

Order of First Day Eve; Story of Reuben

Somebody expressed that we came here to remember our Master's death.

We didn't come here tonight to remember His death. We remember His resurrection. At sundown is the time when He rose again after He had been in the grave three days and three nights — 72 hours ago. This is the time He rose again. If we were to look out we might see Him walking just now. They didn't come to the grave until the next morning, but then the stone was already taken away.

So the minchah is the great celebration; then afterwards, in the breaking of bread, we remember His death.

What do we celebrate on Shabbat eve? We celebrate the return of our Master Yahshua. That is why we are so jubilant when we come in. Now we remember His resurrection, then in the breaking of bread, His death, and on Shabbat night, His return. Let's remember this so we won't come in here in rote. We remember His death when we break the bread. He went to death, into those chambers [see 25 November 1996, *How To Walk Worthily Of Him, Morning Minchah, Sus*]. It's appointed for man to die once. He paid the price. But right now we remember His resurrection. That's why we are so jubilant. Let's remember these things so we understand what we are doing in here.

This is the time when we gather to hear the prophets and prophetesses speak (otherwise we are dead), lest our Master doesn't walk here anymore, and He bypasses us and goes somewhere else. This could have happened to Troas.

Troas was a major city in Asia. At one point, there was a community there (2 Cor 2:12,13). But then, for some reason, it wasn't mentioned among the churches in Rev 2 and 3. From this could be concluded that, at the time when the letters were written to the communities in Revelation, the Sovereign didn't walk among the community in Troas anymore.

He didn't walk just anywhere. He went to places where He at least was received to some degree.

This is not the minchah. This is the time to hear the prophets. The minchah doesn't start until the shofar. This isn't the time to stand up. This is the time to sit down and listen. When the shofar sounds someone shouts, "Halleluyah." Everybody who is commendable will praise.

Mt 13:43 — "Whoever has an ear, let him hear."

Also Rev 2 and 3 — "He who has an ear to hear let Him hear what the Spirit says to the churches."

Mt 13:47 — The gospel is the dragnet. There might be some unclean fish here. Obviously our Master wouldn't have said this if it were not so. We always gather people in. I am just saying what our Master says. I can be a wicked person. I would be thrown into the fire at the end of the age. We can't come here unless we are filled with the Holy Spirit. We are wicked if we aren't. If someone speaks the word it's ministered to our spirit. It builds up. We are in training now. We can't wait until next week to speak. Next week is too late. He won't give it to us then.

All of Christianity are tares. There is not one wheat. In the true Body there are tares and wheat. The wheat hates the world. Some people love the world. The wheat hates evil spirits, and they cast them out. Unclean fish love unclean things. So I think we are in a mixed group till the time comes when we are separated. We are going to grow, thousands and thousands of people. We need to make sure we preach the comprehensive gospel. We also need to be sure when we give an *Amen* for someone to be baptized, but even then we will make mistakes. Some tares will stay till the end.

I don't want to be like that. I'm not speaking bad words, only what our Master says, good news. We will be cast into the same fire as the unbelievers. That's the chambers of death our Master delivered us from. If you don't come filled with the Holy Spirit, you are wicked. If you can't speak, you have no confidence (Heb 3:6). That's wickedness. No prophet cares what people think. We came here to speak the word. Without prophets we die. We have to have prophecy. Let's pray for the prophetic gift to come forth.

As the victory cup was passed around...

Many times we don't drink the cup because we've gone astray in our heart. The reason why we go astray in our heart is because we don't know His ways. Something happens, and we don't understand our Father's way in it. I get discouraged, and it even can go over in other areas of my life. Then I remember His ways, and I repent. But the evil one already allowed me to go astray (Heb 3:10). We really need to know, learn His ways.

Our Master prayed to His Father before He was crucified that we would be kept in His name (Jn 17:11). It's so wonderful we can be kept in His name. It's the most powerful name in the world. We just need to have His name. If we don't use His name we are wicked. His name has power over every spirit in the world. We need to use His name for the sake of the body, for the sake of Yahshua. If we don't use His name we are wicked.

If our soul isn't saved (1 Pet 1:9) we wasted our time here on earth, all those years in the Body. Isn't that true?

Story by ha-Emeq

There are two parts to this story. First we will speak about the first part, and then about the second part. And then we will come back to the first part.

