

Yom Kippur 10

Making the Nation Whole

Shelem: We're connected to Him, like we heard last night. I'm really thankful our Father doesn't place all the importance on gifts. He gave us our gifts, but the emphasis isn't there... it says in Proverbs that He's not interested in the strength of horses or the strength of a man's legs or how fast he can run or anything. He's only interested in what is in your heart. It encourages me that anyone can have their heart turned toward our Father and that's what the song says that we should "talk to our brothers about God our Father." That's what I'm thankful for, that He brought us out of our old lives where all we did was just work. That was what we had to do and that was all people were interested in, because that's what they were paying us for — was to do the work. Just do your bit and don't cause any upsets here. God's not interested in that. He's just interested in our heart.

Nun: I was really thankful for what we talked about last night too, about the Body increasing and growing. This morning, during preparation time, we were reading Mt 25 about those talents. He'd given the one servant five talents and he increased it and another two and he increased it. They said, "See what you've entrusted to me? It's been doubled." Everything was doubled. It made me think of Eph 4 about the growth of the Body. Whatever's *increased* is what's growing. If it hasn't increased, then there's no growth. Like the Body, it's either growing or it's dying. It doesn't stay dormant. And that's dependent on the talents that He's given us. Which are not the gifts He's given us but it's the *spiritual graces* to accompany our gifts. It's just like anything... if you're doing aerobics, you tone up... there has to be an increase. If there's increase, there's growth. That whole parable is about the judgment seat of Messiah. That's how we'll be judged based on how we utilize the graces He gave us. Whether we *employed* it or *buried* it. It says the one that was really wicked never *used* the grace given him. He had abilities and he also had grace. But *he buried the grace*. So there wasn't any increase. There's only increase if we use the grace given us. Then it's doubled.

Years ago Yoneq said to me, pertaining to music, "If it's an apostolic grace, it's got to increase, it's got to spread." But that's a basic principle that's true of anything really, whatever it is. Talents have been given to us — graces in order to build up the Body. The grace we've been given has to spread into the Body. The grace has to increase. It's not for us alone.

The one who buried his talent had nothing to show for it; in that sense, he only glorified *himself*. No glory or honor came to his Master. When the Body doesn't grow and the graces aren't being spread abroad, it's just like the servant

who *withheld investing his talents*. The Master said, “You should have *invested* it in the *bank*”.... (in the Body) — that’s when He receives the glory for it. Then He can say, “Well done, my good and faithful servant. What I’ve entrusted to you, you’ve increased it. Now you have a right to enter into glory with Me, because you were *faithful and gave Me the glory*.”

So it spoke to me. It reminded me of what ha-emeq said last week about having the mind of our Master, about the talents. “What I’ve given you,” Paul said to Timothy, “entrust to others who are faithful”... that it would continue to increase the Body. It was all a principle about the growth of the Body. It’s not the abilities necessarily that are doubled or increased — just showing someone how to be a carpenter. But it’s the *spiritual grace* that you *pass on*. That applies to anything and everybody. You pass on what our Father’s spoken to you. He’s given you enlightenment and revelation through the grace we receive from Him. So we pass on that enlightenment and that revelation and that’s what increases the Body. That’s what builds it up. It gave me understanding about the Body, because that whole parable is all about the Body being built up through the *grace we receive* — energizing our *natural abilities and gifts* (verse 15). It’s all about proper judgment.

It’s like Shelem said, it has to do with the *heart*. The talents have to do with the heart. Everyone’s got abilities. He’s not interested in the *work*, He’s interested in the *heart*. If you have a *right* heart, it’ll produce the *right works*. So, our *inner righteousness* produces the good works. Our good works don’t produce the inner righteousness. Our works don’t produce a good heart. A good heart produces works.

ha Qanai: When Nun was just speaking it made me think about the bank. This is the bank. This is where we *invest* what our Father’s given us. In Mt 6:19 it says, “Do not lay up for yourselves treasures on earth where moth and rust destroy and where thieves break in and steal... but lay up for yourselves treasures in heaven where neither moth nor rust destroy, and where thieves do not break in and steal. For where your treasure is there will your heart be also.” To me — this is heaven.

We pray that heaven would come to earth. This is where we need to lay up our treasure and invest all those things that are in us. And then that will build up heaven where the thief can’t get in. What you’re doing and what you have, you’re investing into the Body. And that’s your motive. That’s where your heart is. If that’s where your heart is then that’s where you can invest it. So I’m really thankful we have somewhere to invest what we’ve been given. Because even if we tried to invest it in the world, it just got destroyed. And we were destroying others people’s gifts and destroying them. So I’m really thankful that there’s a

place that what's in the human heart can be invested. It can be put into something substantial and be protected.

