

The Corrupters

Whatever you hear in your spiritual ear, you are commanded to pass on. This is a solemn warning. We are to teach as we work, and in all our daily activities.

Pr 6:16 — “There are six things that Yahweh hates, and the seventh is an abomination to Him.” The seventh is the one who corrupts and causes dissolution. Pr 6:19,14,15 — “...one who sows discord among brothers... [who] with perverted heart devises evil, continually sowing discord; therefore calamity will come upon him suddenly; in a moment he will be broken beyond healing.”

The Kingdom = No Division

Lk 8:15 should describe everyone in this room: persevering = patience.

1 Jn 5:13 — We know that many have gone into the water without receiving the Holy Spirit. They can only be born again and receive the Holy Spirit when they truly humble themselves and cry out because of their condition. A believer cannot and does not sin without the reproof of the Holy Spirit in his conscience, bringing condemnation until he repents.

But come together often, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you, if you are not made perfect in the last time. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increases, they shall hate and persecute and betray one another... (Didache 16:2-4)

We believe the *Didache* has been tampered with. There is no extra-biblical work we can put our whole trust in, but there are things we can extract from some of them. It says the corrupters will come in the last days. Corrupters come to try to corrupt a pure Body. A true prophet will bring unity. The *Didache* says that if we are not made pure in the last hour, our lifetime of faith will amount to nothing.

Rev 12:15 says water or fluid will come out of Satan’s mouth. Only what is whole can be dissolved. Something already dissolved is no threat to the evil one. *Solubility* is

the ability to be dissolved; something *soluble* is that which is susceptible to being dissolved in a fluid. Salt is not so easy to dissolve as sugar, but common salt disappears in water.

Solution — the condition of being dissolved or disintegrated; bringing or coming to an end or into a state of discontinuity.

Solvent — something that dissolves or can dissolve other substances.

Dissolution — a separation of connected parts.

Col 1:28 — To this end all true workers in Messiah labor.

Col 2:19 — Antibodies fight against that which severs connection in the Body.

Eph 4:11-16 describes the workers in the Body, who maintain its integrity and wholeness. False prophets and false teachers have dissolved the Body from the early days. In the last days there is a restoration of the Body.

1 Cor 3:17 — Whoever destroys (dissolves) the temple, God will destroy him (Pr 6:16,19). 2 Pet 2:1 and 2 Cor 11:4 prophesy a great and awesome deception. Satan is going to pour out solvents to dissolve the connected parts of the Body in the last days. We are the only hope. We are the protection in the future. We are also where the solvents will come from, especially those who have come in over the wall (Acts 20:29-30). Only the proper antibodies can give us help.

Dissolution is a substance formed by dissolving a body in a *menstrum*, now called a *solution*. (*Menstrum* comes from the word *monthly*; old chemists thought that the cycle of the moon affected their monthly solutions.) It is a liquid that dissolves a solid. Rev 12:15 speaks of being dislodged and carried away by a flood. From where? From our place before the Sovereign, which we have only in our unity and our love for one another. Sometimes we are carried away in our thoughts. Carried away from where? From our communion.

Dissolvent is an agent that separates the parts of a fixed body. Water is a dissolvent of salt and earth; it has the power to change earth or salt into a fluid. 2 Pet

2:1 — False teachers subtly introduce dissolution of connecting parts, which brings about destruction. Apostles are connectors of the whole Body (and so are true prophets and workers). Death is a dissolution: separation of spirit and body.

Mt 7:24-25 — The flood that beat against the house is the flood of Rev 12:15.

Dissolution is the reduction of a concrete body. A *concrete* fact is absolute. *Concrete* means it is of the same substance from one end to the other. *Dissolution* refers to the breakdown of a kingdom from a solid state. There is going to be a subtle teaching or prophecy that is going to bring in destruction. It will come from people who have not died. They tend to bring in a dissolvent of a solid state.

A church is an assembly. “*I will assemble my assembly and the gates of hell will not dissolve it*” (Mt 16:18). *Dissolution* is the breaking up of an assembly. A false teaching or false prophet disunites. (Ritual forms work better without unity.) It won’t be the Body of Messiah unless all the parts are connected, coordinated by bands or cords or points of contact in the Body, with and under the head. Each clan and tribe will be governed by a three-strand cord of brothers who are one like the Father and the Son (Ecc 4:12).

The mystery has been revealed: Messiah in us. If He is in us, we are connected — in union and communion with Him.

Censuring the Prophet

In the *Didache*, you’re promised swift destruction if you understand wrongly. There are no extra-biblical writings that I can put my whole trust in. Question your motives if you’re interested in these. You may be able to extract the precious from the vile, and you may not.

As to any prophet who speaks in the Spirit, this holds good; do not inquire or censure. For every sin shall be forgiven, but this sin shall not be forgiven. (Didache 11:7)

This means that if anyone speaks in the Spirit of Yahweh and someone questions, inquires, censures, tries to catch him or bring him under censure, that person has

committed a sin that can't be forgiven in this age or the age to come. He has committed the unforgivable sin.¹ *Censure*: to find fault with and condemn as wrong; to criticize.

Mt 12:31-32 — If we speak a word against the Spirit (ascribing the Spirit's work to Satan), we will not be finding forgiveness in this age or in the age to come. Do not contend with a prophet speaking in the Spirit, for he's uncovering the secrets of your heart and to resist him is to resist salvation.

If someone comes and his teaching does not bring (lead to) dissolution, but increases justice and the knowledge of Yahweh, receive him as you would receive the Sovereign. Every true prophet preaches the Kingdom, bringing a solidarity, a union of people in love with one another.

If one censures and tests and judges a true prophet speaking in the Spirit he can't be forgiven (Mt 10:40). Our Father is the judge of that. People set in unbelief, speaking evil against the message coming from here, have probably committed that unforgivable sin.

When the apostle leaves he shall not accept anything except bread for the time until he reaches his next night's lodging. But if he asks for money he is a false prophet. As to any prophet who speaks in the Spirit, this holds good; do not inquire or censure. For every sin shall be forgiven, but this sin shall not be forgiven. However, not every man who speaks in the spirit is a prophet, but only if he has the manner of the Lord. Thus the false and the true prophet shall be known by their manner of life. Every prophet who teaches the truth is a false prophet if he does not do what he teaches. (Didache 11:6-10)

Only if he has the manner (life, way) of the Sovereign — this is an all-important criterion to judge whether someone is even a prophet at all. A prophet is not a glutton. Someone who doesn't add to or increase justice is not a prophet. We need understanding in this area. There are going to be a lot of people we don't even know; we're going to have to learn to judge apostles, prophets, and workers. There might be a hundred clans around here, many farms. The first thing about a false prophet is that he asks for money.

¹It's too soon now — we're abnormal. You can't apply the truth to abnormality. When the clans are established and prophets are going out, then we have the Church, and this can hold.

A prophet is sent out to exhort, edify, and build up. If he's not doing that, he's not a prophet.

1 Cor 14:29 — Let the rest judge whether the word came from the impelling of the Holy Spirit, or were they the imaginings of the speaker's heart? You've got to know whether he was speaking from the Spirit, for every sin shall be forgiven except for censuring or questioning a prophet speaking in the Holy Spirit. That contentious spirit resists the only Spirit that can lead the person to repentance (Mt 12:22-32). What we judge falsely as speaking from evil origin judges our own spirit, what spirit we are in tune to.

2 Pet 1:20-21 — Men sent by God, holy men of God impelled by the Holy Spirit (see to it that no one despises your way of life), as a ship driven by a strong wind, impelled by the Holy Spirit (2 Pet 2:1).

1 Jn 4:1 — We have to put the spirits to the test to see whether they are from God. 1 Jn 4:2-3 — This means that person brings unity, not dissolution of the Body. Any person for dissolution — not the one Body of the one Savior — he is of antichrist; he disowns the Master who bought him (2 Pet 2:1). There has never been one prophecy that came from the human will (2 Pet 1:21). We have heard great men talk, but it did not bring unity. They were denying the Master, preaching another Jesus Christ. The true message has to come from our own regenerated spirit from the Holy Spirit.

Carrion Eaters

2 Pet 2:2 — Those who sin are like hunting dogs who feast on carrion impregnated with poison by the very criminal (Satan) they were sent out to catch. We need to be trained to deny ourselves.

1 Cor 14:22-32 — Prophets yield submission to the spirit of the prophets because they are only interested in one thing — the exaltation of the Messiah. We have to judge

that which makes us self-conscious, desiring attention. Those who don't will be the false prophets.

Jude 1:12 — Hidden reefs are *hidden*. You can ride along without the proper detection and wreck your whole boat on the reef. *Hidden* means it is not easily detected. The Sovereign is going to look to those who fear His word. A cloud without water is one never speaking from the Spirit — he doesn't build up or edify or encourage or unify. He can talk about himself. Verse 13 — Such are those for whom the blackest darkness has been reserved forever (or for an age) — faultfinders, loud-mouthed boasters (verse 16).

Acts 20:17-35 — Miletus was 20 or 30 miles from Ephesus. Verses 28-31 — Wolves will arise and will come in. False prophecy from false prophets is from the human will, not being sent or moved by the Holy Spirit. The “little man” inside of us is full of good ideas. The hardest thing we'll ever do is to distinguish between the intellectual and the spiritual. This distinction is very hard, except by discernment of those who *have* discernment, and by the long-range results. It's a subtle tearing down of authority in their speech because in their hearts they despise authority. Those of God love and are always supporting authority.

Jude 1:8 — They are people who are actually devoid of the Spirit, who can adapt by principles, by the teachings, even for years. 2 Pet 2:1 — They subtly bring correction to the apostles and prophets speaking in the Holy Spirit. Rom 12:3 — Certainly we are going to grow in our faith, but we ought to think of ourselves no more highly than our faith, than the faith allotted to us. Only in speaking faith can the Holy Spirit cooperate. Men not moved by the Holy Spirit, but by their own minds, have clever ideas.

The Final Hour, the Final Testing

Come together often; seek that which concerns your soul, since the whole time of your stay on earth in faith will be of no use to you unless you are made perfect in the last hour of the last generation. (Didache 16:2)

I believe that's true prophecy. The test is in how we're going to be made perfect. The coming of the false prophets will be the test. If we're not made perfect in our spirits, we will never see Yahweh. We can't keep gobbling down that poisoned meat.

For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increases, they shall hate and persecute and betray one another, and then shall appear the world-deceiver as Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish; but those who endure in their faith shall be saved from under the curse itself. And then shall appear the signs of the truth: first, the sign of an outspreading in heaven, then the sign of the sound of the trumpet. And third, the resurrection of the dead — yet not of all, but as it is said: “The Lord shall come and all His saints with Him.” Then shall the world see the Lord coming upon the clouds of heaven. (Didache 16:3-8)

Those who remain steadfast in their faith will be taken away just in time from the world deceiver, when we flee to the wilderness. That is prophecy and that is how it's going to be. The only reason for a “rapture” is that we'll be gathered together at Jerusalem for the judgment, which will last 45 days (Dan 12:11-12). This judgment will determine what His saints will be doing in the kingdom.

Mt 24:14 — If we don't witness to the world how the kingdom should be, the end won't come.

Responses from August/September 2008

Hakam — We are constantly tested by the countless circumstances and interactions with one another daily. We have countless opportunities to love or to divide from one another through these interactions. We can only love one another to the extent that we have revelation of how much we have been loved by our Father through the sacrifice of our Master Yahshua for our sins.

It is so vital that we come to the place where our love for one another is more important to us than the injustices and offenses that can divide us. That's what it means to be friends. A friend loves at all times. Love produces unity — no division. This is the kingdom. “Strive to

maintain the unity of the spirit in the bond of peace, with all humility, patience, etc.” (Eph 4:2-3). Obeying this is how we will become friends, loving one another at all times. Where there is love, there is no division. We are all connected parts — solid. The words we speak to one another support authority and always bring unity, healing, encouragement, and comfort.

It is disunity that allows dissolution to come into the Body. When love wanes, unity is lost. This process begins slowly, subtly in little, seemingly insignificant ways. If a person speaks from disunity, what he says will not bond the hearts of the Body to our Father’s heart, nor will it bond the hearts of one another. Such a person crosses over from speaking from the inspiration of the Spirit, from a heart that is in love, in communion, and into the realm of the mind, thinking naturally, even with the right words from the teachings. This is subtle, but over time the fruit is evident.

The realm of the intellect is the realm of the evil one. In this realm a person is ministered to by another spirit — not the one that brought him into love and unity with his brothers (if in fact he ever really received a sent one). In this realm, seeds of division are sown. Such a one is well on his way to becoming a minister of Satan, disguised as a minister of righteousness (2 Cor 11:3,4,17). This is why prophets have to answer to prophets as to whether or not what they say comes from our Father. False prophets create a solution that dissolves the solid body politic (the government), and turns it into something that can no longer hold together.

Watch out for the leaven of the Pharisees. Such leaven is the principles of the anointing without the Spirit that unites us as one. Natural people judge people and situations merely by what the eye sees and the ear hears, instead of by the righteous standard of love and unity — from which comes the heart of our Father.

If we try to judge something beyond what our Father is revealing, or if we forgive or not forgive when our Father is not speaking, then we cross over into the realm of the intellect. The realm of the intellect is the realm of Satan — the natural mind, natural thinking. The realm of the Spirit is when our Father speaks through His Spirit in us and reveals His heart, judging or deciding by Isa 11:3. The hardest thing we will ever do is discern between the spiritual and the intellectual. It is very subtle.

Nun — A *solvent* is any substance that breaks apart and dissolves a solid. In the teaching, Rev 12:15 was sited for, “the serpent spewed *water* out of his mouth like a flood after the woman...” Again in Mt 7:24-27, the house that

stood the test against the flood (or torrent of waters that *burst against it*) was the one that was solidly built upon the rock, incapable of being moved by its power or momentum.

Water is a solvent, and is capable of breaking apart and dissolving solids. In a spiritual context, it can be compared to the plots and tactics of the Accuser who seeks daily to dissolve what is in a solid state, i.e., the Body of Messiah. It is fascinating what the word “solid” actually means:

solid: (*noun*) the state in which a substance has no tendency to flow under stress, resists forces that tend to deform it, and retains a definite size and shape;

(*adj.*) 1. of one substance or character throughout; 2. entirely of one substance with no holes inside; 3. of good quality and condition; solidly built; 4. having no gaps or breaks; 5. acting together as a single undiversified whole; 6. of good substantial quality; 7. having high moral qualities; 8. not soft or yielding to pressure; 9. providing abundant nourishment.

But just as water dissolves substances that are solid, such as earth or salt, so accusations and various persuasions of argument, if accepted or tolerated within the body, will eventually bring about dissolution of what was previously in a stable or concrete state of existence (Eph 4:16; Col 1:19).

In Jude 1:4,10,12,16-19 it says there will be those who seek to corrupt “the faith,” creeping into the Body unnoticed. They have certain hidden agendas or tendencies working within them that are not easily detected, but in the end they bring division and dissolution. Paul was concerned about this very thing when he spoke with the elders of Ephesus (Acts 20:17), saying that even amongst their own number (verses 28-30) men would arise speaking perverse things in an attempt to draw away a following after themselves. How could it be that among the elders of communities such things would happen? At some point, alienation and accusation (causing division) was tolerated, and eventually accepted as fact. The result was (and always is) to bring dissolution to the Body of Messiah.

Our Father’s whole focus and perspective in this age is the establishment of His nation of Twelve Tribes, His Body on earth as His supreme witness (Mt 24:14). He jealousy guards and watches over it. So, our perspective must be the same as our Father’s. We all must become truly wise and discerning (Dan 12:3,10). That is why Jude said at the end of the first century, “earnestly contend for the faith” because there was an aggressive opposition from the *corrupters* in the Body bringing another persuasion to the people (2 Cor 11:3-4; Gal 1:6-7) to ultimately dissolve

“the faith.” This was accomplished by subtly planting accusations amongst the leadership in an attempt to turn them against one another, discrediting their authority, and thus, the gospel they preached. Their persuasions and influence against other leaders came out subtly in their teachings, gaining support among the people, and thus modifications began to appear in the gospel, contrary to the apostolic foundation. Jude 1:3 — “the faith which was once for all delivered to the saints” was in reference to the apostles’ teaching which brought those who truly believed into a “common salvation.”

We have always heard that we cannot be destroyed by persecutions from without, but by division from within. This is what Paul was warning the elders about in Acts 20. We have not yet had to face much of this type of opposition from within, but it will come, and we all must be tested to determine where our hearts and our loyalty lies pertaining to the anointing and the apostolic foundation our lives are built upon. In Hebrews 3 it says that God tested them in the wilderness through fiery ordeals and trials to expose what was in their hearts (Dt 8:2). Without being tested in this way, our Father does not have the assurance of something solid that He can use in these last days to defeat the enemy.

We have also learned that whatever the first church was tested by, we must likewise be tested. In the restoration of all things, the Body of Messiah must face the same things as they did, and even more. Where they fell, we must overcome, and gain the victor’s crown as a nation. So, how solid must we be with one another to endure the test? Our Master said, “Brother will deliver up brother to death, and parents their children,” etc. (Mt 10:21; Mk 13:12). Our Master’s words are true, and they will surely come about. Some will endure and others will not.

The foolish virgins in the Body must have a tendency to be fooled or they would not be called “foolish.” It is all according to what they give their attention to. We have also learned that it is very difficult to distinguish between the foolish and the natural in the Community. Many seemingly wise and intelligent men and women will be in the Community to test the quality and solidarity of our hearts toward one another, and toward our Master. Some are merely in union, not in communion. It must be this way, according to what Paul said in 1 Cor 11:18-19.

Yônêq said that the hardest thing for us to do is distinguish between those with keen intellectual powers and those with spiritual discernment. The great intellect of some may mask their true identity. They are led by various impulses or motives of the intellect and reasoning. They are

unaware of their inner workings. That is why the evil one is able to utilize them to slowly bring about dissolution. Somehow, they are able, through their logical, rational deductions and analytical minds to gain support and respect from others in the Body. But their support comes from the foolish virgins who are out of communion with our Father. Their keen perspectives pass for discernment, but the fruit is the dissolution of the Body and its brotherhood. So these naturally minded intellectuals are the corrupters of the Body. We must judge by their fruit and hear from the Spirit, having long-range vision of where their “tiny morsels” will take us, if swallowed.

Dissolution is the disconnection of the connecting parts that form a whole. What was formerly connected to another part can, through clever and intelligent argument, become disconnected if immersed in the right solution. Once disconnected, dissolution sets in. But the evil spirit that defiles the Body through these corrupters does not stop there. Led by their inner workings, in conjunction with their intellect and natural reasoning, they then attempt to reconnect the separated parts using new “connectors” of influence, modification, and persuasion, but all coming from a different source, motivated by other desires. Unbeknown perhaps even to themselves is the spirit that is working within them to overthrow and conquer in order to gain an advantage of authority and influence.

That is why it says their love will turn into hate (or at least what appeared to be love). Love is not love without being tested to determine its quality. Love is without division, without dissolution. The authenticity of love is clearly revealed by our actions, our behavior toward others, and what we generate among the brotherhood. That is why it says, “Let your love be without hypocrisy” (Rom 12:9). The introduction of a solvent reveals what is true and what is false. So, we must be aware of what we give ear to, since the evil one is the master of accusations. His focus is to destroy from within, if possible. If he cannot do it from without, then he will attempt to do it from within. We must not be fooled by his tactics. Seeds of discord are often disguised as wisdom, but the fruit becomes obvious in time (Jms 3:13-18).

What Satan targets is the unity of the brotherhood — the *unit* of believers, the *unit* of leaders, the *unit* of the Body (1 Cor 12:12, NIV). In the NASB footnote, it says Jn 17:23 literally says we are to be “perfected into a unit.” Satan’s sole interest is to dissolve and disunite the *unit* of the Body. When this is no longer possible, the evil one, the accuser of old, will be cast out of heaven (Rev 12:12), and enraged, knowing he has but a short time to act.

If we maintain solidarity amongst our clans, our tribes, our leadership, and our brotherhood overall, then our Father has something so solid to hold in His hands that will bring about the end of this age. Our Father is counting on us to do this, but first we must be tested. The sole purpose of accusations is to alienate. That is the first stage, then comes the outward division. We have to have greater discernment from the Spirit than those who live by natural reasoning in the Body.

An example of dissolution can be seen clearly in the story of Absalom (2 Sam 15:2-6), who stood by the city gates where the elders gathered to make judgments. One by one, the complainers came to the city gates to have their issues addressed, and one by one Absalom took them aside to hear them out, and subtly gained their favor, seemingly so understanding of their plight. He operated much as a politician does today, seeking support from the public for their campaigns. They too listen to the complaints, grumblings, and accusations of the public and cite ways and means to resolve them all, thus gaining their support.

The story repeats itself with Diotrephes in 3 Jn 1:9-10, who “seeks preeminence among his brothers, not even accepting what the apostles say, and forbids those who do, putting them out of the church.” This spirit seeks to destroy apostolic authority first and foremost. But if we love the anointing, then we will have an unchanging and unalterable reference point within ourselves that gives us true objectivity and discernment of the spirit. We cannot outwit those who are seemingly smarter and wiser than ourselves. We simply have to be little children, in love with the One who saved us, and in love with those who are being saved.

Sometimes, those among us may find themselves agreeing with gossips or tale-bearers in the Body, but it will be to our own discredit in the end. Judgment will not be withheld from the gullible who swallow down or propagate accusations that destroy the unit of the Body. If we are in communion with our Father, then we will be in communion with one another, and on guard against the plots and tactics of the evil one who seeks to tear down, discredit, and destroy us from within. Love must be preeminent in our midst. Then we will be truly guarded by the Spirit, and no device, no means of attack from the evil one can penetrate our ranks (Jude 1:20-21).

Winnowing and Smelting

His winnowing fork is in His hand, and He will clear His threshing floor and gather His wheat into the barn, but the chaff He will burn with unquenchable fire (Mt 3:12).

To thresh the grain, they would spread it on an area paved with flat stones, and they would use a team of oxen to drag a large stone wheel or sledge over the grain to loosen the chaff from the kernel. Then with the winnowing fork, they would throw the threshed grain up in the air, and the wind would blow away the chaff, because it has no weight or glory. And what happened to the grain, to what was true and real? It fell down at the winnower's feet.

So that is going to happen, isn't it? It is a prophetic analogy. All who are the chaff, He will burn with fire. They won't burn up. It will actually burn with an *unquenchable* fire — one that never goes out. There are other places that speak of this fire (Mt 13:30; Mal 4:1; Mk 9:43-48).

