

Reconciliation

I will begin with our Father's prime and essential purpose, which the gospel explicates, or clearly makes obvious (2 Cor 5:18-20). His prime eternal objective is Eph 2:22 (Rev 21:3; Eph 1:21-23), which is now in the process of being built (Eph 4:16).

The word *reconcile* is the primary indication of our Father's great love for mankind whom He created for Himself, for His own purpose. So as 2 Cor 5:19 says, there are two all-inclusive things on our Father's mind:

- 1) God was *in* Messiah (Yahshua) reconciling the people of the world to Himself, not counting their trespasses against them; and
- 2) He has committed to "us" the word¹ of reconciliation;

and verse 20 concludes, "Therefore, we are ambassadors for Messiah, as though God were entreating through us: we beg you on behalf of Messiah, be reconciled to God."

To be reconciled here meant a change from a state of enmity between persons to one of friendship (2 Cor 5:20). This can happen through anyone who is in communion with our Abba, as in Jms 5:19-20, where one brother who is in communion speaks the word of reconciliation to another brother in Messiah who is out of fellowship with Him, and his brothers and sisters. If you're out of communion, the Holy Spirit is always at your heart's door knocking, waiting for you to open. The door knob is on the inside, you know. He can't enter in unless you open up your heart and soul to Him (Rev 3:19-21).

Or 2 Cor 5:20 can be applied as one who is as Jn 7:18b (having no falsehood; a *righteous* disciple, Mt 10:41) presenting "the word of reconciliation" to an unbeliever who is as Jn 7:17. But if the preacher is as Jn 7:18a, then what comes forth out of his mouth is not a pure word of reconciliation (2 Cor 5:19), but could be just flattering

¹ *Word* is *rhema* (#4487) in Heb 11:3 and 1 Pet 1:25; but it is *logos* (#3056) in 2 Cor 5:19 and 1 Jn 5:7 (KJV, NKJ). *Logos* is what our Father has to say, the whole message, but *rhema* is the spoken word, coming from the lips of the one who has been entrusted with the message. The *logos* of God (Jn 1:1) was incarnate in our Master, and the *rhema* was what came out of His mouth (Mt 4:4), and 2 Cor 5:19 is saying that the same must be true of us.

words (Pr 2:16; 29:5; 28:23; Ps 5:9). It is not the word of reconciliation on behalf of Messiah to the one who is at enmity with God.

So we understand incarnation by 2 Cor 5:18-19. God was *in* “the man” Yahshua (1 Tim 2:5), reconciling the world to Himself. Yahshua the Messiah is the only mediator to the Father. God cannot be the mediator to Himself; the mediator can only be a man who is without sin. Those we bring to Messiah, He brings to the Father, as Paul said in 2 Cor 5:18-19. God gave “us” this ministry, as our Master also said in Jn 13:20, Mt 10:40-41, and Lk 10:16. Paul also spells it out in Rom 10:14-17, speaking of a *righteous* sent one (Mt 10:41) to whom “the word of reconciliation” has been entrusted² and committed³ (Jn 7:18).

In Jn 2:23-25, our Master would not *entrust* Himself to some who “believed” in Him, for He did not “believe” in them (#4100). Theirs was only a mental belief, not the persuasion of #4102, which requires the narration of what they saw (Mt 13:15).

All of Christianity has been gathered by servants of Satan (2 Cor 11:4,13-15 whom Satan honors in the world (Lk 6:26). They are not servants of Yahshua, whom God honors (Jn 12:25-26). Those whom the world honors love the world (1 Jn 2:4; Lk 6:26; 1 Jn 5:19-20; Jn 15:18-21).

Holding to an objective is without consideration of independent existence. Since God was in Messiah reconciling the world to Himself, this was Messiah’s objective while He was on earth. He set His face like flint (Isa 50:7) to accomplish His mission.