Israel: I was thinking too, it says the ones who were given talents, it says they *traded*. That's like our life in the Body, like being devoted to *koinonia*, common distribution and participation. If you're really active in the Body then our Father will add more grace to you and you'll be in a place where you can receive grace from others because you're participating. So then the five talents can become ten talents. So we need to be devoted to *koinonia*.

Nun: One other thing about that... If it's not doubling it means that you're not crying out for grace. It's one or the other. You're either connected or you're disconnected. If you're connected, of course you're going to produce MUCH fruit. It's by virtue of being connected that you're going to produce life (to *re-produce*). And that life produces abundant fruit. So that's why he said, "See, it's been doubled, see?" But the one who didn't stay connected, receiving grace and employing his talents, had nothing. He had nothing to show for the talent our Master had given him. So, it's either one or the other. If we're connected, then we're using the talents He's given us, it will *double*. It's the only way the Body can be built up. That's the point. It's the only way the Body can grow and increase. If you're not *using* those talents, it's because you're not crying out for His grace, the Body doesn't grow. It dies. It's cut off.

Yom Kippur — Making the Nation Whole

What we're talking about today is related to the Day of Atonement. I learned that the word *atonement* is an Anglo-Saxon word. It's not a word that was in the Bible originally, but is the translation of the Hebrew word *Kippur*. They used this word when the King James Version Bible was being written. It is a good word if properly used; it means "at-one-ment" — to bring those who are *estranged* back into *oneness* (fellowship, communion).

Onement — The *state* of being *at one* or *reconciled*; the *fact* of being made into one; in union (mental, physical or emotional union); undivided; agreement.

This was the original Anglo-Saxon word, but was later changed to *atonement* during the reign of King James. The Day of Atonement makes "ONE" (experientially) all those who believe (Jn 17:21 by Jn 13:34). It will restore our love (Phil 1:9-10) and devotion to Him as Acts 2:42 manifests — the answer to our Master's prayer in Jn 17:21-23.

The Day of Atonement makes the nation **whole** (*wholesome, healthy, holy, integrally one*). We are all *related parts* to one another; altogether we are a composite whole (1 Cor 12:12). Paul relates the *human body* to the Body of Messiah. Only if we are integrally connected to one another, not one of us out of fellowship, can the *anti-type* be fulfilled through the Body of Messiah. The Day of Atonement brings all those who are *estranged*, or alienated, back into *unity*, even as the word *reconciliation* points out in 2 Cor 5:18-20. The Corinthians were already *joined* (in union) to Messiah through *faith* (1 Cor 6:17), but Paul was pointing out their need for *reconciliation* (communion).

They were *already* in the Body, but they were *estranged*. They needed to be brought back to God in a personal, intimate way. They had *drifted* away from that *vital connection* to the Vine where they could produce good fruit (Jn 15:5-8). He wasn't preaching the *gospel* to them. He had *already* preached the gospel to them. Paul was pleading with the Corinthians to come back into *reconciliation* (onement), since many had grown estranged like it says in Rev 3:20 and Heb 2:1-3 explain. The Holy Spirit was *outside their hearts*. They no longer were living by the **heart** of Yahshua. He was outside their hearts *knocking* for entrance. *They were in their flesh*. So Paul was urging them to let Yahshua come back into their heart (the "heart" of the community) so He could have fellowship and *dine* with them (verse 20). They had **DRIFTED AWAY**. "Drifting" is an **unconscious** process. When we are *in communion* we are at all times alert. So this is what the Day of Atonement does. It brings us back into "**onement**" in order that we could do the Eph 2:10 "works" which bring about the end of the age.

So Yom Kippur brings the *straying sheep* back into fellowship — back into the sheepfold where the bond of peace is. This is like what our Master said in the parable about the shepherd who left the 99 and went away and got the straying sheep and brought them back in. Whoever *has* fellowship with Him *practices* the truth. Whoever "*claims*" to have fellowship with Him and *does not* practice the truth (but walks about in *darkness* spiritually) is a **liar** (1 Jn 1:6). We have to understand what it's talking about here. Whoever **HAS** fellowship with Him *practices the truth*. Whoever is not practicing the truth, does not **HAVE** fellowship with Him, **BECAUSE** he

has *drifted away*. This gives us *objective* judgment — whether it be with *ourselves* or with *others*. When we are out of fellowship it's like we *become* estranged once again, as Eph 2:12 says, from the nation (1 Pet 2:9-10). We become “*estranged*” from fellowship (*koinonia*).

In 1 Jn 1:6 and in Acts 2:42 you see the same word — *fellowship*. It's exactly the same word used in both contexts. It's #2842 in the Strong's Concordance. Whoever *claims* to be *devoted* to *koinonia* (to have fellowship with Him) yet walks in darkness, **LIES. HE LIES.** The fruit is *evident*. He conceals the truth of his *condition* — the reality of his *state* before God. Since he is cut off, he has no *resistance* — no *power* to *obey*, to *love*. He is *overcome*. This is why he does not *practice* (obey) the truth or *prove* what is true. If we claim to have *koinonia* with *Him*, then it will be one and the same in the Body with *one another* (1 Jn 1:7). This is the *vertical - horizontal relationship* we have together in the Body.

