

Drifting is an Unconscious Process

One of the clearest exhortations to the first-century church was probably what Paul wrote to the Hebrews in Heb 2:1 (NEV), “Thus we are bound to pay all the more heed to what we have heard or been told, for fear of the unconscious process of floating down the stream...” “For what we have been told we are bound to pay all the more heed.” But they didn’t do it. This is the black box right here.

We learned many years ago that drifting is an unconscious process — you quit swimming and there’s just a little bit of a current that you can hardly sense. Before long you’ve drifted a long way. That’s the unconscious process of not progressing or going backward. “...lest we drift away from it” — from our course. What’s a *course*? There’s a course, a golf course, a race course, an athletic course. Another word for the *Edah* is *concourse*. What’s a *concourse*? It’s a course on which we travel together — “con” means “with” — so it’s with one another and everyone is responsible.

If you don’t think you’re accountable, listen to the following verse:

“For if the word spoken through angels had such force that any transgression or disobedience met with due retribution, what escape can there be for us if we ignore such a salvation, or a deliverance so great?” (Heb 2:2-3)

We can ignore it, neglect it. We have been put on a course. We can say, “OK, I’m saved, I’m going to heaven,” and live our life. But if we neglect such a calling — not to go to heaven, but to bring His Kingdom — we will miss the Kingdom. That’s the course, because heaven will always retain Him, even for trillions and trillions of years, until He has a people. The First Church failed; it’s amazing and terrible what happened. Historians just believe Constantine was chosen by God to make Christianity better.

Heb 2:2 — The message was *unalterable* (NAS); another translation says it “proved to be so firm that every violation or disobedience received its just penalty.” You get off course and you go over a boundary, you transgress, and “...every disobedience met with due recompense.” We are either with Him or against Him. We have to stay on

course. Some are in the middle, leading the way; others are on the edge looking down into the valley. They are on the boundary, ready to go off course.

Heb 2:3 — “How shall we escape?” Did the First Church escape? No. One after another they went off course until there was no one left.

“For such deliverance was first announced to us... those who heard it first announced it to us. And our Father added His miracles... For it is not to angels He subjected the world to come, but one testified in a certain place, ‘What is man that You are mindful of him, or the son of man that You take care of him?’” (Heb 2:3-6)

It switches the focus from angels to man. We were made in His likeness. Angels aren’t human beings. “You crowned Him with glory and honor and subjected all things to His feet.”

Have we drifted? Have we gone off course in any way? There must be *overseers*. Are there any people who stand on the table, who plead with the brothers if we have gone off course? With Tribal Trading we can easily go off course. It’s a narrow, narrow path.

So He made man to rule over all the works of His hands, to rule forever and ever. But we have to be worthy; we have to stay on the course. We have to rule now over everything that throws us off course, that is not fitting, that is not according to what He has taught us since the beginning, according to the Anointing. Oil dries up unless it is flowing continually.

Ps 133 is one of the shortest Psalms, but it has the greatest meaning. Very few people actually know what it means. What are the mountains of Zion? Do we know what we are singing? They are communities, places where brothers dwell together in unity, receiving the same oil, the same dew, the same milk.

Acts 2:44 — How good is it, and how pleasant for all who believe to live together! “For brothers to live together...” King David knew where eternal life was. There is no eternal life outside of that. I don’t care what you say, no matter what happens, there is no eternal life outside of brothers dwelling together, living together in community (Acts

2:44), as we're going to put on the cover of all our papers — "All who believe are together and have all things in common." That's the course.

Have we deviated from that, not living together, not having all things in common? It says to *live* together, not to *meet* together. It didn't say, "They would meet together once in a while," it says to *live together*. What does your Bible say? Maybe yours is wrong. What does it say? "Live together?" "...for brothers to *dwell* together in unity."

"It is a fragrant oil on the head, flowing over the beard, Aaron's beard, when the oil runs down over the collar of his vestments; and it is like the dew of Mount Hermon falling upon the hills of Zion."

The hills or mountains of Zion — a mountain in the Bible is a high place, it's where you worship. It's one of the communities of Zion where you reach our Father.

Shoresh — From the mountaintop you can see past the mundane. That's why people go up the mountain.

That's where the messengers come in — they support and strengthen fledgling communities where maybe it's dry and almost drudgery. Why is it? Don't the leaders have joy, keeping the people on course? It's a mystery sometimes. Mount Hermon, that's where the greater mountain is, the apostolic center.

