

4 November 1989, Breaking of Bread Sus, France

Keeping the Feasts

Unto Thee, O Yah, I lift up my soul...

Yoceph — That is what we do all week long. If we lift our soul to Him, our enemies will not be able to triumph over us. YAHSHUA did this and nothing was able to defeat Him. He conquered.

Story about the Feast of Unleavened Bread

Ha-Emeq told a story about a woman who lived in Jerusalem who cleaned out all the leaven in her house for the feast of unleavened bread. She wanted to clean it especially for guests if they might come for the Passover. She prepared one of the rooms upstairs especially nice. She and her husband had a big house and all their children had grown and moved out so she was hoping some guests would come and stay there.

She sent her husband out to find guests, but on his way home these two guys followed him right to the door and *asked* where his guest room was! She showed them the room. "There is no leaven in here," she said. "We can eat the feast without a bit of leaven." They would not have any leaven in the house for a week.

This was the day before the Passover feast. She made a loaf for the thirteen of them (Yahshua and His disciples). She made it without a bit of leaven. She watched them as they ate. He picked up the loaf she had made and said, "This is my body which is broken for you. Eat and remember me." That was *her* bread; she had made it. "Why did he say that?" she wondered.

The next day, to celebrate the Passover, everyone sacrificed a lamb at twilight and then came back home to eat the Passover meal, the Passover lamb. She had thought that her guests would eat the meal with them. She thought they would stay all week. Why did they not spend the whole week there? Why did Yahshua and his disciples not come back to eat with them?

Shaloma Simchah answered: Because Yahshua died.

He died at the same time as the Passover lamb. They did not come home to eat the Passover lamb. Do you know why Yahshua died at the same time as their lamb died?

Elisheva — Because He was the lamb that died for us.

That lady had to have a lamb to show that she had passed out of death. Yahshua was our Passover lamb. We did not have a lamb except for Yahshua.

It was a feast for seven days. No leaven was in the bread. No leaven was in the body. The feast of unleavened bread. No leaven in that loaf he called his body. It had no leaven in it. Then what happened to that body that he lifted up?

Buelah Chassidah — It went to the people.

They all ate a piece. You are what you eat. So what did they become? They became our Master's Body. They became his body. Did they become a leavened or an unleavened body? Unleavened. An unleavened body. The feast of unleavened bread.

[Also, Yahshua said about that woman: Like a lady who had a little bit of leaven and hid it in a loaf and it grew.]

Jonathan Elezar — If we eat this loaf, we become just like Him.

In 1 Cor 5:7 it says to celebrate the feast not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Our position is unleavened, but our experience has the opportunity to become leavened. That is where our will comes in: to chase out the old leaven so that we can truly be what we are — unleavened.

Yael — could see that our Father is patient with us. He is going to get the leaven out. The house was unclean, but it could be cleaned out and it is the same with our lives.

Ben Nabiy — It is harder to forgive when you were hurt. We have to learn to overcome evil with good and forgiveness and not let malice and wickedness come in and give into that, but forgive. Because those things will come and they have a tendency to grow.

Sameach — Our Master had a love that endures all things. People remembered Him, how He was perfect in love even when He was treated the way He was. Never could you open our Master's heart and not find love. The circumstances we go through perfect us in love.

Yathed — heard that if you put dough without yeast in the proof box it will rise anyway because there is leaven in the air. There is leaven in the air. To let all the leaven out, you have to

have a new atmosphere. We have a new atmosphere. We have an atmosphere of faith — the Body.

Yoneq — The bread we break is the communion of the Body of Messiah. The common unity, the common oneness of the Body.

Being Pruned

We know that Ornan has to be taken back to the same place as when he left. For the past month he has been bearing good fruit. So therefore he *has* to be pruned.