Koinonia means joint participation, contribution and distribution of all of our gifts, all of our time, all of our energy, all our possessions, everything we have — it's got to be *concentric*.

It's got to be “*concentrated*” in the Body of Messiah, to build it up. Anything else is *dissipation* (Lk 21:34) if we're not doing *everything* we can (all of our time, all of our energy, all of our possessions, all of our talents, all of our gifts) *in* the Body! *Everything* must be concentrated, in order to build up the Body. All we are and have must be absolutely *focused* on the Body or it cannot be built up. It can't grow. *That's the only way the Body can be alive and exist on earth.* This is what produces the *light* that brings salvation. No other light can bring salvation on the earth. Everything else is a *false light*. It makes a person twice the son of hell. If anyone thinks he is *saved*, but he doesn't come into the *unity* of the Body of Messiah, then it makes him twice the son of hell. He is going to go to the Second Death. His *guilt remains* since he “claims” to see, but is *blind* (Jn 9:41).

This is what Yom Kippur is trying to accomplish:

To bring the people who *claim* to have fellowship with Him (but walk in darkness) back into *focus* again. *They've drifted away*. This is when a person's sins are *separating* him from

building up the Body. They are *separated* from the joint participation, contribution, the concentric vision of building up the Body, the “concentrating” of all their energies, all their gifts, time, all the things that they think about which are meant to be *lavished* upon the Body of Messiah (Mt 26:6-13).

That’s what “*onement*” means: the day of “bringing the nation back together in fellowship.”

The people who were separated from the joint participation and *koinonia* of the Body because of their sin no longer are but have been brought near again — restored to communion in the Body. They don’t do one thing that is not for the building up of the Body of Messiah: not one breath they take, not one word they speak, not one activity they do fails to make the Body of Messiah stronger and more whole here on earth.

That’s the restoration of all things. If Nathaniel goes out and does a job, it’s *ONLY* to strengthen the Body of Messiah. Not one thing is spent on himself, but all his talents and abilities are focused on the welfare and increase of the Body. It’s poured out upon the Body of Messiah. There’s no *dissipation* in the Body. If there is dissipation in the Body in that way (Lk 21:34) it will soon be destroyed as a result of *self-interest*. We are not self-conscious, but “Body conscious.” We should never take away from the *concentration* of the building up of the Body of Messiah.

So *koinonia* is *joint participation* in the *social life* of the Body. And that’s what people have drifted away from when they’ve gone astray and are in need of *reconciliation*. 1 Cor 12:12 describes the Body of Messiah. Just as the human body is *one*, though it has many parts and all the parts make up the one body, so also is Messiah’s Body on earth. We’re baptized into that Body by the *one* Spirit (Eph 4:4). So, just as the human body is *one*, so is Messiah’s Body on earth. That’s the Body you have to be in, in order to be saved. You’ve got to be baptized into that body (Eph 4:4-6; 1 Cor 12:13-14). *Koinonia* is something that we must be devoted to 100%. All your talents must go into exercising those gifts so the Body will grow and mature (Eph 4:13).

Koinonia is “*devotion to the social life and health of the Body of Messiah.*” To be devoted means giving your all — this *necessitates communion*. Rev 3:20-21 talks about the building up of the Body, overcoming everything in order that the Body would be built. Whatever *militates* against the *heart* of Yahshua has to be overcome.

It’s like what we’ve been talking about. We had a *heart transplant*. We’ve received His heart, but in the process He had to die. If you want to receive someone’s heart, he’s got to die. He’s got to die to give you his heart. Yahshua died *voluntarily*. He didn’t just happen to die and we went and stole His heart and got it. He died *with intent* to give us His heart (Eze 36:26). Since we received His heart (like a transplant) we have *life*. To have *life*, we have to have His *heart*.

So we now live for Him, in *His place* on the earth. Since He was faithful, our Father gave Him a “*second life*.” He brought Him back from the dead, as Rom 10:9-10 says. We received His heart in baptism (1 Cor 12:13). We don’t want to do anything His heart doesn’t want us to do. We have to *crucify* everything else of the flesh. That’s how we walk *in the Spirit*. We’ve got to understand it that way, because a child can understand it that way and we’re children. We have to pick up the cross daily, don’t we? That’s what 1 Jn 1:7 means, to be in fellowship with Him.