Who is this talking about? It is an analogy about *people*. Is it talking about people who are in the Community? I've said many times before that our Father is just going to have to throw us all up in the air to see who comes back down and who blows away. I don't know how many have been blown away in the past 30 years. They had no weight or glory. They probably came in for selfish reasons — they just wanted a place to be, or something to eat, or they idealistically wanted to live in community. They thought, "Oh, I like community living," but that doesn't work. There is no weight there, no surrender of the person's life, no receiving of the Holy Spirit, no desiring to please Him or do His will. Those kinds of people actually reduce the temperature of the Body, hindering the purification process that is supposed to be going on all the time.

John the Baptist used the winnowing process as an analogy to give a vivid picture of our Father's judgment. It says in Mt 3:12 that our Master Yahshua will separate those without His glory from the ones with His glory. Jn 17:22 — There are those who have

received His glory and those who have not received His glory. Our Master prayed, “Father give them the glory You have given Me.” Our Master had the highest amount of glory there is. We have to share in that glory. What does it take to share in His glory? We have to share in His suffering (Rom 8:17-18). So if we suffer with Him, we will share in His glory. Suffering purifies us. It is the refining process. All the worthless stuff is burned away, leaving only the true stuff. Right now all the worthless stuff is mixed in with us, but the purifying process will get rid of it little by little as we grow.

1 Jn 3:2 says those who purify themselves will be like our Master, and share in His glory. How do you purify yourself? “Everyone who has this hope [of being like our Master] will purify himself just as He is pure.” Does the hope purify you? No, what purifies you is going through the suffering. We must go through much suffering and many tribulations to enter the kingdom (Acts 14:22). There is no way we can enter the kingdom unless we are purified, and tribulation purifies us. 1 Pet 4:12 says the same.

Unquenchable Fire

Mt 3:12; Lk 3:17 — What does *unquenchable* mean? The fire that never goes out; it is never quenched. It goes on forever and ever. Obviously it is talking about the eternal fire. People who come into the Community and lower the temperature are not building right. They are not giving themselves to what our Father wants us to give ourselves to. They are not being led by the Spirit. “All who are led by the Spirit are the sons of God.”

It says in 1 Jn 3:2, “Beloved, now we are the sons of God.” If you are a son, you have a father, and you are going to receive discipline. You have a father that disciplines you. If you don’t have a father that disciplines you, that means you are not a son. You are something else — a *bastard*, the KJV says.

So *unquenchable* means eternal. But, if we truly have the Holy Spirit, if we’re truly saved, but we are not being purified now, then we are going to be purified in the next age. As someone said to me the other day, “It is really hard, but it is good for me.” She

was really going through a hard time. She had too many things to do, but she said, “It is good for me.” And it is. We are not doing anything else in this age except being prepared for the next age. Our comfort doesn’t matter.

They caught a big rat today in a trap, and they had to take it down to the river to drown it. But it wouldn’t drown. It just kept on suffering and they would raise it up and it was still alive. It is horrible that it had to suffer so much. But it is dead now. What difference did its suffering make? It doesn’t matter whether it suffered, because it is dead. People receiving the death penalty get to eat whatever they want for their last meal. They just “chow down” on that last meal, but when they are dead, what difference does it make whether they had that last pleasure or not? It doesn’t make any difference.

But the suffering we go through makes a lot of difference. It produces an eternal weight of glory (2 Cor 4:17). Our “light, momentary affliction” does something far beyond all comparison. It produces the eternal weight of glory. So therefore, the grain doesn’t blow away. The wind doesn’t carry it away, but it falls back down to the winnower’s feet. Our Master is the Winnower, and we have to see to it that we fall down at His feet when we get tossed up in the air. Maybe someday the whole Twelve Tribes will be tossed up in the air, and we will see who comes down and who blows away.

Separating the Good and the Bad

Any time you fish with nets, you catch all kinds of fish. But some fish are inedible; the inedible ones are thrown away. The world doesn’t understand that because they will eat anything. They eat all kinds of fish, but there are only particular kinds of fish that are food. The rest are not food. There are the kinds that are good for us, but we don’t eat the fish that have another purpose besides being eaten by man. The fish that clean the ocean bed are like dross that must be separated from the rest of the catch.

1 Cor 5:6-8 says that a little leaven leavens the whole lump. We know what happened to Christianity. It became a great big blown-up loaf, very light and puffy. It

wasn't heavy. It wasn't weighted with glory. It was just puffed up. Knowledge puffs up, but love builds up. 1 Cor 5:6-8 says we are supposed to keep the feast. So there is going to come a day when we will keep the feasts.

Christianity today is the outcome of just a little leaven that was tolerated in the first century. Paul warned the Corinthians, but they turned right into a fully leavened loaf because they tolerated just a little bit of leaven. A little leaven in a little batch of dough "turned out bad." Look at it today. It is blown up all out of proportion. But we have the New Testament, so we don't have to do what they did. They had the Old Testament, telling what happened in old Israel, but we have both the lessons of old Israel and what happened to the first church. It is written down for our instruction, upon whom the end of the ages has come. So we have to consider that and not tolerate leaven. Leaven comes in and separates one part of the loaf from the other, into denominations.

Destroying the Body

So the dross is those people who as 1 Cor 3:16-17 destroy the Body. They are destroyers, as it says in Isa 49:17; they are not builders. Builders are sons. And then the sons, the builders, have to compensate for what the destroyers did. They have to work twice as hard as some of the lazy brothers and sisters. It is just as it was in the slave days. If one slave was lazy then another slave would have to make up for the lazy slave wasn't doing. Therefore, when they whipped the lazy slave, the other slave was happy because then the lazy one would start working. A lot of times that is what happens. That is just how it is. Certainly masters didn't beat their slaves unless they totally deserved it. That is the last thing they wanted to do, for they paid dearly for those slaves, and they loved them. They all worked together as a community.

Rejected Silver

There are so many verses in the Old Testament that speak of dross, chaff, and things of that nature. Those are the corrupters. Jer 6:28-30 is speaking about the

corrupters, those who destroy. Do you know how silver is refined? Lead served as an oxidizing agent to remove the dross in refining silver. As the metals are heated in a crucible, the lead oxidizes and carries off the alloy, leaving the pure silver. So what happened here in Jer 6:28-30? The lead was consumed but couldn't draw out the alloys. So the dross was not removed and therefore the silver was rejected as refractory, having resisted the refining process.

So our Father has had to reject certain people. He doesn't want to just keep the heat on someone when there is no response, no purification, no increase from the suffering. Discipline has a purpose. Our Father disciplines the son that He loves.

Our Father had to reject those whose iniquities were not put under our Master's feet, for Him to be able to return to the earth. Someone is going to have to put His enemies under His feet. And it can't just be one or two people. We have all of His enemies right here in the Body. But our Master Yahshua is in us, and we have to put His enemies under His feet. You have your own particular kind, and some of us have the same ones, but together we have all of them. When we totally put them under His feet, we are going to be totally one. We are going to love one another and we are going to be purified silver — no more dross. We will be a pure vessel, fit for the Master's table.

“Rejected silver they are called, for the Yahweh has rejected them.” (Jer 6:30)

We could say it is the Christians or we could say it is the Jews. Certainly old Israel was rejected (Isa 1:22; Mt 21:43), and what the first church became was rejected. They had become so lukewarm that there was no more purification going on, since their first love left. “Your silver has become dross,” it says in Isa 1:22. Silver is valuable only after all the impurities have been removed.

Take away the dross from the silver, and the smith has material for a vessel; take away the wicked from the presence of the king, and his throne will be established in righteousness. (Pr 25:4-5)

The throne of our Master Yahshua cannot be established until the refining is all done. Shepherds, leaders, and elders, take notice of Pr 27:23. Be diligent to know the condition of your flocks. Pr 26:23 and Mt 23:27 say the same thing. No amount of painting on the outside changes the rotten interior. Our Master can't come back "until the inside is like the outside and the outside is like the inside." You can shine up the outside all you want, but if the inside is rotten, it's just a white-washed tomb, as our Master called it (Mt 23:27).

Our Father is not through with us yet. He is just beginning that work in us. There is more that He has to do in me and in you. He is more powerful than the enemy. That is why we call upon His name.

1 Pet 4:12-19 — The ordeals and trials force us into a more perfect relationship with our Master. Sometimes we have to have crisis in our lives and fall into temptation to show us where we are really at, so that we will learn to maintain our communion with Him. It is the fiery ordeals and trials that force us all into a more perfect relationship with our Master.

Son of man, the house of Israel has become dross to me; all of them are bronze and tin and iron and lead in the furnace; they are dross of silver. Therefore thus says the Sovereign: Because you have all become dross, therefore, behold, I will gather you into the midst of Jerusalem. As one gathers silver and bronze and iron and lead and tin into a furnace, to blow the fire on it in order to melt it, so I will gather you in my anger and in my wrath, and I will put you in and melt you. I will gather you and blow on you with the fire of my wrath, and you shall be melted in the midst of it. As silver is melted in a furnace, so you shall be melted in the midst of it, and you shall know that I am Yahweh; I have poured out my wrath upon you. (Eze 22:18-22)

The dross is refuse. Where does the word *refuse* come from? You are *refused* entrance into the kingdom. You are not worthy of our Master. We are in the process of being made worthy. If you make just a little progress every day, then you are doing well. You don't have to think you need to be totally changed by tomorrow. There are many things we have to overcome, but as long as we are making one step at a time, that is

what pleases our Father. That is why He put us here on earth in the Body of Messiah. So don't give up. Don't let the enemy say you're worthless, you're a hopeless case, you'll never make it. That is what he is saying to some of us right now, if we listen, and we don't put our helmet on.

So dross is the refuse from impure metals, which is separated by the process of smelting (Pr 25:4). Refuse is waste material, refused entrance into the kingdom. When the smelting process is over, it is all out (Mal 3:2-3). The dross is in the Body and it takes time to get it out through the smelting process.

We *attract* people by the gospel and we *extract* people by the gospel. People who are not drawn to our Master will find the crucible too hot. They don't like to hear the gospel; it is the stench of death to them (2 Cor 2:16). So the gospel extracts, but it also attracts. It attracts those who are willing to do our Father's will. No one can come to our Master unless the Father draws them through what they see and hear.

So that is a little bit about the smelting process. We are put into certain situations to reveal what is in us (Dt 8:2). Maybe you haven't been put there yet, but the day will come when you are put in certain places and someone will tell you to do this or go there and something will start going on in you. "I don't want to do that; I want to do this." Well, maybe our Father wants you to do that in order to get something out of you. If you do just what you want to do, it won't come out.

The day will come when you are adjusted into your proper place, according to your gifting. But that is after you are a little bit purified. Our Father doesn't want you to be a teacher until you have gone through the fire to some degree. A leader can't be corrupt. That is why it says, "Don't lay hands on an elder too soon," or you might share in something you don't want to share in.

Neshef — Sometimes the circumstances are such that you just wonder what is happening to you. But then you see that it is just that blowing when you're thrown up, and up, and up... and you wonder if you are ever going to come down. Then you see that there are some parts of you that

are never going to come down — they need to be blown away as chaff. But it is good, because our Father shows us where we are at. He shows us what we have to work with, and where the dross is.

The destroyers say that the fire is too hot, and then they bring the temperature down, so that it doesn't even do the work in the people that want to be builders.

Migdalah bat Zerubbabel — We heard one time that when you stir the dross back into the silver, it becomes harder to separate it the next time you try. Eventually you cannot even remove the dross from the silver. So if we see things in our lives and we pretend it is not dross and stir it back in, then the next time it comes up it will be harder for us to see it. It made me want to be sharp and not stir the things back in that come out of my life.

Those who try to justify or defend themselves are the ones who are going to end up in that unquenchable fire. We have to give ourselves to the purifying process now. A lot of people, when they're corrected, say, "What about you?" They don't take it to themselves. They throw it back on others.

ha-êmeq — It should really be encouraging for the young disciples to know that there is a prophecy in Malachi that in these days our Master will come as a refiner of silver, and He will purify the sons of Levi so they will be free of these things (Mal 3:2-3). Like a cook who knows how hot the fire should be to do what he wants it to do, our Father knows how hot to make the fire to purify His people.

We are so busy trying to organize the schedules and make everything perfect, but sure enough, for over thirty years now it has been that everything doesn't work out exactly right. Community is hard. It is just that way. He knows just how hot to make it in order to burn up our iniquities.

But there is always something that is trying to bring the temperature of the Body down so that we are just a bunch of half-baked potatoes. That is why, if we come together and everyone just kind of stands there, and then we say, "Okay, let's pray," you feel so terrible. It is because He doesn't want us to be that way. The fire has to be in our midst to be who we are.

Our Father will even lead us into temptation to show us where we are at, so that we can change. It is not the end of the road for us. I know that He is faithful if we just call on His name, "Yahshua!" He will come to you when you just feel as if it is the end. It is all over, but then you say, "Save me, Yahshua!" and He is faithful to come to you at that moment.

Because He is not really interested in burning us up; He is interested in saving us. And that is what He will do; that is what His name is.

Who does Yahweh hate?

Jer 6:28 — “They are all stubbornly rebellious, going about a slanderers...” They are tale-bearers, those who talk about people and spread discord. They are “bronze and iron” because that is the alloy that needs to be removed from the silver. Pr 6:16-19 — There are six things that God hates, and the seventh is an abomination — that is the one who spreads discord. Jer 6:28-29 — “They are all corrupters. The bellows blow fiercely and the lead is consumed by the fire. In vain the refining goes on, for the wicked are not removed...” They take over, as a matter of fact. And the little overcomers don’t know what to do, and they are sent away from the community (3 Jn 1:10).

Jer 6:30 — “Rejected silver they are called, for Yahweh has rejected them.” It was hard for our Father to have to do this.

Where the Gospel Came From, Part 1

We all have to walk like our Master. All of His life, it seemed as if He knew what was ahead, but it was only because He *knew* the Scriptures. He knew because Yoceph and Miriam taught Him, and He was taught even by the scribes and Pharisees. They knew what the Scriptures said of the time when someone would have to be sacrificed. He knew the day would come (being who He was and understanding the Scriptures as He did) when He would be that sacrifice. He knew that he would have to take the abuses that He read about in Isa 53:3-7 and Psalm 22. He knew the time would come when He would have to go to the cross, and go into death, and suffer on behalf of all mankind, in order to take away the sins of those who would confess and admit them.

He set his face like flint. He finally came to the point that the preparation in His life was over. He was probably about 30 years old when He went into the waters of baptism. Then the Spirit came upon Him, and He set His face like flint to walk toward the cross to pay that penalty, which we deserved, in death. He paid it in dying and in death — in going into death, into that *place of torment*.

So I'm thankful that we can walk as He walked, going through the preparation we are experiencing now, in everything that is going on in our lives. As He did, we have to set our face like flint in order to follow Him, regardless if anyone comes with us. "*Though none go with me, still I will follow...*" meaning, though none go with us *from the world*.

The gospel is as Moses told the Levites after they came across the line in Ex 32:26, after everyone "went wild." After they came across the line, he told them to take up the sword and go back and slay their fellow tribesmen, including parents and children, who did not cross that line. That is what they had to do: though none went with them, yet they followed — they followed Moshe's direction. They came across the line to become the priesthood of Israel.

That's what we have to do, too. A lot of us have had to do that — leave behind family and friends. I know a lot of you were born here, so you didn't have to face that, but everyone else had to face leaving everything behind. Everything, as it says in Lk 14:33 (NLT) — *everything*. That means more than just material possessions. Lk 14:33 in your translation may say *possessions*, but it means *everything*. That means we have to leave everything — no matter what. We have to leave behind anything that would keep us from following our Master Yahshua, being saved, and having eternal life. Those things will keep us from living for Him and loving Him and obeying His commandments and not looking back. They keep us from *following Him*, which *is* salvation.

So after our Master set His face like flint, the preparation was over, and the task had begun. He walked His course and hung on that cross after three years. Then He died and He went into death. His Father had to forsake Him because of sin. He *became* sin. He became all of our sin. He went into death to pay for our sins. So our Father and our Master love it when we confess our sins. He loves that more than anything — for us to confess our sin and let it go. If we don't, we'll go “wild” like the people of Israel did in Ex 32:25. They went *unrestrained* (NKJ), *wild* (NRS), and *naked* (KJV), doing all kinds of things.

That is where the gospel came from, since that is what our Master said we also had to do. We had to take up the “sword” and “slay” anything that would hold us back (Mt 10:34-39). Then we had to leave behind everything. So that is where the gospel came from, and that *is* the gospel. It sounds horrendous that they would do that — go back and slay even their own mother because she didn't want to follow. Ex 32:29 says that is how they ordained themselves as priests, and our Master said we have to do the same thing. We have to cut off our parents, our job, everything that would hold us back.

We have to obey the gospel first, and then we have to obey His commandments. We have to live our life for our Master Yahshua if we're truly saved, if we truly have eternal life, and if we are truly followers of our Master Yahshua.

Let's all hold up our hands and surrender our lives to our Master, just as our Master had to surrender His life to His Father, to do His will. That is why He prayed, "Father, your name be hallowed. I want your name to be *great* upon the earth. I want Your kingdom to come, and Your will to be done." And He had to pray, "*Deliver Me from the evil one.*" He had to pray that every day. "*Don't let me be tempted to the degree that I would fall.*" He knew what He was up against. That's why He had to set His face like flint to not succumb to all the tendencies that people have. He didn't give in even when He was a youth. But He had to pray continually to be delivered. I don't know how He did it, but somehow He did it through our Father's grace. And now we can follow Him. In fact, that is what it means to follow Him. We can walk as He walked.

Where the Gospel Came From, Part 2

The Gospel Spoken in Ur

Gen 12:1-3 — Abraham was called to leave everything behind and go to a land our Father would show him, and he obeyed. He left Ur and went to another place. He didn't stay in the same old place, doing the same old thing. He went to another place.

The Gospel Spoken in Babylon

Ezra 1:1-5, 2:64-65 — The Jewish people were in Babylon, and they lived there for 70 years on their discipline. Then the time came when they were to return, and less than 5% returned. What happened to the rest of them? They didn't come because they were secure in their nice, comfortable life in Babylon. But those who were stirred in their hearts returned to Jerusalem. They had a hard time getting there and they had a hard time in everything they had to do there. Finally, they rebuilt the Temple and the wall, establishing a nation again in Jerusalem.

Only those 5% were saved — those who left Babylon. The Jews who remained in Babylon were not saved. They loved the world; they didn't love our Father, and didn't obey Him.

The Gospel Spoken at Mount Sinai

Ex 32:7-8,25 — The Israelites were *going wild* it says. They were *unrestrained*; they were doing what they pleased. They weren't obeying Yahweh. Aharon's authority was weak since he allowed them to do what they pleased. So our Father told Moses, and Moses went and said, "*All who want to follow our Father, come across this line, come over to this side*" (Ex 32:26). Only the tribe of Levi came across.

So the Levites were ordained to be the priesthood. The rest of the nation wouldn't be priests, and though our Father had wanted *all* of them to be a *royal priesthood* (Ex 19:5-6), only one tribe crossed the line to be the priests. So they had to intercede for the

other tribes. But then there were people in the tribe of Levi who didn't cross the line. Our Father told Moses to tell the Levites to go back and deal with the people who would not come across with them.

You know what happened, of course. Only the Levites who came across were saved. The rest of them had to die. They had to execute them for not coming across — their own brothers, and sisters, and mothers and fathers. It says it very clearly in the Word:

Moses said to them, "Thus says the Sovereign God of Israel, 'Put every man his sword on his side, and go to and fro from gate to gate throughout the camp, and slay every man his brother, every man his companion, every man his neighbor.' " (Ex 32:27)

If you had been there, you would have had to take up the sword and slay your relatives, your neighbors, and your friends, your peer group that was pressuring you to compromise — anyone who would have held you back. Our Master said the same thing. He got it from Abraham, and He got it from the Jews who were leaving Babylon, and He got it from that story about the Levites. "I didn't come to bring peace, but a sword..." (Mt 10:34-39). He came to divide you from your own family, whoever will not come with you. They have to be cut off — spiritually cut off — as if they didn't even exist, if they're trying to hold you back from becoming a disciple.

That is the gospel, and whoever doesn't obey *that* gospel is not saved, because that is the only gospel that saves us. The gospel means *good news*, and only those who *obey* the good news are saved. It's not just saying, "*I believe*," but you have to obey, and the Holy Spirit has to come upon you to obey. Yes, we have to have grace, and yes, we have to have faith. Faith is the persuasion of the Holy Spirit to obey our Master's words.

So that is who we are. We want everyone to come across the line, to come over to be in the royal priesthood He is forming. Our Father wants a *royal priesthood*, not just a clergy-laity system. He hates that.

"Now therefore, if you will indeed obey My voice and keep My covenant, you shall be My treasured possession among all peoples, for all the earth is Mine; and you shall

be to Me a kingdom of priests and a holy nation.” These are the words which you shall speak to the children of Israel. (Ex 19:5-6)

The Same Gospel, Then and Now

We have to see where the gospel came from, its foundation, where our Master got it. You can go ahead and read all the hard sayings (Jn 6:60), but only those who *obey* at the expense of their independent life, family, and possessions *have* eternal life. In the Vine House days, so many had to leave their family, even at age eighteen. One disciple’s parents wanted to put her in college. Her father was a professor in college, but she wouldn’t go. She came to the Vine House. She came to the “University of Yahshua,” and that’s a greater university. We all gain a greater education here; we learn so much in the University of Yahshua. We’re not “Educated Fools.”

We’re learning, and we’re disciples, following our Master Yahshua. He has given us eternal life, and that is why we can love one another and be one, as the Father and Son are one. If we’re not one like the Father and Son, we’re just Christians. If we don’t love one another as He loved, we’re not saved. We can’t love if we don’t have the Holy Spirit. Only if you have the Holy Spirit can you love as our Master loved. We have the same Spirit He has, so we can obey our Father as He did. That is what salvation is. If it is anything less, then it is just a hoax.

The True Witness of the Truth

New divisions and sects have got to come to an end. This cannot be any longer among God’s people. There can be no denominations among us. If we’re going to be one as the Father and son are one, we have to be one in essence. They are one in essence. We have to love one another as He loved us.

We have to do as our Master Yahshua said, “You cannot be My disciple [i.e., you cannot have eternal life] unless you give up everything” (Lk 14:33). You have to *forsake everything* — even your parents, your job, your money — *everything*. You’ve got to start

anew. What if you hold onto anything? Then you're *not* His disciple, and only His disciples have eternal life. If you want to be a disciple, you have to follow our Master as He says. You have to keep His commandments (Jn 14:15,21). Then He reveals Himself to us, which gives us true revelation.