If you bear good fruit then you must be pruned. When you are pruned you feel like you lose your emotions for YAHSHUA. You must go through those times. Our Master went through those times, and so must we. When you suffer with this you must see you are not cut off because you have not done a deed to be cut off for. You must go through that time of darkness when you have no emotions. That is what makes us grow. We have to suffer. Your great test is when you are pruned. You feel like you are cut off but you have not done anything to be cut off for. The objective reality in our heart — this is where we are. We must go through the valley of the shadow of death. We must trust during these times knowing that He is our rod and our staff. He is with us. He is with us in the valley. He is the lily of the valley. Rejoice in that time — go through it. We will not always have good feelings. John 15 says that if you bear good fruit, you are pruned and if you do not bear good fruit, you are cut off.

The spirit, soul, and body really must be in unity. Our spirit, soul, and body are to be set apart for His use. Our spirit grows through certain experiences like this — by the love we receive during this time. For our mind: truth. Truth makes our mind strong. Nothing is more wonderful than truth to our soul. And in order to be sanctified, our body has to be in good health. 3 Jn 1:2 — May you prosper as your soul prospers. All three prosper. Spirit, soul, and body will be sanctified.

Our spirit thrives on love, our soul thrives on truth, and our body thrives on good health and a good conscience. All three have to be complete, sanctified, good, and healthy. He wants all

three. Our Father is teaching us. We have love, truth, and everything that makes us healthy — good food, etc., even from flossing your teeth to brushing your tongue to keep us in good health.

Yochanan — Ps 103 — He deals with our iniquities and then we come to- know Him as healer. It has everything to do with healing whether we have a good conscience or not. Our Father deals with the things that hinder or destroy — guilt, anger. When he has dealt with that, then we come to know Him as healer. *A merry heart is good like a medicine* is not just a saying.

The participation in the cup of blessing which we bless *is* the communion in the blood of Messiah (1 Cor 10:16).

Luke 22:14-20 — is an account of the New Covenant Passover — the night before He suffered. He did this to leave an example for us and also to bring His disciples into the New Covenant and also so they would be able to do this when the edah was established.

1 Cor 10:16 — it is the common sharing — communication.

1 Cor 11:23 — Paul received from the Master.

We are proclaiming His death right now, until He comes. Therefore whoever eats and drinks with leaven not confessed, the leaven would spread throughout the Body.

A type of foolishness is leaven too. Just as one child makes the rest foolish, it can be the same with adults. We can all be foolish. A person who gives himself to foolishness is a fool. We must examine ourselves for old leaven and mildew. Anyone who lives in a house with mildew dies soon. So on the first day of unleavened bread we go through the whole house and get every bit of leaven out. It shows us what we need to do continually. Let a man examine himself for old leaven before he eats this bread and drinks the cup. If our house has leaven, it is judgment to ourselves (drinking in an unworthy manner with leaven), because we are not discerning the Master's Body.

1 Cor 11:24 — Do this in remembrance of me. What do we think about when we do this in remembrance of Him? What do we remember? We remember that He died. We remember how He died — spikes were driven through His hands and feet. [Sometimes we re-crucify Him by our actions, driving the spikes in again. We hold Him up to public shame, guilty of the body

and blood, by not judging ourselves rightly (Heb 6:6; 10:29).] A crown of thorns was put on His head. He died in excruciating pain. In remembering His death, we remember that He died to pay the price of our guilt for our sins. This is what we remember, what we talk about. We remember that he did not remain in the grave but He rose again. We remember His sacrifice. These are the things that we talk about. We should always remember and express to our children what He did for us.

It is wonderful that Ephriam read that today. Those last parts of John ... one time when I read it it seemed like I lived it with Him. It is amazing how the Holy Spirit can communicate that to us when we read. And we will never forget it; it is like it is indelibly printed on our hearts.

Manasseh — A New Beginning

Manasseh is a tribe that many people who want to forget the past can go for a new beginning. Our Father is choosing those who will be going there — Ornan, Yathed, Hasah ba Hagav. [We are going to contact Jarvis and Jan.] We might even send Netzer and his family. Ben Nabi and his family are there; Yonah and his family; Abel and his family — a tremendous tribe. Seems like they will just catch on fire out there. Nehemiah too. They said they have already entertained 50 people. There are a lot of farms around, places to grow, places for industry. People seem to receive us. We have been welcomed there. We are praying that someone would move in there.