Ps 133:3; Jn 12:26 — "there" — t-h-e-r-e it says. That's where eternal life is, and there's no eternal life anywhere else. It's recorded. If you don't like it, cross it out.

ha-êmeq — It's so important when it says *there*. "There" has an address. Addresses are so important. It's Yônêq's favorite page on the freepaper; he turns to it, and says, "There, there, there, there, there, look!" He's sure that *there* he's going to find a servant. If someone walks through the gates of Tabitha's Place, Ishâh is going to come and greet him. Wherever they go the servants are going to come out and greet them. It's so concrete — not nebulous or mystical. There are real servants with real names. They invite you in, sit you down. There are real servants with real faces.

That's who our Father honors, because if we're not hospitable we're not doing our Father's will, even though we might be working our fingers to the bones.

We're going to make a song called, "T-H-E-R-E."

ha-êmeq — There were real human beings there. They had blood. Real humans said, “OK, I’m going,” and then they stumbled upon the real course that has rocks. We are there to represent our Master. Hang on to this, because this is what we’re *there* for. Sometimes Yônêq will say, “OK, let’s just cross this address off,” when he hears of all these problems and divisions. Is He really *there*?

Strive to enter through the narrow door; for many, I tell you, will try to enter and will not be able. (Lk 13:24, NRSV)

“Try” means in their own strength, without the power of the Holy Spirit upon them. This is talking about entering the kingdom. They’ll get stuck right there in that narrow passage. Their fat increased a little bit and they got too large, filled with other things. It’s amazing what He says in the next verse. He’s asking for the address, “I don’t know where you are from.”

Jn 12:25 — The man who loves himself is lost. That’s clear. That shows what sin is. But he who hates himself in this world is saved. “He must follow Me WHERE I AM.” Where is He?

1 Jn 4:2-3 — Many will say, “Oh yeah, He came in the flesh. We know that.” But you don’t know what He is saying. I know where He dwells, where He is IN FLESH, where He “is come” (KJV). Anyone can say, “Yeah, He came in the flesh.” But no one can say, “I’m from the place where He dwells.” I’ve asked a lot of people, “Where is it that He is from?”

Jn 12:26 — It’s pretty obvious sometimes who is honored and who isn’t. Do you know what *honored* means?

Israel of Gad — Approved by our Father.

Yes, held in high esteem. You can only serve Him where He is; you can’t serve Him anywhere else. This is very important for us to understand, because most people have no inkling of this. 1 Jn 4:1-2 — Many are “falsely inspired.” We know where He dwells, and that means *incarnation*, in a people. That’s where He is.

Jn 14:18 — “I will not leave you as orphans; I will come to you.”

I'm thankful we are sending out apostles, we are establishing new communities. And we welcome people in, we love them. We don't want to be the only people that are saved. Do you want to be the only people, with all the rest in the world dying? Let's enter the narrow way; let's not get stuck.

You see a lot of brothers or sisters stuck. What if you are being honored, what do you do? What does a person do who is held in high esteem by the Father, who serves the Son? What will he do when he sees someone stuck? He'll help them get out. Someone stuck can't get someone else unstuck. The whole passage gets stuck, constipated — like a log jam.

Sometimes even though we are being honored, we may not be able to get someone unstuck. The First Church couldn't do anything about it; they just had to die, and the overcomers go and be with our Master, because there was too much of a log jam. They were too stuck. Maybe in some communities there is too much of a log jam — everyone's stuck. They can't even open their mouths.

Heb 3:6 — He is a Son over the house of those who do not lose their outspokenness, their confidence. *Confidence* in the Greek means *outspokenness*. They allowed the Nicolaitans to take over. The Nicolaitans just loved having the preeminence. It's a mystery how they took over in the first century, but they did because the many lost their confidence, they lost their outspokenness. We're going to put the Nicolaitans out of business.

A man like Diotrephes (3 Jn 1:9) might be the first log, and another log gets stuck on him. Then pretty soon there's a whole backup. You might have to crawl over the whole log jam, and run up to the front, and try and pitch the first one out of the river. You might have to pitch him out so that others can get by. Or he might be influencing the rest of them. That's a servant of Satan.

But how does it say that in Sardis there were only a *few* left, a FEW that hadn't stained their garment, a few that weren't stuck? Their whole course was blocked up. The

few overcomers just had to be individuals serving our Master, and waiting till He could take them. The Community lost their first love; their lampstand was removed. I don't know whether this one person whom the Father is honoring can relight the lampstand or not. If it ever goes out I don't think you can relight it. Those who are loving our Master would have to go to another community. If one community doesn't have sextons just go on to the next one that has sextons.