Peppercorn Creek Farm is a very messy place. It's a perfect place for rats and mice to live. They lived in all the garbage. They were everywhere, crawling around. It was hard to sleep at night. Neriya is very smart. He set mice traps. We came up with all kinds of mice traps. Regular ones didn't work. Then came Amaz. He was put in charge to catch them. He couldn't deal with the problem. Then there was Lev Chadash — he was smarter than Amaz. He told him, “You have to know your mice before you can catch them. You need to know their pattern before you can catch them.” It got to a place it seemed it couldn't go on anymore — rats and mice everywhere.

Then came Kitty-Kitty. She's an amazing cat. She totally dealt with the whole problem. She knew the mice. She knew how to get them. There are no more mice now.

There is one son for each tribe. Remember, Jacob had twelve sons, and the twelve tribes are named after his sons. The first son's name was Reuben. Where do you live right now? In the tribe of Reuben. We have to look back in time to our forefathers to learn an example to know the enemy. Reuben had all the strength of his father. He was the first-born son. The first of his father went into him. He's got the first and supreme of his abba. He's got the best of his abba. But Reuben has an enemy.

Well, all the other sons have enemies, too. Levi and Shimon have an enemy. They had better get to know them. Otherwise all that's written here [*pointing to the bible*] is just a waste. All that our forefathers went through and that's recorded here so that we could learn from it, is just a waste.

Although Reuben was the first-born, something came along and disqualified him. We have to learn what it was so it won't disqualify Reuben again. Reuben will go back to first place, but he has to deal with that enemy. That enemy is still wandering around, affecting us in the tribe of Reuben.

Do you remember that story when Joseph came to his brothers, and they saw him coming closer and closer? Remember what the heads of the ten tribes said? They said, "Let's kill him." Our forefathers were amazing. So there was the oldest, Reuben. He had the most responsibility in the family. "No, shed no blood." He knew that. They had the law of Noah, not the other law. He had it in his heart. Good — stand firm, Reuben, because the other brothers came in like a flood. Reuben said, "Well, let's just put him into that big hole." He thought, "Later on I'll get him out." He gave in a bit. He should have said, "No. He's our brother."

He had an enemy. That enemy made him like water. He gave in. Have you ever watched water? Sometimes it's so smooth that you just want to go in. Sometimes it's like a torrent, as the river is now. Wood floats by and is thrown around in it. All the rain is coming down. Water can change a lot. It's unstable and turbulent. Water is amazing. The biggest body of water you can look at is so big and strong. But just let the full moon shine on it, and it affects it. Many things

affect water. Water can be really good, but is also affected by many things. Have you ever been over by the dam? Watch out for water sometimes, and you see how it changes.

The story goes on. Reuben goes on. He meets another situation. His emotions are affected, and he is overcome. He falls into immorality. The water is rumbling. He gets disqualified. So in the end when Jacob summoned his sons to speak to them before he died and Reuben should have gotten twice as much as all the other sons, he is put aside. “Reuben, you are unstable. You shall not excel.”

“Oh,” Reuben went. He didn't overcome the enemy. His enemies got him. Something got him. Reuben has an enemy.

So Reuben has sons, and his sons were like him on down through time. We hear other things of Reuben. When they came out of Egypt, all the tribes were together — Shimon and the whole tribe of Reuben. Shimon and Levi are just like their abba, too. They have the same kind of enemy to deal with.

They go into the land. Reuben gets a place right outside the river. Joshua says, “Reuben, your place is here. But you cross with us and help us get the land.”

“Ok.” Reuben went with them ahead. They fight. He has the first strength. It goes all right till the water gets in there. Joshua says that Reuben was the best. He did everything till the enemy was subdued. Joshua said, “You fought the hardest and did everything I told you. Now go back to your land, but remember to keep the commandments and to love YHWH with all your heart.”

“Yes, we will do it.” They went back. Just when they got to the edge of their land they said, “We need a witness.” They built a nice altar out of stones. Gad was with them. It was a big thing and looked just like the altar in the tabernacle. “This will be a witness that we follow YHWH.”

They just laid the last stone. Then over the hill came a big army. It was all the other sons of Israel armed for war. The heads of the tribes of Reuben and Gad asked, “What's going on?” Phinehas (remember, the zealous one?) was at the head of the other tribe. “What are you doing?”

