

Talents, the Principle of Mercy, Prayer, and Child Training

Talents

In 1 Pet 4:10, we see what solves the mystery of Mt 25:15, which is the word *talent*. Everyone has been given certain “talents.” Every believer, who has received the Holy Spirit in the Body of Messiah, has received talents, or at least one.

As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God. (1 Pet 4:10, NAS)

You see the word *employ* there. Talents are given in order to employ your ability, or gift. Now look at Mt 25:14-15,

For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them. And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. (NKJV)

Everyone has received a certain talent, which means weight, or weight of glory. A talent is the amount of glory you have received. Or, it might be expressed in terms of grace or faith, as it says in Rom 12:3. And throughout Romans 12 it talks about the particular grace that one has received — faith to employ his works, or his abilities.

Everyone must have talents — weight, glory, grace, and faith — whatever employs your gifts in order to do the works that were prepared for you, even before you were born, as our Father knows who belongs to Him. Eph 2:8-10 is very significant — we are saved *by grace through faith for* good works. This same grace and faith is what employs those works.

So everyone receives faith and grace continually. Grace was even what came to you before you could believe and trust in our Master Yahshua to surrender your life. Lk 19:13-27 speaks of the same type of talents given to people “in order to do business” until He returns. Verse 13 — “Do business with these talents I have given you.” Or, you might want to say *money*. Grace and faith is the currency that we have received. Without

faith, works can't be done. In James it says that without faith, works are dead. And your faith is dead without works. The faith comes only in the Body of Messiah.

In Eph 4:12, we see that council. Everyone should appear before the council at least once a year, to consider the development of their gifts. A lot of times, your gifts are hidden at the beginning. You might think you are gifted in a certain way, but after a year or two, your gifts start coming into play. Therefore, we have to adjust every person's function in the Body to work those works with the gifts he has received. We have all received gifts, abilities. They are innate in each and every one of us. It is inherent, but the works that were prepared for us have to be carried out by the grace, the faith, and the glory that comes from our Master.

Our Master said, "I have given them the weight You have given Me. I have given them the glory. They are the sons of God also, so I am giving them the weight, the glory, that you have given Me, that they may work together to be one." That is what Jn 17:22 means. We know that. It is very familiar. It is the weight each son of God has received in order to become one. We can't become one except in the works prepared for us, for it is these works that build up that oneness.

That work has to be coordinated. Eph 4:11 speaks about how certain gifted people know each person in their community, and what kind of gifts they have, and the works that are prepared for them. They adjust them to those works sooner or later. It does not happen immediately. We have to do anything when we first come into the Body. We have to prove ourselves in little things, in whatever we are assigned to do, in order that He would give us greater responsibility with the gifts and the faith that are measured to us.

We need these in order to carry out the works prepared for us. We have to walk in those works. *Walk* means to live our life in doing them, as some translations say. If we don't do those works, we have no credentials whatsoever. We have no authority. When we go before our Master to be judged, we are judged based on our works — what we

have done in those works that were prepared for us. Some people aren't walking in those works even now after many, many years.

Someday everyone will appear before the council and there will be discernment. The evangelists realize who is an evangelist. The prophets realize who the prophets are. And all the other works that people are to do with their talents — maybe ten, five, two, or one — whatever we have received we have to be faithful with. If not, we won't enter the Kingdom; we'll be cast out as a worthless servant.

We know that according to Rev 19:8 we are prepared and readied for our Master's return to see Him face-to-face, where He will say, "You are worthy, you good and faithful servant. You have been faithful in small things, now I will give you greater things."

That is how we are prepared. There is no other way except by walking in those works that were prepared especially for you, as an individual, in the Community, the Body of Messiah. These works aren't carried out in the world to make the world a better place. It is not by doing good deeds in the world — it is doing good deeds in the Body to build up the Body.

From whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. (Eph 4:16)

It causes the growth of the Body, and Col 2:19 says it is a growth that comes from above, from God. Christianity is not a growth that comes from God, but from another source, obviously, for it is confused, divided, and everything else. There is no building up of the Body because no one is applying himself in the Body — for there is no Body. It is all works in the world, doing things in the world. That is not even a religion. It is a ridiculous thing to say, "I am doing my works. God gave me the gift of being a schoolteacher in the public schools." You may have a gift, but you are not carrying it out by the grace He supplies to work in the public school system. You can only do that in the Body of Messiah, to build it up, the Twelve Tribes of Israel. We must understand these

things. A talent is weight or glory. The more faith or grace one has, the more glory he has. Paul says in Rom 12:3, “Don’t think too highly of yourself, but according to the grace that you have received.”

Don’t think you can do something you are not able to do, because you don’t have the ability or gift to do it. Our Father is not going to give you the grace to do it unless it builds the Body. It is the leaders’ responsibility to place people in that particular niche. They are to place them in that particular way of functioning in the Body of Messiah.

We see in 1 Pet 4:10-11 that if your gift is speaking, make sure when you speak, it is our Father speaking through you. We have to speak according to the Word of God, as if it were the very utterance of God. It might as well be God speaking if it comes forth from His word, His written word that can only be understood by the Holy Spirit. Then we speak, you speak, and we all speak.

We all have to grow up into the Head in every aspect of our personality. We have to be able to overcome everything in order to do that. Eph 4:15 — We have to grow up in every aspect of our personality. You have heard this a hundred times. You know it. It is very serious. You had better not forget it. Every aspect of your personality, which consists of five things, must be developed. Some are behind in their social development, some in their spiritual, or emotional, or mental, or physical, but it is all brought together in Messiah. We can be healed of everything that is deficient in us in order to please Him and function in carrying out those works prepared for us to do.

This brings glory and honor to our Father, as it says in 1 Pet 4:11,

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Yahshua Messiah, to whom belong the glory and the dominion forever and ever. Amen.

If anyone serves, let him serve by the glory, the weight, that He supplies. We have to serve by the faith He supplies, and not our own strength, but His strength. We have to forego our own strength in order to receive His strength. If we function by our own

strength, we are not worthy of the Kingdom. Therefore, we have to make sure that we are not functioning in our own strength, which requires communion with Him, communication with Him. Then other people will see it. They will see whether we are just functioning in our own strength, or in a supernatural strength.

So talents are given in accordance to your gift, or ability (Mt 25:15). If you have great ability or potential within (latent or dormant, not being used), you are given talents according to your abilities, and you are responsible for them. That is understood by 1 Pet 4:10 and Rom 12:3, which says we have to function according to the grace we have received.

The Principle of Mercy

And his master was angry, and delivered him to the torturers until he should pay all that was due to him. (Mt 18:34)

How did this man function? Was he forgiven? Was he forgiving others? You can see the parable in Mt 18:28-35. You can read it and understand it. We know what Mt 5:7 says, and Mt 7:2,

For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.

Is that fair? Can we prevent what this man did in Mt 18:34 from happening?
Blessed are the merciful, for they shall obtain mercy. (Mt 5:7)

Did this man have mercy? Let's look at Mt 6:9-13. We are pretty well familiar with that. Mt 6:9 can only be applied, can only be a command to whom? To those who are forgiven.

In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven. Give us this day our daily bread. (Mt 6:9-11)

It is only for those who are forgiven. To pray this prayer is only given for those who are His people, who care about His name. It is not a command to those not forgiven and who are not being forgiven. Only those who are forgiven can be heard by our Father

in the first place. Our Father can't hear the prayer of someone not forgiven (unless it is his cry to be forgiven). It is just a ritual.

No one who is unforgiven can be heard, and this is one of the most essential prayers we can pray. It separates the forgiven from the unforgiven. If you are not praying this prayer, it might be because you are not forgiven. If you are praying it, it means, certainly, that you are forgiven and that you are being forgiven. Those who know our Father's mercy must function from the principle of mercy.

If you forgive others their debts, our Father will forgive you. If you don't, our Father won't forgive you of your debts. You will just start functioning in the Body and you will be doing things, and you are not forgiving others. Therefore, what you do is not forgiven no matter what you say to Him — if you are not forgiving your brother.

