed to him. He said, "If you don't know the way, find a better man yourself, and follow him." And so, if we can't have that heart towards our older brothers, towards those who have gone before us, towards those who confess their sins... if we can't have that heart, then there's a wrong way in us — pride — that we need to humble ourselves and repent of, because we owe *everything* to the brothers who have gone before us, to the sisters who have endured, wearing those funny white head-coverings for years. For everything we went through as a people, we owe to those whose lives we are built on.

I was thinking about what Hakam said about the attitude of the righteous, the contumacious child or disciple, and the in-line child or disciple. What is the attitude of the righteous? What spoke to me is Dan 12:3. What is the attitude of the righteous? To lead others to righteousness. What's the message we've heard? Does anyone know what the message is that we've heard from the beginning? It's in 1 Jn 3:11. If we can understand these things, we can understand what our Father is working to get at in our life. He's working to have *many* brothers who have that heart that Yochanan Abraham was just describing. What was Yochanan's teaching like? It was like the *rain* that falls from the heavens, that's meant to produce good fruit in our lives. Why would we be cursed? Because we don't bear good fruit from what we've heard. Doesn't it make you want to be like that with your brothers and sisters? Wouldn't it be obstinacy not to be like that, now that we're coming to know? Wouldn't it be obstinacy to resist our brothers when they come to us and they say, "Hey, you didn't help your brother jump over that hurdle." And then, if we couldn't even judge it until then, we can receive it and we can stay on the way to life.

1 Jn 3:11 —**THIS IS THE MESSAGE!** This is why I'm so thankful for what we're hearing about Yom Kippur. That's my desire. I don't want to have those things in me that don't love my brother. I *know* they're there.

And so, what we want to talk about now... *Ariel, Ariel...* I spoke to my son Shem, who is six years old; I said, "Shem, ask Netsak what his name means," because I had asked Shem whether he knew what his name meant. So Shem thought about that, and he looked up at Netsak, and he says, "What do you mean?" It was as much as to say, "Why were you named that by our Father? What is your

purpose in life. What aspect of Messiah's wonderful character is it given to you to show? What do you mean, *Lion of Elohim, Ariel?* Can you picture a lion who goes through the forest and when it works up the gumption it terrorizes the other animals, and tears and rends and gets whatever it wants. You look at its mane and its muscles. But our Master was another kind of lion. He came humble and gentle. So we see a little bit of Him when Ariel confesses his sins with tears, and he says how he wants to be gentle, and not one who rends or tears. So let's be who we're meant to be, and let's understand through this teaching how we come under the *power* of accusation.

Yochanan Abraham said, "Everyone who has come to Messiah has a good heart." Didn't he say something like that? Have you ever thought that your brother had a bad heart? Have you ever been convinced that *you* did? How did that happen? How did we come under the power of the accuser?

Jms 1:14-15 —*Temptation*. Each one is tempted when he is carried away. What are we carried away from? Where is it that we drift from in Heb 2:1-3? Do we want people to be *in community*, or do we want them to be *in communion*? We are carried away from our communion and our fellowship with our Master when we give into temptation in the *slightest* degree. So when I thought upon this, I understood why years ago I heard something I didn't understand: that not only should we confess our sins and our shortcomings, we should confess our temptations so that we can know and we can let our brothers know those areas where we're weak or tempted in.

This teaching made me cherish my communion. It made me more sensitive to my thoughts. It made me regret when my thoughts drift away from communion.

When one is under temptation and gives in to any degree, a defilement takes place in the conscience. Titus 1:15-16 — these come right from a song of victory of David, king of Israel, in 2 Sam 22:26-27. So much of what the apostles wrote in the New Covenant, and what our Master spoke, came right from the heart of the prophets and the leaders and the kings of Israel who were in communion with our Father. *To the pure all things are pure... Those whose conscience is undefiled see their brother's heart.*

There are two things, above all, that keep us from bearing fruit: not confessing our sins and not forgiving our brothers. Unless we come to do something about the defilement of our conscience, we will pass over to Titus 1:16. When the pruning comes, such ones will be cut off. But our Father doesn't want us to be cut off — He wants us to cut it off. He wants us to consider the unfruitful ways, the growths in us that are not from God, the lines of thought and the resulting ways of actions that are built on accusation, resentment, harboring anger and bitterness. Those are the things He wants us to cut off. It's good that He wants us to cut them off.