1 Jn 2:6 — Our life now, as our Master’s was, is ordered by His objective. All that He said and did is now left to us. His life had significance because it was the ultimate purpose of His Father’s love, whose objective was to redeem the world, not wanting any to perish, but all to come to repentance. So our life now is also ordered by His objective as being imperative, an absolute necessity.

² *Entrust* — to commit something to another with confidence.

³ *Commit* — to put in someone’s charge, so as to speak or to carry into action.

That is why it is so imperative to observe the way He walked so as to achieve His goal. We are now commanded to walk as He walked. There was no dilly-dallying around with doing His Father's will, so there can be no dilly-dallying around with the commands He commanded us to keep. We, as He, are engaged in warfare. No one who is half-hearted will be worthy of Him or His kingdom. Every day that we are indifferent to our responsibility is a day lost to the cause of Messiah. If we have learned even the most elemental truth of discipleship, we must surely know that we are called to have hated our life in this world and to be His servants (Jn 12:25-26), obeying His voice. As He said, "My sheep hear My voice; I know them, and they follow Me." (Jn 10:27)

Since we love Him (Jn 14:15), we are not to reason when He speaks to us, but to carry out His orders. There is no place in the kingdom for slackers, for slackers will never grow up in every way into the Head (Eph 4:15) as our Master requires of His servants in Jn 13:15-16. These were the beautiful words I heard Him speak to me. This is the sole duty of a servant. Our Master was blessed for doing what He knew to do. Nothing less can ever be accepted as worthy of Him (Rev 3:4; Lk 17:6-10; Mk 3:31-35; Mt 12:50). "Whoever loves father or mother [or brothers, Mk 3:33-35] more than Me is not worthy of Me" (Mt 10:37; Lk 14:26).

As a father teaches his child to obey him if he expects his child to be like him, how can anyone who does not love/obey Yahshua have eternal life? (Jn 14:15; 8:31-32).

So what does it take for all men to know who follows Him, who are His disciples? Jn 13:35 — So that all men will know what they need to know to be enlightened (Mt 13:15). Obedience is supreme, as the story goes of Saul (1 Sam 15:22). Obedience is the greatest proof of love — greater than sacrifice. If our Master had not obeyed His Father, His sacrifice would have been spoiled, as any sacrifice offered had to be perfect in order to be acceptable (1 Sam 15:23).

The only way anyone can know that he has actually passed out of eternal death and into eternal life is to love as our Master loved — to love one another as He loved us

(1 Jn 3:14,16,23,24). Jn 13:35 is impossible without doing verse 34 (Jn 15:10,12-14). No one can know he has passed out of death and into life unless the Holy Spirit confirms this knowing, which He only does in the one who is loving his brothers and sisters as Yahshua loved us (1 Jn 3:24). What if Jn 13:35 is never done? Then Jn 17:23 will never happen, and what are the consequences?

Only the evil one can deceive someone into believing a lie (Pr 17:4). Satan is a liar, as are his servants (2 Cor 11:13-15) who preach a different gospel (verse 4) by another spirit and messiah called “Christ Jesus.”

Our Master was called to absolute obedience to the will of His Father, as He also taught us to pray (Mt 6:9; Jn 4:34; 5:30). The ultimate, highest, supreme love takes supreme obedience, and vice versa (Jn 14:15,21,23,24). All of our talents must be used in doing His will and building up for His glory, doing our *utmost* (Mt 26:13; Mk 14:8-9). Mary of Bethany did “all she could,” so she will hear, “Well done, My good and faithful servant,” and be honored by our Father (Jn 12:26). *This gospel* is the only gospel; all else is a different one that does not work unto eternal life. And *this gospel* is lived out within the framework of the Body (1 Cor 12:12-13; Acts 2:44-45; Eph 4:16).

So what does it mean to follow Him? Or to walk worthy of Him, or to walk as He walked? As 2 Cor 5:15, there can be no compromise with selfishness, or even selfish thoughts, or living for oneself (“my four and no more,” Mt 6:31-32). The true gospel is revolutionary, causing a fundamental change to Mt 6:33. Unless we are preaching a revolutionary gospel, we are cursed, for anything less is a false gospel (Gal 1:6-9; 2 Cor 11:4,15).