Mt 16:15-18 — The gates of Hades shall not prevail against the church as long as we have that revelation. “Who do you say that I am?” The first church had that revelation, but they lost it. Only now can it be regained, at the time of the restoration of all things (Mk 9:12). It was our Master Yahshua who said that it will happen — in the very end of days (Dan 12:4,9,10).

The church, as it was in the beginning, will be restored when “all who believe live together *again*, and share all things in common” (Acts 2:43-45), and are one as the Father and the Son are one (Jn 17:22; Acts 4:32), as that is the only way *all who believe* actually live. Now, we all know what John 3:16 says, don't we?

God so loved the world that He gave His only begotten son, that whosoever believes in Him shall not perish, but have everlasting life (Jn 3:16).

It's the most famous verse in the whole world. I've known it since I was two years old, but no one lived together in my church. Yet in the first century, “all who believed *[as Jn 3:16]* lived together.” They loved one another. They were a community; they shared all things. They laid *everything* down at the apostles' feet, and it was distributed as anyone had need. Do you know what that does? It puts an end to selfishness. The wages of sin/selfishness is death (Rom 6:23). Sin is selfishness; selfishness is sin.

Our Father does away with selfishness. I don't have to think about going and getting “my” clothes, or “my” anything. It is gotten for us! Someone goes and gets it at the thrift store. We don't go around shopping for ourselves in *Saks Fifth Avenue*.¹ We just receive and are thankful for second-hand clothes.

¹ An expensive New York clothing store.

Mt 6:31-32 is how the nations live. They are concerned about clothes, food, shelter. But what do we do? “Seek first the kingdom and His righteousness” (Mt 6:33), and all the necessities the Gentiles seek after are added to us. We don’t even have to be thinking about it. We’re not consumed with the cares and worries of life as everyone else has to be. Everything we do is for one another. While someone is shopping, someone else is cooking, someone else is washing clothes, and we’re all doing what we are called to do. That is synergy.

Have you ever heard of *synergy*? That is all the members of the Body working together. Look at my fingers move. My head told them to do that. It’s synergy, every part working together — my muscles and ligaments in my arm, hand, and fingers — all for one goal. That is synergy. That is how the human body works, and that is just like the Body of Messiah, which is what we are baptized into. A body functions synergistically.

I was a Christian all my life, baptized 17 times. I went to see Billy Graham in 1954 when he was at Warner Park, and I went down to the altar call, for I wanted to be saved. They said, “Do you believe in Jesus?” and I said, “Well, of course I do.” Then they said, “Then you’re already saved. Go on your way.” And away I went, smoking my “Lucky Strikes.” But there came a time when I cried out, “How come I don’t *know* I’m saved?” and I got down on my face. That was when our Father spoke to me. Then I said, “All I want to do is love. That’s all.”

When God’s love enters your heart, that is all you want to do. If love never enters your heart, you’re not going to love one another. You’re going to complain, you’re going to be divided, you’re going to think of yourself, you’re going to be selfish, and you’re going to come against authority.

If the Holy Spirit dwells in our heart, then we’re one. It means we love one another and lay down our lives for one another. That’s what love is. If we love one another, *we know* we’ve passed out of death into life, because the Spirit confirms it within us (1 Jn 3:14,16,18-21,24).

Only those who have received the Holy Spirit can lay their life down. Our Master laid his life down. He went into death on our behalf; He *became* our sin. He became *my* sin, *my* selfishness — everything I've done — and He went into death for it, for three days and three nights after He died. He did this on our behalf (2 Cor 5:14-15), so what ought we to do?

Death, Where is Your Sting?

When did our Master Yahshua learn that He was going to have to die for our sins? Probably when He was very young. He read Isaiah 53, or it was read to Him. He grew up *knowing* the day would come when He would set His face like flint to go to the cross and die, and go into death on our behalf. And that day came, and He was baptized by John the Baptist. The Holy Spirit came upon Him like a dove, and He set His face like flint. The preparation was over and the task had begun. He lived three more years and He didn't turn back. He knew what He was going to suffer, and it was not just death on the cross. What He experienced on the cross was just "momentary affliction" compared to the agony of death. Yes, He suffered on the cross, and they did everything to Him they could, but it was in death where His *soul* became an offering for sin (Isa 53:10). That is the death we can't imagine, except that it is *torment* (Lk 16:28; Acts 2:24).

Are you glad to be saved from death? That is why we worship Him. If you don't know you've been delivered from death, you're not going to worship Him. Our life is just going to be a "torture chamber" for you. Nobody can live in community and lay down their lives and maintain their unity unless they have truly received the Holy Spirit.

Abraham ben Kharash — I am so thankful that when Yônêq asked our Father, "Why don't I know that I'm saved?" our Father saved Him. But I'm even more thankful that I don't have to ask the same question and wonder why I was born, because of Yônêq, and because of Yonah, Hakam, and others who have gone through the fire of testing. It is an honor to follow in their footsteps. This fills me with thanks, because it is an awesome thing that we can live in this context of love, and allow the revelation of that to seep into our heart, a little bit at a time.

They Shall Run and Not Grow Weary

Do you not know? Have you not heard? The everlasting God, Yahweh, the Creator of the ends of the earth does not become weary or tired. His understanding is inscrutable. He gives strength to the weary, and to him who lacks might He increases power. Though youths grow weary and tired, and vigorous young men stumble badly, but they who wait for Yahweh shall renew their strength; they shall mount up with wings like eagles; they shall run and not grow weary; they shall walk and not faint. (Isaiah 40:28-31)

Certainly, we have had many of our youth stumble and fall. They grew weary. But the youth who remained and never left are regaining their strength, like eagles, and so they run and do not grow weary. They were given new strength. Nothing holds them back. They are not weary, spiritually.

ha-êmeq — I guess that is where that saying, “*I’m sick and tired*” comes from. Usually when a person says that, he’s not actually *physically* tired...

When people say, “I’m sick and tired of this,” it’s because they don’t have vision.

ha-êmeq — Yes, it is when you have something off in your spirit. With some people, it is “*the straw that breaks the camel’s back*.” Their flesh can only go so far.

We don’t keep the Sabbath because we’re weary or fatigued of doing His works. We rest when we have accomplished our works, just as our Father rested after He accomplished His works. Then He kept the Sabbath, the Seventh Day. He created man and woman, and He was satisfied. That is what Sabbath means: you’re satisfied. You’re satisfied with what you have done.

Man was our Father’s highest thought. When He made man, He couldn’t make anything better. But man had to be tested. Just like anything that is made, man had to be tested. Our Father had to test man to see what he would do under stress.

There will be some of our youth who will grow weary and fall. But we have to train our children up *in the way they should go*. Isa 40:31 is a promise, *but...* Do you see that “*but*”? “*But those who trust in Yahweh will be delivered.*” That is an absolute

promise to those who belong to Him, who have been trained up *in the way they should go*. These will keep the Sabbath with joy, being satisfied in what they've done. They've done *all they could* that week. They may be physically exhausted, but they haven't become *weary*; they're satisfied.

That is who He gives rest to. It's not too hard to see in Heb 3:16-19 and 4:1-11 that Israel didn't enter into the Sabbath. They didn't enter into His rest. They were fatigued and weary spiritually.

Wait until they ask...

There was a self-acclaimed "preacher" who came to work with us while we were building the *Yellow Deli*. Everywhere he goes, he is always preaching, preaching, preaching — just as he did while with us. Can you imagine if you had him working as a waiter in the *Deli*? He'd run all the customers off and they'd never want to come back. All he ever spoke was in the flesh.

We have to really be careful and have wisdom working in our cafés, and wait until someone really *asks* you for the hope that is within you (1 Pet 3:15). We don't go around to our neighbors, preaching to them. We wait until they ask for the hope they see in us, because you're not going to do any good just preaching without them first seeing the hope in you, and the life we live, as 1 Pet 2:12 says, *as they observe your behavior*. They have to see the play first, and then hear the narration.

The *Yellow Deli* is certainly for evangelism, but it's not for irritating people by us being odious. We'll be odious to them if we start just preaching to everyone who comes in the door. Let's let them get to know us first, and see how we are, and then maybe they'll ask us, "What are you all about?" Then you can sit down with them (if someone can take your place) and talk to them about who we are, and not just be preaching to them. That is the best thing to do.

Our cafés are for them to observe our behavior, even our cleanliness. It is true that “cleanliness is next to godliness.” Any of our cafés that are not kept clean need to be closed. It would be better to close them than to demonstrate that we’re not who we say we are. So let’s just wait until people are interested before we bring the gospel to them. Let’s just love them and serve them.

ha-êmeq — People in the “Bible Belt” have heard enough “words.” But to see love, to see unity, with their eyes! They need to see someone who really cares about them and treats them with the same care or love, whether they’re a homeless person or a lawyer.

The world can’t see Christians working together in one place because Christians work independently and individually among the Gentiles. The world can’t *see* the unity, and the love, and the care, and the order, and the cleanliness among them, but they can see all those aspects among us as we work as a team.

ha-êmeq — That is really what they’re waiting for — that someone would see them, when they walk in the door, as a person and not just a customer. All of a sudden they start feeling uncomfortable, because we actually looked at them, and greeted them as a real person. And then you make sure you meet their needs, and eventually they ask, “What’s this on the menu, ‘We serve the fruit of the Spirit; why not ask?’ “ Time after time, they ask that question. And they really want to know.

Customers could end up saying, “Yeah, the *Yellow Deli* is a really nice place, but they preach to you the moment you walk in the door.” There are times when we have to be more direct with the gospel, especially when someone is just passing through. But when they have opportunity to come in and observe our behavior, then we wait until they respond to something and ask questions.

Just pray that our Father would give us wisdom about how to approach people and talk to them. It just takes one person to start blabbing, if you know what I mean. Let’s just not be that way. Let’s pray that our Father would give us grace to win people. If we had just started out blasting our neighbor, she probably wouldn’t come across the street to see us anymore. But she has been coming around, and she is learning a little bit

more each time. That is how faith comes — by hearing. It is a gradual coming as they hear, and think, and see, and read our freepapers. So it is wonderful how people can observe our behavior, and then ask the reason for the hope within us. Let's wait for that. Let's let them see something first, and then we can give them the narration.

For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them. (Mt 13:15)

They have to see with their eyes, and hear with their ears, and understand with their heart, and then they can turn and be healed. We just do not give up on anyone. But the people who *claim to see*, they don't see, and their guilt and sin remains forever. Our Master came to make those who claim to see blind, and those who are blind to be able to see (Jn 9:39,41).

Derek — I'm thankful we're learning how to be led by our Father and depend on His strength. Tushiyah said, "It's so hard to teach people who come into the Community thinking they know something already. You have to wait on them to get to a place where they're ready to be led." It takes actually knowing we can't do anything apart from Him to come to that place. We can't see unless He opens our eyes. But first, we have to come to the end of our strength (Isa 40:29). It doesn't matter who you are; eventually your flesh is going to grow weary and faint.

1 Pet 4:11 — This is a command: "Serve by the strength He supplies." We won't grow weary if we pray to have the strength He supplies. But if we go on in our own strength, then we will grow weary, and be fatigued.

ha-êmeq — Weariness doesn't go away with a good night's sleep. If you meet someone who is weary before bed, when he wakes up, he's still weary. But someone who is physically tired, when he wakes up, he feels better. Weariness doesn't go away when you sleep. But our Father gives His beloved ones restful sleep (Ps 127:1-2).

Well-Trained Teachers

The best way for anyone to learn anything is through giving regular oral reports. The person speaking learns as he prepares, and as he speaks, and everyone listening learns something new. That is why oral reports are one of our traditions. So our children must give oral reports. They do not learn through testing alone. You can assign sub-chapters of lessons to each one. Ask them to prepare an oral report. Each child stands up and shares what he learned in the subject that he's supposed to talk about. Then he shares it with the rest of the children and so they all learn what that one learned. You'll hear them say, *"I didn't catch onto that before, but now I do. I see it!"*

That is how we all learn. The best way to teach and to test is through oral reports. Our Master was probably taught that way, since he was able to enter the temple and give an oral report such that even the Jewish rabbis and elders were astonished. Even kings will shut their mouths (Isa 52:15) when they hear our children speak, or when we are taken or questioned by social services, or something like that. When they hear what we have to say, they will be astonished.

We may not know everything the world knows — and our children don't even *need* to know it — but they will be amazed at what we do know. Our children know more than the theologians.

He [they] shall startle¹ many nations; kings shall shut their mouths because of him [them]; for that which has not been told them they shall see, and that which they have not heard they shall understand. (Isa 52:15)

We are rebellious if we don't do oral reports. Somebody is at fault. It is not the children who are responsible, but the teachers. Give the children certain subjects to make a five minute oral report on, from one of our training books, or a freepaper article, and when they speak, we can all learn from it. We learn by hearing.

¹ The right translation is *startle*, not *sprinkle*. The NRSV and RSV both say *startle*, while the NKJ and NIV, for instance, both say *sprinkle*.

When I taught school, I didn't go by their methods, just giving written tests. I asked the students to simply stand up and give an oral report about what they learned. I graded them by what I felt like they deserved. I gave them all an A or a B. My method was somewhat unorthodox, but I knew I hadn't learned one thing myself in school just by taking written exams.

Yotsah bat Zerubbabel — Yochanan Abraham spoke to us in *Full Message of This Life* about the boundaries our Father set for man. In the world, people are being taught to tear down those boundaries, to cross the line in their conscience. Then it becomes so easy for them to do horrible things. Here, we are learning to build those boundaries back up, and to respect them. I want to not cross boundaries, so as to be different from the world.

Amen. We are to be different from the world, so they can see. We are to be a *light* to them, an illumination — a light to *enlighten them*. They have a conscience, so they know good when they see it. Even by our clothes, they are startled. No one is positively affected by today's fashions. But when they see someone a little bit modest, if they're really honest, and have a working conscience, they will be convicted.

Ta'avah bat Gamaliel — People today are being trained to disregard human life, and we can even get conditioned in the same way. Yochanan said we need to be reconditioned, so as to see people as they really are, made in the image of God. It is easy for us who didn't grow up in the world to make unkind remarks about people. Our Master healed people through great compassion and regarding human life highly. I want to be like Him.

Amen! Do you know what "Amen" means? Amen is a commanding prayer, saying, "*Let it be, Father... Let it BE!*"

Takif ben Yochanan — I learned something through the story about Peter trying to stop our Master from going to Jerusalem to be crucified. If I am surprised at the fiery ordeals, I wasn't crying out to be delivered from the evil one. Then I am not prepared, and I will react from whatever comes to my mind. If I am on guard, making sure to seek grace, then those fiery ordeals that come will strengthen my character in the way of Yahweh.

Peter responded to our Master, "*No! You shall not go...*" He acted too quickly, didn't he? He wasn't on guard.

Loud Speakers

It is wonderful that we can teach our children to speak loud — loudly enough so that we can all hear. It is really good that our children are speaking loudly enough that you can hear them. But some of our children haven't been taught, and so they speak so low. Even some adults also speak so low that you can hardly hear them. You have to exhort them repeatedly, "*Speak loudly, I can't hear you....*" We all ought to speak loudly enough to be heard — even in our prayers at the gatherings. We have to open up our mouth.

Praise in All Generations²

We also teach our children to praise Him; but it can be lost in one generation, just as in the first church. Everything was lost in one generation; it didn't go on to the next. We must pass it down, from one generation to the next generation, to the next generation, to the next generation. We are to go on for 49 years, 7 sets of 7 years, each ending in a Sabbatical year.

Obviously, the first church did not attain to the 49th year. Never did it happen in the history of Israel. They never celebrated the year of Jubilee. They couldn't, because they weren't together in unity and oneness. It wasn't passed on to their children, down to the 3rd and 4th generations.

Sometimes we're lukewarm. We will grow lukewarm if we are not passing that praise on down from generation to generation. We need to continually praise our Father. What is the purpose for which we all come to the minchah each morning and evening? We come to *thank and praise Him*. This is what we are to do as His priesthood:

They are to stand every morning to thank and to praise Yahweh, and likewise at evening. (1 Chr 23:30)

When people ask us, "Where did you get that from, standing together every morning and evening, thanking and praising Him, and in prayer?" We can tell them,

² See also: *Praise from One Generation to Another* (2008.05.23-A01)

“Right here in 1 Chr 23:30.” But we have to carry it on in a new and living way. We have to do everything the priests were doing back then, but *spiritually*, as in 1 Tim 2:8.

Ex 29:42 — *He meets with us and speaks to us.* How do we know what our Father is actually saying to us? How do we hear His voice? 1 Pet 4:10-11 — He speaks through each and every one of us. That is how we hear what He has to say, and that is how He reminds us of the things He spoke to us this morning, and that is how He will remind us tomorrow of the things He spoke to us this evening. He will inculcate it into us, if we are really genuine. It only takes one generation to lose that praise.

David Zerubbabel — Ps 141:2 says “*May my prayer be counted as incense before You, the lifting up of my hands as the evening sacrifice.*”

This is a form of praise, lifting up our hands.

The Merry-makers — A Culture of People

Again I will build you, and you shall be built, O virgin Israel! Again you shall adorn yourself with tambourines and shall go forth in the dance of the merry-makers... Then shall the virgin rejoice in the dance, and the young men and the old, together; for I will turn their mourning to joy; I will comfort them, and make them rejoice rather than sorrow. I will satiate the soul of the priests with abundance, and My people shall be satisfied with My goodness, says Yahweh. (Jer 31:4,13,14)

Mevaser of Yoceph — The merry-makers are expressing a life of substance; they are not a performing dance troop. It comes from a new culture, not just a surface show. That dance expression is deep and weighty, because they are together overcoming their enemies, even the generation gap, through trusting, submitting to one another, and working together. The world cannot accomplish this.

This culture, the expression, starts with two to four-year-olds being given structure to their life, and communicating to their hearts that they are important, and a priority, not in the way. All they will ever know is togetherness with all ages: working, eating, dancing, all as a community.

This is real substance, and so it will be opposed. It will come at a great cost, and so when the merry-makers go out, people will see light. In some ways, we can never catch up to the productions and million-dollar light shows the world can produce, but none of that can compare to life. The value of life is like gold purified through testing — through fire.

Daveed ben B'riyth — The song of the merry-makers will not be comprised of just great singers who can sing on tune. Our song comes from deep within, through being released from a great debt, a great weight. I couldn't release myself from the burden I was under. When I first came to Island Pond, there was something deep going on there — something deep, in everyone, from two years old and up. I saw people who were released. It was obvious by the song coming forth from them. It was more than just music; it was what was communicated, and how it was communicated, and even how it was danced. The truth was even deeper than I first thought. After awhile, I "scratched the surface" and realized it was very, very deep.

This is why I am thankful for who our Father is making us become. Together, we have something of substance, because we struggle together to bring out our revelation of forgiveness, and struggle against His enemies, which are now our enemies. We've gained ground on alienation, separation, and other things that break down relationships every day —

even those things that easily divide married couples — through dying to ourselves, receiving our forgiveness, and communicating life. We make the choice to walk that narrow path, acknowledging Him in all our ways.

Paratz of Yehudah — When I first heard about merry-makers, the only mental image that came to me was confetti, kazoos, and colorful streamers. But our Father’s merry-makers don’t have a frivolous happiness or cheer; they are those who have received understanding about death through being delivered from it daily. And so they go out with joy. The songs coming forth from the merry-makers are saturated with appreciation for what our Master Yahshua did for us in death, on our behalf. That is what will make our music a new sound, different from the music produced by the world, with its best techniques.

The spring-time joy, the freshness of our love causes us to make merry, compelling others to know the goodness of our Master Yahshua. We want to provoke others to ask, “*Where does your joy come from?*” We want them to recognize that this is not an emotional “Pentecostal movement.”

Restoring “Baby Training”

Ethan — Daveed ben B’riyth shared how when he first saw the community in Island Pond, there was something deep going on there “in everyone from two years old and up.” There is a connection made in Jeremiah 31, “the young and old together.” Somehow, we need to come back to that.

We find it is so difficult in our communities in New York just to be together, because every mother who could be teaching, or could be passing on something, has a little baby. So they are trying to bond with just their little baby, but there is something missing, and you can just feel it.

Why don’t we have *one* woman take all the little ones, even for a few hours? Maybe it could rotate — one mother one day, and then another mother the next day. They could take them along with their own little ones, and they could all be spending time together. It would be so encouraging if we could return to the paradigm of Island Pond.

Aharon Cohen — The theme of merry-makers adds so much to our life. It happens when the songwriters overflow and turn that overflow of our life into a song. I remember a lot of times Yônêq was teaching in Island Pond, and then one or two days later someone would write a song about it. There was an overflow from the things we heard. And now, many years later, we’re doing so many more things, and the cares and worries of life so easily choke out that merry-making spirit. Hearing those spiritual songs

coming from the overflow in our hearts encourages us, orients us, and makes us remember our Father.

There is no greater place than child training for children to know who they are. They don't even truly know who they are. They are those "merrymakers" spoken about in the prophecies of Jeremiah. That quality will come forth from them because it has been put into them. This is why they learn to sing, and dance, and be together. It seems like the Holy Spirit brought back to us the importance of that foundation. We went into a paradigm shift somewhere.

Training our little children into the cause they were born for — to be those *merrymakers* — is a greater responsibility and requires more investment than just the mother and child being together in a room. The mother does something else while the child plays with toys. They end up sitting in their room all day long. We hear about these things going on now in many places. You hardly even see the mothers.

Our children are going to be raised up to be those merrymakers. They are going to be the merrymakers because that is who they are. We have to have gifted women such as Yachebed involved in the training of our children.

ha-êmeq — Yachebed has the gift of capturing little children's attention, and teaching them in a way that is so stimulating for them. Her ability to teach and to really get a joyful heart into children was always clear. So we asked her to take the children for the young mothers during the *Yellow Deli* Reunion. We had the thought that the children could be with her while the mothers were speaking or playing music, and that Yachebed would put something into them.

It was exciting to all these little two and three-year-olds. Suddenly, they were important, and they were part of "us," not just on the side, alone with their mothers, being devoted to run after their little ball of energy all the time. So there she was with these important little ones, sitting in a circle. Yachebed was totally focused, putting into them songs, teaching them words, and hand motions.

We could have told each young mother to go over and sit by themselves with their own child in the grass beside the *Deli*. But she probably wouldn't be seen sitting there with her two-year old, teaching him

hand motions. That little ball of energy won't sit still. That is just not how it works out.

