

How the Oil Gets to the Edge of the Robe

Ps 133 — The oil goes all the way down to the edge of the robe. How does it get there? How do we all dwell in unity? Those who are not in unity may not be getting that oil to the edge of the robe, and those who aren't receiving that oil may not be in unity. So who *is* in unity, if not those who are distributors of that oil, making sure that that oil is getting to the edge of the robe? Now, did you do your part today in getting the oil to the edge of the robe? Did you make sure that everyone heard what you heard, received what you received from the Holy Spirit, so that there would be unity? If there's not perfect unity here, then this is not where He commands the everlasting joy of salvation, the everlasting life. He does not command eternal life any other place than the place where there is perfect unity between brothers and sisters, the same unity as there existed between the Father and the Son.

So we come here to worship tonight. How do you worship? You worship by sacrificing your praise and thanksgiving to our Father. And if we failed to get the oil to the edge of the robe, we have to confess that as sin before we can have thanksgiving and praise. We really do; our joy is taken away because we didn't do our part in getting the oil to the edge of the robe. What are the *mountains of Zion* anyway but the communities of YHWH, the edahs of YHWH? This is a mountain. Therefore we have to do our part in being aqueducts in getting the dew from Mount Hermon.

I'm thankful that salvation does not exist where there is disunity among people who claim to be brothers and sisters. I'm so glad that eternal life is only given where there is perfect unity. It cannot be given any place else. That's why YHWH commands a blessing. He doesn't just *give* a blessing, He *commands* it — eternal life. So we're thankful that we dwell in a place where eternal life is, because we are obeying the Holy Spirit.

We have the Holy Spirit and we obey Him. We don't disobey the Holy Spirit. He gives the Holy Spirit to those who obey our Master Yahshua, and His word. The Holy Spirit is only given to those who obey the commandments of our Master Yahshua. Each has to learn to shout

from the rooftop what is whispered in his ear. That's what He told us to do and that's how the oil gets to the edge of the robe. That's how we're fed and we're in unity and we know the teachings and we know our Father's will and we know His word and we want to obey Him because we love Him.

We know that no one wants to obey the Son of God unless they love Him with all of their heart. They will always be disobedient. You can always tell who doesn't love our Master, who does not have eternal life. Did you ever hear of anyone having eternal life and not loving the One who gave them eternal life, who is eternal life? No, there is no such thing. We love eternal life. Yahshua is eternal life. Whoever has the Son has the life, has eternal life. If you're ever in doubt as to whether you have eternal life, if you don't know for certain whether you have eternal life, just read 1 John. It's written to let us know whether we have eternal life or not. Don't just depend upon whether you went down to the water to be baptized. Depend upon whether or not you are obeying the word, loving our Master, keeping the unity, encouraging your brothers, laying down your life for your brothers. That's how we know whether we passed out of death.

So don't measure anything on some type of experience you had in the water, saying, "I'm going to heaven when I die." That's Christianity. We don't know anything by that. The only way we know that we love our Master is by obeying Him. Our Master laid down His life for us and we are obligated by that love to lay down our lives for one another.

So here we are — there is perfect unity in our midst. There is not one single person that is out of fellowship. Disunity negates unity. Separation negates unity. We've come there to worship, to render sacred service to Him. Paul said when we gather together no one is out of fellowship. That's what our Master prayed for and that's where He commands eternal life. That's where He has dwelling places. Can you imagine Him have a dwelling place in disunity? Of course not. When the King is enthroned in Israel, where is He enthroned? Over the praises of Israel. It's because every one is praising Him. Everyone has a good conscience, we're obeying Him and we're giving Him our sacrifice.

I've come to worship tonight and I'm going to give Him my praise. I'm going to give Him my thanksgiving and praise. We're supposed to have both thanksgiving and praise when we gather together in the morning and in the evening. When the priests of old gathered together they stood and they gave thanks and praise to their God, YHWH (1 Chr 23:30). So that's what we're here for tonight.