When defilement takes place in the conscience, we are vulnerable to the greatest destructive force in the Body — *accusations*. We can have accusations against our brother, accusations against our Father, and accusations against ourselves. It's the greatest destructive force in the community. Accusation is Satan's chief occupation, to accuse the saints day and night — Rev 12:10. If we can understand this, we will understand how the end of this age will come about, how the accuser will be cast down from heaven, because *no one* in the entire edah of the twelve tribes listens to him any more.

We have to understand that there is going to come the day as we pour out and sacrifice to establish the twelve tribes, as we give of the wealth of Judah or the wealth of Reuben, and we send people out and they establish tribes, there's going to come a day where in twelve places on the earth... In some places it will be a region like New England; other places maybe it'll just be one city, the nucleus of that tribe before all the clans are established yet... But there will be twelve tribes where men and women are breaking bread, where the Holy Spirit of heaven dwells in a people, and representatives from those twelve tribes are going to gather for a meal, and they are going to break bread, and Israel will be born. And I don't know how that fits in with when the Day of Atonement will be observed that year, but until that day happens, we cannot have the Day of Atonement. The Day of Atonement is given to Israel. So what is being given to us here is wisdom, and knowledge, and fertilizer, and encouragement, and understanding of how to bear fruit.

1 Jn 3:8 —*The Son of God appeared for this purpose, that He might destroy the works of the devil* — especially his greatest work: accusation. Communities were divided asunder in the first and second centuries as the evil one's greatest work. Our Master Yahshua came to undo his work. So obviously,

what goes on in our thoughts, what we entertain in our hearts, the ways we see our brother and they ways we see our God have great significance, because when temptation comes, temptation to disobey, to resist, to ignore, to walk by the dishes, we become vulnerable to accusation if we give ear to it.

1 Jn 3:22 — It almost seems a little overwhelming, but John just took what our Master said about the unworthy slave, “I’m just an unworthy slave; I’ve just done what you told me to.” That’s why John said that, because of what our Master said. My personal experience is that when I’m sensitive to those little unwritten things, I’m that much more sensitive to the things that are commanded. They go hand in hand — one increases the other, or one tears down the other. So our good heart will produce righteous deeds of obedience, and if we don’t listen to our heart, then we won’t practice righteousness.

1 Jn 3:7 is the only way we can please God. What does it take to get good at something? Are there any musicians here who have gotten good at playing music? What did it take? I’ve watched my children... some of them have become good musicians. They practiced. We need to practice righteousness. When that temptation comes to us again, we need to *practice* righteousness. When we’ve overcome something, we need to exercise continual judgment upon it, because the evil one comes back with a temptation at the next opportune time, and then we need to exercise judgment on it again.

The race we are speaking of can only be run by those who can and will produce self control in all things. That’s what Paul the apostle spoke of in 1 Cor 9:25. Satan tempts one to the degree of his loss of self control.

One who does righteousness takes his character from Yahshua’s Spirit in him; the one who does evil takes his character from the spirit of the evil one in him. We have a great responsibility to live by and in accordance with the Holy Spirit of Messiah. Haven’t you been struck, while reading through the gospels about the Messiah you love, by how many times He would go off and pray, how often He would lose sleep to pray about our Father’s will and purpose being done.

Jer 33:1-3 — Jeremiah was in prison and in the midst of despair and our Father spoke to his heart and said, “Call upon Me and I will show you great and wonderful things...” And he was in that prison, or that cesspool, whatever it was at the time, so that our Father could speak that to him so that we could hear it today in our hearts, that we would *call upon Him*, and our God would show us great and wonderful things. But if we don’t call upon Him, it may well be that the evil one may come and show us loathsome and disgusting things. It may be that we end up at Satan’s “throne of grace.”

Isa 5:7 — *For the vineyard of the Lord of hosts is the house of Israel, And the men of Judah His delightful plant...* Now I don’t say this to disparage or to downplay the other tribes, but I’m *thankful* Isaiah the prophet put that in there. It makes me want to *be* His delightful plant. It makes me want to be worthy of the prophecy of Jacob, or Israel, in Isaiah 49. *Thus He looked for justice, but behold, bloodshed; for righteousness, but behold, a cry of distress.* So what we need to come to understand is that our God doesn’t want our lives and our ways, and we don’t want our lives, and our words, and our actions, and our manner of living to produce a cry of distress in our brothers. We would rather afflict our soul than afflict our brothers. Ex 22:22-24 shows how seriously our Father takes it that we would afflict the widows and orphans in our midst.