So Yom Kippur is for all those who are like 1 Jn 1:6... *claiming* to have fellowship with Him, but aren’t. They come to the minchah, they claim to have fellowship with Him, they lift up their hands, claiming to have fellowship with Him, they have their heads covered, claiming to have fellowship with Him, but *they’re in darkness*. There’s nothing (no life) coming forth from them. They’re “*estranged*” from the life of God, in the Body of Messiah (Eph 4:17-19). They’re walking like the Gentiles who are without understanding.

Here’s what ***estranged*** means in the way that we’re using it...

Estranged (the dictionary definition) means to lose your affection for someone or something; to alienate; to disunite; to divide; to lose or destroy the affection for; to separate, withdraw and withhold, to be aloof or distant.

That's what *estranged* means. That's what Yom Kippur brings us back into: *CONCENTRIC VISION*. Concentric vision means being "*pure in heart*." Blessed are the pure in heart, for they shall *see* God (Mt 5:8). "Blessed are the *concentric in heart*." Those who have a *concentric* heart, without being *divided* in any way, are the pure in heart. It's focusing all that you're doing — being centered on Him, not having a divided heart. It's not withheld. It doesn't withdraw, or separate. It's not distant or aloof. That's what Yom Kippur does. You'll see and understand it later on... so that *maranatha* won't come upon us (like Paul used it in 1 Cor 16:22). This is what we talked about last night. It's like that brother who climbed the ladder and then something happened suddenly and WHAM! *Maranatha* came upon him and it will come upon us too if we continue on in our obstinacy. We aren't in the Spirit. We are withdrawn. When this happens we are *alienated* (cut off) doing something in our own strength — in our own flesh. So then Rev 3:3 comes upon us. You don't know the hour He's going to come upon you. We want to save people from that. *We* want to be saved from that. That's what Yom Kippur does. It brings us back into focus — being alert, attentive, active and alive. Nothing sudden will come upon anyone who has the heart of Messiah and is affectionately abiding in Him. He comes as a *thief* only to those who are walking in darkness, who are not on the alert. They are not overcoming, but are being overcome.

We've always said that we may have life, but are we life giving? That's true. We have eternal life, but is eternal life coming forth from us? Can we pass on eternal life? So to be life-giving, one must abide in the Vine. To be devoted to *koinonia*, one must be abiding in the vine, life giving, participating in the social life of the Body — the New Social Order. We call it this because the word social *means: living together in community*. That's the only definition there is. You look up social and that's the only definition in most dictionaries. You can't be social unless you're living together in fellowship with Messiah in community. Of course they put other meanings to it, like just social, like a social drink or something. One can't be social and out of fellowship at the same time or one is only a hypocrite (1 Jn 1:6). *Social* actually means *living together in joint participation in the Body of Messiah*. That means you're a social person. You're

devoted to *koinonia*, abiding in the vine, to be life-giving, participation in the social life of the community. That's all that the word means — to live in community.

What does the word *live* mean? It means: to *live* (be alive) *in community* (rather than just “exist” there and go along with a “prescribed order” of events). There's really no “prescribed order,” but you can make it a prescribed order. If we “just exist” in community our mundane thinking will be, “I get up in the morning, go to the minchah, then go to breakfast, afterwards I go to work, then come home, then... and if a lot of people live that way, pretty soon our Father turns them over to *temptation* and WHAM — *they're gone*. I wouldn't say this unless we had seen it 1,000 times. That's why it says, “whoever endures till the *end*”... whoever has *concentric vision* will be saved. They have their mind on the Spirit; they know what they're here for. They know that they've been chosen in order to make Yahshua come back and establish His Kingdom on the earth. This is why we have to be concentric — in order to do away with all evil.

In the first century, they made the community into a *different animal*. Do you know what that means? Heb 3:6 didn't mean much to them anymore. They were no longer “one.” They no longer lived in community. They still came together, but just *listened*. When they left their gatherings, they went out saying, “that was a good sermon, preacher...” And that was the beginning of “*prescribed order*.”

Talents are *Grace*, not Abilities

1 Pet 4:10-11 is what we talked about last night. Peter explains more of what the gospel contains about the “talents.” We saw that we were made stewards of the manifold grace of God in order that the Holy Spirit would *empower* our gifts. So by the grace He supplies we *employ* our gifts. The one who speaks should speak the very utterance of God. The one who serves, should do so by the strength God supplies (not his own) which Mt 25:14-30 and Rom 12:5-9 also talks about.

Last night we learned that our Master taught that we need to use 100% of the grace we've been given. The talents we've been given (bestowed, entrusted with) are given to us in order to

empower our *natural abilities* or gifts (to make them function properly) — that the Body could grow and increase. Mt 25:14-30 is talking about those talents being utilized. Right *before* Mt 25:14, it talks about the wise and foolish virgins (verses 1-13). So you can see that the next following parable is a continuation about the wise and foolish virgins and how they use the talents given to them. The parable of the talents teaches us that if we don't use 100% of our talents then there will never be an increase. Our talents should be doubled. If we have five, we have to use all five if we are to double it. If we don't double it then we're not wise, but foolish. That's the difference between the wise and the foolish virgins.

