

Full-Blooded Disciples, Part 2

Full, red-blooded disciples make for a full-bodied community — impassioned, ardent, fervent, without violence, but with fluent verbal expression, characterized by sincerity, steadiness, and emotional warmth.

Full-blooded means vigorous, of unmixed breed, thoroughbred.

Red-blooded means high-spirited, vigorous, full of action, strong-willed to do our Father's will.

Lusty (in the positive original sense) — merry, joyous (as the *Merrymakers*), passionate, ardent, full of strength and vitality, healthy, hearty, robust (like a “lusty beef stew”), rousing (as a lusty rendition of a song); impassioned, filled with zeal for His house, vigorous as a young, growing nation.

Full-bodied means having a rich flavor and much strength, as full-bodied wine; having full importance or significance; fullness of meaning; *full* of the one Holy Spirit, that is, our Master's Spirit; enthused (“*in Theos*”), enthusiastic, aroused to keep watch, to vigilance (“*Wake up, O sleeper, and rise from the dead, and Messiah will shine on you*”); showing great warmth and intensity, so as to arouse to action; arduous, energetic.

Full Blood is descent from parents who are both of one pure breed, as a person of full blood, having unmixed ancestry, pure-bred; florid, ruddy (complexion showing a healthy red color); forceful, lacking no particulars, genuine, containing fullness of substance, rich full-bloodedness.

A full, red-blooded disciple is *never* impassive, destitute of emotion, expressionless, having a temperament or constitution that is hard to arouse, apathetic, having a puzzling or deplorable indifference, inertness, the absence of any external sign of emotion in action or facial expression, a stoic¹ in the flesh, unresponsive to what might normally excite interest or emotion.

¹ *Stoic* — one who endures pain and hardship without showing his feelings or complaining.

Full-blooded, red-blooded disciples are known by their deeds. They are those who come to the minchot filled with songs of praise (Eph 5:19), singing with passion and zeal, making for a “lustly” rendition of a song. They are vigorous, full of strength, hearty, robust, enthusiastic, rousing, vigilant. That is how true, full-blooded disciples are, and that makes for a full-bodied community: one that possesses a rich flavor and displays much strength in doing our Father’s will.

Kephir — Those at the very beginning of the first Edah gave everything for our Father’s purpose. “And with great power, the apostles were giving witness to the resurrection of the Sovereign Yahshua, and abundant grace was upon them all” (Acts 4:33). But then when Ananias and Sapphira came in, they were not full-blooded disciples. They held something back, which kept them from being full-blooded. The result was that the Body was no longer full-bodied — there was a lack in the Body, all of a sudden, because they weren’t full-blooded. That is why it is so important that we are “all there,” or else that is where the decline starts.

That is wonderful. I remember when we used to almost shake the Block down. We would dance and sing, and the whole building would sway. Our Father had to burn it down before it fell down.

ha-êmeq — A person who is not full of the Holy Spirit lacks chroma. I just used that word, *chroma*, yesterday, when writing someone about the recipes in our cookbook. Did you know the Twelve Tribes is actually making a cookbook? Women from all the tribes contributed. I was telling them they have to write with *chroma*. They can’t just think, “Oh, it’s just a cookbook; it’s not so important,” and just write, “This is a nice dish...” Who is going to want to cook it?

“THIS IS SO WONDERFUL!! WE USE IT IN ALL OUR CELEBRATIONS, AND IT HAS THIS REALLY TANGY FLAVOR!!!” These are the types of things in cookbooks that show that the writer is really excited about what she is doing. “The reason that we took the time to put this in our cookbook is because it is FANTASTIC! It is the best way to make mayonnaise that you could imagine!” And if it isn’t that way, then why should we do it? Why should we just fill the earth with yet another cookbook? Everything we do has to have that same mark on it. Whatever we do, we’re going to do it with that same zeal.

It's like when you first wake up. It's hard for some people to wake up. [Yônêq — "Wake up, O sleepy head!"] The first few seconds of consciousness feels like, "Oh, life is too hard; let's go back to sleep!" But then what usually pries you out of bed is the thought that something needs to be done. Your life is needed. And then your mind gets going, and it pulls you out of bed.

There are a few people I know who find it hard to get out of bed. "Awake, O sleeper, rise from the dead!" A full-blooded disciple has to arouse them. Some people are just hard to arouse.

Ishah — I was thinking about what we heard last night, about the foolish virgins. They are impassive. They just live on the grace of their brothers and sisters, as our Master said in Mt 25:3,8,9. When it was time for the wedding feast, they were begging for oil. They never had the conviction in themselves to seek our Father. Foolish virgins don't take initiative; they're passive. I'm thankful that we can change; we can confess our foolish ways and change and be whole-hearted and full-blooded for our Father.

Gad — All those adjectives and adverbs really incited me to action. What else can you do? Something in you just wants to be like that, if you're a disciple, if you have His Spirit.

The word is very clear: "*if we love the world, or the things of the world,*" then we can't have that kind of love coming out of our soul. "*Since you have in obedience to the truth purified your souls for a sincere love of the brethren,*" THEN we can *ferently love* from a "full-blooded" heart (1 Pet 1:22). But if we have a love of the world working in us, then we won't have our Father's fervent love coming out of our soul.

