

## It Must be Possible to Forget the Past

There is no progress in our life past forgetting the past. We can't make any progress — Paul said we could not ever progress — without forgetting the past. How do you forget the past? That is the thing. It is just like the superficial joy, the superficial so-called disciple, whose seed fell in shallow ground (meaning his shallow heart, for there were rocks right under the soil). The seed sprang up, but when the sun came out — persecution, hardship, and suffering came — the plant withered and they made no further progress.

The Holy Spirit inspired Paul to write Philippians 3. There is a lot of the past that we must forget by the power of the Holy Spirit. We can do it if the Word can reach deep down into our heart, down into the soil. But if our heart is not receptive to His teaching, but is rocky instead, then everything is superficial. Then, when persecutions and other things spring up, the seed will wither.

Even among the people who have been with us so many years, it is only those in whom the Word can go deep down into their heart, who can endure to the end. Mt 24:9-13 — When the final test, the final hardship comes, those who haven't received the Word will turn against one another. They will hate one another and turn one another in. They will do it because they remember the past and have stored it away inside and somehow they couldn't go beyond it. That is why Paul commanded us to do as he did, "One thing I do is forget the past" (Phil 3:13). He said that in order that we could progress.

How do you forget the past? Well, there has to be a way, or we have a tyrant writing these Scriptures. The Holy Spirit is not a tyrant, nor is our Master, nor is Paul, and that is what they wrote:

*Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Messiah Yahshua. Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. Nevertheless, to the degree that we*

*have already attained, let us walk by the same rule, let us be of the same mind. (Phil 3:13-16)*

So, it is possible to forget the past.

*Yet indeed I also count all things loss for the excellence of the knowledge of Messiah Yahshua my Sovereign, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Messiah... That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death... (Phil 3:8,10)*

In order that what may happen?

*If, by any means, I may attain to the resurrection from the dead. (Phil 3:11)*

He is talking about attaining to the Kingdom, not avoiding the second death, when he says, “attain to the first resurrection.” This is what Rev 20:4-6 is about: those worthy and unworthy to attain to the first resurrection. You have received the gospel of the Kingdom, His reign, which is the Kingdom reign. So, He has to reign. Only those who can receive the King and His words, and His commandments, those in whom it goes down deep, as deep as the soil is, can be part of His Kingdom. With them, no matter how the wind comes, how hard it blows, their “house” won’t collapse. They have that unshakable certainty that our Master had at His baptism. He didn’t look back. He didn’t turn back. He didn’t become a victim of all the things that people were speaking about Him. I don’t think that anything that happens to us could equal all the things that were said about Him.

### **Blaspheming the Holy Spirit**

You might say bad things about the Son of Man in His humanity, but when you say that what motivates Him is evil, then that is the blasphemy of the Holy Spirit. They can say bad things about us, but when they say, “What is motivating them is an evil spirit,” that is blasphemy.

The Son of Man is human, but the Spirit dwelling in the Son of Man is divine. Only divinity can bring a man to Messiah. When we speak, it is only the Spirit that can

cause that seed to germinate in their heart. It is only divinity that can cause a person to believe.

Soreph Gamaliel — At the Freepaper meeting you told us that the reason it is an unforgivable sin to blaspheme the Holy Spirit is that if they call the Spirit that we are ministering to them evil, where else can they receive forgiveness and the Holy Spirit from? There is no one else to receive Him from.

That is in Mt 12:32,

*Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come.*

They could be forgiven for speaking a word against the Son of Man, the son who was born to Mary, but what He was doing was not in His own human power. He was relying on the Spirit within Him to do the things He did. They said, instead, that He was relying on the spirit of Beelzebub. That was the terrible sin, for who else could they receive Salvation from?

### **He will not lift up His Voice**

Also, we could take Mt 12:19 wrongly.

*He will not quarrel nor cry out, nor will anyone hear His voice in the streets. A bruised reed He will not break, and smoking flax He will not quench, till He sends forth justice to victory; and in His name Gentiles will trust. (Mt 12:19-21)*

He didn't go anywhere except Israel, so He must be talking about His offspring. He was talking about Himself, yes, but His offspring as well. Our Master, when His voice reached Paul, said, "Why do you persecute Me?"

It is the same [speaking to the gathering], persecuting you or our Master is the same. There is no difference. There can be a person who makes some kind of mistake, and then they are not sure of themselves. So, they persecute us and it hurts them, like it did Paul. Then there is hope for them, as there was for Paul. They don't know why it hurts, but they are like Paul, kicking against the goads. Somehow Paul was doing it for

the sake of Israel. Something was wrong; he had never met our Master or a sent one, someone who was delivering the message to him. This is a mystery also, but Paul obviously never blasphemed the Spirit.

*Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles. He will not cry out, nor raise His voice, nor cause His voice to be heard in the street. A bruised reed He will not break, and smoking flax He will not quench; He will bring forth justice for truth. He will not fail nor be discouraged, till He has established justice in the earth; and the coastlands shall wait for His law. (Isa 42:1-5)*

So, you see, this is speaking of us, His offspring. Paul went to the Gentiles (coastlands in the NKJV), but not to the proportion that we will in these last days. This is speaking about us. It has to be fulfilled. The statement there, “He will not lift up His voice in the streets” — it is very important that we understand this.

He won't quarrel and cry out — does that mean we can't go out into the streets and talk to people? It means He (and we) won't go out to protest or defiance. We won't be engaged in political and military protest and make ourselves odious to the nations in that sense. Our speaking, our going out to the streets, will be in keeping with the Holy Spirit's leading. When our Master did something on the Sabbath, it was by the Holy Spirit's leading, like it says in Mt 12:8, “For the Son of Man is Lord even of the Sabbath.”

### **Lord of the Sabbath**

He was in connection, communion, with the divine Spirit within Him, just as we must be. We have to make sure that what we do on the Sabbath, like it says about what the priests did on the Sabbath, is in keeping with the purpose of the Sabbath, as what David did on the Sabbath.

*At that time Yahshua went through the grain fields on the Sabbath. And His disciples were hungry, and began to pluck heads of grain and to eat. And when the Pharisees saw it, they said to Him, “Look, Your disciples are doing what is not lawful to do on the Sabbath!”*

*But He said to them, “Have you not read what David did when he was hungry, he and those who were with him: how he entered the house of God and ate the*

*showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests? Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? Yet I say to you that in this place there is One greater than the temple.” (Mt 12:1-6)*

Whatever we do has to be by the leading of the Holy Spirit. If we go downtown to reach out to people (like having a cart), and we are led by the Spirit to do it, not going against the Spirit to do it, not doing what would be unlawful to do, to make a living by it, then we are justified. We have to be led by the Spirit to do this, not going against Him. While it wouldn't be lawful to go out on the Sabbath to make a living, we can go out for the sake of mercy for others, as it says,

*But if you have known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. (Mt 12:7)*

We just have to know that in every place where our Master dwells we have to keep the Sabbath, but if we are doing something that is lawful to do on the Sabbath, then He wants mercy, not just sacrifice. What were the disciples to do — starve on the Sabbath? But that doesn't give us license. If we are led by the Spirit, we won't take license.

### **Open Forums**

*And He will declare justice to the nations. (Mt 12:18b)*

We debate with people at Open Forums, but we don't come down to their level of shallow argument. What we do there is not a waste of time, because we are persuading people.

*He will not quarrel nor cry out, nor will anyone hear His voice in the streets. (Mt 12:19)*

We are not yelling at people in the hellfire-and-damnation way of Christians. We are not speaking to them in a condescending way. It doesn't necessarily apply to an Open Forum, for we are under control, to reach out to people with the truth. People can speak and we can speak. We listen to them, not condescend to them. They know it. If they

want to blast us, let them. Nothing will make us mad, in the sense of wanting to lambaste them. We will speak the truth and lift our voice up in the Holiday Inn,<sup>1</sup> but just loud enough to be heard. When you speak, you need to speak as loudly as you need to in order to be heard. I don't need to scream and holler in here, do I? I don't need to lift up my voice any higher than necessary to be heard. We don't need to scream, being out of control.

*A bruised reed He will not break, and smoking flax He will not quench... (Mt 12:20)*

Don't blow too hard because you might snuff it out. We might be a little smoking flax, a little bruised... Some people might want to just count us out, "Well, they didn't get the apprenticeship program started..." Well, breathe on us a little bit, and it will get started. Have mercy, blow gently, and it will come along. We are being tested right now, but He is going to get us going.

*...till He sends forth justice to victory; and in His name Gentiles will trust. (Mt 12:20b-21)*

Isn't that amazing? That sounds good, doesn't it, sending forth justice to victory? It is prophetic. Who else can do it? Can all the sects do it? No. The Mormons? No. He already said what was going to happen.

*But Yahshua knew their thoughts, and said to them: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?" (Mt 12:25-26)*

Our Master knew the thoughts of the divided Pharisees and Sadducees. Pretty soon the Kingdom He gave to the First Church was divided, then the Roman Catholic Church came along, followed by the Protestant Reformation, which may have done some good, but then was divided, criticizing, and forming all kinds of sects.<sup>2</sup>

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<sup>1</sup> An Open Forum was being held that night at the Holiday Inn in Ithaca, NY.