Our Master told us how to be wise and how to be foolish. He gave us an example — Mt 25:1-13 and then 14-30. So if you want to understand it you can. If we're foolish then we won't *ask for grace*. We'll just go on in our natural strength and abilities and have a “prescribed order” in the Body. That's what Dan 12:1-3 and 10 says. There you can see the foolish and the wise, which our Master spoke about.

No one is saved on the face of the earth unless he is baptized into the Acts 2:42 expression of the Body of Messiah. That is where there is 100% devotion: to the apostle's teaching, to *koinonia* (the social life of the Body), to the breaking of bread (preparing ourselves to break bread and making sure that we're judging ourselves right) and to the minchah prayers (and also our own personal prayers). Now if you aren't devoted to these four things, then you are not saved — you haven't been brought into the Body of Messiah. You may have heard a message, but Satan made you think you're saved. If you weren't brought into that life of devotion (as Acts 2:42 describes) then Satan made you believe you had eternal life. *That's what sorcery is*: convincing someone they have eternal life *without* the reality, without “the witness,” the demonstration, the *evidence*. Jn 9:41 can even be one of us, even as 1 Jn 1:6 says.

Acts 2:42 is the very first thing we have to learn after we're baptized just like it was in the first century. We repent and are baptized into the name of Yahshua ha Mashiach for the forgiveness of our sins and receive the gift of the Holy Spirit. And it says that *all* those who received the gift of the Holy Spirit were “one.” They lived together. They shared all things in

common. They were *devoted* to the apostle's teaching, to the koinonia (the social life of the Body — joint participation, contribution, distribution). All those things are koinonia and they were devoted to the breaking of the bread, and prayer. So that's the only way it can be. That's the document — *the documentary evidence*. Don't let anyone convince you of any other way no matter what happened to the Corinthian church.

People say all these things about the Corinthian church to defend their own lives, but the *reality* is that the Corinthian church left their *first love* and they *fell away*. You can tell them that. There were a lot of compromises going on. But this Acts 2:42 is the WAY (as Gen 18:19 is the way). We've got to get back to *THE WAY* — the starting point. When they fell away from this devotion that's what started *the decline*. He had to write letters because they were declining. But we've got to get back to the way the church began and continue to go that way and not separate ourselves (withdraw) as the word *estranged* means.

So being devoted “requires our all” — *all* our grace, *all* of our faith, *as much as we've got*. That's what's required — all our talents. We can't bring about His Kingdom any other way. Some people would like to tear that page out of the Bible. But that's the Word — it requires everything from us (all our talents). If you've got five, you'd better use five. If I have five, I'd better use five. I'm *wicked* if I don't, because it would mean that something in my life is “*estranged*” from the *life of God*. I wouldn't be on the narrow way. I would be aloof — somewhere else in my heart. But if I'm giving everything I have right here, using everything I've got, everything I do, everything I think is for the Body of Messiah and nothing else except for the Body of Messiah, then whatever is in me will be a benefit for the Building up of the Body of Messiah. If you get a pair of shoes, then it's for the Body of Messiah. Whatever you do it's *for the Body*. If you plant a tree, it's for the Body. It brings about koinonia (1 Jn 1:7). It means fellowship. It means Rev 3:21 — overcoming as He overcame. As He overcame and sat on His Father's throne (if we overcome as He overcame) then we'll sit on *His throne* as well. That's amazing, isn't it?

We have to overcome everything that *militates* against His heart. I have the heart of Yahshua. You have the heart of Yahshua. And you know what His heart is. And anything that comes against His heart, you know it and you have to put it to death, just like He did. So it means we must respond to Heb 4:16. As He went to the throne of grace and received it to overcome, we've got to go to the throne of grace and receive it to overcome in our time of need.

1 Pet 4:10 says we are to be good stewards of the manifold grace of God. Now what is a *steward*? This goes right back to Mt 25:14. A steward is one who *manages* another man's property. "My property"... what did you do with my talents that I gave you? What did you do with the grace I gave you? The faith? WHAT DID YOU DO WITH IT? YOU **BURIED** IT! YOU DIDN'T **USE** IT! If you have five, then you have to use five. If you have ten, then you have to use ten. If you have two, then you have to use two. Most people only have one or two in the Body. But that's where people in the Body go wrong, because most people with one or two end up **burying** their talents. The Body can't function without these **vital members contributing their all to the whole**. This is what forms the Nicolaitan system: once our talents are buried, the Nicolaitans in the Body start rising up and dominating the people. There is no way that 1 Cor 12:12 and 14:24-26 will ever be fulfilled unless the one, two, and five-talented people are *all together* "investing" everything they have in the Body of Messiah. This is how our Master's name (Mal 1:11,14) will be made great in every place (locality). It takes the *cooperation* from the "corporate" Body to do this.