Those who know our Father and His mercy must function in the Body on that foundation, basis, or principle of mercy. If we don't show mercy, but insist on justice, we will not receive mercy, but we will receive justice. An unforgiving heart is an unforgiven heart. It will be subject to torment — maybe the way you made others feel. Mt 18:34 — You will have to pay the last cent. You are never going to get out of that place of torment until you have paid the last cent — the full debt of what you owe, whatever that means.

Mt 6:12 — It is clear, isn't it? A truly forgiven heart is one that bears the fruit of the Spirit. A truly forgiven heart is a truly forgiving heart. If we have a forgiven heart, we'll have a forgiving heart. We will bear the fruit of love (Rom 4:7-8; Jn 3:3; Mt 6:12).

For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins. (Mt 6:14-15, NIV)

That's very, very clear. A lot of people go astray; they lose heart and lose hope because they don't understand this somehow. They are dull to the Holy Spirit teaching them. Or, we who are responsible aren't going to them when we see this happening, and telling them their fault.

We must forgive others in respect of our Father's forgiveness, as it says in Mt 18:23,33. But if we do not forgive others, we are not forgiven ourselves. We are talking about a Body principle here. There is absolutely no way we can function in the Body without understanding this, or we will go astray. Something will happen. Something will enter in and we will divide. Denominationalism will sneak in.

Only with our heart and soul can it be that we can forgive with compassion and love. That is the only way we can forgive, with compassion and love for that person. Our Father has to give us compassion. Our Master couldn't do anything on His own. He couldn't heal one person without compassion from our Father. He had to receive revelation and compassion from our Father, and then He could heal someone. We can forgive only when we have compassion. It has to come from the heart of compassion and mercy. Our Father has to give us that mercy. We have to judge in that way.

What does the word *forgive* mean? It is in many places in the Bible, of course. It is #863 in *Strong's Concordance*. Mk 2:10 says it, and Pr 28:13 speaks of it also. If we don't prosper, there is a reason. It is because we are not being forgiven of our sins. We are not confessing our sins. We are not renouncing our sins. It is one thing to confess and another to renounce. Both must be at work there.

Unconfessed sin is what causes the ultimate disorder in the Body. Disorder starts to come in. It comes into the life of the disciple and the life of the community. Without confession and repentance no one can be restored to have a relationship with our Master. We go on without that relationship and then we go to judgment. Then, like it says in Mt 25:30, "Go away from Me, you wicked servant. You functioned in the flesh the whole time." If you haven't asked our Father for the grace you need to carry out your works, then you are doing it in your own strength.

What does it mean to forgive? Does it take a person dying and going into death to forgive another person for sinning against you? Does it take us going into death to forgive someone else? Or does it mean since someone already did go into death and die,

and experience death on our behalf, that we can now forgive? We have been forgiven. If we have been forgiven, we can forgive. We have the power to forgive. Who has the power to forgive? Some people say they have it, but does their heart forgive? They can carry a grudge with them all their lives.

Amtsah Amanah — I know we have the power because we have been forgiven truly.

Shemuel — Our Master Yahshua, when He came, the Pharisees said, “Who is this who can forgive sins?” because He had the power to forgive sins. They had never seen that power before.

Othniel — You know that if it keeps coming up over and over again later, as you are walking, you know. It comes up, you know. You know, it speaks to you, that you probably didn’t forgive. It will keep coming up. You keep thinking about it. Has it happened to you before? You know that, you know that, something is speaking to you. It has happened to me.

If we are not forgiving, what does it mean? Does it mean that we didn’t die and go into death with our Master Yahshua, identifying with Him in Rom 6:2-5? It may mean that we are not forgiven unless we are baptized into His death.

Shemuel — The reason why our sins are held against us when we don’t forgive our brothers is that we are actually denying that our Master’s death is powerful enough to forgive everybody. When we deny that power, of course it doesn’t come to us until we acknowledge it and forgive each other.