This is how we are supposed to be as God's holy priesthood. We're supposed to love one another so much that even if we are out of fellowship with our Master we won't defile the sacrifice by standing here as if we are in fellowship, as if we have confessed our sins and renounced them and we're again receiving mercy and compassion. We would never come here out of fellowship without saying, "I'm not in fellowship." You would never come here and act like you're praising Him, as if to say, "I'm going to praise You but you don't deserve it; You don't really deserve my praise, but I'm going to praise you anyway just to be seen by my brothers and sisters." This is really bad because we don't see the value of our prayers.

In order for our prayers to be heard, not one person can be out of fellowship. That means that if you are out of fellowship — you haven't confessed your sins, you don't have thanksgiving — then you have to withdraw and say, "I'm unclean; I can't take part in the sacrifice; I'll stand here but I can't take part, so I won't defile the sacrifice." A woman can't come with a headcovering on if she's not being submissive to her husband or the elders. She can't do that. That defiles the sacrifice. That keeps our prayers from being heard. We understand that when the priests cut the animal up, they dissected it, cut it in pieces, cut the fat off from it, and inspected every part for defects. So we are a part of the Body. If there is a defect in us, it defiles the whole sacrifice. So we don't want to be that way; we want to be those who judge themselves right. I want to be able to judge myself. If I can't, God will have to judge me.

So if I'm out of fellowship, if I've been being disobedient today, if I haven't been doing what I know I should do — I know the right thing and I don't do it — that's sin. If I haven't confessed that, I haven't been reconnected to Him, because sin separates me from God. Sin separates you and you can't come to Him separated from God. You don't have any

thanksgiving, you don't have any praise. But if you come here with your sins forgiven, well, you're thankful and you have praise for Him. You can adore Him, you can be thankful to Him, you can tell Him how great He is. That's what the sacrifice means.

We will always be held back, our Father can hardly do anything if we are not a pure offering. Our Father wants to open the door to Germany and England and other places and really establish us in Spain through our prayers. No one else is praying so that He hears them. We're the only ones in the whole world. No one else is.

How many really *want* our Father's will to be done on the earth? How many really, really want it to be done? How many really want His name to be hallowed, to be praised, worshipped, exalted? How many really desire it, really want His will to be done? As many as are praying for it. If you're not praying for it, that means you don't really want it to come about. You don't care if it comes about. That's how we can judge ourselves by the word. Just say, "Father, I don't even want Your kingdom to come; I haven't been asking for it." You have to be honest with Him, and then He'll put something in you that you'll want His kingdom to come and His will to be done. But until you confess it, nothing is going to happen. You have to ask, "What's wrong? Why don't I have this desire?" This is how we are supposed to be honest with our Father.

Only when we're honest can He do something in our heart. We confess it. That's what He's waiting for. That's what He wants out of us. He knows how we are. He knows what He has to put into our spirit. You see the word, and you say, "Oh, I'm either not a child of God or I'm out of fellowship or something." But you have to pray that you will measure up to the word of God, that our Father would write His laws in your heart, that you would be empowered by His Spirit, that you would see these things. Don't be condemned. Just say, "Father, make me be that way; I want to love my brothers; I don't want to come to the sacrifice out of fellowship; I want to have praise; let me have it." Wear Him out until He gives it to you. That's what it means by *fellowship*. Keep on asking Him. His gospel is sure about this. Persistence is what He wants, just like the widow. If you don't want to be persistent, then you don't want to be a

disciple. If we don't want to offer our body as a living sacrifice, we don't want communion. But we do want to keep our communion. Amen.

Obadiah: All the rivers flow into the ocean and the ocean never floods. And the reason is that the water evaporates. And it's the same with our life. This is like the ocean here. Each one of us has a river of life. This is the time when you empty the river into the ocean, because there is constant evaporation. That is the nature of our life. That's why there needs to be a constant input. The ocean is never going to overflow, because the ocean will get lower and lower, just like the Dead Sea, if there's just evaporation and nothing being emptied in. Everybody has to constantly dump into the river whatever he has and that's how the ocean will remain full.

Amen.