So a steward is one who manages another person's property. It goes right back to the Day of Atonement — the *agricultural year* which is Mt 21:43. These people were *managing* the "vineyard" and they didn't give the owner the *produce* of the field (Mt 21:43). So He's taken it away from them and given it to a *nation* that will produce its fruit. That's what we're talking about this morning. If we'll DO what we SAY, we'll PRODUCE the fruit of it! We won't fall away, be estranged, withdraw, withhold ourselves, be distant, be aloof, we'll be focused, concentric and we'll produce the fruit. We'll be *concentrated*.

So Isa 49:8 is giving the land back in the new age. It can't be produced any other way except for what Isa 49:6 says, "being a light to the world in order to bring salvation to the ends of the earth." And so if we're going to be that light of the world, we're certainly going to be loving each other the way our Master commanded us to love and then that unity can come about. *That love which produces unity* is the "light" of the world (Jn 13:35; 17:23). So that's the Day of Atonement. What's the Day of Atonement? For us? To bring us back into devotion, back into that love so Acts 2:42 can be the standard once again for the Body of Messiah. If we're devoted to Acts 2:42, we're going to love and that love is going to make us be UNITED and ONE.

That *oneness* is going to make us the *light of the world*. It's going to be the very light of the world. It cannot happen any other way. *That's the formula*. And it's got to be through our *heart* that we do this. This is the Word of God. That is what our Master is teaching us in these days. What I said today was very fast; I said it very quickly. It probably wasn't understood by everyone. But it's going to be assimilated into us in the next years to come before the race begins. But at least we have it and we're going to be teaching it and assimilating it. We're going to do it and we're going to be our brother's keeper and make sure our brothers are doing it.

Yom Kippur will eliminate those among us whose guilt will remain. These are the ones who claim to see, but don't (Jn 9:41) — like all those who have left us (1 Jn 2:19), and even some who are still among us. Some can be saved if they humble themselves and admit their blindness, pride, etc. All who have left in the past claimed to see, claimed to have fellowship with Him (1 Jn 1:6; 2:4,15; 3:23-24).

The Day of Atonement does not have to be some kind of a *judgment*. It is a judgment, but it doesn't have to be. It's *LOVE!* It's love because the Day of Atonement keeps those people who were *estranged* from going into Death and not coming back into life. That's all it's talking about. We want to *LIVE*.

ha Qanai: It really helped me when we were talking about having a new heart now. I'm really thankful I have a new heart. That we have Yahshua's heart. Because the world, at the moment, is suffering a major heart attack. You can just see all those things that have gone into the world, have gone into mankind... you

can see the fruit of it. I know in my own life, I was having a spiritual heart attack. The things I'd put into my spirit and into my body caused it not to function properly and to be out of control. I'm thankful that Yahshua died so we could have His heart.

You can hear stories about people who die and their heart gets transplanted into someone else and the person goes back to their family and says, "Oh I'm really thankful for you. What can I do? Can I give you some money?" And they try to do *something*. Because they know that they've got another person's heart in them. But how much more someone who had the most perfect, cared for heart ever, someone who only put good things into his system and just lived a righteous life and did everything just right so that heart could be kept perfect as it was created to be and then said I'm going to die so this person here who has put absolute junk into his and just not cared for it, and was disposed to death than to have life... that's what it was like for us, exactly. We just put so much junk into our system...

But then here was someone who had the *most* reason to live and he could have lived eternally because all he did was pour the right things into his heart... and he died for us... that our response would be, "what can I do... this man has died for me..." All you'd want to do was carry on what this man's heart was and His desires and dreams were... because Yahshua was a man with dreams. He had vision. He had purpose. He had desires. But He knew that He couldn't do it without that person who was near death, who was suffering this heart attack. He knew it wouldn't have been completed, it wouldn't have been done. So He went and said, "Okay, I know I can go on and on and on but I'm going to stop and I want My heart to go into this person so he can keep living. Because of that I just hope and pray that he will take on My heart and My will.

And I'm really thankful that's what our Father's done with us since we saw that. Since we saw Yahshua's heart that we just want to take it on now and live for Him. Because we've got our own bodies but we've got His heart because it was taken from Him. It's easy to think they just killed Him and He didn't have a choice in the matter. But He had every choice. He gave Himself for His heart to be taken out. It wasn't just that He got knocked over by a car, by this Pharisee and our Father said, "Okay, now I'll take His heart and put it into you..." But He said, "Okay now, this is it. I'm going to die now so you can have My heart." And I'm thankful that we can be a part of that. His last prayer for His disciples is that they may be one. They may be atoned, at-one.