If you go into a house or a community and you see everything falling apart, that's the worst witness you can have of our Master. "Is this where Yahshua lives? In this dump?" The screen doors have holes in them, there are flies all over the place, the windows aren't clean.

On Thursday night everyone works together to clean the whole house from top to bottom. Even the brothers from BOJ come home early and work for two hours, helping to clean that house perfectly clean and get it ready for Erev Shabbat. Our guests come in and see a clean place — clean bathrooms, clean floors. Even though we're still in progress of restoring the whole place, we keep it clean. That's what we do on Thursday. Everyone does that — every single person in the Community pitches in and cleans that house up. That's what an *edah* is — a beehive, a swarm, a continual swarming, a concourse, a witness. There are leaders filled with the Holy Spirit to keep us on course.

Can you say, "Yahshua *IS* come in the flesh"? Is come? Is He incarnate in your community? If we serve Him there, that's where He is. Can we do that, confess that? If you can confess that, you can confess that He did come — He was in flesh, the Word of God took on human nature, He did dwell in human nature, He did come in the flesh. But you can't say it unless He's incarnate where you live. There's no *WAY* you can say it. All you can do is repeat a decree, "I believe, bla, bla, bla..." unless He *IS* in flesh where you live, unless He *IS* incarnate, unless you *KNOW* He's there. There's unity, love, peace, patience, joy, singing, music, dancing, oneness. This is what an *edah* is. First of all it means *witness*.

Isa 43:10,12 — We are His witnesses; we are the Edah. If we're not, we are Antichrist. We are against Christ if we say, "Yes, we are of Messiah," but we don't represent Him properly.

Circumcised Hearts

Circumcision of the heart is no better expressed outwardly than by what it says in 1 Pet 4:7-11. Circumcision is of the heart, but you also wear the sign outwardly. That's our life together in the Body of Messiah — it's expressed outwardly, it doesn't just stay in our heart. It says, "Bear much fruit and PROVE to be my disciples" (Jn 15:8).

1 Pet 4:7-11 is for us. Of course, the book of Revelation and Daniel weren't revealed yet, the ten kings weren't alive yet, but they understood 1 Pet 4:7-11.

Verse 9 — "Oh no, I have to sleep in the basement, and give my bed up to be hospitable?" He *knew* us, or He wouldn't have said that. That circumcision of the heart — be careful something doesn't grow back.

Verse 10 — Use whatever talent you have, don't bury it.

Verse 11 — If you speak in the gathering, what should it be? Our Father speaks to us in our heart; He meets with us every morning and every evening. We learned that in Brazil when our Father spoke to me about Ex 29:42 and 1 Chr 23:30. That's the way we started. We got under that mango tree and started the morning and evening sacrifices. 6 o'clock in the morning, and 6 o'clock at night. The sun was just coming up, or just going down. Then in Island Pond the sun behaved differently, and we learned that this applied to Jerusalem, so we learned. Our Father knew that we would spread out to all the world.

"Are you a speaker? Well, speak then." According to Heb 3:6 we are all speakers — from the greatest to the least, we all speak (if Diotrephes doesn't come in, as 3 Jn 1:9-10). We have to pattern our lives by Demetrius (3 Jn 1:12). He's the pattern to follow.

Ex 29:42 — "I will meet with you and speak to you there."

We either depend upon Him or upon our flesh. “Serve with the strength that He provides” (1 Pet 4:11). Whatever you can do is nothing — it accomplishes nothing. We have to serve by the strength that He supplies. Otherwise we’ll always speak our own words. It might sound good, but does it produce fruit? True circumcision shows itself outwardly. If we have circumcised hearts we’ll follow others with circumcised hearts. That’s the concourse.

He has no other glory except through His creation, and there’s no greater glory than His created human beings. Nowadays not very many people express His glory; they have it less than that tree.

We have to say, “By the strength that you supply we’re going to make Your name great on the earth.” What causes peace? Love. The flesh causes strife and lack of peace.

Rom 12:1 — We present our bodies (plural) as one sacrifice (singular). That holds us all together. “They will be on duty before Yahweh continually...” That’s speaking of us. We’re going to have the festivals, yes, we’re going to have them. It hasn’t been revealed yet what they are. We all have to have that revelation so we can all agree. All the prophets have to agree and bring the revelation to their communities. Otherwise we’ll only have a decree.

Our Master heard that voice saying, “You are My beloved Son,” and then He had unshakeable certainty. Our Father had to forsake Him at the very end. It was the greatest agony He ever had — unconceivable. “Father, why have you forsaken me?”

So let’s live for Him, and don’t let any creeping thing come in. Kick it out; take dominion over it. Satan is seeking to devour everyone he can.