

“Exhibit A”

“Exhibit A” is *koinonia*, and that must describe us. *Koinonia* is exactly what the woman from Bethany did:

A woman came up to Him with an alabaster flask of very expensive ointment, and she poured it on His head as He reclined at table. (Mt 26:7)

That is the gospel; that is eternal life. She did everything she could; she shared everything she had. She gave everything, and that is eternal life — “Exhibit A.” *Koinonia* is fellowship; we’re called into fellowship with His Son.

God is faithful, by whom you were called into the fellowship of His Son, Yahshua ha Mashiyach, our Sovereign. (1 Cor 1:9)

If we *are* in fellowship with His Son — if we are *all* in fellowship with His Son — then that means we’re going to be like Him, and we’ll also be sons of the same Father (Heb 2:10-11), just as the song says,

*Do you remember that He said, “Father, let them be one...”
Do you think He really meant, “Love one another, as I loved you”?*

I love that song. I think we ought to sing it to the world. Everywhere we go out, we need to sing that song. We need someone like David ben B’riyth to sing it, who has a loud voice. It’s really wonderful how he sings, and what he has given to the Twelve Tribes.

“Exhibit A” is *koinonia*, which is fellowship. There is so much that we can say surrounding that word, so many verses that talk about fellowship. *Koinonia* is Acts 2:44, “*All who believed lived together, and shared everything in common.*” They didn’t hold anything back — not one thing. *Nothing!*

This is the effect that the gospel would have, which our Master spoke of in Mt 26:6-14 and Mk 14:8-9, which together reveal the whole picture:

“She has done what she could; she has anointed My body beforehand for burial. And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her.” (Mk 14:8-9)

“Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her.” (Mt 26:13)

Wherever *this gospel* is preached in the whole world, what *this woman* did will be told in her memory. She did “what she could.” She did *all* she could, and that is *koinonia*. True disciples do not hold back anything in reserve. They do all they can; they don’t hold back their love, their fellowship, their possessions, or *anything*. This is “Exhibit A” to the world, which our Master prayed would come about, and this is who we are.

I’m so thankful to be a part of “Exhibit A,” where Cham, Shem, and Yapheth can live together in perfect peace and unity.

ha-êmeq — When you read in the Scriptures that in the last days, people will forbid people to get married (1 Tim 4:1-3), it is always confusing, because you think, what does that have to do with anything? People get married, and then they get divorced, and then they get married again...

Yônêq — They don’t *really* even get married...

ha-êmeq — The other night, a woman called and said, “We really want to come tonight, but... we have the feeling that when we come, you’re going to try to get us to join, and since the only reason you’re having that meeting is to get people to join, we really don’t want to come.”

Hannah said, “NO!!! We’re not trying to get you to join! We just want to get to know our neighbors...” So the lady said, “*Well, we’ll come then.*” It is like when a person in the world would invite someone to go out on a “date” with him, and she would respond, “*Well, I’ll go on a date with you, but DON’T THINK that I’m going to marry you. If you’re thinking that, I’m not even going to go, because I’m NOT going to get married.*” And the person might say, “But, I love you.” But she says, “*Don’t let your consciousness drift over to that kind of commitment, because we’re not in that realm. We are going to have a good time together, and we’re going to enjoy one another, but don’t even think about marriage.*”

But marriage should be the next thought after “I love you.” It is the right response from our Father’s heart. Like when you ask someone, “Are you happy?” and the person says, “Yes,” then his next step would be to smile. But, if he doesn’t smile, but says, “*I don’t have to smile; I can just be happy without smiling,*” something is wrong. A smile comes from your soul. It is a normal response. That is the way our Creator made us to respond.

When I go out to see the goats, and Hailstorm is looking at me, then when I say, “Hailstorm!” all of a sudden the little tail gets going. That is the normal response. With an animal, it happens normally, but with people, they get clogged up and so they won’t smile at the normal time.

Take our neighbor Billy, for instance. He wouldn’t normally respond positively to any sort of invitation, because he is not used to being treated that way. It has been hard for him to accept that we are going to be his friends, but now he realizes that we actually *might* be his friends. Billy brought us some “Chow-Chow” [*a southern relish*] this morning, because he wanted all of you “Yankees” to have some “Chow-Chow” for breakfast. He said, “*I want them Yankees to have some Chow-Chow...*” Why? Because he’s got a normal response to our kindness.