The first disciples were going forth with a revolutionary gospel (Mt 10:34-38) that when obeyed brought forth a revolutionary community of believers, since all who believed lived together (Acts 2:44-45). The true gospel has not changed in 2000 years. The message Christians preach is not “the gospel” but it came from Satan, which is “good news” to him (2 Cor 11:14-15).

Lk 12:49-53 is explicit about the true, one-and-only gospel, which is like a sword. Yahshua came to bring unity and oneness (Jn 17:23), but first He came to divide all who are not and will not be one as the Father and the Son (Lk 12:51; 14:26-33; Mt 10:37). “No one can be My disciple...” the incarnate Word of God said in Lk 14:33. So where are all His so-called disciples in the so-called church today, since none of them could possibly have been one of His disciples? Who is worthy of the *real* Messiah? Mt 10:34-39 — Only those who obey the *real* gospel. As Yahshua said, once you *know* these things, blessed are you if you *do* them (Jn 13:17).

Jn 13:20 is the same today as it was then. He assured that what His disciples did was as though He were doing it Himself, and any who rejected them were rejecting Him. They proved not to be worthy of Him (Mt 10:37). But it is worth everything to be worthy to rule with our King (Rev 3:4).

Elijah and Elisha

Mk 10:21 — To follow, one must have a leader. Just as Elisha did greater works than Elijah, so Yahshua was also looking for someone who would do greater works than He (Jn 14:12). Elijah threw his mantle on Elisha, designating, electing, or choosing one who was willing to do his will (Isa 53:10-11; Jn 7:17; 1 Kng 19:16). This signified that Elisha was to receive the authority and power of Elijah’s anointing. 1 Kng 19:20-21 clearly reveals the ransom that Elisha had to give in order to follow Elijah. Elisha had to forsake his occupation, possessions, family, etc., for the sake of Yahweh and His word. Elisha broke with his past vocation, even as Yahshua’s disciples left their nets and their fathers and mothers (Mt 4:20-22; Lk 14:26,33).

After Elisha gave up his past life, his *business*, he set out to follow Elijah as his attendant. Elisha became the disciple of Elijah, the one who served Elijah. The Hebrew word used in 1 Chr 15:2 is *sharat*. It means to wait on, to serve, to minister, to attend. As Yahshua said in Jn 12:25-26, to be His disciple, one must utterly forsake his former life,

occupation, and location and serve the Master *where He is*. You cannot *attend* to His needs if you are not *with* Him. *Sharat* is the occupation of a disciple of Yahshua. That's what Yahshua meant when He said, "Go and make *disciples*" (Lk 14:26-33; Mt 28:19-20).

Unless one does exactly as Elisha did, leaving everything behind to become completely devoted, he cannot be Yahshua's attendant, minister, or disciple. Apart from doing this you do not have the *ability* to be a disciple of Yahshua. Lk 14:33 is the gospel you must practically obey. If not, you remain in God's wrath (Jn 3:36). So the word *sharat* refers to the closest servants of Yahweh or the King, who are *with* Him, carrying out His good pleasure (Gen 39:4; Ex 33:11).

It was only after Elisha sacrificed all he had that he could follow Elijah as an attendant. Yahshua drew from this when He said in Lk 14:33, "If anyone wants to be My disciple he must 'kiss his old life good-bye.'" To "kiss your old life good-bye" is what Lk 14:26,33 and Mk 10:28-30 are all about. 1 Kng 19:20 says the same thing, as well as Mt 10:37-38. Elisha did both verse 37 and verse 38 to be worthy of Elijah.