Psalms 1 says the righteous one meditates on His Law day and night. You don’t have to get lost in the types and symbolism of the temple — we can be taught about those things — but in the Law it talks about how we *treat* one another, how we’re not to hold a grudge against each other, how we’re to love our neighbor as ourselves. It’s right in the law of our God.

A wicked way is that which is an idol in our lives, not easily given up, even for God, to do what pleases Him. I hope that as we go on through the day, and tomorrow, and through the weeks ahead, as we consider these things, we could start to identify those ways in our lives, those ways we are insensitive to the needs of those around us, the ways we act toward our wives, our children. A wicked way is a way that causes mental pain, emotional stress, grief in soul, and sorrow. Only those who are able to humble themselves can be made pure, white, clean, refined and purified. Only they are the *wise*.

I want to share a few verses from Hosea because they spoke deeply to my heart. As I was reading these

teachings, I really wanted to consider and come to understand, and come to full repentance for the things that may have hindered my Father from answering my prayers. Look at Hosea 4:6.

(Every disciple knows the books of the Bible in their order. I wonder what it would be like if we were dedicated to the Word. We're cleaning out an old house in Boston, that we bought, that we're so thankful for. Whoever owned it had thousands of books — so many books you just make piles of them and hardly know what to do with them. And there's this one pile we thought might be of some conceivable use to someone in the community. I was down there and I saw this book about the wisdom of men, and I looked at it for a few minutes, and it was interesting. There are endless interesting books — read Ecclesiastes 12 ~~endless~~. And then I put it down and I walked away, and I was thankful later on when I realized, "Is there not enough in the prophets that I could meditate on and learn wisdom from? Is there not enough in the words of our Master that could stimulate me to godliness, and cause me to consider life in new and fresh ways? Do I need the *wisdom* of unredeemed men? Is it forbidden? But will it profit me anything?

Hosea 4:6 — Have you ever heard that saying *what you don't know can't hurt you* ? It's not true. If you don't see the speed limit sign and you're going over the speed limit, you're still guilty, because the speed limit exists for the public safety. When you get a speeding ticket, you should humble yourself because you were putting lives in danger. You shouldn't ever have to be persuaded that your speeding ticket is just. That's just a matter of the conscience. You don't need the Holy Spirit to know that.

Hosea 4:6 — You can see why those who don't gather with a whole heart every morning and evening to hear *faith* from their brothers, who would rather be somewhere else than to gain the knowledge they need to live a godly life and to do away with the wrong ways in them, they are committing a sin unto death, according to Heb 10:25-26. How could we desire to be anywhere else than where the knowledge of God is being spoken by men and women who are judging themselves and loving our God? We must seek for wisdom, Pr 2:1-5; we must lay hold of spiritual understanding which keeps us from ruin and destruction.

So what will we do as our lives go on and Yom Kippur comes? No matter where we are in our hearts, we can turn to Him. Hosea 5:15. We find Him in His word, and in prayer, and in doing righteousness, that is, obeying Him (Jn 14:21). He will honor and show Himself to those who seek Him with their whole heart. Therefore, Hosea 10:12.

(Hakam)

I had one thing about this that I wanted to share, that was revelation to me, about how accusations are the most destructive weapon that the evil one has to use against God's people. How marvelous it is that our God is showing us, revealing to us, how we're going to be able to bring Satan's accusations to an end — what that really means.

Our God wants us to come to the point, like Yochanan exhorted us earlier, to where we're not afraid to confess our sins, that we see our utter need to be cleansed, and to see that we are all in the same boat. Just think about what a glorious thing it's going to be when from year to year as we go along and we produce more and more fruit... how it's going to be on the day after Yom Kippur when the new year begins. You know what? The evil one is not going to have much to do on that day because the nation of Israel is going to be clean on that day. His voice is going to be silenced in heaven. That's where he stands. Satan stands before the throne of God and accuses the brethren, accuses us day and night before our God. And our Master Yahshua is there to intercede for us. He's our advocate before the Father. So our Master Yahshua can't come down to the earth because He's before the throne being our advocate all the time. But as we go along Satan is going to have less and less of a voice before the throne of God until the day comes when there's no longer any room for him in heaven because there's no longer any accusation that he can level against God's people.