That’s right. There are certain types of sins, as Paul taught us in 1 Cor 5:5, when you destroy someone’s life, or you do something that is a sin unto death, then that is a sin unto death. That is why we have to judge every situation. We take a person into custody and judge whether that person has committed a sin unto death that can’t be forgiven in this age.

If anyone sees his brother commit a sin that does not lead to death, he should pray and God will give him life. I refer to those whose sin does not lead to death. There is a sin that leads to death. I am not saying that he should pray about that. (1 Jn 5:16)

There is no use praying for a person if he has committed a sin unto death. The Catholic Church does. Let's not sin a sin unto death. We can avoid it if we walk by faith and grace, and we have compassion and love, and we don't cause someone else to stumble so badly that it ruins his life. Then it is better for us to have a millstone tied around our neck and be thrown into the ocean. You know what happens when you get a millstone around your neck and you are thrown into the ocean. You go right down to the bottom. There is no hope of getting out. That might as well be done to you if you cause someone else to stumble. We don't have to cause anyone else to stumble. Let's keep an eye on each other, for compassion's sake. If someone has a destructive tendency that you recognize, help them, talk to them.

Prayer — Mt 6:9-15

Our Master said, "Pray in this manner." We have all grown up in schools and churches, and we are familiar with the so-called Lord's Prayer: "Our-Father-who-art-in-heaven-hallowed-be-Thy-name-Thy-Kingdom-come-Thy-will-be-done-on-earth-as-it-is-in-heaven-give-us-this-day-our-daily-bread..." [*Yônêq said this in a rapid, nearly breathless way.*] We could do that. I can sing the song. But our Master said, "Pray in this manner," meaning not just a ritualistic mantra, quoting something. He didn't mean just to recite that prayer. He was telling us how we should pray and the manner that we should pray in, what is needed and what is essential. If we don't pray for that, it will never happen. His name has been profaned all over the Earth for the last two thousand years, or even further back in time. Therefore, His name has to be made right before all. We have to justify God (Lk 7:29) because His name has been profaned and blasphemed. His name is not hallowed.

Our Master came along and He said, "I want you to pray now. You are My people. I want you to pray that your Father's name would be restored, that He could have His reputation back." [*Yônêq spoke in a forceful, passionate way.*] He didn't mean to recite,

but to pray — plead, make petition. Our Father knows whether our heart really desires His name to be hallowed. That is what we pray about in the minchot every morning and evening.

All my life I have repeated empty recitations, like it says in verse 7,
And when you are praying, do not use meaningless repetition, as the Gentiles do, for they suppose that they will be heard for their many words. (Mt 6:7, NAS)

Don't use vain repetitions. That is what we have learned all our lives as Gentiles. They have just vain repetitions of that prayer. But our Master said, "Pray in this manner. Don't pray using vain repetition like the Gentiles." He was calling the Pharisees *Gentiles* there. If we say, "Our-Father-who-art-in-heaven-hallowed-be-Thy-name..." then we don't know the Father. We say, "FATHER, I WANT YOUR NAME TO BE GREAT. I don't want your name to be profaned. I am Your son. I don't want my behavior to hold You up to public shame..."

What happens if we hold our Master up to public shame? What happens? We can't bring ourselves to repentance. Heb 6:4-6 — That profanes His name, just as Eze 36:20-32 describes. Everywhere they went they profaned His name. Everywhere they went they blasphemed the name of their God because of their behavior. Paul picked it up in Rom 2:24. Everywhere they went they scattered and said, "We are the people of God. We are the holy people of God," but their behavior denied that, and they blasphemed our Father's name.

We can do the same. Only His very own, special people will obey their Master's commandment. We obey His commandment to pray for our Father's name to be hallowed and His Kingdom to come, because we want it to come and we want His will to be done. We want to work it out. We want to do His will. We pray for that.

What if we don't pray for that? Well, you will never do it. You will just lollygag around in the community, just putter around.

Only very special people obey their Master's commandment because they love Him. Jn 14:21 — Whoever has My commands to pray that My Father's name would be hallowed on Earth and His Kingdom come and His will be done, he is the one who loves Me. My Father will love him and I will reveal Myself to Him. They are those who have revelation. The gates of Hades will never overtake them.