Today in Christianity, the word *minister* means the same as in 2 Cor 11:15 — a *minister of Satan*, which is only hucksterism in the eyes of those who are willing to do God's will (2 Cor 2:17; Jn 7:17). Those who are willing know the difference between someone who is sent from God and someone who comes in his own authority (Jn 7:18). If a person comes in his own authority, it permits Satan to put *his* mantle on him. The true meaning of the word *minister* has been maligned even as the name of God has by Christianity and men. In reality, the word *minister* means or conveys discipleship, being yielded to the will of God, servanthood, and obedience to the gospel.

Elisha became Elijah's minister, servant, attendant, or disciple in training in order to take Elijah's place (1 Kng 19:16-17; 19-21). In 1 Kng 19:20, Elijah said "Go and return to me." Since he had already cast his mantle on Elisha, he could say, "Go and return to me, for I have *anointed* you, for I have done something very important to you."⁴ Elijah's

⁴ Only the *Complete Jewish Bible* gets the right sense of this verse: *He left the oxen, ran after Eliyahu and*

approval to let Elisha kiss his parents good-bye was an indication of his assurance that Elisha had come under his anointing and authority. Elisha gave a farewell feast to his family. From this point on he did not turn back from serving Elijah, just as Joshua was Moses' successor, attendant, and servant (Ex 24:13; 33:11; Dt 1:38; 3:38; 31:14; 34:9; Josh 1:5). This is in contrast to what happened when Yahshua said virtually the same thing to the rich young ruler in Mk 10:21, "Go, sell everything you have... *and come, follow Me.*"

To be Yahshua's *disciple* requires the very same devotion and loyalty as these attendants or disciples of the Old Covenant. This exactly is the meaning of what Yahshua commanded in Mt 28:19-20, and of the many other words in Acts 2:37-41. The gospel brings you into discipleship, into total devotion and loyalty to Messiah, which causes His life to be made known (Acts 2:44-45; 4:32,35).

1 Kng 19:19-21 makes it absolutely clear that before Elisha could be Elijah's *disciple* or attendant he had to make the sacrifice — paying the *ransom*, as it were, with everything he had. This is where Yahshua got much of what He taught. He had only the Old Covenant scriptures to read and to draw from in order to form the new spiritual nation that would carry out the will of His heavenly Father here on earth. Until He sees the tangible fruit of that kingdom, He will not be satisfied, even 2,000 years later (Mt 21:43; 24:14; 28:20; Isa 53:11).

Can we imagine that the Son of God would demand any less loyalty to His cause than Elijah would? How then do we think we can be half-hearted disciples? In Matthew 24:40-41, which one was wholly devoted, and which one was half-hearted?

Anyone who is as Jn 7:17, who is willing to do His will and receives the gospel as what it is — good news (unlike the rich young ruler in Mk 10:17-22), receives the demands of the gospel without argument, as they "gladly received his word" in Acts 2:41

said, "Please let me kiss my father and mother good-bye; then I will follow you." He answered, "Go; but return, because of what I did to you."

(NKJ, KJV). “Then they that gladly received his word were baptized...” As 2 Cor 5:19, Peter’s word was “the word of reconciliation,” since the Jews were at enmity with God. What could be more wonderful than to hear the word of reconciliation as in Acts 2:41? Those who gladly received his word (of reconciliation) heard it as a thunderclap (Acts 2:36). They embraced his word wholeheartedly, gratefully, with joy (Mt 13:44).

Mt 28:20 — You can be sure they heard all they needed to hear concerning the demands of the gospel (Acts 5:32; Jn 3:36; 2 Ths 1:8), since they hearkened, heeded, and did what he said to do. Unlike the rich young ruler, they followed gladly, obeying His word and commandments (Mk 10:17-22,28-30).

One may ask why so many disciples today in our tribes are stunted in their growth and so ineffectual in their ability to explain the gospel to those who are lost in the world. Is there a great indifference to our Master’s commands? They have, or so it seems, a kind of complacency and expediency, a state of self interest rather than simple devotion to Yahshua (2 Cor 5:15). They have self life, selfishness, or selfish contentment.⁵

But if there are to be followers of Messiah, there must be leaders who lead when they see the need — and they will if they are leaders.