That's the significance of Yom Kippur. That's the significance of why we must learn how to live in love with one another daily, and come to judge at a higher and higher standard when we don't love the way our Master loved. That's really what sin does, that's what these ways do — they keep us from loving the way our Master Yahshua loved. A lot of times we cause each other to stumble and we'll do something and we don't even know we did it,

and our brother reacts to us, but what we did estranged them. The way we treated them caused them to feel estranged. And then we see their reaction and we blame it on them, and we don't even see how we were the cause of it. These are the ways in which we're going to increase from year to year, coming to see the ways that we hurt each other, the ways that we don't love the way our Master loved.

Love is the standard; love is the commandment. We're going to become sons and daughters of the new commandment. That's what we're learning as disciples in the Body. We have to see that, that the rule and reign of the evil one on this earth is coming to an end. It's coming to a close. This age is coming to a close because there are people here who are able to hear this because our God has been humbling us for years, showing us His heart. He's been taking us as the pot, and He's been smashing us for a long time. And every single time He lifts us back up. And He's going to keep doing it until we know His heart toward us. I'll tell you what, when the people of God come to understand that Satan has no more power of accusation, because we can go to the throne of grace and confess our sins and receive help in the time of need, and love the way our Master loved... when we start realizing that, and from year to year as we encourage each other, increasing in fruitfulness, we're going to see the goal. We're going to see it more and more. We're going to get more and more confidence.

That's why, on the day that our Master Yahshua comes back, there's going to be great rejoicing. It will get to the point where he no longer has any room, and what's God going to do to him? He's going to cast him down to earth, and then this chain of unity in Israel is going to come around him and bind him and cast him into the abyss. And our Master Yahshua will return in the clouds to claim the earth. That's what we're living for. That's why our God wants us to take it to heart the things that we're hearing. We're going to take Satan's main weapon and render it totally ineffective. We're going to do that by the grace and the revelation and the understanding our God gives us.

(Adam)

*I was thinking yesterday about what our God has in his heart, not just for us but for the whole earth. I know that when we come together morning and evening, one of the things that is on our heart that we pray, we ask our God to bring forth on the earth, is that the lost sheep of the house of Israel would be gathered into His people. We're commanded to pray that for a very clear reason. We know that in 1 Tim 2 that we're commanded this, that intercessions be made on behalf of all men, all men, and in verse 4 Paul writes why that is, why our God wants us to ask that of Him. And it says because He desires that all men would be saved and come to a knowledge of the truth. When I thought of what our Abba is bringing us into in Yom Kippur, that we would become a nation that would be pure, that we would have nothing in our conscience that would hinder us from being able to express His character in what we do and in how we speak, that He's increasing the light of His people among the nations. In Isa 49... we've heard this so many times, but something really clicked in my mind yesterday about this. Verse 6 — *I will also make you a light to the nations...* for a purpose ...so that My salvation would reach the ends of the earth. Our God wants us to be a holy, clean people because He can only dwell in a clean, holy nation. But He wants us to be that more than just so that He can have a place to dwell, but He has a place to dwell so that He can bring salvation to the ends of the earth. He wants all men to be saved, and there won't be an opportunity for that to happen if He doesn't have a crystal clear representation of His character in His people.*

When I thought about that, and about *afflicting my soul*, I thought about examining what's in me that would keep me from being a part, from contributing just a little spark to that light, that I would instead maybe be a drop of water that would cool it off. I desired that I would look at my life, the fruit that is coming from my life, and I would be able to recognize by His Spirit whether I'm contributing to the light or taking away from it, so that light would be available to those whom our God is calling to Himself.

I thought of two words, or rather one word and two prefixes on that word. I thought of the difference between *inspection* and *introspection*. Our Master said that He didn't come to the earth to judge, but He said, "There is a judge; the words I speak to you will judge you in that day." I thought about the inspection that's going to go on, that we're going to *willfully* participate in. The inspection of our own soul is going

to be by the *word* of our God, the *objective* word of our God. It's not going to be the introspection that comes because we look into ourselves without a standard besides what we think our God wants, but we're going to look into our soul with the standard that our God has communicated to us and is going to continue to communicate to us through His word.