Why we pray determines how we pray. Remember that. You don't even know why you pray, do you? We are commanded to pray this prayer. How many requests does it have in it? Six? Mt 6:9-13 is what all His special people desire and pray for.

Let us look at 1 Jn 3:22. Our Father can't even answer our prayer unless we are doing His will, and praying that His will will be done.

And whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight. (1 Jn 3:22)

Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him. (1 Jn 5:14-15)

"If we know" is the confidence we have that He hears us, because we are pleading for that and we are not doing things that are not pleasing in His sight. We are keeping His commandments. One of His commands is praying that our Father's name would be hallowed, praying that His will would be done, praying that His Kingdom would come.

All who desire that His name would no longer be profaned, and that His Kingdom would come, and His will be done, will earnestly seek His Kingdom first. What if you are not seeking first for His Kingdom and His righteousness, do you think you can pray for His Kingdom to come? Well, you would just be bringing judgment upon yourself, as if the Kingdom could come, and you are not seeking His Kingdom and His righteousness, but seeking your own — whatever it is. You can't pray that, and seek your own food and clothing.

Every Christian I know has always sought his own food and clothing. They always take care of their own family. That is okay in the nations, but don't say you are the sons

of the living God, for they seek first His Kingdom and His righteousness. They don't seek first His kingdom (Mt 6:31-32). Do you understand? This separates the holy from the unholy, or the holy from the righteous. It separates the holy from the unrighteous. We are not condemning the people in the world who do this. That is the only thing they can do. It is great that they do it, taking care of their families and seeking first for their own food and clothing. But don't say you are holy if you do that. Don't claim that, for it brings judgment upon you, for you are profaning the name of our God. He says, "Seek first for the Kingdom."

Mt 6:14 — Our prayers can't be heard if we are not forgiving our brothers, but are claiming to be forgiven ourselves. Mt 6:13; 1 Chr 29:11-15 — Making the most of our time, praying that His will would be done, and that we would be worthy of the Kingdom. Rev 3:4 — We have to be worthy of our Master Yahshua to enter the Kingdom. In Mt 6:9-10 we see the first three of the six. They are requests for what is in the heart of the redeemed person. Mt 6:9-10 are the first three of the six. We ask for what is in the heart of a redeemed person, one who is walking in the light.

If we are walking in the light, we see our sins, and the blood of our Master Yahshua forgives us. We can be forgiven through that. As for what is in the heart of a redeemed person, what the Holy Spirit has revealed as essential for His purpose to be done on Earth, it is Mt 6:9-10.

The last three, Mt 6:11-13, are necessary if the first three are to be answered. You can see everything that is following verses 14 and 15. Just keep on reading. If you are not doing those things, then your prayers can't be heard in verses 6-11.

Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly. (Mt 6:16-18)

And it keeps on going regarding the things we are commanded to do, if our prayers are to be heard. His name has been ruined. His name means His reputation. Israel, His holy people, has blasphemed His name wherever they go in the world. Our Master's quest was to restore our Father's good name among the people of the world, even as Christianity has blasphemed it by wars, crusades, and inquisitions all through history. Right now they claim to be God's people while being into rock-and-roll and out watching this dumb movie. They act like they have to go to that dumb movie to see something. They don't need to go to that. But they do, because they don't know our Master. If they knew our Master, they wouldn't go to see it.¹

Those who were baptized by John justified our Father's name. They would be the ones who would be justified. They were the ones, probably, who were baptized at Pentecost. A lot of them were. His name has to be restored. The restoration of all things means, first of all, what? The restoration of His name — the justification of His name by a people who will make it hallowed, for that is the number one prayer that they pray. They want our Father's name to be hallowed.

They are sons. What does a son want? He wants his father's name to be great, hallowed, and not disgraced by his behavior. If you are not doing that, you are not a true son. You are something else. We must see and understand how His name has been maligned. History tells the story. Christians today are the perpetrators. What does that mean? *[People who keep doing things perpetually.]* They are like Jn 9:41, claiming to see. Claiming to see, they are blind.