But there they were with Yachebed, clapping and singing together. And at the end, after everyone spoke, she brought them all forward to present an offering, a song, right there on stage. And she had caused them to do that in a very short time. This brought back to memory all the hundreds of songs and presentations that came forth from groups of children in the olden days. That is where our children learned; that is when they picked up their instruments, and those like Chets Barur and Tamar became the musicians they are now. It was then.

Chets Barur's musicianship didn't come about through Mary trying to get little Luke out of the way so she could finally "do something," like sewing. It came through really making investments into the little children. This is what puts dignity into them, and also order into their lives, so they feel as if they are a part of something, not just a little ball of energy, which is what they are between two and three years old.

For example, we used to sing, "Hosanna to the son of David," and they learned who David was. They learned about this sweet psalmist of Israel. Was King David just this perfect person who smoothly went along through life? Is that why he always had time to write songs? Of course, he wrote songs because he was just happy all the time, right?

Actually, we learned a different story. Who is the central figure we think of in the Bible? King David. Okay, start telling the stories. You just go through story after story of troubles, defeats, and sadness, etc. David knew much trouble, and yet, still, he had sweet songs of praise coming forth from his heart. His praise wasn't being stolen from him.

First, to maintain that heart, he had to understand who he was, and afterward, he learned compassion. He really understood forgiveness and mercy, and so he had reason to leap and leap for joy, and sing with all his heart, dancing before the ark, just like that children's song we sing.

He had many failures as a ruler, and yet he was the sweet psalmist of Israel. King David understood something deep, just like the depth we are all talking about, which we have to learn. We will have the songs of Island Pond, but they'll be a lot deeper, because our life is a deep, deep thing, and our children understand that.

The Bible calls our Master Yahshua *the son of David*. He wasn't the son of Jeremiah, or Shaul, but the very son of David, the very David whom Yahweh spoke of, "*Behold, a man after my own heart.*" Who could be higher than that? He is THE ONE; King David is the paradigm.

What do all the stories surrounding King David's life communicate? What do they teach us about how to write songs? What made his songs so beautiful? Who are we, compared to King David, a man after the heart of Elohim? Rejoice! Yahshua is the *son of David*, and we're the brothers of Yahshua, so that means we are "sons of David," too. We have to learn the same lessons he learned, and our songs need to come from the same place his came from.

We can seek to have the heart of King David, and then we'll have the heart of our Father, and then our songs WILL come forth from our Father's heart, and not just "whoopee" emotions. "Happy, happy, happy" is where the Jesus movement songs came from. Mind you, we do feel happy when things are going well, but we're learning that merrymaking is more.

Let's all come together and pray, raising hands in worship and surrender to our Master Yahshua, that His Spirit would be upon us today, and that our Father's grace would be bestowed upon us. We desire His grace in order that we could gain understanding and have revelation to be those *merry-makers* who would fulfill all prophecy. We have to do it. We're the real ones.

First, we express our thanksgiving as we pray. I am so thankful our Father met with us this morning, for how He shared revelation with us and spoke to us (1 Pet 4:11). We must continue to pray for His Spirit to rest upon us, so we will have revelation, understanding, and insight in every way. We must lift up our voice, as Proverbs 2 calls us to do, in order that we could have the understanding we need to be His people. If we do, He will be with us this day. And we always pray to be delivered from evil, and thank Him for the food He provides for us.

Of

We sang “The Song of Yah,” which begins with the words, “Without faith it is impossible...”

One time, a man in Steinenberg went up on a little hill overlooking the town. It was a place he often went to pray and cry out. But this time our Father gave him that song, back in 1979. And we all started singing it. When we went on *The Year of Wandering*, we’d sing it all the time. Of course, that person was Nun, and he taught that song to others.

We prayed this morning that our Father would speak to us. That is what faith is: hearing the voice of our Father through His Word being spoken. That’s faith. Faith is hearing Him speak to us in our heart, so that we can take action and do what He says.

Without faith it is impossible to please Him (Heb 11:6).

We don’t seek anything else except *Him*. If we seek Him, we have all the rest (Mt 6:33). That is what we are supposed to seek first. We don’t desire anything else but Him; He is all of those things. And if we have Him in our heart, we have love, and all the rest.

The Word *Of*

Of is an amazing word, as in 1 Cor 12:13 and Eph 5:23. Our Master is the Savior *OF* the Body. Therefore we have to be baptized *INTO* the Body in order for Him to be *our* Savior. He is “the Savior *of* the Body,” not *of* individuals separated from the Body. There is no way to get *into* the Body except by *immersion* into the Body, and that is what saves us, through faith. Faith compels us to be immersed into the Body, whereby we receive His Spirit.

Our Master is the Savior *of* the Body; He’s *of* the Body and we’re *of* the Body. We’re *of* our Master.

They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us. (1 Jn 2:19)

We have seen hundreds that have *gone out from us*. Possibly, in the last 35 years, it may have been thousands who went out from us. Why did they do that? Because they were not *of* us.

*If the foot should say, "Because I'm not a hand, I'm not **of** the body," is it therefore not **of** the body? If the ear should say, "Because I'm not an eye, I'm not **of** the body," is it therefore not **of** the body?" (1 Cor 12:15-16)*

1 Cor 12:12 talks about the *body*; and then 1 Cor 12:13 states that we all have become part *of* the Body when we were baptized *into* the Body, which identified us *with* the Body. The word *of* in 1 Jn 2:19, as we just read, indicates *belonging to*.

Those who belong to Messiah are Abraham's seed... (Gal 3:29)

You can't *belong to* Messiah except in the Body, because He is the Savior *of the Body* (Eph 5:23), the body that we are *of*. We have taken total, absolute identity with and are a part *of* the Body — a functioning body.

Who is the King *of* England? I don't know whether there are kings in England nowadays, but if someone is the King *of* England, then he is not the king *of* any other country — only England.

*Messiah is head **of** the church; and He is the Savior **of** the Body. (Eph 5:23)*

That exposes Christianity, because it is not a body. Therefore, when you're baptized in Christianity, it's just a ritual you go through. You get wet, but you're not immersed into anything. *Baptized* means to be immersed into something. If a person truly is baptized, he is *immersed into* a body — the Body of Messiah. Each member *of* the body of Messiah has a functioning part, just like a hand, an arm, an eye, a nose, an ear, and every other functioning part in a physical body. All the functioning members are in coordination under the head, which gives the directions for what we do in every part of the body.

My human head, right now, is giving my body direction to open this book, and so I did it. But it took synergy to do it; it took function — *bodily* function — to even do the

simple task of opening this book. I had to think, and my whole arm had to work — all the tendons and muscles — and it reaches out, and my fingers open to pick it up, then close, and then my other hand comes along and works together with the first hand to open it, and then my eye functioned, and I started reading. It is *synergy*. We have to understand that and see how it applies to the Body of Messiah.

Of is a function word.¹ When a person is *of us*, it means that person is used for some purpose, as are all those who *belong to* and are *a part of* the Body. Each makes a normal, specific contribution, as a bodily part, to the living organism.

Who are you *OF*?

So, then, I just want to know whether you are truly *of* the Body. Are you *of* Messiah? “They went out from us, because they were not *of* us... (1 Jn 2:19). Who is *of* us? You can’t live outside the Body and be *of* the Body, without grieving yourself to death; and also, the Holy Spirit would be grieved. You would be grieved unto death because you just can’t live outside the Body if you are *of* the Body. So many have gone out from us because they were not *of* us.

Being *of* something has to do with *synergy*. Today you’re going to function in a certain way that builds up the Body. But, if you’re just functioning in the natural in the Community, that doesn’t mean you are *of* the Body. You could say you’re functioning, doing something, but only because you’re naturally good at it. Contrary to appearances, that doesn’t do anything to build up the Body. In time, functioning just naturally will tear down the Body. We won’t be able to endure to the end unless we are *of* Messiah. Even if we manage to endure somehow, we will still be cast out in the end. It won’t be spiritual endurance, but just “gutting it out.”

ha-êmeq — 1 Jn 2:19 shows me the greater depth in 1 Jn 5:19, “We know we are *of* God; and the whole world lies in the power of the evil one.” We

¹ *Of* is a preposition, a word that relates its object to the other parts of the sentence. Or, to put it another way, to say someone is “of Messiah” specifies the relationship of that person to the world and to those others also *of* Messiah.

know we are *of* Messiah because we are not *of* the evil one. It's not as if we're perfect, but we're not *of* the evil one. Somehow, we don't speak his language; we don't fit in the evil one's kingdom, and we don't desire the things he puts out there to keep people busy. We're not *of* that. Somehow, we always knew that we didn't fit in the world. And, if you were born here, you just have to believe your parents that you don't fit "out there." You don't have to go out and experience it yourself to know that you're not *of* the world. We're *of* the Body of Messiah; we're *of* God. I'm so thankful there is a place people can come into who don't fit in the world.

Contribution *of* the Members

Of is a function word. A person who is *of* us is used for the same purpose as who he belongs to, and is a normal, specific contribution to the whole unit (as how a human bodily part functions in a body). He is part of the economy of a living organism; someone of related actions contributing to the larger action.

You can see this expressed in Col 2:19. The *growth of the body* cannot come *from* God if it's not *of* God. It is not *of* Him if it is not synergistically working, if it is without coordination under the head. Someone asked us recently, "Do you mean one of you can't just decide to go downtown? Why not? Why get permission just to walk downtown? You mean, you have to get permission for everything?"

So I said, "Well, I don't know if anybody would be at the Deli if we functioned that way. Nobody would be coming to work, or serving you, if they were just doing whatever they wanted to. But actually, they *are* doing what they want to. We all *want* to be here, doing this."

Everyone working together in the Deli shows the reality of bodily action, as in Eph 4:16. It's pretty clear there. Each part has its function within the Body, and it causes the growth of the Body, and it is a growth which is from God (Col 2:19; Eph 4:16). There are works prepared for each and every one of us to do in the Body, functioning synergistically in the framework of the Body of Messiah. It's a mystery to a lot of people, but not to us. We know it causes the growth of the Body of Messiah. My eye is *of* my ear;

my ear is *of* my head; the fingers are *of* my hand, my hand is *of* my arm; my arm is *of* my body. Each member of my body has a specific function in the body, as it works synergistically with all the rest of my bodily parts, operating from the direction of my head, which operates from the direction of my soul, and my soul takes its direction from my spirit, which operates from the Holy Spirit.

For as many as are led by the Spirit of God, these are sons of God. (Rom 8:14)

Otherwise, you're not *of Him*; you're not sons *of God*. Only those who are *led by the Spirit* are the sons *of God*. This is what we have got to help willing Christians understand. They say, "What makes you do this? How come you're this way?" It's mystery to them, so they need to see it and hear about it. After they *see*, they need the *narration*. We want to give them the narration of what they're seeing, and answer their questions. Someone who is really being drawn to us was asking the other day, "How come you have to ask permission to walk downtown?"

Christians don't have to get permission to walk downtown, do they? What are they going to do, call up the preacher or something? The preacher doesn't even know where the people in their so-called "church body" live or what they do the rest of the week. He may not even know how to get in touch with them, as maybe they don't have a car, or a phone, because they can't afford one. Certainly they're not going to call their "brother" up on the phone, and say, "*Hey, just so you know where I am, I'm going to walk downtown.*"

Shemiyah — "The leg bone is *not* connected to the hip bone..." That's the old song they used to sing in church.

Being *of* someone or something is deeper than saying, "I'm *of* the Oak Street House." It's deeper than just where you sleep at night. Being *of* is about what is working in you and where that is coming from. We are *of* Messiah. The reason we don't just leave the Deli and walk downtown whenever we feel like it is the same thing that was in our Master Yahshua. We opened the Deli in order to *seek and save the lost*. It's not that we *can't* be somewhere else; we *want* to be *of* the Deli. What is going on there is everything to us; that is what we *are*, what we *belong* to. It is our function,

our purpose, just as was in our Master Yahshua's heart. Doing the will of His Father was His only purpose and function. He didn't have anywhere else to go or anything else to do. Doing the will of His Father was His food. Only that satisfied Him.

Gader Peretz — The Hebrew word *shel* expresses the concept *of*. It is often used regarding a husband and a wife. It means “*belonging to*” in that sense. So then, in 24 days, it will be able to be said of Aiyelet that she is “Aiyelet *shel* Gader” — Aiyelet *of* Gader. In the same way, we are *of* Messiah's Body. We need to be connected to that degree and be one in every respect. I'm so thankful that we're gaining revelation of the relationship between Messiah and His bride.

Nun — It's really good how Gader expressed that, because when you speak of being *of* the Body, you're actually talking about an intimate relationship, being totally involved in it. Whatever you do has its function within the context of that relationship. It is not separate or independent of it, but totally one with it, amalgamated into it. Those who are immersed into the Body *of* Messiah are one, melted together, having no separate identity. The former identity has to be lost in order to gain that very special relationship.

Elahav of Yoceph — What it's going to take to be the Body and for our works to endure is found in that synergy, which comes from the connection we have with one another. The head, and all those muscles, have to work together for one motion to happen. Many signals must be going back and forth continually. That is why we get closer to each other. It is there that synergy starts to happen, and you see how you fit into the working of the Body. You see how you are called to function, and then you start to know who you are. You realize who you are *of*.

The anointing is in that synergistic communication, our Father's mind coming down from heaven to earth, which we're in tune with through the Holy Spirit. We are one body. That's why the others *went out from us*, because they weren't dwelling in that special realm of communication, found in walking in the anointing.

Members *of* the Body

Look at 1 Cor 12:12 and you'll soon understand how the Body is one:

The body is one and has many members, but all the members of that one body, being many, are one body. (1 Cor 12:12)

This is talking about the human body. A human body is one, with many members, and all are in one body. The body is one — not two, but one — and has many members.

For by one Spirit we were all baptized into one body – whether Jews or Greeks, whether slaves or free – and have all been made to drink of one Spirit (1 Cor 12:12-13).

So also is Messiah's Body: *one*, not *two*. That's what it says. By one Spirit we were all immersed into that one Body, regardless of who we were. Therefore the Body is of many members, functioning synergistically together, without *any* independent action or lawless deeds. Those who practice lawlessness will be "cast out" in the last days (Mt 13:40-41).

So if you see one of us going downtown, you can know he is doing it for a purpose, because someone asked him, "Can you go downtown and put this money in the bank for us?"

Hannah — I'm so thankful to hear what it means to be *of* our Master, because a guest strongly said, "I think the only reason everybody goes and works at the Deli is that if you don't, you won't be able to eat and you won't have a place to sleep."

It made me mad that he would feel that way about each of us, as if that is the way we all think. NO! I'm part of a working, functioning organism. I want to be *of* our Master Yahshua, and I'm giving myself to Him because I have a purpose, and I'm working with others who have that same goal. Really, I've taken that stand; it is something I *want* to do, and I'm giving myself to that with others who *want* to do that. I want to be someone who knows who I am, and that I belong to our Master. That's what I'm giving myself, every day, to do. I don't want the evil one to take that away by coming in with his accusations.

Hakam — People understand the physical. When you're talking about the Body of Messiah, it's a spiritual thing, and natural people don't see the same thing. It takes a revelation in the heart, and more than that, it takes surrender, which takes love. Without love, there is no connection.

Our heart is to completely and totally live for one another, and that must be our only desire or else that synergistic connection cannot be made. If we have our own little self-life we want to hold on to, it breaks the connection. We stop being *of* the Body. Fortunately, there is a provision to

get re-connected if we did choose our little selfish ways. I'm so thankful we have a valid *way*, and that is to be *of* Messiah, which means to love one another as He loved. We can decide to love Him, and decide in our heart that we will live for each other today.

We have to *discern*, that is, recognize and understand, the Body. *Discerning* is not just a mental conception. Because we are discerning the Body of Messiah, we break bread from week to week.

He who drinks in an unworthy manner, eats and drinks judgment to himself, for not discerning the Body of Messiah. For this reason, many of you are weak and sick among you, and many sleep; for if we would judge ourselves, we would not be judged. (1 Cor 11:28-31)

ha-êmeq — I've never met such good Christians as I have lately. They say, "I want to join the Twelve Tribes. I want to become a member." But no, baptism is not about becoming a "member" of a club; baptism means you're going to go into the water, and die. We're going to hold you under for five minutes, and then it is all over. You tell them that, but then they say, "Yes, yes, I want to die with Messiah, and I really want to function. I've looked at certain of your jobs that I really would like to do in such and such a place..."

It is as if they're applying for a job. They have the words, "die with Messiah," and they keep putting it into the story, but it doesn't cause the same response in them as it did in us. It's like a baby, sitting in the womb, saying, "*I'm planning on getting out there and growing; I've planned how I'm going to push my arms out...*" But it's not that way. The growth will come from our Father. All you have to do is be born, and then the Father is going to do that for you.

It's so hard to explain to Christians, because they have the words, and it seems so very, very interesting to them to read what we write; but it doesn't *make* the Body. Our Father makes the Body, by our dying with total surrender to Him. Even if someone is 79 years old, they can just forget everything they ever did in those 79 years, and all they learned, in order to become like a baby, giving up their life. Then the most amazing thing happens. You amazingly love to work at the Deli 18 hours a day; you amazingly love to do whatever job you're given.

The reason Christianity isn't the Body is that they are not working in unity. The arm is trying to be the leg, and the leg is trying to be the eyes, and none of them is submitting to the head. So, they can't really *be* the

Body; they're all just seeking their own glory, trying to be something greater than what they really are, because they can't overcome the selfishness in them.

We're the Body because we're surrendered to the other parts of the Body. If I am a leg, and I surrender to it, I give my whole heart to being the leg, to make the body work in unity. I submit to the head, which has total control over what I do. I'm thankful we can work in unity, so as to be an example to those lost people in Christianity.

Aiyelet shel Gader — For a woman in Messiah, there is a clear order. Woman is *of* Messiah because she is *of* a man who is *of* Messiah. She is under man's authority. And that's why a woman covers her head. *This is the witness to the world around us.* Women in the world think this concept is not politically correct, that a woman's place is under the authority of man. But I'm thankful we're learning the value of that order, and that we don't have to be led astray by the spirits of the world which want woman to separate herself and be her own head.

When we're in submission, we're one; we're one with one another. There is then no more *female* or *male*. There is no more *woe-man*, but just *Man*. You take the "w-o-e" part off of man and that's what it means.

Sarah — I'm thankful what ha-êmeq shared about how we didn't fit into the evil one's kingdom, that we don't belong there, and how our Father made a place for us to belong. It is like that song says, "Love is our home, a place to receive healing." Really, being told what to do, and being submitted brings you peace. Nobody has peace in the world; there is no peace, no rest in them.

They say "*peace, peace,*" but there is no peace.

Sarah — No one has peace in their heart. There is no rest anywhere. That's why these Christians that come into the *Yellow Deli* don't want to get too deep. It's probably uncomfortable, as our life touches those places of fear and insecurity in them. But there is a spirit of peace, hope, love, kindness we can pass on: the fruit of the Spirit.

Just remember, it is the *fruit* of the Spirit, not the *fruits*. Because just not having *one* of the qualities — like not having self-control — disqualifies everything.

Sarah — I like telling people we are volunteers. We are thankful, doing this voluntarily. People ask, "Don't you ever get to go home?" but this is

home for me. I love being here. I'm just thankful we're set free to love, and people can see that. I'm thankful that's our life. We're not weighed down by anything.

Yes, that's right, we're set free to love.

Ariel — On the Sabbath, a lot of us were here. I didn't really want to go anywhere, and I was completely at rest. I didn't want to be doing anything else; I didn't have any *rasha* working in me; I wasn't wishing for First Day to come quicker. Why? Because the whole body was at rest: we were all at rest. You see guests come who don't have that rest, who can't stay in one place. That rest has got to carry over into First Day, and into Monday and Tuesday and Wednesday... every day we've got to function in that rest. That's how the Body is; we're *of* the Body; we're at home. I'm just as content up there on the roof, in the hot sun, trying to fix the air conditioner as I am sitting there on the couch, on the Sabbath, with my friends, because we're home, we're *of* the Body.

Joshua — It reminded of a skit ha-êmeq did with us in Fort Myers, about some people making a meal. Each person was asked to make a portion of the meal, but along the way each one thought they would be better at making the pie. And so when people came to eat dinner, there were 30 pies of random types.

The moral is what we're hearing. Each one of us has a part to play. If we're not content to do our part, then we might as well not even be part of the Body. There's no glory in seeing a body with one leg too big, and the other totally weak. The body has to be proportionate, and so we have to be content to do our part. The body must be balanced. It might not be perfectly balanced right now, but He's putting each one of us where He wants us. If we're not content to be there, yes, we might be part of the Body, but we'll create dysfunction.

We can be vainly puffed up by our fleshly mind if we're not holding fast to the head (Col 2:18). And then, of course, we are to speak the truth in love to one another, so that we can all grow up in every aspect of our personality into the head, who is Messiah, according to the effective working as every part does its share (Eph 4:16). And of course, in the Body, we do nothing from selfish ambition, but through being like-minded, having the same love, being in one accord (Phil 2:3-5). We have to have the same mind as our Master. If we're in fellowship with Him, and He's our teacher, then we will be like Him.

***B'riyth* — Anatomy of a Blood Covenant**

The soul of Jonathan was knit to the soul of David and he loved him as his own soul; ...Then Jonathan made a covenant with David because he loved him as his own soul. And Jonathan stripped himself of the robe that was on him and gave it to David, and his armor, and even his sword and his bow and his belt (1 Sam 18:1-4).

2 Sam 9:3-7 is the result of the covenant they made in 1 Sam 18:1-4. When they made a covenant, it reached to their children also. Shaul's relatives fled because they thought David was after them. 2 Sam 9:8 — Mephibosheth considered himself a *dead dog* in David's sight. But King David wasn't concerned about how bad or how good Mephibosheth was; his main concern was getting connected to a son of Jonathan, his blood-brother. He felt obligated because of the covenant he made with Jonathan, as he said in 2 Sam 9:7. Isn't that amazing? It is so honorable that people would keep a covenant.

It is clear in 1 Sam 18:1-4 that there was a common bond of love between David and Jonathan, a mutual respect. They made a decision to engage in a blood covenant. Some of the steps of that kind of covenant are mentioned in 1 Sam 18:3-4. There are several steps to making the kind of covenant the Scriptures talk about. Afterward, those unborn at the time they made the covenant are also included in it. This applies to us — when our Master died on the cross, we were included. *He died for all (2 Cor 5:14-15)*. We are His offspring, according to Isa 53:10.

As time went on after the covenant was made, both Jonathan and Saul died (1 Sam 31:12). The rest of Saul and Jonathan's family scattered, as they were made to think that King David was after them. Years went by until, one day, King David was reminded of his covenant with Jonathan, probably because he looked at his hand.

