

30 March 1995 Morning Minchah

Tent of Meeting, Sus

What Justifies a Person's Absence from the Minchah?

When the shofar sounds, we should be ready to go. There are extenuating circumstances sometimes that extenuate the guilt. But that still doesn't make you justified. Some circumstances justify you. Some just extinguish the guilt to some degree. When the last shofar sounds, those who are dressed and ready will meet Him. We need to have our lives together to such a degree that we can meet Him. Those who aren't going to be taken up with Him are not lost eternally. They'll go to the judgment in Jerusalem.

We should have some measure of fear that we are late to the minchah. Justified — you couldn't help it. It's a last minute thing that you couldn't help. You deem it necessary. Like when a child needs to be disciplined. If you are not guilty, you are blameless. You have no fear. You have confidence in the day of judgment.

1 John 2:28 — 1 John 4:17

But if we just hear the shofar and have an attitude, "Well, where are my children, where are my clothes? Gotta take a shower." People like that aren't worthy of the kingdom; they aren't worthy of the body. 1 Cor 11:29 — They aren't careful how they are building. They are judging the Body as not anything worthy to give their devotion to.

You can't feel guilty if you are not guilty. Even people here with five or six children had time to be ready. That's how the morning and evening minchahs were introduced. We also talked about justification a while back (see: 28 December 1994 and 23 January 1995 morning minchahs, tent of meeting, Sus). It's been passed on by word of mouth. New people don't have to go to teachings (in order to know these things). It's being passed on. It's probably the first milk. If you don't have any milk you are not part of the mother, no matter what you say. you don't have to say — "Wait for four years until you have a teaching on the morning and evening minchahs." You have the teaching in you.

If you have elders and shepherds they bring this teaching and understanding to you. If you are shepherdless you won't have it. They give understanding as to how we establish theedah, how we're going to subdue the enemy. We need to understand what we are doing. It's better than soccer. We need to walk in these works. We are building the body and thereby are purified.

If we understand that, the zeal of our Father's house is eating us up. Consumed. If we are not consumed, if that's not our total preoccupation, we have to doubt that the Holy Spirit is in us. This is only for people who are zealous. They understand why they are here, why they are chosen to be in the Body. The chosen ones are disciples. They are taught by God. The Father draws such people to the Body, to the place where His Son is. And then they are taught by God.

John 6:44,45 — These are the only ones who have eternal life. Paul said if we don't recognize that this is the Body of Messiah, then we eat and drink judgment to ourselves, and then one day we will go to the judgment. 1 Cor 11:29 — we might not even go to that judgment, but to the judgment for unbelievers.

You could have been on the earth 2000 years ago and touched Yahshua's body. He was God incarnate. The Spirit was incarnated into a human body. Then He ascended into heaven. He said, "It's expedient that I go away. If I go to heaven, I'll send the Holy Spirit to you all." Those who received the Holy Spirit became the Body. There is absolutely no difference between His corporeal body, the fleshly incarnation of His body, and the fleshly incarnation of the Holy Spirit's body in regards to respect. If we don't understand that, we are fools. The Corinthians treated each other in a way that showed they were carnal.

1 Cor 11:29 — They were all cut off. There is nothing left anymore. Dead. They didn't have enough life to pass on the Spirit.

Each part of the Body submits to each other out of reverence for the Head.

If you are justified for being late to the minchah yesterday you are completely blameless. But if you know you were slack, putting things off, not really serious about meeting our Master there, you were cut off. That's why you were late: (The night before at the evening minchah, we

had somewhat of an object lesson for the whole body about being on time for the minchah. Usually, the shofar sounds to gather us, and then we come together in the lodge from the three different households here, Tabitha's Place, Servants' Quarters and Big Field. The time lapse between the sound of the shofar and being over at the lodge should be only as long as it takes you to get there from your place. It appeared that a lot of times this took longer. A substantial part in the beginning of the minchah is usually devoted to greeting one another. That night however, we lifted up our hands shortly after the shofar had sounded. Many people were late. Everyone who was late was cut off. There are also notes about the judgment meeting which we had before the evening minchah on the next day to restore everybody that had been cut off who had come too late. Everybody who was cut off had to wait until the next evening minchah because the morning minchah is not a corporate minchah but separate for each individual household. Only for the evening minchah do the three households gather together corporately.)