Gathering at the Appointed Times

Next week we will gather at 6:00. Because we are to gather at the beginning of the Sabbath and speak about things of the Sabbath. So the prophets can speak, if someone has had a revelation or disclosure, someone can teach (short). Not more than three prophets would speak. So we gather and speak. We come together to hear the prophets.

Also, we gather on the first day at twilight for the same thing — to hear the prophets. We gather at the end of the week before the Sabbath. We gather at the beginning of the week before the breaking of bread. Both are the same — whenever we assemble, the prophets need to speak.

Teachers bring a word of instruction, others sharing their revelation — what has spoken to them. This is how we gather weekly.

We also gather at other appointed times of the year. Lev 23; Ex 12. This is what we are to do. We are to continue to keep the Passover, the feast of unleavened bread, the new moon. It is important that we keep these things because they are a shadow of things to come. The light comes from the millennium and casts a shadow here now of things to come (Col 2:16-17). Sabbath, festivals, new moon, what we eat and drink. Apostolic authority is established, so let no man judge you on your feast days because these *are* a shadow of things to come. The reality is when we see YAHSUA in the kingdom.

Before we can begin our course until the end, we must know all of these things. The 12 tribes seem to have to be in the beginning stages. We must have full understanding of what we are supposed to be doing.

Circumcision is an unending thing we are to do. The feasts are unending too. They have never passed away. These are everlasting, from generation to generation. We are not doing these feasts now and our Father is not cutting us off because we do not know any better. Lev 23 says these are the appointed times and seasons which will be throughout all generations. The first church was cut off because they knew what to do and did not do it (Heb 10:25). Lev 23 talks about a holy convocation of the Sabbath. *Convocation* is assembly of the saints. Heb 10:25 — Not forsaking assembling ourselves together for appointed feasts because they are shadows of things to come (Col 2:17). NIV says "... *were* shadows"; NAS says *merely*; KJV says "*are* shadows." WE are to continue to do these until ... They are not just a meeting, but appointed times. Appointed times have joy, prophecy, and fellowship. The clans all live on this word they hear. They sup on it.

The Catholic Church incurs the word of Heb 10:26-31 — they will fall into the hands of the living God. We cannot forsake our own assembling. The first church quit assembling, quit keeping the feasts.

The man of lawlessness will try to change the law for these appointed times in the last days (Dan 7:25; Lev 23).

We need places where 100,000 people can come together.

The feast of booths — He is going to restore it in the last days. We are commanded. It is going to be something good. Read Ex 12 and Lev 23. We can see what we are going to be doing. Read it and then we can all come together and talk about it and have revelation about it. Just like circumcision, we do it not according to the law but to fulfill the law. The law says we need to honor the Sabbath the same as we should honor our parents and not murder. The prophets say that Isa 49:6 has not been fulfilled. Our Master did not fulfill Isa 49:6 when He came. Rom 8:4 says they need to be fulfilled.

We have much to pray for. We must pray for more revelation to be added to us. This cannot be done without revelation. We cannot participate in these feasts, circumcision, etc., without revelation or we will be cut off. We will either be cut off or hold the Body back. We have been defiled by the harlot. Christians use the old covenant (Leviticus) against homosexuals but ignore the Sabbath, etc. So they have nothing to stand on — no credibility — they are a laughing stock. If you have broken one part of the law, you have broken the whole law.

So, it is in fulfillment of the whole law that we want to do these things (Rom 8:4). We are not *under* it, but we obey in the Spirit. The New Covenant is that law put into our hearts and minds so we can fulfill the law. Rom 8:4 — we must fulfill the whole law. We can never fulfill it by being under the law.

Our Father wants many sons. Our Master wants many brothers.