I'm really thankful because I know a lot of the times I actually still put junk into my body that has got His heart. And I don't desire that for our Master because He's given us something really precious. I just want to put good things in.

I know a lot of the times I don't. I don't even think about how I've been given a heart transplant. I just go on about in my everyday life, I don't even think that it cost someone else his life because he had a cause and a purpose and a dream. And I put all kinds of junk in. But I just want to put in what's good and right for our Master's sake because He didn't deserve to die a thief. He could still be here. He is, but He won't be unless we live as He lived and walk as He walked and put in what He desires. I'm really thankful for that. It became really clear for me. It's just like that. And now I just want to put into His heart and His body what He would have done and take on His dreams and His hopes and His visions that love would come about.

Nerah: It reminded me of the story ha-emeq told where she said the heart is like a basket. We filled ourselves up and we had all this junk in our baskets. But Yahshua took away this basket from us and gave us one with nothing in it. But we need to be like little children and hold that basket up to Him saying, "Yahshua, You put something in. You put what You want to be in there." We don't have to do it. That's our choice, our will. But our Master wants us to do it because He knows what's good and He knows what we need. That's what we need to come to is trust. Trust. Even if we don't understand it or it doesn't look right to us. We need to learn to learn to trust. That's what trust is — to believe that someone else is right even if it looks wrong in your own eyes. I'm thankful that we can learn this in a practical way.

Yotham: I was thankful to hear what we've been hearing about heart transplants. Before I know I had a heart of stone and now we've been given Yahshua's heart. I know that my heart was dead before. It wasn't working right. We've been given a heart that works again. It's got life in it. It pumps. And I know that our Father is really serious about that transplant taking — that it won't be rejected. And so He's brought us into a life that's full of provisions. It's checked all the time. We have the minchah every morning and evening, like a doctor checks your heart and says yes, it's still going. Then we have the breaking of bread at the end of every week. Really it's like a closer examination, yes, all the vital signs are there and everything's looking good...

And hearing about Yom Kippur, that it's like the final examination to make sure it's taking and it's not being rejected. Cause I know that's why most transplants don't work, they get rejected because there are things in there, your own body, your flesh attacks the new thing because it's a foreign thing. But our Father is a good physician. He's going to make sure the new heart He gave us *takes*. Yom Kippur is not a time of judgment... you're disconnected... but He's totally set on us receiving the heart He wanted us to have in the first place. Because our last heart got changed. The first church changed it's nature and

became a different animal... in the same way, our heart changed and became something different. We were doing things we were *never* created to do. But He's given us a new heart now that is full of what it's supposed to be. That we would be kind to one another and have patience and love and encourage one another daily. That's what the human heart is *supposed* to be for. I'm so thankful that our Father is seeing to it that that's going to come about.

Nun: I was so encouraged to hear what we heard about being *estranged*. It means to become "strange." I was thinking about the drifting process, in Heb 2. We've learned that *drifting* is an *unconscious* process. But our Master's heart at no time was ever *unconscious* of what He was doing. Our Master was totally 100% there participating, continuously doing our Father's will. He didn't speak or act or do one thing on His own initiative. He was in absolute, perfect koinonia — 100% joint participation in our Father's purpose being done. Everything that He was sent to accomplish, He did it. He didn't allow anything to come in the way to cause Him to drift, to dissipate, to not be alert, to not be totally, vibrantly connected. Nothing sudden came upon Him, because He was attentive. He was far away from anything haphazard coming upon Him because He was in our Father's will. He was abiding in communion, protected under the safeguard and protection of our Father continuously. And so we've got to come to a place of being *conscious*. If we are out of fellowship the things that come upon us is the result of the flesh. The flesh is really strange. The flesh is really strange to the Spirit and the Spirit thinks it's really strange to the flesh. They don't mix. They're foreign to one another — alien.

It's like a heart transplant. If the person's makeup isn't compatible with the new heart, it rejects it. The flesh rejects the things of the Spirit because it thinks it's strange and the Spirit thinks the same thing of the flesh. There's no intermingling. There's no admixture. It can't be there among God's people. It's got to go. It's corruption. It's the corruptive agency in the Body. It's the cause of drifting. And drifting is an unconscious process. But we can't be like that. We've got to come to a place of PLEASING our Father. Not just in things that are obvious, things that He's given us, His word. But He wants to give us intimate fellowship with Him so that the things that aren't so clear, we will already be in fellowship, doing His will, and as a result He'll speak to us and show us the things that are pleasing to Him.

That's really, ultimately what He wants. He doesn't just want us being led by the things that He's made really evident that anyone whose obedient and connected to Him *would* do... but it's going on... it's like a living thing... a living relationship. We have to be so vitally connected to Him, that the Spirit can speak to us and tell us the things that are pleasing to Him and the things that aren't

pleasing to Him. He doesn't have to be writing everything out, every jot and tittle. Doing the things that please Him is the result of being connected and having His heart and living out His heart and being one with Him. It's really everything that our Master prayed about us being one.