This nation has to be formed correctly, rightly, or it's not going to be formed at all. You deem that your child or wife or you yourself don't come to the minchah. You have to be justified before God, and then that other person will give the reason why the wife, husband, couldn't come to the minchah. Then they are justified (We felt that for the evening minchah, since all three households meet together and it is a rather large gathering, it would be ok to inform the household head why somebody wouldn't be present at the minchah. Otherwise, it could take up a lot of time to just listen to justifications. Since the household head is informed this should bring peace to everybody, and if someone has a concern they always could check back with the household head.)

Heb 10:25 — People get into a habit of not coming to the minchah. If we go on sinning this way there is no longer any sacrifice for sins. This is how the first church fell away. This is not a hard word but a loving word from our Abba so we can be justified.

Justified — just as if I had never sinned. If you were late yesterday you didn't sin if you were justified. You had a reason. The Holy Spirit is not giving you any guilt. It's an extenuating circumstance. You are on your way here. Your car breaks down, runs out of gas. It doesn't clear

you from all guilt, but from some. You should have made sure that your car had enough gas. But then someone runs into you or you have a flat tire. This could justify you. You might be in Pau. A wide door of opportunity opens up, you are preaching the gospel — oh, the minchah, I gotta go. We speed to get back to the minchah, killing just about four people. Well, our Father gives us common sense.

Our life centers around the minchah. It keeps us on the narrow road. It keeps the community prospering. We only live for one reason, to bring about our Master's kingdom. That's why we preach the gospel of the kingdom. This is the minchah where we give ourselves every morning and evening.

A blessing or a curse. Every morning, we have to choose life. We are faced with it. If we put our mind on the spirit it's life; if not it's death. I don't want anyone to be cast out into the outer darkness. There is regret, remorse, weeping and gnashing of teeth. This is the day of salvation; tomorrow it's too late. Tomorrow, you can't relive today. It's all recorded in the gospel. There'll be hundreds and thousands of people to whom our Master will say, "I never got intimately acquainted with you." He wants to save us from that and put us on the right road. If you don't take it as good news, but as a threat, well, that's where you'll go.

The gospel of Mark starts out with the good news of Yahshua. Then also Mark 1:14. The good news in Mark is recorded in 16 chapters.

For us to be saved we have to know about Yahshua, the Messiah. We have to know of Him. If you care less about the good news, it means it never has come to your heart. We prosper through the good news. This is not bad news. It's good news that there will be people He will say to, "I have never known you; you practiced lawlessness." This is the place where we come to, to the altar to give our bodies as a living sacrifice. If we don't see that we probably are late. A woman walked out to discipline her child. That's necessary. She has to do it. That's why she doesn't lift up her hands. The men stand in their place. They raise their hands without wrath or dissension in their family, wives or children. The wives take care of their responsibilities for their husbands, holding babies, nursing them.

Women can wear their head covering for man and for Messiah. I am covered but I don't wear an outward covering. So is Messiah. We are all covered. Women, men and Messiah. But woman wears the outward sign. Woman wears it for the sake of the angels. It's only in this age of restoration.

In the next age, she won't wear it anymore. We'll be totally redeemed in every aspect of our being. You see a woman not wearing a covering right now (because she was cut off last night for being late to the evening minchah), well she may be fully justified, but we have to wait until tonight when the whole body comes together, and then we'll judge.

1 Cor 9:24,25,26 — we are preparing to run the race. We eat the right food. Everything we do prepares us for that. You have to be lean. It's not a small thing we are doing, being the incarnation of God, His Spirit in human flesh. He hasn't done that for 1900 years. This is the restoration, if not we are just another group. Then it's still left to another people. We have to understand who we are and where we are going. If we obey His word we won't see death. If we claim to know Him and don't keep His commandments, we are liars. Well, in what way am I not obeying His commandments? John 14:21 — If we don't have His commandments, we are not responsible to keep them. If we love Him we have His commandments and keep them. We have to rightly see and discern these things and judge ourselves. These are just fundamental things before our Father can go on and build the nation.

Justification means exonerated from any guilt, blameless. If there was fault you admit it. Then there will be forgiveness and restoration. You'll be restored back into the fellowship of the Body.