As our God has been speaking to us this weekend, I was thinking how wonderful His word is. There have been a lot of things I've seen over the past few days as I've met with my brothers to really explore these teachings and apply them according to our God's heart. There's a lot of things that I've come to see in my own life, a lot of ways that I see that I've easily or lightly esteemed; I've not given weight to the things that are in my life, in many cases. I was going back and forth between two things, between really having hope that our God is going to deal with these things, and the despair that I might not make it. In my own spirit I could see a fine line in the way I could take what I'm hearing. And I'll tell you where I want to be — I want to be on the side of hope, and what I've heard our God speaking to us is that *He has hope for us*. That's where I want to be, because when I start thinking about where I'm at and that I'm not going to make it, all I see is a dead-end street. But our God is not speaking to us about a dead end; it's not the end, it's the *beginning* of what He wants His nation to be, and I want to be at the beginning. I want to be, right now, in the place where I've got some place to go, and I don't want to be backed into a corner. I'm thankful that our God has hope for us.

(Racham)

There's a way back to hope. It's for the violent, and it's a step that we take, and that's to confess our sins. When we take that step, we're restored to our God. We see His love for us again. But if we come under temptation, we come under the accuser, we become defiled and we don't take that step, then we start withdrawing from our brothers and sisters. We start having a hard time hearing His word. We lose our confidence. Our Father has made it possible for us to confess our sins. He's given us brothers who understand, who've gone before us, who've likely as not done what we've done. And not only can they extend forgiveness, but they can bring grace to help us.

It's our sad portion to be hopeless if we're not confessing our sins. But His mercies are new every morning — mercy to those who confess and renounce their sins.

(Deshe)

Ps 139:24 —hurtful ways, which causes pain to others. Do you have offensive ways, aggressive ways, interrupting others as if you were the only one, exalting yourself inadvertently, presumptuous ways, barging in on others? It's the opposite of being humble, having a lowly opinion of oneself, the opposite of being poor in spirit and needy. Only those who are able to humble themselves can be made pure and white, clean and refined and purified. Jn 12:26 — Our Father will show Himself, reveal Himself to those who seek Him with their whole heart. To His children He reveals Himself as a Father who is tender, just like Yochanan Abraham expressed, nurturing them by His word and Spirit. They receive from Him if they are children who obey Him; He teaches and encourages and helps and heals them.

Offensive ways are things in us that cause injury or damage. They are characterized by *attack*, aggressive, harmful ways, giving pain or unpleasant sensations, causing displeasure or resentment, giving offense insulting, affronting, loud, coarse behavior.

Hearing these things and being around my brothers and sisters has brought me to an acute awareness, even brought to my remembrance ways. It has not caused me to want to point the finger or have a hard time with anyone I felt might have injured me, but it has brought to my remembrance the ways I have failed others, ways that I have injured or caused damage. I wanted to quickly tell you about someone that I don't think any of you know, somebody that I don't think anyone here knows or even heard of, but he is one of our fathers in the faith. There's a little passage in the scripture that doesn't say very much about him, but it says enough that you can see his heart. His name is spelled *Jabez*, which in Hebrew is pronounced *Yabêtz*. He is recorded in 1 Chr 4, in a list of genealogies of the sons of Judah. I have looked at this passage for years and tried to understand it and figure it out, wanting to know *why* this is in here. In a genealogy it usually goes, so-

and-so begat so-and-so... But then it puts his name in there; it doesn't say much about other people, but then it says in verse 9: *Yabêtz was honored more than his brothers ...* I don't know where he came from, the tribe of Judah, evidently. *...and his mother named him Yabêtz, meaning "one who causes pain."*

All of you children who are here, when you were born, your immas brought you to birth and it was painful, in many cases very, very painful. Even in our birth, even coming to birth as fallen human beings we cause pain. Just coming to life we cause pain. And then in our life as fallen human beings we cause pain to others just by being ourselves, through the fallen ways that we acquire. And so this man's mother named him Yabêtz, *he will cause pain.* [with tears] In his life, as he grew up, he saw how he caused pain, and he called on the God of Israel saying, "Oh, that you would bless me, and enlarge my border, and that your hand might be with me, and that I would not cause pain." And the next line says, "And God heard him and granted what he requested."