Rom 5:5 is why Jn 14:15 is true, and why His demands upon His disciples were accepted without argument. They knew that they were not just keeping the Law, but were responding to One that loved them and who was willing to give Himself up for them (Jn 15:15; 17:4,8,13,14; 16:33; Mt 11:28). He gave them the keys to His kingdom. If they kept loving Him, the power of death could never prevail against them (Mt 16:18-

⁵ (from *Mevaser of Yoceph*) If this is true, which I don’t doubt, then what are we going to do about it? This is really what I meant when I said that the answer to all of our problems is the gospel. Somehow the gospel, which commands obedience and total surrender, needs to really be clear in us — in our lives and on our lips. A revolutionary gospel brings forth a revolutionary life. A compromised gospel brings forth a compromised life. Considering and teaching these teachings is quickening something in me that needed to be quickened. I see that the restoration of all things can’t go beyond the restoration of the gospel — preached as a witness. This paragraph from the *Reconciliation* teaching rings of things written in the letters to the churches in Revelation 2 and 3. Also the *Redeeming the Time* teaching [2008.11.14-T01] is very direct. I take it as an urgent and emphatic communication from our Father to His people, especially the leaders.

19; Lk 12:32). He gave them the glory to be one (Jn 17:22), never to denominate, but as the Father and the Son were one, so they also would be in all the tribes of Israel.

Reproduction

Yahshua expected for His apostles and disciples to reproduce His very own likeness in and through the new community as Isa 49:6 prophesied, to the ends of the earth and the age (Mt 28:18-20). It would start as Mt 13:32, Mk 4:32, and Lk 13:18-19. What happened to this mustard tree in the first century? Did it ever mature? Compare Eze 17:23 to Mk 4:32, and then to Ps 104:12, and then to Eze 31:6, and then to Dan 4:12. Concerning this mustard tree, could anyone in his right mind claim that it is Christianity — Roman, Greek, Reformed, Protestant, etc., etc., etc. — in its 40,000 divisions? It is grown far more than one could imagine Yahshua's parable of an herb tree in a small garden. It would seem instead to announce what Paul spoke of in 1 Cor 5:6-8 more than it would a mustard tree. The whole lump was fully leavened. Don't you see it in what is called the church today, with its two billion members on the rolls? One third of the world's population doesn't sound like the few of Mt 7:14, but more like the broad road of verse 13, which leads to "hell" (death). It is certainly not the narrow road that leads to life (Mt 7:13-20; Rev 17:16; 18:8,20).

Mt 16:18 — What our Master said, He meant. He was putting into His apostles a structure that would triumph over all the power of death, which the gates of hell would not be able to destroy. Still, it was not for them to bring it to completion, as Acts 1:7-8 hints and Mk 9:11-12 prophesies. What was revealed to the apostles and the first edah was preserved for us in the Scriptures, and the Spirit that filled them was preserved in heaven until the appointed time (Jer 30:24; 31:1). Then would the witness of Mt 24:14, where Jn 13:34-35 and 17:21-23 would be fulfilled in the Dan 2:44 kingdom, reach the ends of the earth, which must happen before Messiah can return to earth. Mt 21:43 was not produced in the first century, but instead Rev 2:4-5 spread from place to place,

which brought on the now-present manifestation of the direct *antithesis* of what our Father wanted.

But Mk 9:11-12 prophesied the restoration of the original archetype and paradigm that existed before they left their first love (Rev 2:5), but this restoration would not come about for another 1900 years. Since they did not repent, the lampstands were removed out of its places, and later the system that God hated took over (verse 6), spreading to other places as Rev 2:15 shows. But verse 16 will be fulfilled (Rev 17:16; 18:8-20).

As Mt 16:18 says, upon *revelation* His church is built, lest it fall (Rev 18:2). This verse speaks of Christianity. The book of Revelation is written to be understood only by those who again have revelation, as Peter did. Mt 16:18 is the indestructible truth of that revelation in Mt 16:16, and upon this foundation the victory would be won (verse 18).