I was just so thankful for what was spoken this morning, to gain that focus, to be concentric because I know that if I'm not concentric, then I start drifting. It overtakes you. It's supposed to overtake you because you're not *focused*. You're not concentrating. You're not 100% utilizing the graces that our Father's given you. So it doesn't build up. Your life doesn't produce anything *productive* in the Body. It actually becomes *counterproductive*. I hate that. I don't want that to be in me and I don't want it to be a part of the tribe of Asher or any of the branches of Israel. I want Him to finally get that *vineyard* that He died to purchase. He planted the seed and He got the plant going. But now He wants us to cultivate it, tend it, care for it so that everything in His heart can finally be fulfilled — so He can lift up that victory cup and say, "IT'S DONE! IT'S FINISHED! IT'S BEEN FULFILLED! VICTORY at LAST!"

I'm so thankful our Father is already stirring us up and speaking to us before the race begins. It's so stupid to get into a race and not be prepared. There's nothing more idiotic for someone to get into a race and you haven't gone through all the things that are absolutely necessary, essential. If you intend to get that victory cup or that crown at the end, then your preparation — your training is absolutely necessary. You've got to receive your coach, you've got to get engaged, you've got to do the exercises, you've got to get flexible, you've got to stretch, whatever it takes to insure that victory, you've got to be at it. So I'm thankful that our Father is speaking to us and making it really clear. 1 Jn 1:6,7 makes it really clear. You can say all you want to say (this goes for us or Christians)... you can say all you want to say, but buddy if you say you're connected, you're in fellowship with Him and you claim to be in absolute koinonia with Him but you're actually walking in darkness and not practicing His word, you lie. *You are a liar*. And that goes for us or anybody. That is so clear. So objective.

Our Father is making it so simple and clear for us so that it can dawn on us — so we can know even how to judge ourselves for Yom Kippur and not foolishly enter a race without doing all the necessary requirements. Otherwise, we would be the greatest hypocrites. He's SO SICK of hypocrites... of people claiming His name and making a mockery out of it. He's not going to have that among us. We're not going to be those kind of people. I don't want to be that kind of person in the Body of Messiah and I know that's all of our heart. That was our

Master's heart. Hypocrites tear down His purpose. He's giving us clarity about what it's going to take for us to win, so that we won't be disqualified.

Disqualified

Remember, Paul talked about the race in 1 Cor 9:24-27 and what we had to do in order to run a race. And then in 27 he talked about being disqualified. Disqualified from what? For doing what? It has to do with self-control (verse 25). We must have self control in all things to receive an imperishable wreath — the reward of righteousness. Jms 1:3,4,12 talks about *endurance*. 2 Tim 2:5 speaks about competing according to the *rules*. Disqualified from *winning the crown*, meaning the Kingdom: ruling, being worthy of Messiah, deserving Him (Rev 3:4; 19:7-8).

The *rules* are **100% effort**, *all talents and abilities* are fully employed. None are misused or buried (Mt 25:1-13). This makes all the difference between the wise and foolish virgins. The reason they are wise is because they are not *burying* their talent. They are fully participating. Their flasks are full of oil and they have extra besides.

We don't have to be disqualified because we have these precious words that Paul wrote to the Corinthians and the example that they had that we can profit by so that we don't have to fall the same way they fell. And even it was written to the first church so that they would not fall away like Israel fell. But they fell away anyway. And now here we are — the restoration. We don't want to be *disqualified* — to not have quality — to not have the quality of life that our Master died to procure. We don't want to be dis-quality (not the quality) that He's looking for. His soul would have suffered anguish in vain if He never got satisfied — if He never got that *quality* of fruit He was looking towards.

Israel: I'm so thankful to hear about concentration and how the gospel has to be concentrated. If something is really concentrated, it really gets in. If you're a runner and you go in the wrong direction or you're not staying away from the boundaries, it's just total dissipation or if their heart is just in neutral or not in gear, it's useless. If there's a tree that just grows dead wood it's just totally useless, it's got to be cut off because all the energy is just being wasted. It just goes to dead wood. It never produces anything. If we're a Body, we are concentrated. But you start putting things into it, that dilute it, it's not effective anymore. Like an acid if you wanted it to eat into something and you dilute it

down, it has no effect. You get it on your clothing and it won't hardly do anything, but before it would eat through metal. I know that it gave me a sense that we have to be a Body, concentrated because how we are effects one another, like that tree, that dead wood will have to be cut off because it effects the tree. If we're like a pot on the stove that's bubbling away and we keep pitching in cold water, it'll never come to a boil... or like the sun is really concentrated, just like that light we need to recognize that we're a Body and function that way.