In blood covenants, they'd always make a little cut in their hand, right in the center, and they'd put their hands together, and that was a *blood covenant*. You'd still see the scar in your hand years later, and that would remind you of your covenant. It would

remind you of the blood — the life — that had mingled with that of another, symbolizing two lives becoming one.

So when David found out that Jonathan had a son named Mephibosheth, he sent for him. It didn't matter that he was lame in both of his feet. That is why Mephibosheth referred to himself as *a dead dog*. But King David was not concerned about that. What he was concerned about was the covenant he had made with his father, Jonathan. Then in 2 Sam 9:10-13, you can see that Mephibosheth began to sit at the king's table. David's servants took him in and cared for him. David said, "Mephibosheth shall eat at my table like one of the king's sons." Isn't that amazing? So that is the result of a covenant — *b'riyth*, as in the name we gave to David ben B'riyth of Gad. *B'riyth* means to cut a covenant by the shedding of blood.

1 Sam 18:4 shows the first of several steps involved in cutting a blood covenant in Israel. Our covenant means the same thing today, though we don't go through the ritual of it as David and Jonathan did.

Step 1: The Robe

And Jonathan stripped himself of the robe that was on him and gave it to David (1 Sam 18:4a)

First, you'd take your robe off and give it the other. Then the other person would take his robe off, and give it you. Today we could relate it to our jackets — we'd take our jackets off, and I would have his jacket, and he would have mine. This represents our *selves*, that we have committed ourselves to each other.

Step 2: The Belt

And his armor, and even his sword and his bow and his belt... (1 Sam 18:4b)

Next we would take our belts off, and exchange them. Your belt symbolizes your strength and power. Exchanging belts is saying, "Anyone who touches you, touches me."

In exchanging belts they are saying, “I will defend you.” Men wore weapons around their belt, which is even a common practice today. But our weapons are spiritual.

Step 3: The Split Animals

After that has been done, they would kill an animal such as an ox or a calf. They would cut it in half, right down the center, and they would put the two parts opposite each other in order to form two walls of blood. Then they would walk between the two walls of blood in a figure-eight pattern, so that they would be able to look at each other continually. They stand facing each other, and say two things as they point to the two bloody sides of the wall:

- 1) *I die to all my rights and privileges, and I vow to be totally loyal to you.*
- 2) *If I should break the covenant promise, may God do to me what we have done to these animals.*

That is what a blood covenant actually means. Jer 34:18-20 is the same kind of covenant as our Father made with Abraham in Gen 15:9-21, when He said, “*I will give your descendants an enemy-free land, forever.*” But it hasn’t been fulfilled yet, obviously, since Israel has had continual wars. They were always having tribal wars, and so our Father had to send them off the land, and scatter them among the nations.

Step 4: The Bonded Hands

In this step, they would cut themselves. *We have to cut ourselves.* You might wonder where the handshake comes from. It’s related to this, and so is the act of raising your right hand in court. It can be traced back to this step of making a blood covenant. People would take a sharp blade and give their palms a small slit, and while the blood flowed, they would clasp their hands together. The scars would always be there to remind them of that covenant, just as our Master’s scars remained even after His resurrection.

Step 5: The Memorial Meal

The last step of the covenant finalizes the ceremony with a memorial meal. They would put a piece of bread in the other's mouth and give each other some wine, saying in effect, *"I give my body and blood to you."* That is what our Master meant when He said, *"This is My body and blood."* From then on, they would be known as blood brothers, or in the new Israel, as blood brothers and sisters. They would repeat the memorial meal from year to year.

It's clear from 1 Sam 18:1 that there was a common bond of love, a mutual respect between David and Jonathan when they made that covenant, which carried on even to their children. 1 Jn 5:1 — *"Whoever loves the father loves the child born of him."* If you love the father, you love his son, too. If I love Yochanan, then I'm going to love Takif. You don't love the father without loving the children of the father. You just can't do it. You have to remember the children even though they were unborn at the time when you made the covenant.

So David found out that Jonathan had a son whose name was Mephibosheth, who lived in the desert. He sent for him and he loved that boy, though he was grown then. *David didn't care what he looked like*, because he had made that covenant with Jonathan, and Mephibosheth was Jonathan's son.

It's good to know these things. We need to pass them on to our children, so that they can understand what a covenant is. Even though Jonathan's son thought of himself as *a dead dog* and looked terrible and lived out in the desert, still, David took him in. He took Mephibosheth in and *set him at his table*.

This is just like the covenant our Master made: no matter how good or bad we were, He died for us — *He died for all*.

ha-êmeq — Then it was really clear to the disciples that our Master was having a *covenant meal* with them. It wasn't something strange to them.

Soreph Gamaliel — There is symbolism like this even in modern weddings. They exchange pieces of cake, putting them in each other's mouths, and they exchange wine. Without realizing it, they are depicting the vow, *"I give my body and blood to you; my whole person is yours."*

Neshef shel Zerubbabel — It makes me understand now why our Master said to His disciples, *"You have to eat my body and drink my blood."* That's why so many people left when He said that. I always thought it was because they didn't want to eat flesh and drink blood, but it was because they didn't want to make that kind of commitment. *"That's too far... I don't want to go that far. It's too much."*

Just like the rich young ruler, who said, *"It's too much."*

Yochanan Abraham — That totally changes everything we learned in Christianity; we thought they left because it was a *bizarre thing* He was asking, as if they had never heard such a thing before. However, they knew *exactly* what He meant. It was in their culture.

Our Master died almost 2000 years ago. Look in 2 Cor 5:14-15. We were all included in the *blood covenant* He made; but of course it doesn't mean we were *automatically* included. *"He died for all, that those who LIVE would no longer live for themselves."* That's the covenant; and if we make that covenant, then we will no longer live for ourselves, but for Him who died and rose again on our behalf.

Yochanan Abraham — Being reminded of that before the breaking of bread would really make the breaking of bread more significant.

David Zerubbabel — And it would really make it clear why you are *eating and drinking judgment upon yourself*, if you do so in pretense. There you are: the split animals, the judgment you bring upon yourself.

Soreph Gamaliel — As many have found out.

Keeping the Covenant

For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf. (2 Cor 5:14-15)

If we do live for ourselves, we break the covenant. We live for *Him* only; and if we have received His Spirit, *we know* when we're not living for Him, when we're watching

the ballgame, or doing whatever else we love that's of the world (1 Jn 2:15). Of course, we have to die in the waters and be *born again* to be able to live that selfless life in the Body. A lot of people try to live here with their *old life*, because they've never given it up. But it's only when you've died and are born again that you can *walk in newness of life*. It is a *new life* we live; it's not just lip service. We live in obedience to the blood covenant we made when we walked through the split animals. And those who do that will do for our Father what Abraham's descendants *couldn't do*, or rather *didn't do*. That's why we're here on earth: to do for old Israel what they were obligated to do in order for our Father to bring that promise to them. People don't really understand that we're living on behalf of Old Israel.

If you belong to Messiah, then you are Abraham's offspring. (Gal 3:29)

So we are the seed of Abraham, and we are keeping that covenant. Only if there is a people who keep that covenant, will our Father *bring about what He promised Abraham*:

For I have known him, in order that he may command his children and his household after him, that they keep the way of Yahweh, to do righteousness and justice, that Yahweh may bring to Abraham what He has spoken to him. (Gen 18:19)

Our Father passed through split animals, making a *self-cursing oath* (Gen 15:5,7,10,18). We now must do that. What if we don't do it? Our Father can't keep His promise. He is only able to keep His promise for a people who *no longer live for themselves*. Thus our Father will bring to Abraham and his descendants what He promised, but since his descendants never lived up to that, it is left for another people.

The first Edah was called "the Way" (Acts 9:2; 16:17; 18:25-26; 19:9,23; 22:4; 24:14,22) and it was spoken against everywhere (Acts 28:22). Our Master is *the way, the truth, and the life*, and the Edah is *the Way* — the way of Yahweh (Gen 18:19).

Acts 26:6-7 also talks about the promise our Father made to Abraham, and about *our twelve tribes* who serve night and day. What does "serve" mean?

Neshef — Serving means finding one's chief joy in doing the Master's will.

Yes, that's right. So we're to do that, serving night and day in expectation and hope — *“For the hope of the promise made by God to our fathers.”* We are bringing about the promise *for them* (Acts 26:7). Christianity is not doing that. They have *no idea*; they don't even have an inkling that this is what they are supposed to be doing.

Therefore I say to you, the kingdom of God will be taken away from you [old Israel] and given to a nation who will produce the fruit of it. (Mt 21:43)

Israel didn't produce the fruit; so He gave the kingdom to the first century church, but they didn't produce the fruit either. They also “dropped the ball,” so now we have it, and we've got to carry it “over the goal line.”

Soreph Gamaliel — It makes Lk 14:33 clearer, about giving up all one's possessions “for My sake and the gospel's sake” (Mk 10:29-30), that it is an essential step in making a covenant. Without that, there is no covenant. It's only a fantasy; and the religion that preaches that fantasy is Christianity.

Gad — When Jonathan made that covenant with David, Mephibosheth wasn't born yet, but you could see that his covenant was real because of what came out of Mephibosheth toward King David. He fell on his face and prostrated himself, saying essentially, “What is your servant to deserve such an honor.” He had total admiration, as if Jonathan himself was there, throwing himself down. It was the same heart. I wish that somehow we could communicate this to Jewish people. It would stir something in them.

It is our responsibility to proclaim this to both Christians *and* Jews because *He died for all*. The gospel was “*to the Jew first, then also to the Greek.*” But now it is to *the Christian first, and also the Jews*. Christianity today is like Judaism in the first century.

ha-êmeq — I liked how you started the story with the part where David and Jonathan fell in love, as that is the basis of a covenant — falling in love. That is the basis for doing something hard later. And that's why when our Master said, “*You have to eat My body and drink My blood,*” some people said, “*Oh, that's too much,*” but the disciples said, “*Where else can we go? You have the words of eternal life. We're in love with You.*”

To make a covenant with Him isn't *too much* for a disciple. The way the people get married now is with a “prenuptial agreement” anticipating their inevitable divorce. Don't even think of bringing your possessions into

the marriage, because you might need to break up, and so it's best just to keep things separate. But marriage is supposed to be an all-or-nothing covenant based on love, not someone forcing you to do anything. The covenant between Jonathan and David endured right on through to their children. It is so encouraging.

Havah bat Zerubbabel — I loved how it says in 1 Sam 18:1 that their souls were *knit together*. All those things they did were to remind them that their souls were knit together, and *that* was the covenant, and not the rituals. You see the remnants of those rituals in today's marriages, but you don't see the *souls knit together*. It has lost its meaning. There is a 50% chance that a couple will stick together and raise a family these days.

Ayal kept saying, "There are no back doors to our covenant. We never think of walking out the back door." It's a miracle that people can be saved and make a commitment like that. It is just *not* part of the culture anymore. Back then, when Yahshua said, "*You have no part in Me unless you eat My flesh and drink My blood,*" they knew right away what He was talking about. It is hard for people today to realize that our gospel is *life for life*, and that it is not just something you can try out for awhile, to see if it feels good for you.

I am thankful that when we do make a covenant in truth, with our Master Yahshua, then our soul does get knit together with everyone else in the covenant. I am thankful I can say that I love others *as my own soul*, and I don't want it to turn into some set of rules for those coming in: "*Do this, and this, and you can get baptized.*" It's not in that realm at all.

Soreph Gamaliel — We heard that saying, "If you have wings, fly." If you possess the Holy Spirit, bear the fruit of the Spirit. What if we don't fly? If you don't have the fruit, then don't talk about it. There is no real point in hearing about a covenant unless we're going to love the ones we live with, our brothers and sisters. Learning about *b'riyth* would merely be the most ear-tickling revelation if we don't simply love one another.

David Zerubbabel — This *b'riyth* teaching certainly adds more depth to what Paul said in 1 Cor 11:27. So then, what is eating and drinking in an *unworthy manner*? We certainly talk about having confessed our sins, and not being divided from anyone, but not so much about relating to our brothers and sisters as *blood-brothers*, about loyalty. To be guilty of profaning (making common) the body and blood of our Master, thus bringing *judgment on ourselves* (1 Cor 11:29), is to fail to *discern the Body*, that is, to fail to recognize our Master in all of our brothers and sisters who

entered into that blood covenant with us, and treat them as David treated Jonathan and his son Mephibosheth.

Ishshah Chassidah — 1 Sam 18:1,3 shows David's heart toward Jonathan. You see they had an emotional love. This made me think about how there are some in the Body whom I'm naturally close to, and have affectionate love for; but some people, I'm so unlike them, I have to really work at loving them. David must have had to get to know Mephibosheth. He drew him close and they became best of friends. I'm thankful for King David's example, because he did it with his whole heart. It is quite a statement to invite someone to always eat at your table.

David Zerubbabel — I just imagined him being at King David's table; what did they talk about? I would love to have heard it, and participated.

Soreph Gamaliel — The minchah and the breaking of bread is our opportunity to participate at that table. This is as close as we're going to get in this lifetime.

The Ball is in Our Court

You've heard the saying, "*If we don't learn from history, we're doomed to repeat it?*" That's for the nations, and they certainly will. And, we have the same warning written for us in 1 Cor 10:11, that we won't do the same things old Israel did (Heb 4:11).

Now all these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. (1 Cor 10:11)

Obviously, it is talking about us there. It is prophetic. Maybe Paul thought he was bringing about the end of the age, but he came to the point of wondering whether he had labored in vain (Gal 4:11; Phil 2:16; Isa 49:4). Evidently, the first church didn't learn from history; and their failures won't do us any good if we don't learn from our history. That is why we have the "black box" (the New Testament).

Of course, it's not just up to *individuals* to bring it about; it is up to a nation. Almost everywhere in the Scriptures, especially in the New Testament, the "you" is plural, written to a nation of people, not just individuals so they can live their individual lives as good people. The New Testament is written to a *nation*.

Absolute or Obsolete?

Also, we know that our Master's word is *absolute*, as He also is the same yesterday as He is today — He never changes. His commandments never change and He never changes. His Word is absolute. But as Christianity progressed, His Word was regarded as obsolete, not absolute. What does *obsolete* mean?

Obsolete: Gone into disuse; neglected; outdated; replaced by something newer or better or more fashionable.

If we're real, then we have got to go back to the original pattern, not to a *hybrid*. A hybrid results from crossing two things of different origin and nature. Constantine created a hybrid religion when he married the church and the state.

We call the original the *first church*. No one calls it the first church except for us. Usually they call it the *early church*, which implies a longer existence than the time

period when the church actually remained on its original foundation. Christians think it continued down through history, even until now. We don't see it that way. The first church ceased to exist as an ongoing body of believers who were just as they were in the beginning, in Acts 2:44 and 4:32, when they were *one heart and soul*, when all who believed shared everything in common.

Acts 4:32 was the initial fulfillment of the very prayer our Master prayed to His Father before He was crucified, that we would be *one heart and soul*, just as He was with His Father. Being this way is going back to the origin. And if we're not this way, then we're not the real Body of Messiah. We're a hybrid. I'm not afraid to say that, because I know we are not a hybrid. We went back to the very roots, the foundation, the origin, and the pattern that was established in the beginning. We have gone back to the *original paradigm*.

Christianity resulted from a paradigm shift — from community life to mere doctrine and assent to creeds as the litmus test of faith, and everyone judged each other based on doctrinal conformity.

Our Master said, *"I want you to love one another as I have loved you, and then the whole world, all men, will know who my disciples are, and who they aren't."*

But Jn 13:35 says how *"all the world will know you are My disciples."* That hasn't happened yet, but when it does, then everyone who sees that witness will be guilty if they don't surrender — when they see that love demonstrated in the twelve tribes of Israel, fulfilling Jn 13:34-35.

Who Will Play Ball?

There is only a certain time allowed on the playing field. The first church had the play and the narration, but their time on the "playing field" ended. Their chance to bear the fruit of the kingdom passed. Christianity has never even been in the ball game. It's a

hybrid; a pagan religion. So then if the first church's time on the playing field is over, then *the ball is in our court*. What does that mean?

David Zerubbabel — We have to get it to the goal.

Right. So the ball is in our court now, in the end of days, when there must be a *restoration*. And we've got to learn from history, we've got to learn from the Word, and we've got to know how they fell, and not fall ourselves. We'll find these things out from our Master's word and the apostles' instructions, and how they didn't follow them. So now the ball is in our court.

We can't explain away our Master's word and still keep the ball. If we explain away our Master's *absolute word and commandments*, we're disqualified. This is what Christians do — *explain it away*, as with, "No one can be My disciple who does not give up all his own possessions." They explain it away as if it doesn't matter. That is how they became apostate, as we also can become. In the beginning, they sat at the feet of the apostles, and they were *devoted to the apostles' teachings and fellowship* (Acts 2:42). Obviously, there is no *church* outside of that; there is no *Body of Messiah* apart from apostleship.

What does being *apostate* mean? Where does that word come from?

Soreph Gamaliel — Departing from the apostles' teachings.

Exactly, it means departing from the apostle's teaching and fellowship. We may think we have fellowship with John and all the rest of the apostles back then, but wherever we *are*, there are sent ones who are sent to help establish a place, and the disciples in that place have to be in fellowship with those sent ones, too, not just the apostles a long time ago. 1 Jn 2:27 says "*we don't need anybody to teach us,*" which means "anybody" from outside the Community. We have an anointing from the holy one that teaches us all things, through the apostles, prophets, and teachers.

So the saying, “*the ball is in our court*,” means that we are *now* responsible, just as Paul said in 1 Cor 9:24. We simply cannot “play the game” in vain: the runner runs to win; the boxer isn’t just beating the air aimlessly.

My daddy used to sit in the kitchen and read the Scofield Study Bible through and through; he would learn and learn, but there was no way to carry it out. There was absolutely no way of obeying it. He was a good man and he made the neighborhood better. He’d go to work, and come home and trim the hedge, and pick up trash around the house. But that isn’t building the Body any more than anyone else. That is just “beating the air.” We can “beat the air” too, even in the Community. Paul said he might be disqualified as well (1 Cor 9:27), so it’s obvious that we also could be disqualified.

Re-establishing what Paul Established

Acts 26:7 is what Paul helped establish. Paul said “we” in Acts 13:47, speaking of *raising up the twelve tribes*, which is the prophecy of Isa 49:6, for the purpose of Isa 49:8, which of course is exactly what Paul was saying in Acts 26:7, “to this promise our twelve tribes hope to attain *for them* [the Jews] as we serve/worship night and day.” Someone has to fulfill that prophecy so the promise can come to them. *We* have to fulfill it. That is why our Master said,

“I am going to take the kingdom away from you, and give it to a nation who will produce the fruit of it.” (Mt 21:43)

So He took it away from old Israel and gave it to a *nation*, which was the first church. On that basis, Paul said, “*We serve night and day in order to bring about the promise...*” What promise was he speaking of? It is the promise of Gen 15:18, which will be kept by a people keeping Gen 18:19, commanding their children and household after them to keep the way of Yahweh by doing righteousness and justice, so that He can righteously give to Abraham what He promised.

That has to be done by a whole nation. That’s why we’re raising our children as we are, not sending them to public schools. We’re teaching them ourselves, inculcating

into them what they need to understand in order to live this life and bear the fruit of the kingdom, in order that our Father can bring about what He promised. If what He promised Abraham is never fulfilled, then we are living in vain.

What we're doing has never been done before. Israel has never had an enemy-free land, and they never celebrated a year of Jubilee. They always divided and worshiped other gods. Israel never kept themselves from idols (1 Jn 5:21).

These things have been written down for your instruction, upon whom the end of the ages has come. (1 Cor 10:11)

“Indeed, Elijah is coming first and restores all things.” (Mk 9:12; Mt 17:11)

Acts 1:6-7 — He knew this would only happen *in the very end of days*, when the original pattern of the Edah would be restored, because he knew the first church would lose it. Therefore, since the first church lost it, it has to be restored to the original pattern. This is what we are living for. Our children have to understand this, so that they know what they're living for. If we don't know what we're living for, we'll fall away.

Restoring all things has to be our key purpose, to fulfill it for our Father.

Isa 49:6 is *the fruit of the kingdom* (Mt 21:43), which we are to bear for old Israel. If you get tired of hearing this, then you'll never do it. But if we do it, then Mt 24:14 will come about, and that will bring the end of the age. Then our Master can come back to earth, and restore the twelve tribes of natural Israel, and restore the earth (Acts 3:21). But first of all, He's waiting until we put His enemies under His feet (Heb 3:13).

We've got to put the enemies that divide us under His feet, so that they can't divide us anymore. We've got to be one, as the Father and Son are one. That is the fruit of the kingdom, as in Mt 24:14. “This gospel” of the kingdom will be proclaimed everywhere, in every nation, as a witness, and then the end will come, and our Master will return. I've lived my whole life so that we would know this, and do it, and teach it to our children, and understand what we're alive for, and what we've been saved to do.

For from the rising of the sun, even to its going down, My name shall be great among the Gentiles. In every place, incense shall be offered to My name and a pure offering; for My name shall be great among the nations. (Mal 1:11)

Making our Father's Name Great in our Neighborhood

We pray, “Your name be made great” (Mt 6:9), but are we just going to pray? No, we’re going to *do it*; we’re the ones who are going to work it out. Our Father, through His grace, His mercy, and His Spirit, will empower us to make His name great. But we can also bring His name down.

We help our neighbors. We will help in every way we can. We don’t *ignore* people, just as we don’t ignore each other. We don’t ignore our spiritual neighbors, and we don’t ignore our physical neighbors in the secular neighborhood. Loving our neighbors doesn’t mean we go out and mow everyone’s grass. They can do that. But in an emergency, we *run to their help*. And we pick up trash.

Our witness has to be tangible, observable, not mystical as in Christianity. There has to be a visible witness in order for 1 Pet 2:12 to happen — “*as they observe your behavior.*” That means we’ve got to be in a place where the neighbors can observe our behavior and see whether we’re real. We’re not on the side of a mountain somewhere, where they can’t even see us. But we are right there in their neighborhood.

Ben Naby — When I hear what Yônêq said tonight, I feel the same zeal in my heart that I had when I first sat in the Vine House. I want our Father’s name to be great on the earth because I know it’s been maligned! We want His name to be lifted up, and we’re going to lift it up by us giving our whole heart, not being slack, but caring about the things God cares about. That’s how He’ll be lifted up. Then people are going to see it, and say, “It’s exciting what is going on there. What are they doing this week?” That’s the way God’s people are, full of life, going from glory to glory as we keep that zeal and that heart for Him.