2 Cor 11:4 — This “revelation” was taking in the satanic deception where Satan’s spirits or angels were being called the Holy Spirit, as those being deceived were receiving another gospel and another Jesus (Gal 1:8).

The revelation Peter had was not a doctrine he learned, as our Master told him (verse 17), but this revelation had to be practically embedded in their lives such that it would solidify into a Rock. That Rock was Yahshua and the revelation of Him, so that they would never be deceived into accepting another one, and they would not allow corrupters to bring dissolution to that solid Rock. All who have this revelation are living stones in the structure of His Edah (1 Pet 2:4-8; Eph 2:20-22). They bear witness to the True One (1 Jn 5:20) and the ultimate victory over the ruler of this world (verse 19). You can’t have one without the other.

Vanguards

We now, just as the first disciples, are the vanguards⁶ of this restoration, a concealed movement, like a tiny mustard seed — “the kingdom of God is in your midst” (Lk 17:21). As through their word, now people can believe on Him, and after 1900 years the new shoot is sprouting from the stump of the fallen tree. The life of that root system is now passed on to us (Mk 9:11-12; Jn 17:20), and we in turn pass it on to others until the world knows who are and who are not His disciples, and who is the True One (1 Jn 5:20; Jn 13:35; 17:23).

Jn 18:37 — “For this cause I was born... to bear witness to the truth,” and who now have been born and born again to bear that witness? Mt 24:14 is to be fulfilled at the end of the age, which is brought about by those who are *now* His witnesses (Isa 43:8,10). All this depends upon our faithfulness to the task (Rev 17:14). It matters not how big the mustard tree is, or how many the winnowing process is eliminating, or the threshing floor sweeps away (Mt 13:24-25), as long as we are reproducing disciples. Christianity today is making converts, but not disciples. We must make true ones who are also taught to reproduce. By His grace we shall be that mustard tree (Mt 13:31-32) which grows as Col 2:19, with a growth from God, even as Eze 17:22-24 prophetically states about us (NASB).

Jn 15:5,8,16 — “A tree is known by its fruit” (Mt 21:43; 13:32; Eze 17:23; Gal 3:28). Dan 4:10-15 — By the band of iron (verse 15) the stump is protected until Mk 9:11-12, as Isa 49:6 is that tree restored to do Mt 21:43, and then Mt 24:14, by the restoration of Acts 26:7 to bring about restoration in the next age (Acts 26:8; Isa 49:8; Rom 11:12-15; Mt 19:28). We must do Heb 10:13 in order to bring our Master back to restore all things in the next age (Acts 3:21), fulfilling the promise made to Abraham and his descendants.

⁶ *Vanguard* — the troops moving at the head of an army; the forefront of the movement

The test of our Master's presence with His apostles and disciples for those three years would be: would they carry on His work after He ascended? Who are they who will carry on His work today? Who will bring about the restoration of all things (Isa 49:6; Mt 21:43), and restore the fruit of the kingdom to bring about Mt 24:14? The first apostles knew He said this, and thought they would be the ones to do it (Acts 1:6-7; Jn 15:1-17; 12:24; 17:19; Lk 6:43-45; Mt 13:22-23; Jn 4:36-38; Lk 8:14-15; Mt 7:16-23; Mk 4:18-20; Ps 105:11; Isa 49:8; Acts 26:7; Rom 11:15).

When I was down, our Father reminded me what I was chosen for, and what all of us were chosen for (Jer 34:18-19; Gen 15:17-18) — to make His name great! Gen 18:19 is the only way His promise can ever be fulfilled and His name be made great (Mal 1:11). But it is imperative that we pray for it as Mt 6:9-13. It will never happen unless we pray for it.

Shoer — There is frontal attack on trust going on right now. How long has it been going on? As long as human beings have been around. Trust is at the very core of the gospel. Read that statement about Eliyah and Elijah, and you see that he came under that man's authority. People today think, "What? Under the authority of a man?"