Nun — "*Awake, O sleeper... and Messiah will shine on you*" (Eph 5:14). Paul was very concerned that the Ephesians were falling asleep, and that is why he wrote this to them. He mentioned things like fornication (Eph 5:3-5), but I think he was referring to *spiritual* fornication: giving themselves over to spiritual adultery, an ad-mixture. Idolatry (verse 5) was also one of the very last things the Apostle John wrote: flee idolatry (1 Jn 5:21). Then he tells the Ephesians in Rev 2:4-5 that they were following other loves. What did they leave Him for? Something else... "Awake, O sleeper!"

ha-êmeq was talking last night about recognizing Yahshua in each other, not having an offended heart or being defensive. When your brother is coming to you, this *is* Messiah coming to you to arouse you so that you can be alert, awake, and be "full-bodied." I've heard that term used before in reference to wine, that the aroma is "full-bodied." Eph 5:2 — Our aroma

is based on our walk — walking in love, as Messiah loved us. I want to be that way. It has to be that way. No one can be lacking, passive; we can't afford to have any inert or listless ones among us. It happened to the Ephesians, and we are going to be tested in the very same way.

Havah bat Zerubbabel — As Yochanan Abraham said last night, if any of us aren't full-blooded, then it's going to show up when the testing comes and we're not going to be dependable. I want to be full-blooded: excited and excitable. We don't have the luxury of not speaking up in the gatherings, sitting there, listening to everyone else. We don't have that option. I want to be serious about what we're doing; I want to have passion and zeal for it. If I'm not full-blooded, then the whole Body won't be full-blooded. You can just sense it when our life isn't as full as it should be. It should always be full on, and people should be able to see that we're a full Body. But if it's not like that, maybe it's because I'm not giving 100%.

Yochanan Moore — Right there, He connects with our will; that's what our will is for — to do His will. Then He can enter our soul, taking “the land” more and more, step by step, will by will. He has emotions and a mind for us. As we give our lives to Him, He redeems our soul. I have the hope of being saved as I give up moment by moment, day by day, letting Him take the land of my soul.

We shine through this purification process when we leave behind our old identity, letting Him teach us how to think and how to feel, as we get circumcised in the Body. He has so much in His heart to show us. We don't even know what it's like yet to be on fire. Our Master said, “*I came to bring fire to the earth, and how I wish it were already kindled!*” (Lk 12:49). The love He had in His heart is the fire He got from His Abba, and now He has given it to us! It's going to consume us more and more. There is going to be a great fire as we give ourselves and don't let the things we see about ourselves or our brothers hold us back.

David Derush of Asher — If you're not full-blooded, red-blooded, then you become *anemic*. Anemic people are listless, pale, and have no energy. All the energy they have is consumed by just keeping their internal processes going. They can't do anything outwardly, because all their energy is spent inwardly. That reminds me of Pr 30:15, “The leech has two daughters: Give and Give.” When we were up in Vermont, we saw some leeches in the water. They come on you and you barely feel it, but they suck away your blood; then you become anemic, listless, non-reactive, impassive, pale, impossible to arouse. Anemia makes us unable to be aroused. We need someone to wake us up if we start saying, “Give, give.”

The way the body works when you lose blood is this: the less blood you have, the weaker your heart pumps; if you have more blood, then your heart actually pumps stronger. So if you lose blood, your heart pumps weakly. Then another message comes from the head, communicated through the nerves, saying, “Beat faster! Beat faster!” and you think, “Oh, it’s too much... I just can’t bear it...” When you feel that way, you need to get “filled up” and then your heart will pump more vigorously.

ha-êmeq — I was thankful when Yochanan Moore spoke, “step by step, will by will,” I could envision us like dominoes standing in a circle around the room. There’s Huldah’s will, there’s Eschet’s will, and David Derush... and as those wills are surrendered, then you get this mighty, full, vigorous Body. But what if someone you asked to do something wasn’t willing? You would look around and choose someone else. But maybe you know that the next person has a different mind about doing that sort of thing, so you have to go to the next person, but he complains, and pretty soon you sense that it’s not “full-bodied” because this person has his own agenda, and that person doesn’t really feel like it, and you can’t ask so-and-so...

That is why sometimes Yônêq says something like, “Those of us who are fully surrendered disciples, come forward,” because He wants to get the dominoes who aren’t surrendered back in the back so that at least the “us” who want to give our will can be together. Then you have Gideon’s army, and at that point our Father can actually DO something, even if He only has ten of us. Great! Okay, here we go! That’s what our hands go up for, to say, “I surrender.” One will at a time — that is what our Father is really dealing with. One will at a time. So here he is, 21-year-old Shemuel, a brand new disciple, and he’s full of zeal and has a will to do His will. So our Father says, “Alright, let’s go! Another will!” One will at a time...

I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; (1 Tim 2:8, NKJ)

We carry on the Priesthood, now, in a “*new and living way*” (Heb 10:20). Every morning and evening we lift up holy hands and we pray for the *essential things* of this young nation. We’re a “full-bodied” community with passion — no mixed breeds. It is like a new, young nation coming forth, having a full-bodied, rich flavor.

Sometimes, we can all lift up our hands because there is no distraction — the men, women, and children alike. In 1 Tim 2:8, Paul says, “*I want the MEN in every place to lift up holy hands...*” but Paul certainly isn’t saying that women *can’t* lift their hands.

Verse 9 says the women are to be dressed modestly, but that doesn't mean the women *can't* raise their hands, too; it just says that *all men DO*. I don't want to make the women feel inferior at all, but I don't exactly know why Paul just said "men" there, unless it was for some practical reason, such as the fact that the women usually have babies and have to go out with them.