Complainers Won't Enter the Kingdom

ha-êmeq — I was explaining to my apprentices before they went back to Chattanooga how it will be in the wilderness: *two will be grinding at the mill; and one will be taken, one will be left*. If they're out there, complaining, "Man, this is so hard! Why is it taking so long?" they will be the ones who won't be with our Master.

If you complain now, you'll complain then. So I was explaining to them, "*You're going back to a hard situation in Chattanooga, and you can either make it a spring where it's really joyful, even though it's hard, or you can be grumpy. But if you're grumpy in Chattanooga, you will be grumpy in the wilderness. You've got to get rid of that thing that makes you grumpy in times of hardship.*"

We will have a little scene in the wedding where two women are grinding, and one is complaining while the other is praising our Master and trying to encourage the other one. And then the bride will be taken.

Look at 1 Cor 10:10 — Complainers will be *destroyed by the destroyer*. Now look at verse 11 — "These things were written down for our instruction," so that we will not also be destroyed. We won't be taken up if we complain. We will "suffer loss" (1 Cor 3:15). We won't be worthy of the kingdom.

There will be no murmurers in the kingdom. They won't rule with our Master. There is just no way complainers can enter the kingdom. That doesn't mean they don't have eternal life. But you have to understand that it is the *kingdom* that we are striving to be worthy of — the 1000-year reign of Messiah. We have already received eternal life; our names are already written in the Lamb's book of life. But we have to attain to the kingdom reign of our Master Yahshua (Phil 3:11). So some *so-called* disciples who murmur do not think they will be destroyed also, as were the murmurers of old. They may be disciples, and they may not — I don't know. But it says plainly in 1 Cor 10:11-13 what will happen to complainers.

Have you ever grumbled? What if you're grinding at the mill and one of you is grumbling and the other is not? Which one is worthy? Rev 3:4-5 says we have to be *worthy of Him* to enter the kingdom and rule with Him in the next age.

So have you ever grumbled? Everyone who has grumbled, raise your hand.
(*Everyone in the room raises their hand.*)

Good, everyone raised their hand. So what are we going to do about it?

Gad — I know! We should *encourage one another, day after day.*

What if you don't do that?

Gad — Then your brother is probably going to start grumbling because he's not receiving encouragement.

We are commanded to encourage one another daily, not just once a week (Heb 3:13; 10:25). So the one who is *not encouraging* is not worthy of the kingdom either. Two women are grinding at the mill, and one is grumbling, and the other one is just letting the woman grumble. So maybe neither will be taken. Do you see?

Murmur — a half-suppressed or muttered complaint; a mumbled or private expression of discontent; to feel or express dissatisfaction or discontent; complaint expressed under one's breath.

So a murmur is a complaint, but almost with a closed mouth, as when the wife is irritated by her husband. It's a really serious thing, though we could make it sound funny. Certainly we have all grumbled, but we're not all grumblers. We have all told a lie, but we're not all liars. We do sin, but we don't *keep on* sinning in that way. When we sin, we immediately confess it. We don't let it go on.

So then these things happened as examples to who? To *us*, upon whom the end of the age has come. Maybe Paul thought it was talking about them, but later he found out that it really wasn't, and that our Master wasn't coming back at that time.

"Lord, will You at this time restore the kingdom to Israel?" And He replied to them, "It's not for you to know." (Acts 1:6-7)

He said, *"It's not for you to know when I'm going to come back. Just preach the gospel."* That's really important. Even our Master didn't know it before He was crucified, and maybe He even didn't know after. Certainly He didn't want to tell them, *"No, you're all going to fall away by the second century."*

1 Cor 10:11 — So these things were written down as examples to us, so that knowing the outcome of the ways it happened to old Israel, and then to the first church, it would not have to happen to us — *if we can learn from their example*. It's written down for us, so what are we going to do about it? Complain?

So as we said last night, history tends to repeat itself. If you don't learn from history, *you're doomed to repeat it*. So what's going to happen now, when you start complaining again? You're going to judge it. When you catch yourself complaining, you'll confess it, and cry out to our Father to give you grace. We're not going to be complainers and murmurers and mumblers, going around with a closed mouth, grumbling under our breath. We're going to be destroyed if we murmur. What are we going to be destroyed by? The *destroyer*. The destroyers ruin everything.

The reason Adam and Eve fell was because a modifying influence came upon them. Satan exerted a modifying effect upon them, so they never could be all that our Father wanted them to be, because they were fallen. They could still maintain a good conscience, but they could not attain to the glory of their Creator. They had fallen short of that glory. But we who are redeemed could also be modified if we give in to Satan's modifying influence. If we can't *repent* from it, then we'll continue to be modified, and we'll never be worthy of the kingdom.

If you keep on sinning the way you do, just giving into Satan's *touch*, then he modifies you. If you were at a carnival, and the carnival barker said, "Step right up, folks, to Satan's touch! Let him exert a modifying influence on you!" you probably wouldn't fall for it. But he's more subtle than that.

Yet there are so many places where you can just “*Step right up,*” and come into Satan’s domain, letting Satan touch you, exert a modifying effect upon you. We have to be careful, as it could be a sin unto death. Then you’re not worthy of the kingdom.

We have to *repent* from it and be completely new, and keep ourselves pure from those things we are tempted by. Satan wants to modify every one of us. And if we are modified, we can never live up to our Father’s great and mighty expectations of us. We can’t do His will if all of our gifts are never used properly and we never attain to doing the works prepared for us. That is what a “modifying influence” does to us.

If there is going to be a grumble coming out, it has got to be a *positive* grumbling. That’s why we have complaint mornings, so that we won’t be complaining all day long. We complain at the complaint morning gathering. It is good to bring a positive complaint if it brings increase.

Soreph Gamaliel — We might not even fully see why we’re grumbling, when someone tells us, “*You’re grumbling.*” It might just be a way of communication we learned, growing up in the world. But as we learn what grumbling is, and we try to cut it off, we’ll finally see what it’s connected to in our soul, in our inner workings.

A recent teaching said, “If you can’t confine a person to one place, he can’t be purified.” You can’t be purified from what’s in you if you can’t be confined to doing one thing, and living in one place for long enough to bring it out. Some people sense that purifying fire reaching down into their inner workings, and they want to run from the heat.

It is such a fundamental thing in human beings to grumble, when you don’t get your way, or when you suffer. But our Father is trying to get at all those unclean things in our souls that cause us to complain. How are we ever going to endure the last days if we complain about our brothers and sisters now? Obviously we won’t.

Havah bat Zerubbabel — Yônêq said, “*The complainers will be destroyed by the ruiner.*” That’s what the evil one is: he comes in to ruin our life. I thought about all the little ways you can complain without even realizing it, and it makes the atmosphere so miserable for everyone else. Rev 12:11 says that one of the ways we overcome is by *the word of our testimony*. We encourage one another about the things our Father has done for us. That

gets our eyes off the little things that aren't nice or that you think should change. "*Yahweh has helped us.*" That's the key, that we would praise our Father for what He has done for us already.

I want to be one that praises our Father for the little things; then complaint won't come so easy, because we're *not loving our lives, even unto death*. If you're laying your life down, not thinking about yourself, then it's not going to come to you to complain. I don't want the evil one to be able to ruin our life through that.

Aiyelet shel Gader — I was thankful for what we heard about how the bride will be in the last times of tribulation: making things nice for her friends, even though things are getting harder and harder, and she is being pushed out of society. From a natural perspective, the world has defeated her, but she's still making things nice and praising our Father. If we do that, just loving our brothers and sisters and making things nice now, then that is what we'll be doing then, and all that is left in us will be praise.

David (from Oak Hill) — When you start to grumble, things start to rumble, and then everything crumbles.

Justice and Righteousness are the Foundation of His Throne

Old Israel never really took the land. They marched in physically, but they brought their baggage from Egypt with them, so they never prospered. As a nation, they never learned our Father's ways (Heb 3:10). ha-êmeq wrote something in the back of this Bible, a long time ago: "Learn His ways, or you will not enter the land."

The Edah, the community of the first century (the "church"), was called *The Way* (Acts 9:2; 19:9,23; 22:4,14; 24:22). If we're in *the Way*, we have to learn the way — we have to learn His ways. Old Israel never *learned* His ways so they never *knew* His ways, so, they would always grumble and complain. Therefore, they were *destroyed by the destroyer* (1 Cor 10:10).

The Call to Follow Abraham

The Community was called *The Way*, and our Master is the Way (Jn 14:6); He is the way we are to go. We are to *keep the way of Yahweh*, as Gen 18:19 states. That is *the Way*. The first-century church was called *The Way* because they wanted to keep *that way*, the way of Yahweh, in order to bring about what our Father promised Abraham. He promised him the land as an everlasting possession — an enemy-free land — if only they would obey our Father. But they never obeyed Him fully, so they never obtained that promise. They have not kept the way of Gen 18:19, which was the only way our Father could bring about the promise our Father made Abraham in Gen 15:18.

Our Father promised Abraham all this when He walked through those split animals, so if He doesn't keep that promise, He'll be cursed, and end up just like those animals. It was a *self-cursing oath*.¹ So the terms He provided for *all* the sons of Abraham to fulfill their side of the covenant was Gen 18:19 — they were to *keep the way of Yahweh by doing justice and righteousness*.

¹ See also, *Self-Maledictory Oath* (Part 1, 2008.06.00-T01; Part 2, 2008.06.20-A01)

The foundation of the *throne* of Elohim is justice and righteousness. If we don't do justice because we're righteous, then there's no way we're fulfilling our Father's purpose.

Righteousness and justice are the foundation of your throne; steadfast love and faithfulness go before you. (Ps 89:14)

That is why doing righteousness and justice is the way of Yahweh (Gen 18:19). The sons of Abraham are doing that, the very chosen ones of Yahweh, because that is the very foundation of His throne. Wicked men are those among us who don't understand justice (Pr 28:5), but "those who seek Yahweh understand all things," as Paul said in 1 Cor 2:15-16. We understand *all things* because we have the mind of Messiah.

Mt 21:43 — You can see the reason our Master said that. He had to give the kingdom to a nation who would *do* justice and righteousness, and bring about the promise to Abraham. That is why we're here. The restoration of all things is to bring about the promise our Father made to Abraham by *doing justice and righteousness*, thereby keeping the way of Yahweh:

For I have chosen him, that he may command his children and his household after him to keep the way of Yahweh by doing righteousness and justice, so that Yahweh may bring to Abraham what He has promised him. (Gen 18:19)

You've heard that over a thousand times, but I'm sure old Israel heard it a lot, too, and the first church heard it a lot, but they didn't keep the way; they didn't *keep* doing righteousness and justice.

So what does it mean to do justice? Justice is having regard for the welfare of others; to do what is worthy of one's righteousness. So if you're righteous, you're going to do justice — that which is *worthy* of your righteousness in Messiah. It is not our own righteousness, but *His* righteousness that He has given us. Our righteousness has to grow into His righteousness. It is justice to do what is worthy of Messiah, as a true son of Abraham.

Abraham did justice and righteousness, but what about those who came after him? It says, "command his household *after him*..." That means those who come *after*

you have to do justice and righteousness also. It's not good enough for one person to do it; there has to be a *generation* that comes after you who do it also, and generations after them. That is how the promise is fulfilled. That is very purpose of our existence, what we are living for, to bring about the end of this age, and the end of Satan's reign — to cause Satan to be locked up for a thousand years, which will take bringing our Master back.

Children of the Promise

It is up to us to do it, by our Master's grace, which we can have for the asking, if we cry out for it. It is not up to anybody else but the twelve tribes of Israel — whoever is the twelve tribes, whoever is the restoration of all things. People ask whether we're "the only ones." No, we're not the only ones. All who are part of the restoration of all things are "the only ones;" all who are part of the twelve tribes of Israel are "the only ones." Therefore we are calling everyone into the restoration of all things, so we won't be "the only ones." There are only twelve gates; there is no way you can get into the twelve tribes unless you go through one of the gates. Every community, every cluster that is attached to the Vine is attached to one of those gates.

So that is why Paul spoke of our twelve tribes who earnestly serve God night and day in the hope of attaining to the promise *for them* — for Abraham's *natural* offspring. If we belong to Messiah, we are Abraham's *spiritual* offspring (Gal 3:29). And if we really belong to Him, we're going to keep the way of Yahweh, and we're going to do justice and righteousness, and we're going to command our children and our household after us.

That means it will go from generation to generation, until our Father's will is done, until the year of Jubilee. Our Master can't come back until we celebrate the year of Jubilee, which means we were victorious over our enemies for a 50-year period, which Israel never was. They never celebrated a year of Jubilee. They always divided or fell into idol worship.

The Outward Sign

There are two outstanding characteristics of the seed of Abraham:

- 1) They command their children;
- 2) They do justice and righteousness.

Who commands their children in the world these days? How difficult it is to command your children, or even to do justice — having regard for the welfare of others. This just a little part of what it means, “*to know His ways*” (Heb 3:10).

The “restoration of all things” includes (at least) the following:

- 1) The restoration of the Holy Spirit;
- 2) The restoration of the gospel;
- 3) The restoration of community;
- 4) The restoration of the Sabbath;
- 5) The restoration of the twelve tribes;
- 6) The restoration of annual festivals;
- 7) The restoration of the monthly (new moon) festivals.

The restoration of all things involves restoring whatever has been lost since the fall of the first church. We’ve got to restore it back to the original pattern as it was in the beginning, or *no one is saved*. No one is saved unless there is a restoration back to where the Holy Spirit can be given to a people so that they can keep the way of Yahweh, which is to *do righteousness and justice*, so that our Father’s ultimate purpose can be achieved. That is the restoration of all things (Mk 9:12; Mal 4:6).

The first church tried to restore what was missing in old Israel, and did for awhile, but *they left their first love*. And so we’ve got to get back to where they went off in the first century so that we can complete the restoration *for* old Israel, because they never did it. We’ve got to get back to the *true spirit of the festivals*, what they are actually for. We have to know why we’re celebrating the festivals — Pesach (Passover), Shavuot

(Pentecost), Yom Kippur (Day of Atonement), Sukkot (Feast of Booths) — which we hardly know anything about.

We have to be honest. *Only* our Father can reveal it. So many people have tried to do it, tried to understand it in the Scriptures — they clean their houses to get all the leaven out, but they don't get anything out of their heart, and that's what He's trying to say. Of course, we need to do clean our houses, too, but the heart is the main thing. So if we have the cleanliness of our heart, we'll know why we're cleaning our house. Do you understand? This will bring Messiah back.

The Second Resurrection of the Edah

Look at Acts 26:6-7, and you can see that the kingdom was taken away from old Israel and given to the people who would bring about the promise and the fruit. When Paul said “our twelve tribes,” he wasn't speaking of Jews; they were persecuting him. The Jews didn't even have twelve tribes. The twelve tribes Paul was speaking of was the first church. They were serving night and day *for the hope of the promise made to Abraham*, which they were hoping hoping to fulfill *for them*.

Why should it be thought incredible that God raises the dead? (Acts 26:8)

Don't be surprised if God raises Israel from the dead. You can say that it is an individual resurrection, but it is also a *national* resurrection, as it says in Rom 11:15 — “Life from the dead.” We're going to raise dead Israel and they're going to have the land in the next age. They're going to have a twelve-tribed nation according to our Master in Mt 19:28. He said the apostles will be “on twelve thrones, judging the twelve tribes of Israel” in the next age, *in the regeneration*.

Walking in the Way

So, you can see what we have to understand in order to pass it on to our children, so they will know who we are. That is why we were chosen. We are working for our Father, since He made the promise when He walked through the split animals, the

significance of which Jer 34:18-20 explains to us. Genesis 15 describes a self-cursing oath. And anyone who makes a covenant and doesn't keep it is cursed; he will be like those split animals. Our Father walked between those split animals and said, "Abraham, I'm going to give you that enemy-free land. That is My promise." But, Gen 18:19 says there is something Abraham and his offspring had to do, which now we have to do *for them*:

- 1) *Command our children and our household after us;*
- 2) *Keep the way of Yahweh;*
- 3) *Do justice and righteousness.*

If Israel had done it, our Father would already have brought about what He promised Abraham. But they never did it, so there has to be a people who will do Gen 18:19. Therefore, here we are, and every one of our children have to know and understand that so they can grow up and train their own children to do it. It has to go from generation to generation. Do you see that?

So many people say, "Well, I'm a Christian, and I'm going to heaven when I die." That has *nothing to do* with what people are saved to do. We are here to do Eph 2:22-23, so that the eternal day will come, the Eighth Day, when our Father will have an eternal dwelling place. He is looking for a home. He has been homeless for almost 2000 years. Did you know that? He wants to rule the universe through us.

As it written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him..." These things God has revealed to us through the Spirit. (1 Cor 2:9-10)

Eye has not seen, ear has not heard, what God has prepared for who? Those who love Him. Do we love Him? Do we keep His way? Do we do justice and righteousness? If you're righteous, you'll do justice. That is the foundation of His throne.

Ben Naby — I've never seen so clear before why old Israel was cut off. What they were producing wasn't the foundation of His righteousness, but self-righteousness. They weren't concerned for justice, regarding others,

since they were more concerned about how people saw them, how they looked in the marketplace, and having the seat of honor.

They never learned justice, so He had to cut them off. An evil spirit started growing, instead of love. When Paul became an apostle to the Gentiles, the Jews at that time were totally excluding the Gentiles, considering them dogs, casting them out. They were longing for something to happen. Paul saw those hearts reaching out, wanting salvation. They wanted to do what was right, but they couldn't, because the supposed representatives of God were caring only for themselves.

He couldn't use those people to reach out with His love, and His justice and righteousness, because they had left that foundation. That's why our Father had to put an axe to it, because it no longer represented Him. The kingdom had to be given to another people who would represent Him. Somebody needed to represent Him, so He chose the Gentiles.

What a wonderful privilege we have to truly care for the welfare of others. When we restore His righteousness and justice, asking for grace to love our brothers and sisters and care for them, He will get the glory.

Let's all, knowing who we are, raise our hands so that we can be all that our Father has redeemed us to be. That's why we raise our hands in total surrender. We give our lives only to Him, our Father, and nothing else.

Show Your Bruised Heel

David Zerubbabel — Rom 12:1-2 speaks of us *giving our bodies as a living sacrifice*. Just try sometime to offer a *living* animal sacrifice. Just try to get Lily [*a goat*] or Bucky [*a calf*] to lay still on the altar. So what does Rom 12:1 mean by “*a living sacrifice*”? In old Israel, they would take the animal’s life first and then offer the animal up as a burnt offering. Anyone with enough physical strength can put a dead animal on the altar. What about us? Our Father wants us to “*present our bodies as a living sacrifice*” — to overcome everything that would keep us from being totally surrendered, coming to Him every morning without squirming, resisting, or desiring to be somewhere else, and without fear.

We start with Rom 12:1, and then the rest of the chapter is about maintaining our communion throughout the day in all we do. We might suffer today. In fact, we are going to *have* to suffer; our whole day is going to be full of opportunities to learn obedience through the things we suffer.

“When will I have time to go and pray?” someone asked. Well, after the minchah, we may not have time to go for a walk. Our life is required of us. Really, it’s all about maintaining communion. If the day starts out with surrender and leads up to surrender, and it’s all categorized by maintaining communion in between, then our Father is pleased with that.

What you do during the day is your worship for Him. Our work is *worship*, as in Acts 26:6-7, *serving or worshiping Him night and day*, however your translation reads. *Serve* and *worship* are the same word. In serving your King, you are worshiping Him. We offer our bodies as a living sacrifice so that we can work by the grace He provides, and our work is worship. We are all working — building the great, eternal dwelling place for Elohim.

Grace — What is it going to take, to truly know our Master Yahshua? *Laying down our lives for our friends*. You can’t say, “Well, I have to go read my Bible,” walking by your sister or brother under a pile of things. You have to judge the pressing need.

What will make the bride be so shiny out there in the wilderness? Her heart being connected with her Master’s will. They were one and the same. She knew what He would do because she was obedient, as our Master knew His Father and was obedient. He could say, “If you’ve seen

me, you've seen the Father." He had learned obedience. He had learned to be just like the Father was.

At the end of the age, there will be great pressure, even mental pressure, as we're being confined to our farms before we go into the wilderness. That is what is going to bring out all those subtle things, even accusations against one another and our Father. But when the King calls for His bride, she has no fear, but just that shiny countenance. She had allowed nothing to come in to rob her of her communion.

We have to be wise virgins all the time, judging every little thought that comes in during those times of pressure, when we have so much to do. We have to be like that bride, remaining shiny under intense pressure.

Havah bat Zerubbabel — As Grace spoke, I thought about the part in the wedding where Hannah was being judged. Ishah Ruth came running out and said, "I know she is worthy!" That part can't be rehearsed. Rather, it has to be from revelation; we *know* the deeds of the bride. We *know* how she has been a "shiner."

Grace talked about judging every situation. We heard that the bride will judge with righteousness and justice. It makes me want to cry out for wisdom and understanding because situations just come at you so fast sometimes. What if we're not begging our Father to help us to know what to do in every situation? Then you get overwhelmed, discouraged, and your countenance falls.

It reminds me of that time our Master was trying to go pray, and the people just kept following Him. The disciples said, "Why don't you just send the people home?" But He knew they needed Him. He wasn't about to send them away. I just love that story. We have the power to be like Him and not "send the people away" who need you, just to get out from that pressure. The bride isn't like that.

Being the bride isn't something mystical, but it has to do with everything we do, all day long. Hannah was "bright and shining" because of her deeds, not because of her religion. She does the will of our Father. I want to be more like that, and know that our Master Yahshua can give us grace to be just like He was. He loved people no matter how He felt.

Grace was saying that the first 3½ years of the tribulation we would be pressed close together in many ways. But we have 50 years of preparation, living together in households. The whole Race is a preparation time, even before the last 3½ years. We have to be *prepared* for that time.

As our new disciple John said, “The evil one gets between you and your brother or sister.” We can’t have that. We have to cast him out, if he is ever going to be cast out, if he is ever going to be put into the abyss. Will he be *put underfoot* by anyone in the world? The world can’t put him under their feet. We’re the only ones who can do that. We’re the only ones who can carry out our Father’s will.

Gen 3:15 is a very mysterious type of saying. And we don’t know exactly all that it’s talking about, but we can gather some things by what it says:

And I will put enmity between you and the woman, between your seed and her seed; he shall crush your head, and you shall bruise his heel. (Gen 3:15)

Enmity is hostility, animosity, alienation, malice. That’s what will form between the Serpent and the woman, between his seed and her seed. If you saw a snake today, you probably would kill it, not taking a chance whether it is poisonous or not. There is a lot of *enmity* there. And there is animosity between people, because of the fatal flaw of man. But it is wonderful that we can see and understand this verse.

