

## The Confirmation of the Holy Spirit

*The shofar was ten minutes late for preparation time and five minutes for the minchah. The person that usually blows the shofar wasn't here tonight. Did he communicate, or did he just assume? The replacement person wasn't clearly established by the overseers.*

*This doesn't happen in Israel that the shofar is late. There is a lot of responsibility in blowing the shofar.*

*This can't happen. It's confusion. This can't happen in the twelve tribes. We have the responsibility to make sure that the shofar is blown for the appointed time. We learned that the fear of YHWH is the key to His treasure. We have to rule in the fear of YHWH.*

*When we first started in Brazil with the minchah and the shofar wasn't blown on time we took this responsibility away from the person that was supposed to blow it for at least a year. When our usual shofar blower returns we have to have a little qahal and find out what happened and who has to take responsibility for tonight. Let this never happen again. We're forgiven, but still have to work it out in a qahal between the brothers involved in this. Now we can be happy.*

Nogah: I learned that worthlessness is rebellion. I am full of it but I'm thankful I can repent. I thought worthlessness is not so bad but rebellion is. The thought comes to me that I'm not loved but it's from the evil one. Our Master Yahshua went to death for me. I'm thankful I can be set free and restored. The way we know that we've passed out of death and into life is because we love one another. By loving one another we understand that we've passed from death to life. This is confirmed by the Holy Spirit who dwells in us. He confirms it in our heart when we love one another, being kindly affectionate toward one another. Love is also encouraging one another. Paul told us in Rom 12:10 to encourage one another. Nogah would understand that she is loved if she is being loved and the person loving her would know that he had passed out of death into life. As Nogah loves the brothers she'd understand as well that she had passed out of death into life (Rom 12:9-13, Amplified Bible).

Verse 9 — Let your love be sincere, without hypocrisy.

Verse 10 — Love one another with brotherly affection, with *koinonia*, *phileo* love, brotherly love, showing honor to one another, giving preference to one another.

Verse 11 — Not lagging in diligence, being fervent in spirit.

Verse 13 — Distributing (here is the *koinonia*); given to hospitality. This constitutes the true body of Messiah. That's how each and everyone is who is filled with the Holy Spirit.

In Acts 6 we see how something was neglected in the daily distribution of food (Acts 6:1-4). Then the twelve summoned the congregation and asked them to seek seven men full of the Holy Spirit, full of wisdom, whom we may appoint over this business. There is a business where the people who are over it must be full of the Holy Spirit. Each person is absolutely essential in the Body of Messiah.

Verse 5 — They chose those seven men. Stephen was one of them. He was full of faith and the Holy Spirit. The requirement was to be filled with the Holy Spirit and wisdom. That's how we are to be in everything we do.

That's walking in love. We are commanded in Heb 3:13 to encourage one another in our daily life, in our daily existence. We see many people who may be discouraged about doing our Father's will. An act of loving one another is when we encourage the brothers and sisters. This is one of the ways we're confirmed in our heart that we passed out of death into life. We have to be full of faith and wisdom with the Holy Spirit upon us.

I know our Father loves Nogah, but she must have that understanding through us loving her and through herself loving others. Nogah needs to know that through her brothers and sisters encouraging her. A lot of Christians think that they have passed out of death into life, but they are not laying down their lives. Love is laying down your life. By doing this we know that we've passed out from death into life, because the Holy Spirit confirms it. We could be inadvertent. A lot of times we walk down the hallway and we are so happy that we wake everybody up. Inadvertence can be excused, but if we keep on being inadvertent it will stain our garment and we could not fail to enter the kingdom, because it's our soul that needs to be saved. Otherwise we would bring it into the kingdom and we would be inadvertent there. That can't be.

We go on a trip with the bus. Then we find out that the bus driver didn't check the oil and the tires. That's

being inadvertent. It destroys community. Then it rises up in us to be indignant. But we can't be indignant. That's worse than being inadvertent. We don't see our inadvertent brothers. We see our own fault.

**Yadonah** — Lately I've been thinking a lot about the Levites and their iniquities (which are my iniquities). Levites are full of worthlessness because they identify with their iniquities and think that they are part of them. Yoneq and ha-Emeq are here and reminding us of what those iniquities are: cruelty, vindictiveness, deceitfulness and being headstrong. But Levites have another iniquity that causes those other ones to continue and never come to an end. This cruel iniquity is indignation.

There we are, our Father is wanting to save us from our iniquities, but what do we do when we see them coming out of our brothers and sisters? We get indignant! Maybe your brother doesn't even see it yet; he's totally blind to it, and you are just waiting for the day when he can see a little bit and then you're going to sit down with him and honestly and righteously tell him all the things wrong in his life, satisfying the vindictive feeling that you had carried around all these years with having to bear up with his iniquities.

I looked up this word *indignant* in German and the German word has the meaning of throwing off your armor, of being unwilling, of being out of control. I thought about the armor we should have on, the armor of faith. In that situation with our brother and his iniquities, do we speak faith to him or do we say, "I'm glad you finally can see this"? Do we strengthen each other's heart or, to satisfy our feeling of indignation, do we make them identify with the flesh? Where is the faith you should have for him? Did you throw it off like the armor? Are we willing or unwilling to bear with one another? Our Father does bear with us, but how does a person know apart from his brother speaking faith to him? Wasn't it at that moment that your brother needed to hear faith?

Tonight in the minchah, a sister repented for entertaining worthlessness and that many times she thinks that our Father does not love her. My heart was pierced to see that lack of faith in her that could have actually come from me. For sure we need to know who we are, as any good Levite would say. But are we telling each other who we are? To encourage and strengthen somebody where he is already strong is not a problem for us Levites. We know how to strengthen each other's strength. This makes us headstrong and we think that's all there is to life. But really, it has nothing to do with faith any more. It's all in your head.

To strengthen someone where there is seemingly nothing to strengthen (I mean there is nothing there, just an empty hole — did you ever see one of those empty holes in your life?), to encourage someone there, this takes grace. And grace is for those who walk by faith. If there is just a hint of indignation in me towards my brother or sister or my children, I have no grace. I throw off my armor and if my brother had any of his armor of faith on them I strip it from him too.

Indignation is a serious sin. It does not allow you or others to walk by faith, but rather you take your life in your own hand and walk by your own strength. I know it is a very deep thing in me to be indignant. I can get indignant just seeing somebody else being indignant. I want to be a builder, a builder of faith, not of more indignation. We need each other to build one another up in the areas where we are weak or none of us is going to make it. Our Abba loves us and, if we are a surrendered people, He is not worried about our iniquities. I want to build and love like my Abba in heaven loves.