We must be people who pray for His Kingdom to come. In the first century, the disciples said, "Master, tell us when Your kingdom is going to come." He told them, "It is not for you to know. You just go and make disciples." Dan 2:44 was still sealed. They didn't know. If they had just read Dan 2:44 they would say, "Well, yes, it is going to

¹ Speaking of Mel Gibson's film, "The Passion"

come in the days of those ten kings, but when are those days?” It was not for them to know.

His enemies, as we spoke about last night (Heb 10:13), are those who malign His name, the reputation of Messiah. The true Messiah is not divided. The Christian Christ is divided. Only a fool would say the Christ of Christianity is not divided. Paul says Christ cannot be divided, but Christianity says, “Yes, it can — it can be Protestant, Catholic, Reformed, Methodist, Pentecostal...”

They do all those things and claim to be all listening to the same Holy Spirit, as if that one spirit were causing confusion in the Body. Do you see what I mean? They are divided into denominations, because they are not under that one anointing by that one Spirit. His Kingdom cannot come until we are all one as our Master prayed. Jn 13:35 — “The whole world is going to know that you are My disciples if you love one another. The whole world is going to know that the Father sent Me and loved them if you are one as My Father and I are one.”

That has to be fulfilled. That can’t be fulfilled by not forgiving one another. Jn 17:23 can’t be fulfilled, and Jn 13:35 can’t be fulfilled unless we forgive. Love forgives. Then there will be unity and oneness. Then we go on to other portions of the prayer in Matthew 6, like asking for our daily bread.

We know that we have to bear the fruit of the Kingdom, as it says in Mt 21:43. The kingdom was taken away from Israel and given to a people who would produce the fruit of it. It hasn’t been produced yet. It has got to be produced (Mt 21:43). Mt 24:14 — When the gospel of the Kingdom is preached as a witness. No, it is not, “The Kingdom is going to come!” but “The Kingdom is coming!”

“Well, is there any witness of it? Any demonstration?”

“No,” just “the Kingdom is going to come. We can’t live together in unity in this age because the flesh is too great.”

I have heard this all my life. They say there is nothing we can do. But the gospel has to be preached as a *witness*. We have a witness of it, and then we can preach with confidence. We can bring them home to unity. We can bring them home to a Kingdom, to where the King, Yahshua, reigns in our midst. We exalt Him. Heaven holds Him until this happens. Then He will restore all things in the next age.

Daily bread — what is that? We know it, but not everyone. How is it in Matthew 6? “Give us THIS DAY our daily bread.” What does that mean? [*We pray that He would speak to us.*] Yes, for by every word that proceeds out of His mouth is how we live. We have to hear Him every day. You can’t hear Him without living in community, where your brothers and sisters can speak to you. You can’t wait for the great sermon at the end of the week. We are supposed to be gathering every day and speaking (I am just teaching right now).

Every morning and evening, we hear faith. Faith comes by hearing. We live by every word that proceeds out of His mouth. Faith comes by hearing. That is how we live. We can pray, “Father, speak to us. Give us the bread from heaven,” not the physical bread. He provides that if we seek first for His Kingdom (Mt 6:33).

Daily bread is the word we live by daily, as in 1 Pet 4:11. When we speak, when you speak, it has to be the oracles of God, the bread that comes from Him that encourages us. It is at the morning and evening sacrifices that we fulfill Rom 12:1, offering our bodies as a living sacrifice. Ex 29:42 — He will meet with us there and speak with us there. That is the morning and evening sacrifice, as we used to call it, the minchot.

In 1 Chr 23:30 — They met every morning and evening, and thanked and praised our Father. The priests of old did that. Now, the new priests must do the same thing, carry on that priesthood in a new and living way (1 Chr 23:30; Ex 29:42; 1 Tim 2:1-8). You know these things, because when we introduced the morning and evening sacrifice 1 Tim 2:1-8 was essential. It was just as essential, almost as essential, as Mt 6:9-15.