It is our Master who is going to crush Satan’s head, but *we are His feet*. He doesn’t have any feet except ours, here on earth, so we’re the ones who are going to have to crush Satan’s head if it’s going to be crushed.

“Why can’t Man just get along?”

Man can’t get along because of the Serpent: because of animosity and enmity and antagonism between the Serpent and man. That’s the condition of fallen man. Humanity is now being separated into two camps. We know there are three categories of man, each with its own eternal destiny. But for the first time in almost 2000 years, the redeemed are being separated from the unredeemed. Within the unredeemed, of course, there are two categories, the just and the unjust. But now there is a separated people called the *Holy*, which means *separated in Messiah*. They live a different life in a different culture. A people is now being formed on earth who will crush Satan’s head, who will put him under their feet and then into the abyss. It will take us coming to *the end of selfishness*.

Two Cultures of Man

So the world is beginning to see two distinct cultures — the *supra-culture* of redeemed man, and the natural culture of unredeemed man. Some are better than others, but they're all still living for themselves. Even a good man in the world, working at a job to provide a living for his wife and family, is still living for himself. He's not doing anything to build the Kingdom. The two cultures are described in Mt 6:31-33.

Natural culture: Mt 6:31-32, seeking food and clothing for themselves.

Supra-culture: Mt 6:33, seeking first His kingdom and His righteousness.

For those who do as Mt 6:33, all the necessities the nations seek for are given to them as well. This new culture will be a witness to all mankind, reflecting the very image and likeness of the Creator. They are called the *Redeemed*, those who love our Father, and they love the *Redeemer*, our Master. The world doesn't love our Master. Only those who obey His commandments love Him. That's objective; there is no other way to love our Master.

If you love Me, you will keep My commandments... Whoever has My commandments and keeps them, he it is who loves Me. And he who loves Me will be loved by My Father, and I will love him and reveal Myself to him. (Jn 14:15,21)

That is what He said Himself. Obviously, only the *redeemed* (not the pseudo-redeemed) can love our Master. We are in an environment where we *can* obey Him, and we will obey Him because we love Him; love demands that we would obey Him. That is what maintains our unity in the bond of love.

Two Categories of the Unredeemed

There will always be hostility between unredeemed mankind. Right from the beginning, after our Father said that to the Serpent in Gen 3:15, you see the story of Cain and Abel in Genesis 4 — two divisions within the fallen nature of Man. Both Cain and Abel had fallen nature, but one wanted to do what was good, and the other evil. Satan led Cain astray, and he murdered Abel because of the animosity in him, the

hostility that develops in people's hearts through Satan's venom. So we can see the two categories of unredeemed Man right there — the just and the unjust.

Cain and Abel is a striking parallel to the contrast and hostility between the redeemed and the pseudo-redeemed (Christianity). Christianity is not really "*redeemed by the blood of the Lamb*" as they claim, since they don't love one another and don't live together. There's no community, so there's no preparation of a bride.

We are being prepared for the time when we will no longer be able to function in the world, buying and selling, without compromise. During the first 3½ years of the tribulation we will probably need to all move on our farms, where we can be self-sustaining. When the first 3½ years are up, Satan will be incarnate in the beast, and then they will come against us totally and absolutely. That's when we have to flee, and that's when the 144,000 are sent out as a decoy so that we are able to flee to the wilderness. There will be a place prepared for us where we will be nourished for 3½ years (Rev 12:14).

But in the first 3½ years, we won't be so "nourished." We'll have a lot of ways to complain before the last 3½ years. If we're complaining about our food now, just think what is going to happen during the first 3½ years of the tribulation, when we can't buy or sell. Probably, they'll impose that on us first, in our tribal territories: we can't buy or sell without taking the Mark of the Beast (Rev 13:17). They won't impose it on the world until that first 3½ years are up. Then we will have to flee, because they will force us to take the Mark of the Beast or kill us.

Satan's End

So in the last days there will be redeemed and unredeemed humanity. The redeemed, though a tiny minority, will be a great witness all over the world, as those who *no longer live for themselves*. "Old things have passed away; all things have become new" (2 Cor 5:17), so that means a new culture, a new way of living that is in a different

realm entirely from the way the world lives. “*All things become new*” because our Master took all of our sin — all of our selfishness — on Himself, dying in our place. We don’t have to go to death and pay for our own selfishness because we’re putting it under our Master’s feet.

That is why Satan is cast in the abyss — because we undo the selfishness that motivates and runs the whole world. It not only *runs* the world; it *ruins* the world. Satan’s end will only come about through those who *no longer live for themselves*. You can see that 2 Cor 5:15 and Mt 6:33 are the only way that the redeemed can live as a witness. That is the only way the Serpent’s head can be *crushed*. What does it take to crush Satan’s head?

Gen 3:15 — *It takes the bruising of the heel to crush the Serpent’s head*. It’s not going to be an easy thing, as Christians think: “Jesus already did it all, so we don’t have to do anything.” Yahshua wants *us* to do it. We represent Him on earth; He provides the power and we provide the feet. But we have got to have the grace and the faith and the power of the Holy Spirit to carry it out. That’s the witness.

We have to be violent against whatever would keep us from being that witness. There is no entry into the kingdom unless you show your heel, to prove whether there is a bruise. It means you did your part.

...waiting from that time onward until His enemies be made a footstool for His feet.
(Heb 10:13)

He’s waiting, right now. And when will heaven release Him? Acts 3:21. Heaven can’t release Him until then, and then He returns and *restores all things* in the next age (Mt 19:28). Right now, we have to restore the Edah, the church, to how it was in the beginning, to the original pattern or paradigm.

Dimension of the Redeemed

There’s got to be another “dimension” than natural man lives in. Selfishness is a sin that causes all the strife in the world. The Civil War in America couldn’t be worked

out between them, even though both sides were Christians. The Christians in the north were praying for God's help to kill the people in the south, and the Christians in the south were praying for God's help to kill the people in the north. They're both Christians, supposedly crying out to the same God.

But there is no war between the saints. Messiah can't be divided in any way, Paul said. But strife can sneak in, as it was trying to among the Corinthians. Paul's words in 1 Cor 1:10 and 13 condemn all the denominations.

All strife is ended by 2 Cor 5:14-15 — by no longer living for yourself, but for Him who died on your behalf, in your place. We don't even vote; we don't take up the sword; we're not engaged in civilian pursuits. That's the world. The just (unredeemed) people in the world do, but the holy *won't* and *don't*.

Jn 13:34-35 — The world will know who His disciples are pretty soon, and that will come about as we love one another. There is no division between us; we are one as the Father and Son are one (Jn 17:11,21-23). So that's the end of Satan's reign on the earth. We have to pray to be delivered from the evil one, and when he comes to us, we have to rebuke him in our Master Yahshua's name. That is our power over him. That is how we keep ourselves from his touch (1 Jn 5:18).

Resist and Rebuke Satan

Gad — Selfishness so easily wants to entangle itself around us (Heb 12:1). Like those morning glories, which start out looking pretty and climb up with all their nice little flowers, but then they totally take over. They just wrap around, twist, and strangle the life out of the plant they're climbing on. That's how selfishness is sometimes. It doesn't seem like such a "big deal" at first, but then it strangles the life out of us.

To counter that strangling growth, it is not enough just to pray to be delivered from the evil one. The time comes when we have to *do* something. We have to say, "*I rebuke you, Satan, in the name of my Master Yahshua ha Mashiyach.*" Because sometimes

he comes into your mind like a flood, but when you put your helmet on, you can rebuke him in the name of our Master.

You can't beat Satan on your own; you have to use our Master Yahshua's name, and then, certainly, he has to flee. But, it is equally certain that he will come back. We are in a great fight, and it's only the beginning. We're not in the tribulation yet, though we're beginning to threaten him. He knows that something is going to come along and put him into the abyss. It's not going to be an easy task. It's going to take more than we have. That's why we need the power of the Holy Spirit. We have to be true believers; we have to have eternal life; we have to love one another, putting away all strife and division and immoral behavior.

Gen 3:15 — The Woman's seed crushes the Serpent's head. You don't normally think of woman as having a seed, but it's speaking of the Male Child (Rev 12:1-6; 6:9-11).

ha-êmeq — I was thankful that we put lambskins out for Hannah, the bride, to stand on in New Jerusalem. She got on a lamb's skin to be judged — she stood on a slaughtered lamb — and that's the only way the bride is going to stand! It is only His sacrifice that will make us endure any judgment, becoming a spotless bride for Him. We stand on our Master Yahshua, calling upon His name; otherwise, we'll be like that man in Acts who tried to rebuke Satan, but the demons said, "*We know Paul, but who are you?*" and they turned on him, beat him, and ripped his clothes apart. We can only stand on the rock of our Master Yahshua, our slain lamb. We have nothing to stand on without His powerful name.

Grace — One time I got bit by a spider in Palenville, and I didn't think much of it at first, but it took a whole month to get over it. I used to laugh at the girls screaming about spiders, but now when I see a black spider in my bed, and it hides, I search everywhere until I find it. If you watch a snake, it will crawl up into the bushes and hide, but it is still there. That is how the evil one is. You need to bruise your heel, and deal with it before it crawls away, waiting for an opportune time.

We Are His House *IF...*

Messiah was faithful as a Son over His house, whose house we are, if we hold fast our confidence and the boast of our hope firm until the end. (Heb 3:6; see also Heb 2:1-3; Col 1:22-23).

Why is it so important for our Master, being the Son, to be over “our house,” meaning our *community*? Why is Heb 3:6 so essential? And what does “whose house we are *if...*” actually mean? We need to *understand* what Heb 3:6 is trying to say to us: “...*if* we hold fast our confidence.” If we don’t, it keeps the most essential things from happening.

Confidence means unreserved outspokenness, which is from the Holy Spirit, which is by faith. By faith we have the confidence to speak. And so the Holy Spirit is able to speak through each one of His people. We are the brothers of our Master (Heb 2:11), who is “the Son,” and so we are sons also — His brothers. Our Master had *unreserved outspokenness*, meaning He didn’t speak futile words; He had faith from His Father to speak.

For each and every person, holding fast our outspokenness is very essential to keeping what God hates out of the gatherings. He *hates* the Nicolaitan system. *Outspokenness* guards against it; it keeps the Nicolaitan system from forming. By our outspokenness, which is the confidence to speak from the Holy Spirit, we promote the increase of fellowship between the parts of the Body. The parts of the Body must have fellowship; and they do, when they know each other’s heart. So when one member of the Body speaks, a bonding happens, and you know a little bit more of that person’s heart. But if certain people never speak, you never hear them, and you don’t know much about them, because they are silent.

Therefore we can’t be *silent* unless the Holy Spirit is silent. But if the Holy Spirit is able to choose each one of us to speak through, *then* we can hear what He has to say through one another. We can hear His Word. Ex 29:42 promises, “I will meet with you

and speak with you there.” He will speak to us *there* (Jn 12:26), where our Master is the Son over His house. Our Father has to speak to us. Of course, *whoever speaks, let it be the very words of God* (1 Pet 4:11), what our Father wants to say through (and to) each one of us. Truly, there has to be fellowship between the parts of the Body. Outspokenness is what increases that fellowship between the parts of the Body, because each one builds, because all of us are *sons*. What are sons? Sons are *builders*; the word for *son* and *builder* is the same in Hebrew.

Your builders hurry; your destroyers and devastators depart from you. (Isa 49:17)

Builders build; those who aren't builders flee; they will depart from us. We are builders. If you look up the word *builder* in Hebrew, it means a *son*, and if we're sons, we're going to speak what our Father wants to say to His many sons (Rom 8:14; Gal 3:26). Then our Master can be the Son over His house — *whose house we are, IF* we are the many sons who speak. It is essential for *each and every one of us to speak* — not in the flesh, but in the Holy Spirit. As we come here, we don't come empty-handed (Dt 16:16), but are to be filled with His Spirit that so He can speak through us. That is our confidence to speak.

I just want to make it clear that it is *very essential* that our Father's Son presides over His own house, *in every place*, so that we can hear His voice (Heb 3:6-8). The *confidence* He gives is not *obtrusiveness*, of course, but it is *outspokenness*. It is not something that people do to call attention to themselves, but to give glory to our Master.

Therefore, as the Holy Spirit says, “Today if you hear His voice, do not harden your hearts, as in the rebellion, in the day of trial in the wilderness, where your fathers tested Me, tried Me, and saw My works forty years. (Heb 3:7-8)

So it is *essential* that each one shares from his heart, so that we can *know* each person's heart, which increases the fellowship between the parts of the Body. We all need the oil each one has. If we have oil, we will be able to speak. You can't just sit back and think about something else, or think you don't have anything to say, or that you're

just a worker and not a speaker. It can't be that way. It is about being filled with the Holy Spirit and passing on the oil we all need. Each part needs to be oiled.

Shemiyah — Ex 29:42 makes it clear that He *meets* with us in order to *speak* with us. So if there isn't that outspokenness, which is actually Him speaking to us through every member of the Body, then He *isn't* meeting with us, and so we are gathering in pretense. We just "come to the gathering," but He is not there, because He isn't speaking with us through every member.

Zimrah shel Sameach — When Peter and John were speaking in Jerusalem with the elders and rulers,

"They observed the confidence of Peter and John, and understood they were uneducated and untrained men, and recognized them as having been with Yahshua." (Acts 4:13)

Because they had been with Yahshua, that's what came out of their heart.

David Zerubbabel — I remember in one of our plays when some children wanted to come to our Master, but the disciples were saying, "*No, no, He's too busy for you.*" And our Master said, "Let the little children come to Me, for to them belongs the kingdom."

Our Master desired to hear from everyone, and that is the same Spirit He is trying to keep alive in us. And that is the same Spirit Moshe expressed when someone brought a report to him that Eldad and Medad were prophesying in the camp, thinking they were out of order. But Moshe said, "Are you jealous for my sake? Would that *all* Yahweh's people were prophets, that Yahweh would put His Spirit on them!" (Num 11:29)

And so that is the Spirit that was in our Master, just as Acts 3:22 (quoting Dt 18:18) prophesied, just to want to hear from everyone, and stir them up, and not suppress them. True leaders aren't threatened that someone will "*steal their thunder*" or something, as that is how our Father speaks — through everyone. But it takes His Spirit to draw it out, and not merely follow a ritual.

That is why we are all equal here. The women are *trusted*, because they wear their head covering in sincerity. They don't have to ask their husband whether they can speak, since they are covered, and so that settles it. They are trusted (Pr 31:11).

We are either with Him, or against Him (Mt 12:30). What does that mean? We're either building or we're destroying. Speaking builds, *if we're speaking from the Holy Spirit*. Mt 12:30 tells us that we can be builders or we can be destroyers, as in 1 Cor 3:16-17, which speaks of those who *destroy the temple*. The one thing that destroys the temple more than anything else is *spreading discord* (Pr 6:19). Spreading discord is speaking things that divide and destroy the temple — *which temple we are*. So then, 1 Cor 3:16-17 and Pr 6:19 go together. That's why God *hates* the person who spreads discord between the parts. Pr 6:19 says He actually *hates that person*, because he destroys the temple, as we read in 1 Cor 3:16-17.

Pr 6:19 — I don't know if the word *hate* adequately describes it. He *detests* that person. That *person* has become an *abomination* to Him. There are a lot of other things He hates, like the six things mentioned in Pr 6:17-19, but the seventh, the one who spreads discord, that one God *loathes*. With those other things, He hates the things they do, but regarding the spreading of discord, He hates the *person*.

Haughty eyes; a lying tongue; hands that shed innocent blood; a heart that plots wicked schemes; feet that run swiftly to evil; a false witness who utters lies. (Pr 6:17-18)

Those six things are sins, which God hates, and which likely anyone can be forgiven of. But what does Pr 6:19 say about the seventh? *That person who spreads discord is an abomination to Him*. That might be an unforgivable sin, a sin unto death.

So that is why 1 Cor 3:16-17 and Pr 6:19 go together. The person who spreads discord goes about as a *talebearer*. No greater hatred, no greater way to *destroy the temple*, has a man than this.

Anyone who isn't with me opposes me, and anyone who isn't working with me is actually working against me. (Mt 12:30, NLT)

What is the best way to destroy the temple (which temple we are, corporately)? Just go about as a talebearer and spread discord among the brothers (Pr 11:13; 18:8; 20:19; 26:20,22, NKJV).

What if someone sees and discerns these things going on, and doesn't go to his shepherd or elder? Well, he is *a brother to him who destroys* (Pr 18:9). He is a brother to him who spreads discord, because he kept silent. Or what about those who are silent, gathering after gathering? They also do their part in destroying the temple, as their silence ushers in the Nicolaitan system; but outside of the gatherings, they "jump on the bandwagon" as outspoken members of the Pr 6:19 club, and are blabbing it all over, even when they travel to other communities: "*Did you hear what happened about so-and-so in the tribe of...?*" (Pr 26:22).

Either we're working with Him or working against Him, gathering or scattering, building up or tearing down, helping restore or demolishing what God is trying to build, which is *His temple* (1 Cor 3:16-17; Eph 2:22). We are the temple of God. How do we build the temple? By doing Eph 4:16. How do we destroy the temple? By doing Pr 6:19.

Destroyers are marked by silence in the gatherings, but chattering away outside the gatherings as talebearers who repeat a matter, who spread discord. Builders are known for their continual praise, thanksgiving, and encouragement; they have discretion; they cover sin (Pr 11:13). They don't dig "under the blood" to reveal someone's past (forgiven) sins.

With our mouths, we build or destroy. And since there are so many places which tell us to share, to speak to one another (especially in the minchot) to build up the body, and since we have received so great a salvation, how could we *neglect to share?* (Heb 2:1-3; 13:15). The builders will *run* to do it; they will hurry, and not keep silent, doing all they can to build the temple (Eph 4:15-16; Heb 2:12; 3:13; Mt 12:30; Heb 13:15; 1 Pet 4:11; Col 2:19).

Hannah shel Shemiyah — Ex 29:42 (NKJ) says, "I will come to speak *with* you there." It is not that you come passively, thinking you're going to just hear from our Father, with no willingness to speak for Him. If that is the case, then you're not *ready* to hear anything. It's not just about coming to *hear*, but being ready to participate, ready to take a part in hearing from

Him and speaking what He has to say. That really puts a responsibility on us to be ready, and to be outspoken. That is how I want to hear from Him.

David (from Oak Hill) — The evil one likes nothing better than to shut us up, because if he shuts us up, then he wins. We all have a responsibility to speak, even if it's just a little. Your little bit can give someone else what he needs, the key to unlock what is rolling around in his head. We wrestled with this in Oak Hill, a spirit that keeps everyone quiet. We had to battle against it.

That's the very thing that brings in the Nicolaitan system. It will take dominion over the people.

Ishshah Hadassah — You look at the love between a man and woman, like Gader and Aiyelet, or Shemiyah and Hannah, and their love gets stronger the more they talk. But if they just stop talking to each other, their love wouldn't be enhanced; it wouldn't grow, it wouldn't get stronger. So that is the same in our relationship with our Father. I can't just say, "I have God's love in my heart," and not want to make it stronger by doing my part to share with all of you.

That's right. So then faith, which is the persuasion of the Holy Spirit, comes by hearing. On the day of Pentecost, only 3000 people (out of the million who were there) really heard, and since faith comes by hearing, they were cut to the heart. But until they heard the *many other words*, they didn't know what to do. The apostles could have said, "*Now that you believe, go and find a nice a Bible-believing synagogue...*"

They asked, "*What shall we do to be saved?*" (as Mk 10:17-22,28-30). So then they had to tell them what to do, just as we did with our two new couples here in Hiddenite, and what they heard, they did (Acts 2:40-45). We have to tell people what to do. When the rich young ruler asked, "*Tell me what to do to have eternal life,*" our Master told him what to do, but he didn't do it. So he didn't receive faith — the faith to be saved. But we won't know whether they have faith or not until we tell them what to do, as Mt 28:19-20 says. We have to *tell them*; they have to hear it in order to do it.

So whatever we have been commanded, we have to tell others. Unless people know *what to do*, then they can't do it, and they remain like every Christian in the world

today. The messenger of the good news told us what to do. It takes a person telling the hearers; they can't just read the Scriptures and be saved. They've got to hear faith from a sent one, because otherwise they won't know what to do, even though the Bible tells them what they should do. "How do I obey Luke 14:33? I believe, but what am I supposed to do, sell all my possessions, go out in the woods somewhere, and starve to death?" They've got to have someone who can lead them to the Community (Ps 68:5-6).

I'm thankful that we can hear the words of our Father. This is the most essential thing. If you have a hard time speaking, all you have to do is say, "Father, I don't want to be this way! I want to speak Your words. I want to do what You want me to do. Tell me what to do! Speak to me!"

How is anyone ever going to have faith? How is faith going to come to people, unless they hear it? We've got to grow every day in faith by what we hear Him say to us. What Zimrah said increased our faith. What each of us says increases our faith, causes us to grow in faith. When our children share, my faith is increased, because I realize, "My, our children are hearing these words. Look what is coming out of them!" It is amazing what hearing does (Rom 10:17; Mt 13:15).

There's nothing worse than going to a community and they don't say nothin' — they all just stand there in the minchah, just staring. I've heard things that are going on in various places, and it's no wonder, because there is no outspokenness there, so maybe the Son is not over that house, that community. What happened to their confidence and rejoicing? It's hard to understand why people can't speak. They all have vocal chords, and they all have a tongue in their mouth, and it does something that makes words come out so that others can understand. But what's wrong? Where is the Holy Spirit? And also, it's as if some people *can't* speak loudly. But they *can* if they want to. They have a will, so they can speak loud enough for everyone to hear them.

Continued in the Evening Gathering...

Shemiyah — We heard this morning that Heb 3:6 says, “*whose house we are if we hold fast our outspokenness.*” That means we are His house when every member is sharing, coming to the gathering thankful, and giving thanks. When every member is doing that, we are “His house.”

That is so attainable for us; it’s not out of our reach. We are His house if we do that, and we *can* do that. We can honor Him in our heart, and seek Him, and find Him, and come to the gatherings and give life. It is so wonderful when the Body functions in that way.

I am so thankful for that wonderful “if” from our Father, because then *the ball is in our court*. We’re not subject to whatever spirit or circumstance or attitude is blowing through. It can’t take away our faith, and it can’t take us away from our Father, if we hold fast outspokenness.