And then the teaching gave the example of Moshe and Joshua, and then our Master and the gospel. What is it going to take to make that witness into a confederation? TRUST. Being led by the Spirit means trusting your brothers. There is such an assault on that word *trust* in the world. Actually it's just getting worse and worse. You can barely trust anybody. But we've come out of the world and so we learn to trust. That's the gospel.

He mentioned dilly-dallying around, being half-hearted, taking the expedient way, selfish thoughts, self-centeredness... All these things will cause *major* problems in the confederation because it is going to *betray* the trust of your brothers. You think, "Selfishness... so? I'm not hurting anybody..." This ends up making it hard for others to trust you, and all these things end up reeking havoc everywhere.

Even in that last line, how Yônêq said, "*When I was down, our Father spoke to me that my purpose was to make His name great*" — somehow we have to have that determination and focus, so that we will have what it

takes to put self on the cross. As Yônêq said, “Upon this revelation, I will build my church and it will not dissolve.” If you don’t have this kind of revelation, then you WILL NOT have what it takes to put self on the cross, you’re building on shaky ground. It is a two-edged sword. This gospel is what has to “go out” but this is what also has to “go in.”

David Zerubbabel — As Yônêq said, “Every day we are indifferent to our responsibility is a day lost to the cause of Messiah,” and that responsibility is what has been committed to us: the Word of reconciliation.

Shoer — Yes, be reconciled to Him, but through *us* to Him. “There is one mediator between God and man, 1 Tim 2:5, the man Yahshua,” and so then who is the mediator between Yahshua and man? So then you have to go through *us* to get to Him. And there it is: TRUST. But Satan is just putting that word *trust* through a paper shredder in the world right now.

David Zerubbabel — Christians don’t make the jump that there is a need for that mediation, the ambassadorship of the Body of Messiah, because of their *mystical Jesus*, thinking, “Well, He’s the mediator... so everybody can just go straight to Him.”

Emet — The reality should be as Jn 7:18. What’s the reality of *not* seeking your own glory, and actually “seeking the glory of the one who sent Him”? That is a pretty deep, significant thing. Being devoted to *the word of reconciliation* is more than just reading the Bible all the time. It’s what Shoer was talking about: denying self for the sake of those who are putting their trust in you, and because of what you are part of.

Yônêq obviously has that weight upon him, and it is a very real thing, isn’t it? Our Master had that weight upon Him, knowing those men who followed Him loved Him and were putting “all their eggs in that one basket.” Yahshua didn’t overcome because “He was God,” but He overcame because Peter was looking Him in the eyes, saying, “Where else can we go? You have the words of eternal life.”

He must have had human responses to those things they said, and so it caused Him to cry out. And then we see Peter deny Him and see Him being beaten and everything, but He did it knowing that He could liberate this man, Peter, whom He loved so much.

Shoer — Our Master had spent 3½ years with them, and then, “What were they going to do?” They went fishing. It’s like they were faltering, going back to their nets. Fortunately our Master was able to appear to them and set them back on course.

David Zerubbabel — It was so important, wasn't it? He didn't just rise from the dead and go straight to heaven. Those 40 days that He spent with them were so essential. What if our Master hadn't been there to have that encounter with them when they went back to fishing?

Yes, He rose from the dead, but what did that *mean*? You can see in what they asked Him in Acts 1:6-7 that they were still looking for a king: "Is this the time? Are you going to restore the kingdom now? Are you going to get up there on that throne?" They were still looking for His strong leadership, but He was wanting them to be a confederation.

Shoer — It is just so much "in us" to want to give that responsibility to someone else. It was so much "in them" to want our Master to do it. They had become so dependent on Him, but He was trying to teach them. That is what Yônêq was saying: the winnowing process is going to happen; the chaff is going to blow away from the threshing floor; but as long as we can make disciples that can in turn make disciples that have that ministry of reconciliation...