Every year as we assemble for Yom Kippur we search our hearts for any offensive, hurtful way that causes pain in our brothers or sisters, that we would want to be rid of it. I want that to be in my heart. Because of that, our God will hear our prayer and He will actually enlarge our borders, add to our numbers, and remove our hurtful ways. He will bless Israel.

Did anyone know this man before? Had anyone ever heard of him? The Holy Spirit put that in this list of genealogies. Have you ever wondered why the genealogies are in there? Now you know a little bit. There was a little jewel in there. Was that hidden? I was so thrilled when I heard these teachings and we were going along in Yom Kippur 3, and it said, "Do you find it hard to love your brother? Do you find it easier to hate him? See if there be any wicked, hurtful, offensive way in me which causes pain to others..." I read that and I said, "*THAT'S IT! That's what it's talking about! Now I know!*" And I was so happy! Our Father showed me that, but it took years. I've looked in concordances and I've tried to figure out the name from the words, and I've pulled my hair out. But now I know, and I just wanted to share my happiness with you.

Jonathan Leonard: I'm thankful that Yabêtz's imma was sensitive to the Holy Spirit to give him that name so he would cry out to be saved from his hurtful ways. It makes me want to search myself and see what I do that causes pain, and that I'd also be faithful, not be intimidated to love my brothers in that way, to find the grace to uphold the standard that our Father's given us.

David Bekor: I'm thankful to know that no one has an evil heart in the Body. That silences the accuser. The twelve tribes is the place where the accuser is bound.

Michael: When our Master returns, the evil one will have nothing in us. Our brothers will help us judge ourselves. We can see things, confess and judge them. That will make us ready to judge the earth. He wants us to be who we were created to be in the Body, and not be afraid of correction.

Lemuel: He wants us to take the chains that bind us and throw them in the fire. That will make a chain that will bind the evil one.

John Mark: I saw God's heart for us. As love is perfected in us, we will have confidence when He returns. I had fear when I heard about the Yom Kippur teachings because I didn't really know God loved me. I was harsh with others; I didn't have confidence. Now I see how God loves us... loves me.

Sheminah: I am so thankful to be washed of hopelessness. I was *filled* with accusations, that God was against me. My accusations took me all the way to Tennessee. But God didn't cast me away.

Yonah (husband of Emunah): The world accuses God, says He's not there. There is so much pain and suffering. God is not there; He doesn't understand. But He is going to be made known. He sees the suffering. It's not His fault. He does want to bring it to an end. He wants to silence the accusations of the evil one: Where is God? Where is He? It is going to be proven that He helps those who cry out to Him. He wants to do something about all the suffering through a people who are willing to do His will. That is what He will gain in us when we put sin and accusations to death in our own lives. We'll see an end to all of this. The accusations the evil one has lodged in our hearts will be undone. This happening in all of us will undo the evil one.

Milkah: Today I heard about the consolation of Israel. I saw God's mercy and love toward us. It's so

hard for me to confess my sins. There never was a consolation. I don't want to wish He had chosen someone else. I'm thankful I'm being saved from my sins and the iniquities of my fathers, and their fathers, and their fathers. I don't have to be harsh with my children or friends because my Abba loves me... I have a real Abba!

Nahalalah (wife of Ehud): If Satan is the accuser of the brethren and we know they don't have evil hearts, then we can say NO to the accusations of the evil one. If we take captive every thought, not entertaining even fleeting thoughts, but instead pray for that person and intercede and build him up, our love grows.

Qatan: Who does the evil one accuse? The *brethren*. Right. Would he waste his time on anybody else? Why not? Right, because there's no need to accuse somebody who is not a threat to him. That just gave me a handle. I can see that the reason I'm getting accused is because I'm a threat to him. And if something comes to me about my brother, it's not because he's a threat to me, it's because he's a threat to the evil one.

(Hakam)

What's being shared here this morning is giving me understanding that I've never seen before about Rev 12:10. It talks about how the saints overcome the evil one by the blood of the Lamb, by the word of their testimony, and by not loving their lives even unto death. I've understood that a little bit before, but I'm seeing it so much more clearly now.