Ahavi bat Sameach — I heard also that even if I have just a little something, I don’t want to think, “*Oh, it doesn’t matter.*” I don’t want to be silent; I want to give even the little I have.

Grace — Outspokenness binds our hearts together. We live together and see one other’s faults. Ahavi just said this wonderful thing, but maybe tomorrow, if you see her stumble, you’ll remember what she said and the glory that was upon her when she said it, and so you will know what is really in her heart, which is to know Yahshua and to follow Him. We speak our faith and our desire to be pleasing to our Master, and hearing that binds us together.

We have so many examples of how the first church fell away. The New Testament was written for our instruction, just as the Old Testament was written for instruction to the first church, and is instruction to us as well. So what happened to them *as an example for us*? They quit speaking and so the Nicolaitan system came in. Then Yahshua was no longer the Son over that house. *If* they had held fast their confidence and outspokenness, it wouldn’t have happened. But they didn’t. It says, “Whose house we are, *if* we hold fast our confidence firm until the end.”

We can’t do it by our own natural strength; we have to be that people who *pray for it*. The “if” is there to be prayed for. Unless you’re praying for that, it will never happen. Unless you’re praying for Mk 10:30, it will never happen, either. Unless we’re

praying for the 100 houses, we will never receive them. Unless we're praying for 100 times more farms, lands, or whatever we have given up, which we are promised back, it will never happen. It's not natural; it's spiritual, and it's given to us by prayer. The same "if" applies there: we will receive these things *if* we hold onto our confidence. How are we going to do it, unless we are praying to be empowered by the Holy Spirit in order to obey the commandment? The big "if" is there, just like all the promises of our Father are given to us, *if* we pray for them.

Havah bat Zerubbabel — I was thankful to hear how *son* means *builder*. I thought in Heb 3:6 that the Son is the "head builder" over this project, and we are supposed to also be *sons of God* — *builders* like He was. It can be easy to think that giving 100% is just working hard all day, but if we come to the gathering without thanksgiving, without sharing, then we really aren't building. "Building the kingdom" is not about just being busy. It is that we would encourage one another every day, and give praise to our Master. Then He will be continue to be the "head builder" of His house.

Lev Rak — When Yônêq said, "*Why is Heb 3:6 so important, that our Master would be the Son over His house?*" It made me think about how the death angel would pass over the house where the lamb was sacrificed and the blood was on the door as proof of the sacrifice. If our Master is the Son over His house, then He is the one who saves us from death. The worst death I can imagine is being with a bunch of people who are tearing each other apart because they don't see each other's hearts. That's why we speak to one another, so we can know each other's hearts.

Talking with my sister in the world, I really wanted to offer her something, but I thought: "*What do I have to offer her? I can't offer her anything that people in the world eagerly seek after, but what I do have to offer is the people that I live with. I can offer her that — a people who have everything anybody ever needed spiritually, emotionally, socially, physically... We have it together, as a people. Our Master gave it to us.*"

Shemiyah — I liked how Lev Rak said that all he has to offer is a people, and in this people is everything one needs socially, emotionally, and in every aspect. But if we're not being outspoken, if we're reserving something inside, even though His people might have everything someone needs, it is inaccessible. Then "Yahweh's salvation" won't be available, because His salvation is in His people. Our Father won't be able to speak, as He only

speaks through *every person* in the Body. Only through every person do you have everything you need. But if you just have one person, a Nicolaitan, you don't have everything you need, and our Father can't speak and this people won't have everything.

That really good Spirit of our Father is so contrary to what the evil one is building — that spirit to elevate self, to be the sole speaker, having everything anyone needs to hear. But our Father isn't going to give it to just one person; He's only going to give it to the whole Body. That whole Body of all parts functioning properly, each one giving the little bit it has, is His salvation. Apart from that, salvation is not there. A person won't be able to *grow up in all aspects into the head*, as Eph 4:16 says. They won't be able to grow up, because it is only in a people, in the whole Body, that all aspects are found. If we're not being *outspoken*, if we're not *holding fast our confidence*, if we're not giving *all we have*, if we're being stifled, then His salvation isn't here, and so this isn't the place a person can *grow up into the head*, who is Messiah. One person speaking only has a part of it.

The Shiners

Dan 12:3 tells us about *the eternal age* — not just the next age, but also the eternal age. We will be “Shiners” in the eternal age, *shining like the stars, forever and ever*. But it takes something that we do *now*, because it develops our worthiness to be like the stars, which shine forever and ever.

And those who are wise shall shine like the brightness of the firmament; and those who turn the many to righteousness, like the stars, forever and ever. (Dan 12:3-4)

Many shall be purified, made white and refined; but the wicked shall do wickedly, and none of the wicked shall understand. But the wise will understand. (Dan 12:10)

If we are wise, we will understand, but only if we are doing Pr 2:1-22. It is not just in the next age that we will be that way, but certainly what we do now develops what we'll be in the next age, and also in the eternal age. *Forever* is the next age, and *forever and ever* is the eternal age (Dan 12:3). So whatever we do now is what we will be doing then. It says we should *shine like the stars*. Who is that referring to? It is speaking about *individual* disciples there, not just the corporate Body.

Dan 12:2 — Some will have contempt for themselves because they didn't do *all they could* in this age to be worthy of our Master in the next age. They will have *age-lasting contempt*, meaning lasting for 1000 years. That is the death they go through, the torment, as they could have done better if they had wanted to. They could have, but they *didn't*, due to selfishness.

The wise will turn many to righteousness. That doesn't necessarily mean evangelism, but even in our own communities, to help people who have fallen to get back up and go on, and also to help those who aren't in fellowship — to *turn them to righteousness* (Heb 3:13; 10:24). Some won't do that. They're not loving their brother.

The wise pray to be wise; they pray to have wisdom, that our Father could use them to speak *the very utterances of Elohim* (1 Pet 4:11). That is how and why our Father can speak through *each and every one of us* — not just the apostles, but every single person in the Edah. That is the witness, according to 1 Pet 4:10-11. Peter speaks of the different gifts in the Body, exhorting each to *minister it to one another* — speaking the very Word of God, serving by the strength He supplies, “that in all things, God may be glorified through our Master Yahshua.” There it is.

That takes *praying* for it. We can do nothing on our own, so we have to pray for everything. We have to pray to be delivered from evil, asking that He would help us to understand, and that He would lead us by His Spirit.

Zimrah — Speaking isn't a “special gift,” since everyone can speak. Someone might say, “Oh, I'm not a gifted speaker,” but we can *all* speak, just as we can *all* serve.

Hannah — It isn't about being gifted in every area, or getting worthless that you're not, but just finding where our brothers and sisters have what we need, and asking them for help. I'm so thankful we can be those who are willing to learn, and are seeking to find help from each and every person. Hearing each other's hearts when they speak makes you look past any fault, afterwards, and remember their heart. That is what will help us to have wisdom for each other and be those wise shiners.

Ta'avah bat Gamaliel — As Lev Rak said, what we have to offer, and all we need to be who we are created to be, is where we get our life from — through what everyone shares. That's our life. We would sacrifice whatever is in us to go beyond where we are, to give someone else what he needs. And that is how I want to be, and not be selfish and hold back. I want to give all I have, and speak encouragement, and be a life-giver, overcoming the selfish ways in me.

Yotsah bat Zerubbabel — Zimrah came into the kitchen before the gathering and said, "We're all like goats at chore time — we need to be fed." That is so true; we come and wait to be fed, and are fed by what our brothers and sisters say, but we also need to feed other people. And so if we don't give what we have, someone isn't fed. This made me want to make sure I don't hold anything back, because really, it's like depriving someone. I want to give everything and not be selfish.

Manasseh ben Ben Nabi — If we're connected to our Father's Spirit, it will show in the gathering; but if we're not, it will also show. If we're not connected, we'll be silent; if we are connected, we will be outspoken. I don't want to be silent.

The dead do not praise Yahweh, nor do any who go down into silence. (Ps 115:17)

Only the dead go down to silence. That's what the first church did. It's terrible. I walk up the road about 7 or 8 o'clock at night and I pass by where an older lady lives a few houses away from us. Her house is always totally dark; I wonder whether she is alive. It's *that* dark. But it's always been that way. And then I walk by another house further up the road, and it's the same thing — totally dark. I don't know what they're doing in there. It is just a horrible life to live — all the lonely people. I guess the only thing they have is watching television.

I'm so thankful that our Father brought us into real life, having the morning and evening minchot, when we can look into each other's eyes and talk, and share. We need what each person has to say.

So many people tell me, when they travel to certain other communities, how everyone in the gathering just stands there, waiting, or maybe only the same two or three people speak. So we have to do what we can do to help each other, so that we

won't fall in the same way as the first church fell, so that our Master won't leave our house, and the lampstand be removed from its place (township, 1 Cor 1:2; 1 Ths 1:8; 1 Tim 2:8).

If we quit speaking, then it is obvious that He is not the Son over that silent and non-rejoicing house. The lampstand has been removed from its place, unless they repent. That doesn't mean we lose our eternal salvation (Heb 2:1-3), but there is no witness to the world, as there is no light that people can see and start believing in Yahshua. Then, if anyone is baptized there, the Holy Spirit isn't given to them. Such a place just fills up with people who will be no better than Christians, which is how it all began.

We don't want the lampstand to be removed. The only way we know we have a lampstand is because we're sharing and the Holy Spirit is speaking to every one of us (Heb 13:15-16). It says we are to speak *the very oracles of God*. Don't lose your outspokenness! The first church obviously lost theirs when they left their first love (less than 40 years after Eph 6:24), because the Nicolaitan system came forth, *which God hates* (Rev 2:6,15). He *hates* the Nicolaitan system.

So if we're silent, then what happens? The Nicolaitan starts talking. And pretty soon, all you do is you come to hear the Nicolaitan every day. Then you start sitting down in rows, looking at the back of people's heads. Then after the Nicolaitan finishes talking, everyone gets up on cue and bows their heads as though in worship, and commend him on the way out, "Good sermon, preacher."

Shemiyah — Dan 12:3 and 10 show who the wise are. They are the ones who *turn many to righteousness*; it's the wise that are encouraging their brothers; it's the wise who are being outspoken. So then, if we're coming to the gatherings and see that people aren't speaking, it's because we're not praying for wisdom, as we are told to do in Pr 2:6-7. We know we *get wisdom* by crying out for it. "*If you incline your ear to wisdom,*" then you will find Him, then you will understand the fear of the Sovereign. The wise understand.

We command our Father to give us what we need, right? When we say “Amen,” we’re commanding our Father. We’re saying, “*Let it be!*” Our Father likes it when we do that respectfully. Let’s all lift our hands and surrender to our Father.

More that was taught and shared the following day...

For we have come to share in Messiah, if indeed we hold our original confidence firm to the end. (Heb 3:14)

We have to hold fast our first confidence, our first love, our first outspokenness, if we want to be partakers of Messiah, or to share in His glory. You will share in His glory only if you hold fast that confidence, assurance, or outspokenness. We have seen this slipping away in some places. As it says in Heb 2:1, we tend to drift. Drifting is an unconscious process, a tendency to *not* hold fast our first confidence. We must not drift away from the things we have heard.

Drifting is like slighting. If you don’t treat your parents with great respect, then you treat them lightly, which is slighting. We can’t treat what we hear lightly, either. But that is what happened in the first church. They treated the precious words they heard lightly; they let them slip. It is a tendency for human beings to do this. Or perhaps there is a driving force to get our attention on something else.

Heb 2:3 — If you neglect certain things, it is because you are not diligent or you’re careless. When we make a café, if someone falls down, it is not because of our *negligence*, since we made railings wherever steps are, and we made the steps not so steep. We do everything we can to keep people from hurting themselves in our cafés. If we’re negligent, we deserve to be sued. But if the judge sees we were not negligent, then they probably won’t be able to sue us.

But there is a tendency for us to drift. In Rev 2:4-6, you can see the *drifting process*, that driving force, and what happened. You can see how the Nicolaitan system came upon the first church:

Step 1 (Rev 2:4): departure from what they used to do *at first* — *their first love*;

Step 2 (Rev 2:5): lampstand is removed;

Step 3 (Rev 2:6): become what God hates.

This is *the drifting process*, and it happened to them simply because *they left their first love*. That could happen to us, too, if we don't hold fast our first confidence. Then the lampstand is removed, meaning that no one can be saved in that community. You can see the last part of the process is in Rev 2:6, which is the Nicolaitan system that God hates. God hates it because it comes from neglect, from being careless, from *not holding fast the first assurance*. We let it slip, treated it lightly, not honoring it.

Rev 2:4-6 — Even though they *hated the deeds of the Nicolaitans* for a time, how long did they hate it? Did they hate it when love had drifted away and the lampstand was about to be removed? John warned them that it would be removed if they didn't return to their *first confidence*. I guess they didn't hate it enough, because the doctrine of the Nicolaitans started coming in (Rev 2:15), and it overtook them. They treated what they heard *lightly*, and so the Nicolaitan system came in.

We learned through Heb 3:6 how the Nicolaitan system developed. Let's just say, for example, that everybody waits for David Zerubbabel to end the minchah, and they'll never dare to close it themselves. David feels bad about the silence, so he thinks, "*I'd better close it.*" Pretty soon, it will come upon David to take action because no one else does, and eventually he'll become calloused to it.

Gad — It comes upon musicians a lot, because nobody starts a song, so you just feel "moved" to have to jump in, but if you do you become a Nicolaitan musician. It happens because people feel intimidated to start a song. At that point the people are just waiting to be entertained.

That is exactly right. What are we commanded to do? Start a song. Everyone comes with a song, but everyone doesn't sing their own song, but one that the Holy Spirit starts (through the one with true outspokenness). Then we join in singing it (1 Cor 14:15,26; Eph 5:18-19; Col 3:16).

1 Cor 14:24-25 says we all prophecy, both women and men, and when people on the outside come in our midst, they hear everyone speaking, and some of them will fall on their faces, saying, “*God is in your midst!*”

Obviously, if everyone just sits down to listen to the preacher, that’s the antithesis of outspokenness. It’s the very antithesis, the exact opposite of what Paul instructed the Corinthians in 1 Cor 14:24-25.

Neshef shel Zerubbabel — We heard during the Intertribal Leaders Meeting that the evil one wants to dissolve our love. If the evil one showed up, saying, “I will dissolve your bonds of love,” we’d all just say, “Get out of here.” But it just takes a drip of water to dissolve it. Water will dissolve anything, given enough time. Just leave a little crack, and he comes in a little way, then in another little way. Pretty soon, it’s all dissolving. And then why would you even say anything, since your love is gone, and everyone is separating? Everyone is quiet, thinking, “*Someone else will speak...*”

Rev 2:6,15 says that our Father *hates* the Nicolaitan system. Does that mean that He hates Christianity? He hates the *system*, but not the people. Christianity is the Nicolaitan system. What do the Nicolaitans do? They *conquer the people*. What if you were to stand up in a church service and interrupt the preacher? Just try that sometime, “*Excuse me, I’d like to say something.*” They’d call the police! When we stood up to speak in the First Presbyterian Church in Chattanooga 35 years ago, they threw us down the steps.

Heb 3:6,14 is that confidence we have to maintain and hold on to *firm until the end*. We must hold on to our confidence. Otherwise, we will be guilty of *neglecting so great a salvation* (Heb 2:3). You can see that it is through *neglect* that the Nicolaitan system takes over. To *neglect* is to ignore, to be inconsistent, lacking constancy or diligence. This is actually written to *us*, now, because we see how *they* fell away, even though *they* were warned.

We went to Corinth on the way to the Kibbutz Conference in Israel. We went to where the church was supposed to have been, but the church wasn't there. All we saw was some ruins. They had a chain-link fence around it, so that people wouldn't steal the pieces of "the church."

Grace — When I first came to the Community, I read, "To him who has, more will be given, packed down and running over; but to him who does not have, even what he has will be taken away." I thought, "*What does that mean?*" It just sounded so unjust.

Really, it's about the wise and foolish virgins. The wise had what they had because they were seeking, they were listening, and they were paying attention. And they were giving others what they had, so more was added, and they kept giving, so more was added... But the foolish ones? They never gave, because they didn't have; they weren't paying attention, so didn't have to give out from what they *had*.

So then, Heb 2:3 talks about *neglecting so great a salvation*. That's not referring to the fact that we're sealed with the Holy Spirit, because that's something that has already been done. So what is it talking about? It means the salvation we must go through so that we will be worthy of our Master in the kingdom age. Being made worthy of the Kingdom is "*so great a salvation*."

I mean, if we see it right, isn't it a *great salvation* that our Father has forgiven us of our sins and given us eternal life, and we're not going to the lake of fire, and we don't even *have* to go to death? Really, how *great a salvation* is that? Why shouldn't we just give our whole life to it, and maintain our outspokenness and our confidence, and all those things our Father is trying to teach us about right now?

Heb 2:12 — We are to sing praises in the congregation, and proclaim the name of our Master, meaning *speaking with outspokenness*. They got that directly from Ps 22:22, "*In the midst of the assembly, I will praise You*." There is your outspokenness, right there. "In the midst of the assembly" means in our gatherings, as also we do in the Breaking of Bread (Ps 116:12-14), "*in the presence of all His people*." How do Christians do that?

Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His name. (Heb 13:15)

What do you think “*the fruit of lips*” means? It means there is something is coming through out the lips from the vocal chords. The lips are the last thing it hits before it comes out. Read the next verse:

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. (Heb 13:16)

You can’t get around it, can you? This is what has got to go out to all of our communities, because you can see something creeping into our midst. You can see a drift. I hear about how in many places the gatherings are silent. They go down to silence.

The Big “If”

There is a big “if” in Heb 3:6, and also a really big “if” in Col 1:22-23. We’ve got to consider that big “if.” In Col 1:22, our Master did His part to present us holy, blameless, and beyond reproach. That’s how we’re supposed to be. But only *if* we do Col 1:23 — *continue*. That’s our part. But some were *moved away*. Perhaps it means they never really received the gospel, or possibly they never even *heard* it.

So what do we have to be? Be *blameworthy*? No, we have to be *blameless*, not worthy of blame. And we *can* be blameless if we are in communion with the Holy Spirit in us. But we have to *always* be in communion, judging ourselves rightly.

I just want to make sure we understand Heb 3:6. It is up to each one of us to get this to the edge of the robe, throughout every tribe, and to every clan and household where they’re not outspoken, where they’re losing their outspokenness, drifting away by that great driving force the evil one uses to carry us away. I don’t want you to do anything in the natural, but sometimes when we pray everyone waits on everyone else. That’s why I always say, “*The most thankful person can pray.*” But then it should be that *all* would pray at once — like critical mass, a spontaneous thing. The Holy Spirit doesn’t

wait. He even interrupts. If you've got something to say, stand up, and the other person will sit down. But you don't change the whole subject, if it's from the Holy Spirit.

Eph 4:2,3,15 — This is how we grow up in every aspect, by hearing our brothers and sisters speak. What and how are we to speak? We speak the truth in love. If we don't speak the truth in love, who is going to grow up? We're not going to grow up, and nobody else is going to grow up. We've got to have an environment where everyone can speak, so that we can all grow up together. That takes living together in community.

Gader Peretz — Drifting might be an *unconscious* process, but it's not as if there is no cause for it. It really takes some effort on our part to be outspoken. Heb 13:15 describes that active progress, consciously bringing something before Him, giving thanks and praise to His name. This comes from Hos 14:2, which is our priestly duty before Him, that we “bring words” with us.

Heb 13:16 — “Do not neglect to do good and to share what you have.” That is a command! What if we don't obey that command?

Gader Peretz — Our passivity becomes passive rebellion.

ha-êmeq — It's not speaking of our belongings, since we've already given up everything. But there is one thing we always have to share: *the fruit of our lips* (Heb 13:15).

Ta'avah bat Gamaliel — It makes so much sense. When you're paying attention, seeking wisdom, then you're going to *have*, and it will benefit the Body, and then you'll have *more*. But if you're not paying attention, any little thing you have will be taken away, since you're not sharing it.

Our Master's life is moving; it doesn't stop. When we're not getting the grace we need, and we're just in the flesh, we actually hinder the flow. I want to make sure I'm paying attention and receiving grace. Then I won't stop the flow of our Master's life, but actually help keep it going.

Lk 6:38; 8:18 — What is not *running over*, but is stagnant, will be taken away. You think you've got something, but it's not doing anyone else any good. It's not running over to other people.

Zimrah — Old Israel was delivered out of slavery in Egypt, and were so thankful; but then as time went on, they forgot they had been delivered

out of slavery. They even desired those things they had back in Egypt. So they drifted away, and their bodies died in the wilderness, just because they stopped giving thanks. “These things were written down for our instruction, upon whom the end of the ages has come.” (1 Cor 10:11)

That’s why we *never* complain, right? We never murmur. Do we ever murmur? What happened to them? The death angel came. So, why would we complain, when it says we’re not supposed to complain? (1 Cor 10:7,11) Are we negligent? Are we careless, lacking constancy? Do we not *hold fast our confidence*? We have a tendency to complain, and when we do, we’re drifting. We do because we treat the Word lightly.

Kefarah bat Zerubbabel — When Yônêq was sharing, it made me think of Ps 71:23, “*My lips will shout for joy, when I sing praises to You, and my soul also, which You have redeemed.*” I was thinking that if we just let the Nicolaitans speak, then we won’t be able to praise Him.

AMEN!

So once we know the right thing to do, and don’t do it, what is it? Sin. So what’s the right thing to do? What we’ve been hearing. But what if we just talk about it, but don’t do it? It’s like how Shoresh talked about that Egoscue exercise program for an hour, and I listened to him. After he got through, there was an altar call, and I went down. I accepted the Egoscue program. I even got the book, but I never did the exercises. I keep on reading the book, and I “know” all the exercises, but I never do any.

Let’s just pray that our Father can put this into us, and all of our communities will come out of that stagnant disposition and be overflowing with the water of life.

Remember, once you think you stand, take heed, lest you fall. You will drift. I can say, “My water is overflowing,” but then it could become stagnant. Our Father gave us understanding about how more will be given us if we aren’t like stagnant water, if we’re overflowing to everyone. That’s how we hear from Him. He speaks through all of us.

ha-êmeq — It’s so encouraging because what people shared is going to go out to many people in all the tribes. They’re going to read what was said this morning, and they’re going to be set free by that verse Kefarah said. We have the potential of helping a lot of people. If our Father speaks to

anyone anywhere in our clans, we want to hear about it. We want all of them to write, and tell us what they heard. There is probably another little Kefarah in Missouri, or somewhere, too, who might also be hearing something, and it can go out. People can write what they heard in their heart, and send it in for the *Intertribal News*!