<sup>2</sup> Yeled Qatan recently found a researcher who says there are thirty-six thousand Christian sects in the world today.

## Getting Unstuck

Sometimes we are stuck and we have to get unstuck, as we said the other day (Lk 13:24). One of the reasons we get stuck is that we remember the past, and obviously we are not being forgiven, for we are not forgiving. It's what our Master said, "If you do not forgive men their trespasses, neither will your heavenly Father forgive your trespasses." (Mt 6:15)

Isn't it good news that we are not forgiven if we don't forgive our brothers? If we remember bad things that people do, holding it against them, we won't be forgiven ourselves. I am thankful our Father forgets the past. He doesn't remember our sins. We need to be like Him.

If someone is stuck in that entryway into the Kingdom, someone has to go to them to help them get unstuck. All things are possible. There is nothing we can't do. We can forget the past. We don't have to remain stuck. Just think of how many people are stuck, like some of the brothers from the nucleus who poured out their lives building up Yehudah. But they are a little bit stuck. Just pray for those people who are stuck. Those who are honored need to help those who aren't being honored (Jn 12:26). Those who serve our Master see more, and they see the end. We used to talk about the tunnel, being stuck in the dark tunnel, and you see a little bit of light, and that means your struggle is going to end, so you push through it. Paul said, "We must go through much hardship and suffering to enter the Kingdom."

The greater the suffering, the more our Father can use you in the eternal age, like stars forever and ever in Dan 12:3. If you are stuck, does that mean there may be rocks there? We can remove the rocks. It is called excavation. At least the seed didn't fall on the hard path, on ground that was packed down like concrete. Then it doesn't do anything. It doesn't germinate. It doesn't die. The seed has to die.

It is really a marvelous thing about the parable of the sower. Our Master was the One who sowed. Just because He sows doesn't mean that all the seed He cast germinated. Judas was better than many people who have left our Master, for he hated what he did and threw the money back and went and hanged himself. But nothing he could do could take back what he did. Others just go out and blast our Master and probably blaspheme the Holy Spirit. It is an amazing thing that we can see that — Judas hanged himself. What can we do if we don't forget the past but store up judgment for ourselves? And the bitter root grows.

ha-êmeq — When you talked about the root going down, it is a whole different root. A bitter root would probably grow at a bitter comment.

Chets Barur has ten thousand stories of the past. He can sit down and talk to you about a lot of things, but I don't think he has a bitter root. An excavator came in.

Chets Barur — A catharsis.

ha-êmeq — Some stories you can build on, but other stories I have heard lately don't build up. I wish I hadn't heard them. Some of the things I can't even believe. Why do we bring them up? Do we tell them to make people think badly of us? We want to be liberated. I am glad we are past that.

The other day I got a message on my phone, "Hello, is Marsha there? I am your old friend from high school." I had forgotten that voice — that voice from the past — a past I have nothing in common with.

I was so glad when I heard that verse in Phil 3:13, for it is my favorite. It saved me. It was my first year in Chattanooga and everything from the past was just tentacles all over me pulling me back to the dry and parched land I had fled from. When I heard that verse, when our Father revealed it to me, I did what it said and obeyed the commandment, and I was free.

Our lives have been saved at a great cost, so let's set ourselves to what we are called to do. The past was only meant to make us greater people, all those things we went through. The only thing we need from back then are the dates on the teaching — all the things we learned. All the other stories go in the garbage. I loved what we learned about the Son of Man — you can say what you want about Him, or the Community, for we are just sons of men and we have made mistakes, but the Spirit we are of is from our Father. They want us to say we were evil, but we never were evil.



You can go over a situation and say, “Yes, we shouldn’t have done this. We regret that that happened.” But if a person can’t drop it there forgive, and they just have to go on, “Yea, but, this person said this...” they have ventured outside of the boundaries where our Father’s love can reach them. They end up blaspheming the Holy Spirit, the thing they can’t be forgiven from.

Jeremiah Whitten — It seems like it starts by never seeing something beyond the hurt. If you don’t see the Spirit at work in your brothers and sisters, then one day you will blaspheme the Holy Spirit. The whole thing of forgetting the past is about authority, for it can only be done by those who believe that God is in control. If we don’t see that, we will be snagged on all these things.

Abraham and David believed in our Father like this. We have to see that our Father is in control of our lives, that He orchestrates everything. I feel like I am starting to come free of these things because I see what our Father is doing in my life. The only other option is what you said in the teaching the other night, “Potter, what are you doing with me?”