The first thing we teach, the first taste of first milk for a new disciple, is 1 Jn 1:9. We teach how to overcome by the blood of the Lamb. We teach how to confess our sins. So when we start out being a disciple, most of our overcoming is by the blood of the Lamb, by confessing our sin. But where we're headed, where we're progressing to, is overcoming by the word of our testimony and by not loving our lives, even unto death. That relates to 1 Jn 3:21-23, when it says that our God will hear us because we are keeping His commandments and doing the things that are pleasing in His sight. The ultimate of keeping His commandments and doing the things that are pleasing in His sight is that we would love one another in the same way that He loved us, which means not loving our lives, even unto death. That's where we're headed.

*I'm so thankful that we have the provision of the blood of the Lamb. Regardless of our performance, regardless of where we are as disciples, we can overcome the evil one. We can always overcome him by the blood of the Lamb; even when we fall we can confess our sin. But He wants the word of our testimony to become that we are going to the throne of grace and receiving grace *before* we fall, so that the words we speak build each other up, the words we say cause the Body to be built, and by the way we serve it's obvious that we're serving by loving the way our Master loved.*

So I'm thankful that that's where we're going. That's ultimately going to be what defeats the enemy: when God has a people who are overcoming in all of those ways. There won't be any room for accusations in Israel when we're *all* overcoming in *all* of those ways.

Sometimes he can get to us still because we don't love like our Master love, but it's going to come to the point where we're going to learn to go to the throne of grace *before* we fall. We're going to learn to receive help in our time of need. I'm thankful for that.

Havah: I see something today that I hope I can express. I see how the tales that are told to us in the scriptures about the blind people and the lepers and the lame and Mary Magdalene, and all those people being healed are for our encouragement and for our hope, that even whatever our pitiful condition is, spiritual or physical, that we have the same hope that they had, and that our Father and our Master don't love us any less than they loved them. But what they had to do was take what He had for them. They had to take it and receive it and healing came to them. I know that there's always been something in me [crying] that, when I hear about us being preserved till the day our Master comes back, I can hardly believe that it applies to me, you know? But today when one of our brothers was speaking (I think it might have been Hakam), and he talked about us being a band, a circle of unity that was going to cast the evil one down, because we would have overcome the accuser, something in my heart just leapt for joy because I said, "I want to be there! I want to be there when

justice comes to the earth. I want to be there when the evil one is cast down. I want to be there!" It made me remember what Ozziel was sharing last night about that tendency in all of us to want to bring justice to a situation that we see, instead of being ministers of reconciliation, not bringing justice in our own eyes, but just loving the way our Master loved. And I saw how those circumstances that we're in like that, it's not the time for us to bring justice. It's the time for us to love like our Master loved. It's going to be our Master who brings justice when He comes back. We can't bring justice in our own strength, bring justice in the natural. He's going to bring justice.

Kita, now Ishah, came here because she read Isaac Dawson's testimony about his son Michael in the Communities magazine. She read it in Oregon and it so affected her that she came here. I had met her several times but I didn't know that's what drew her here, but I think on our last visit I learned that and encouraged her to write to Isaac because... can you imagine how attacked and accused Isaac is as to why this is happening to him, why this is happening to his son? Can you imagine being in his shoes, and even being alone away from the Body for the years that he's had to be alone? And so, apparently, Ishah wrote the letter and left it on the mantle, and she didn't mail it because she was overcome with worthlessness that why would he want to hear from me. But eventually she mailed the letter and I relayed this to Kephir and Phinehas when they got here. They told me that the day he got that letter was the day that Isaac was taking a walk and was drowning in hopelessness over his circumstances, and he received that letter, and hope came to him to know that Ishah had been saved because he expressed his heart in that article.

It just made my heart burst, that we would not lose the opportunities we have to encourage each other, because I don't think we realize how desperately we need each other.

Amtsah: I see how the evil one comes to me and I doubt. I want to cut off the stubbornness of being a Jew. I've broken the law and deserve to be stoned. I want to receive help. I want help to believe.