When you throw a rock into the water, it is supposed to make a splash. But the perversion of this generation is that they don’t have the right response. “*So, what are you saying? You want us to join?*” And it’s hard to answer that question, because the right response, when you believe, would be, “*All those who believed lived together.*”

The first believers in Acts 2:44 had the right response — the water splashed, the tail wagged, the life in them responded. When they saw love, they said, “Marriage!” Love is marriage, like the old song, “*Love and marriage, love and marriage... go together like a horse and carriage.*” That is the normal response for people who fall in love with our Master, or with one another — they want to be married and share everything. But today, it’s, “*Who is going to have the bank accounts? Where’s our prenuptial agreement? In case this doesn’t work out, we’ll just split up and divide the assets.*” But that is a perverted society.

I love “Exhibit A” because it means... “TA-DUN-TA-DAAH! [*trumpets*] BEWARE! You’re walking into an area where normal human beings live and respond normally...”

*“Love and marriage, love and marriage,
Go together like a horse and carriage.
This I tell you, brother,
You can’t have one without the other”¹*

¹ “Love and Marriage” is a song introduced by Frank Sinatra in the 1955 television production, “*Our Town.*”

Yônêq — It used to be like that. People just kind of KNEW that instinctively. Marriage is based on absolute surrender. That means ABSOLUTE SURRENDER — 100% love and 100% submission. That’s marriage. Anything else is not marriage.

Daveq — We could put up a warning sign: “WARNING! IF YOU SPEND TIME WITH US, YOU MIGHT BECOME NORMAL.” And then, if they don’t join us, somehow they will have to deal with that.

I’m just so thankful for restoration, that we can start to be normal and stop thinking in that perverted way. We can love 100% and submit 100% and know that this is our Father’s way, that He is the one who is doing this. I’m thankful our Father has “Exhibit A” so He can begin to say, “Look, this is what is normal.” And then, people will be judged by their responses.

Isaac — 1 Jn 3:3 says that when He returns, we’ll be just like Him. We still have a ways to go, but we will be just like Him if we give ourselves to that purifying process. That is a wonderful hope to have, that we can actually be the way our Master was with His Father. Just being one with Him — I couldn’t imagine anything greater than that. But we have to get there. We’re on our way, on a journey to that place where we’ll be one with Him. So, we have to have the right response — at all times, every day — and when we don’t, we can repent. We can say, “*I’m sorry, I didn’t greet you today with a smile.*” I know He would smile at you, if He were here.

Our neighbor Curtis was telling me how the churches here are so divided; they just don’t agree. The Body of Messiah is not supposed to be divided. Christianity is not the Body of Messiah, because the Body cannot be divided without dying.

“Exhibit A” is the most essential evidence — the evidence demanding a verdict.

Gad — What would “Exhibit B” be?

ha-êmeq — The primary evidence is the Community. And then, after that, we can have modesty, and teaching our children... These and others are still more exhibits, but “Exhibit A” is the clincher.

Yônêq — Jn 17:10 — “All I have is Yours, and all You have is mine” is “Exhibit A.”

ha-êmeq — There are so many other exhibits, but they’re not “the one” — our Master spoke of, “*By this all men will know you are My disciples...*” We can have really good roast beef sandwiches, and clean bathrooms, but it doesn’t prove who we are.

Yônêq — If the bathrooms are *not* clean, it proves that we’re *not* His disciples...

ha-êmeq — But even if we have clean bathrooms, that isn’t “Exhibit A.” “Exhibit A” is a people in unity, sharing all they have and are and hope to be. The term “Exhibit A” is a legal term. When a person is being tried for a crime, and the lawyers know something, they pass on evidence that should convince the jury right away. They have other evidence too, but the main one is “Exhibit A” — the real, decisive evidence.

Yônêq — It’s the most essential or convicting evidence, convicting the world of sin, which demands a verdict.

What’s your “Exhibit A” that shows you are a disciple? What is the first thing that our neighbors notice about us?

ha-êmeq — Our “air” — When you see two walkers walking up with their backpacks, the first thing that you’re going to notice is their “air” — you’ll recognize that they’re different. You can sense someone’s character from a distance, by the “air” about him. When it’s different from the norm, it makes someone notice.

Hannah — That’s what I was thinking about — our appearance, how we take care of things reveals something.

Gad — A lot of people say, “*Oh, you’re all very hospitable.*” That is something outstanding, that people comment on all the time...

When people come here for a conference, the first thing they notice is how you girls are — your work, your hospitality, how diligent you are.

Hannah — As the Word says, hospitality has to “start with the household of faith” — gladly, and without complaint. If we have it in our household, then it will naturally overflow to our neighbors and guests.