If we humble ourselves under His hand, like a pot, then He will raise us up. A lot of times we don’t understand what He is doing. It is not always given to us to understand, but it is given to us to always trust. I know the greatest desire of my heart is that our Father could put His weight on me and I wouldn’t crumble. Our Master said, “Go to all the places I want to be, and if they ask you to stay there, stay there.”

Can those two who go there produce the life? Can those who stay home maintain it? What are all these people going to do who can’t forget the past? They are not going to be able to maintain this life. We will either be like Yahshua or have hardness of heart. The rocks to me are the hard spots in our hearts. It is underneath the surface and an area in our lives where He can’t trust His life to us, or His word.

I have had so many burdens in the past, but not anymore. I don’t want to trust myself anymore. I just want to be able to have Him use me, lean His weight on me, and bear fruit. I just want our Father to be able to trust me. All the things I thought I should be were made up. I think people get bitter because they are not becoming what they think they should be, instead of letting our Father make them into what He wants them to be. We just have to humble ourselves under His mighty hand.

I don’t want to be like those who have fallen away. I just want to hear His voice wherever it is spoken, from the least to the greatest. Otherwise we will be like those who have fallen away.

That's right.

Yedydyah — You are going along, you have momentum, and then something comes up that you can't forget about, and you stop laying down your life at this point — until you can forget the past. Paul had confidence that, at the end of his life, he had not stopped serving the Body, he had not stopped pouring out his life or turning his heart to our Father. He ended up with that confidence. He knew he had laid down his life and that therefore he could go be with our Father. He knew he had followed our Master's example and so he had the same confidence He had.

These creeping things from the past, these victim spirits, cause us to stop laying down our lives. The Body of Messiah is the proving ground. If we can be driven out of the land, good — it is better than defiling it. Our Master went through incredible hardships and had many opportunities to dwell in the past and become bitter. So did Paul and others. They could have gotten stuck and not attained to the resurrection of the dead. It is the greatest commandment to lay down our lives continually and have that hope of attaining to resurrection of the dead.

*[Yônêq read...] But you be watchful in all things, endure afflictions, do the work of an evangelist [even if you are not one], fulfill your ministry. For I am already being poured out like a drink offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Sovereign, the righteous judge, will give to me on that Day, and not to me only but also to all who loved His appearing. (2 Tim 4:5-8)*

Paul never saw His appearing, but we are living in the days when we can long for His appearing. We, who are alive and remain, can see the return of our Master. Paul didn't really see the 2000-year gap. Here we are, those who are living in the days that will see the restoration of all things, the days of Dan 12:4.

Chets Barur — The evil one wants us to feel justified that we have a reason not to forget the past. Like apprenticeship, these people feel they are right. They hold on to that more than our Father's word. If they really were convicted about apprenticeship, then they would help us bring it about. If we don't forget the past, we're hindered from being saved.

He didn't break you, did He?

Chets Barur — I am thankful that our Father had mercy on me. Our Master wants us to fulfill His purpose on the earth, as Paul could say, "I have

fought the good fight.” He had forgotten the past and was faithful and blameless until the end.

*[Yônêq read from the teaching “A Place to Belong”]:<sup>3</sup>*

*A place where we can be made fit for the Kingdom. A place where help can be applied to our malady. A place where we cannot hide from God with excuses for our egoism, but where we must face our malady and admit it. A place where we prepare to face the Judge. A Judge who understood and loved us while we were still yet in our sins (Heb 5), the only Judge that will ultimately matter.*

That is the place to belong.

Soreph Gamaliel — A young man told me once that Yônêq had said to him, “You did suffer in the past, but when you bring it up, you lower people’s expectations of you. You are using it to make yourself a lesser man, not a greater one.” It is always there in people’s minds after that, “Oh, so-and-so went through that. We can’t expect too much of him.”

I don’t always understand what is going on in my life, but I do know right from wrong. We know when it’s getting dark, that we need to find the light. Yônêq has been telling us to practice Proverbs 2 for years, to cry out for wisdom and understanding. Without it you can’t live this life in peace, not just with your wife, but also with your brothers and sisters.

I knew the young man who told me this was putting it into practice. I gained understanding through what we heard this morning and through what he told me. Why do we talk about the past when doing so only diminishes the future? We rob ourselves of the man or woman we could be. Then, at the end, when we hear the things we said that caused us never to grow, we will have regret — a thousand years of it. I am thankful for the wisdom Paul had and for the wisdom in the Body we can learn from. We have a future we have to lay hold of — or a past we won’t let go of.

Amen.

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<sup>3</sup> From page 2 of “A Place to Belong” (1980.00.01-T01).