That is what our Master was doing in those first disciples, laying a foundation in them, so they could actually have that ministry of reconciliation. And that is what Yônêq has been doing. All of us are very, very dependent on Yônêq, and I mean *all* of us, but he has really tried to put this into us.

You can see with the *Confederation* teaching that Yônêq is trying to put the same thing into us. What are we going to do when the test comes? Are we just going to be selfish? Are we going to go back to our own nets? Are we going to dilly-dally around? Or are we going to see our purpose? As Yônêq said in another teaching, "I have spent my whole life devoted to one task: to teach this so that we could teach this to our children..." So then, what are *we* going to spend our whole life doing?

Several times the teaching points to this: what are we going to have to do? You have to *hate your life in this world*. Somehow there has to be that revelation in you, if you actually made a covenant. But the people that have come and gone recently, at least in our community, have come from a vacuum. They have no clue what a commitment is, much less a covenant. It is so foreign to their way of life — to make a decision and stick with it for the rest of their life. It is not even in their realm of thinking at all...

And so, somehow the gospel just has to *really* reach a person's heart, because it is not going to be enough just in his mind. Otherwise, once the emotions go away, then there is not going to be something planted that is going to endure.

Emet — I just don't understand why people don't hate their life in this world. I don't even understand how you'd think there is anything out there to go back to live for, if you *hate your life in this world*. I guess this world levels people, but I was just so desperate when I finally found the edah, just so fed up with the world.

Just think about it: even if you're president of the United States, you're still just a frail human being. You could get cancer tomorrow, and "snap" — you're gone. You could get shot. Where are you going to spend eternity? But it's not as if I have some great confidence in myself as to being "*absent from the body, present with Messiah*," but somehow I do have great confidence that the only thing worth doing is learning how to love.

But if there is no triumph of love, what are you doing? Just following what someone else is doing? Just blowing here and there, and then you die? Then how do you own what they own? I guess everyone is just scrambling to stay alive and have another breath, to make it not be painful.

David Zerubbabel — It is part of that insidious work that David Yonah was talking about in the public schools, making fools of people, teaching them there is no God, there is no accountability, there is no judgment... Just live by your emotions and do what pleases you.

Emet — One young man came into our community and he'd been diagnosed with one of those forms of autism. He just couldn't go along with society. He was very weak willed and even seemed almost retarded. But now? He is outspoken for the truth.

It is just amazing, to see the effect of the words of life, though sometimes it is slow. At first, he reacted, coming from a great deficit of worthlessness and insecurity, but the word won him. Even the people who seem to "have it all together" dwell in that realm of insecurity and worthlessness, just putting on their mask to hide it.

Gad — It is interesting Shoer brought up the whole aspect of trust, how receiving the gospel is about being able to trust someone. People are really into following gurus, like some amazing speaker who is talking about health, or this amazing writer with insight into such-and-such. That is no different from going to hear a preacher, and they believe in these people as if they were gods, but somehow, they can't trust a body of people who have the truth. What causes them to trust someone making a name for himself and not trust us?

David Yonah — We're dealing with 6000 years of iniquity, reinforced by 2000 years of the harlot corrupting the earth, who is responsible for all the insurgence of atheism. Why should people believe in God, if He is just going to make you be a fool sitting in a pew? And what's the deal with the lake of fire? The only people that talk about the lake of fire are fools.

They can read the words of this "Jesus" and say inside, "Wow, he had some fire in his bones, but nobody else does." Then they see what has been done in the name of Christ. Take the Pope. One day he is Cardinal so-and-so. Next, he puts on the mantle, the robes of the Pope, and looks in his mirror, saying, "*Today, I am THE Holy Father.*" And Catholics say, "There he is, the Holy Father." The day before, he was just Cardinal Schmo. Now he's the Holy Father and the anointing is upon him. He's the "Vicar of Christ." Everywhere you look, you see this messed up representation of God. So it is no wonder that people are such noodles, following all these hucksters. I was thinking we ought to make a paper called "The Huckster."