No one can live spiritually apart from hearing the Word daily — daily encouragement, daily bread. Does that take community? Yes, it takes a community. It can't be any other way. I am glad that the Bible doesn't say, "Thou shalt live in community," for we would all be living in community and hating one another. This kind of living does not come from physical bread, but from every word that proceeds from the mouth of our Father.

Pr 29:15 — A Child Left to Himself Brings Shame to the Edah

It is talking about a child left to himself. What does it mean, "a child left to himself"? Well, it means you leave a child to discipline himself. Therefore, if he does bad, he must discipline himself. But that is ridiculous. Left to himself means not cared for. It is not talking about merely being physically alone, but spiritually alone. Pr 22:6 means there is no one caring for him enough to mentor him. He is neglected. He is put off. He is not directly confronted with his misbehavior.

If he is not confronted with his misbehavior, eventually he will feel left to himself, feeling that no one cares about him, and that is what makes for appalling behavior. The rod and rebuke give wisdom (Pr 29:15). An unloved child will not be properly disciplined. He is not loved according to Pr 13:24. He is not raised up in the way, as Pr 22:6 says. Maybe it is because we are not truly the sons of Abraham to do what Abraham did (Gen 18:19). "I have chosen Abraham because I know that Abraham will command his household and his children after him to keep the way of YHWH to do righteousness and justice that I can give Abraham what I have promised him." Someone has to do that. Israel didn't do it; the Jews didn't do it; so it is left to another people, us, to do it, in order to bring about the end of the age.

The child left to himself is unloved, which makes for appalling behavior, bringing shame to his mother, as it says. Is that the physical mother? That might be, but I would

say it is not only the physical mother, but it is the Edah. It is bringing shame to the whole Edah. One child can bring shame to the whole Edah.

Discipline your son, and he will give you peace; he will bring delight to your soul. (Pr 29:17, NIV)

It places the burden of discipline on the parents. What does *delight* mean?

Discipline your son and he will bring you rest, peace, and he will bring delight to your soul.

Bread from Asher shall be rich, and he shall yield royal dainties. (Gen 49:20)

And Leah's maid Zilpah bore Jacob a second son. Then Leah said, "I am happy, for the daughters will call me blessed." So she called his name Asher. (Gen 30:12-13)

They will call me delightful. He will bring delight to your soul. Asher has brought delight to his abba's and imma's soul. Happy — he is happy and his parents are happy. It brings delight to their soul.

Positive instruction and wisdom come from putting something into our children, investing in them so they can have vision and revelation in order for His purpose to be done. Let us know and understand that the word *pray* in Lk 21:36 means plead with our Father. What if we don't pray as Lk 21:36 says? What would happen to us?

Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man. (Lk 21:36)

Are you doing that? Are you going to do that?

And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming. (1 Jn 2:28)

He says that right after verse 27, that we have an anointing from the Holy Spirit who teaches you all things. Let no one from outside the Body teach you anything concerning the Word of God. He teaches us all things.

The word *pray* is #1189 in the Greek. It comes from being deprived of something. You are in want, in need of something essential and necessary. It is a supplication, as 1 Tim 2:1-8 tells us to pray for the essential things. We don't have time in our morning and

evening minchot to pray for everything. We can't pray for our aunts, uncles, brothers, and sisters in the world. We pray for the essential things that we must have in order to exist. That is what prayer means. It refers to a particular need we see. Our Father sees our heart and we are one with Him, and He gives it to us to accomplish His will.

Otherwise, if we were not praying for it, we wouldn't know why He gave it to us in the first place. We wouldn't appreciate it. We are not here to play around. We are here for a great purpose, to bring about the end of the age by our Master's return to establish His Kingdom. It takes every single person here, as each person does his part to build up the Body, edifying it in love. Not as a tyrant would, but from love.

[After several comments, Yônêq reminded us...]

I know that we are all going to face judgment. How are we going to do it? Judgment without mercy is for those who don't show mercy now. We have to forgive one another, show mercy, and not hold grudges. Forget the past — don't hold grudges. If you don't forget the past, you are never going to enter the Kingdom. "One thing I do," Paul said, "forget the past." Forget it. Don't hold on.