(Yochanan Abraham)

*I have something in my heart to say to Amtzah. Ever since Eve the enemy has been trying to convince man that God has something against us. In the garden he convinced Eve that God had something against her and was trying to hold something back from her. From then on that's all man has ever thought. But what Jakob was saying was that he can see Yahshua in his brothers. Amtzah was saying that this doubt keeps coming and she doesn't know what to do to really trust our Father, to really trust that He sent the Messiah. Well, again He makes it simple for us. Christianity tells us to try convince ourselves and somehow get this understanding that God is for us and loves us, and you can look up in the sky and see something that you just can't see. But our Father has made it real for us — we've got to see our brothers. If we can look at our shepherds and our brothers and sisters who love us, that's where the convincing comes in. I was a Christian for ten years trying to believe that God loved me. It just didn't work. At the end of ten years I was on the Market Street bridge in Chattanooga trying to get the courage to jump off. That was the result of trying to believe that God loved me. But when I walked into the Yellow Deli, and into the Agape House where they were having teachings, it was the first time it started dawning on me that God really loved me. When I walked through that door it was the first time I knew I was not "the black man who walked into our meeting." It was the time I knew I was a human being. I mean they received me, they talked to me, they just washed me... I didn't know what was happening; I couldn't handle it; I didn't know how to be. I'd never been in a situation like that before. I went home with something new, something dawning on me, a little seed planted in my heart that, hey, maybe God does love me. I kept going back for more, and eventually it was really clear to me though these brothers who are here that our Father loves me. I didn't have to try to get the revelation and hang onto something I didn't see. *I could see it.* It was there. It was right before me every day. There it was, truckloads of it. It was just *wonderful!**

So, if that help you... That's what you've got to do: you've got to look at Yahshua, fix your eyes on Yahshua. "How do you do that?" Well, look to your right. There he is right there. And look to your left, look behind you... It's not hard, is it? You read that, "Fix your eyes on Yahshua..." and you say, "Oh, man..." Well, our Father made it simple. There He is, right there.

(Hakam)

That's why Jews and Christians have a hard time believing in God. Whenever they try to believe in God, all they ever taste is sour grapes. Sour grapes! It turns your heart away. He's enlightening our eyes to see that what we have to do is taste the grapes and see if they're sweet, and if they're sweet, you can know that God loves you. That's where we get the faith to believe. That's what it means to receive the sent one — one who is sent to you who has the sweetness of God. That's what causes you to believe and gives you faith. It doesn't go beyond that; it's no more complicated than that.

Scott: My heart's been pounding. I was in Christianity for nine years and I was going one way, which I thought was good because I didn't know anything at all. But I knew that there was a God, and God loved me, and... What I realize now is that it was a lot of trying to believe in something and... I felt accused, and I wasn't one of the brethren, but maybe it brought me to the place where I needed to feel like that because a couple of weeks before I met you, I said to my wife, "I can't do Christianity any more." Because what I was reading and what was there wasn't the same. I wasn't treating my family any better; I was getting worse... fits of rage, selfishness, that's just touching the surface of how much I'd been hurt there. I was a sinner in Christianity, but supposedly I wasn't any more. Then I met you people and that is the truth — I see Yahshua in every one of you. When I saw your eyes... and I know God says the eyes are the light of the body, and I could see through your eyes that what you were saying to me was real and true. And I want that in my life. I need to be cleansed from the sin that hurt my family, I've hurt my kids, I've hurt my wife, I don't know how to be a husband. And I really need those things in my life, and I need Yahshua. I need to be cleansed of my sins. And I don't know how else to explain... I could go on and on because I felt like I already repented of sins that I've stuffed so far away now, I don't even know where they are. But they were there because I wasn't growing, and I know that. I just need to be cleansed.

Barak: I just have one question, Scott. I just wonder if you know that everything you learned in the past, in Christianity, wasn't of God.

Scott: It wasn't of God.

Barak: Then I have an *Amen*.

[AMEN! His wife rushed to his side, to join him.]

Dee: I want to be forgiven. There isn't one sin that I haven't committed, either in my heart or in my head or for real. I want to be forgiven. I want Yahshua for my Master. [crying] I want to come under my head. I don't want sour grapes any more; I totally reject all the lies I've been under in Christianity for twenty-something years. I don't want sour grapes; I want to be grafted in. I want to be restored to what a woman is supposed to be, what Yahshua wants. I want to cross over the line.

[AMEN! We took them to the river!]