You build an altar to worship other gods. We are going to destroy you. We heard about this all over the land. You are defiling the land. The sons of Reuben just kept their mouths quiet. Why did they build it? They just stayed quiet. They could have gotten offended. They held their peace while the other sons of Israel blasted them. Sometimes Reuben is doing well. When the others were finished they stepped forward. “May all the curses come upon us if what you said is true, if we built it to a false god.” Reuben is doing well. “We built it as a witness, a remembrance for our children. We love YHWH. We wanted a witness, an edah, right here.” Ah, Reuben, you are doing so well, like smooth water. The other sons all dropped their weapons when they saw Reuben's heart. “We're sorry. It's a beautiful altar. What a witness. We bless you.”

Just imagine if Reuben, the water, would have gotten stirred up, gotten all upset. Time goes on, the water is flowing. A big battle is taking place.

Reuben got his flocks, all his men are watching on the hills so that nobody would come from the deserts, because sometimes men were coming from there, who would steal the sheep. Then the sound of the bugle — Deborah is calling. “Come, the enemy needs to be fought. Come, sons of Israel. Let's all unite for war.” The sons of Reuben are watching their flocks. “There are lots of bills to pay. This war is bad for the economy. The nomads might grab the sheep. Should we go? Should we? Let's think about it. Let's think about it some more. Should we go?” They were really thinking about it. It says they were searching their heart. “Should we go?” They sat and thought. The battle went on over there. Deborah, Barak, Yael who drove the peg through the head of the enemy. You all know the story. There was Reuben thinking. It says that there was great searching of heart, a lot of thought about it in Reuben.

Some of the other tribes didn't come either.

Then there was a sound. The battle was won, but Reuben never came. The water wasn't right that day. Maybe it was full moon.

Time goes on. Reuben has an enemy. See, the pages are turning [*as you go through the bible and follow the story of Reuben*]. Time is passing for Reuben, for the twelve tribes. The many of Reuben became few. When they counted them they were fewer. This is because in the

beginning Moshe said, “May Reuben live and not die, but let his men be few.” [*Some translations say, “...nor let his men be few.” There is a controversy about this but no matter what it says, whether it's “but” or “nor,” this is the time of the new covenant now, the time of the restoration for Reuben. And in the restoration it is clear: It is... “nor let his men be few.”*]

Reuben got fewer. This is because of his indecisiveness, his turbulence. He couldn't decide. Do you know your enemy? It's like water. Then we can't even find Reuben anymore. The tribe of Reuben got dispersed. This would be a very sad story because it would be over for the twelve tribes of Israel.

But there is a dividing point — between the old and the new covenant.

Water is water, and will always be water. Well, not always, I know somebody who can control water. This is the hope of Reuben.

One of my really good friends one time was faced with some really turbulent water. His name was Rock, Kepha. He was out in the water. He wasn't Kepha because he was so steady but because our Father saw something in him. They were in the middle of the turbulent water. They cried out. There was the One who could change the turbulent water. Our Master Yahshua, walking on water. Can you walk on water? No, you sink. Why? It's not hard. So here we are in the middle of a big sea of water, no hope for us. For sure water is coming in the boat. We are going to sink. But there is One who can change the actual elemental composition of water for someone to be able to walk on it. If it's our Father's will He can change the water.

So here is Kepha and the others in the boat. They saw the Master coming. “Oh, it must be a spirit, some kind of spiritual being.” They got afraid. Yahshua called, “Don't be afraid. Have courage. Get your heart together. It's me.” So Kepha, the rock was in the boat. He wasn't really totally the hard rock, but he would change. “Master, if it's you, call me over to you.” The voice said, “Come.” His heart was filled with courage. He put his foot out of the boat. He didn't sink. He pushed his body out of the boat and started walking. It wasn't calm water. The sea wasn't smooth. It was going up and down. He had his eyes fixed right on our Master. The water had changed. It was hard. It held him up. He was walking, looking at Yahshua. There he was, just

right out in the middle of the sea. Then maybe some water splashed on his face. It got his attention. He noticed the wind. Maybe his hair got into his face. He looked around. Something happened inside; he lost his heart, his heart drained. Then his feet started sinking. He felt the cold water. He could feel it at his ankles, at his knees. He called out to our Master, "Master, save me." He was so afraid going down. Right then our Master got his hand. He got eye contact again with our Master Yahshua. He felt the water getting hard again under his feet and stepped into the boat. Then the wind stopped, and it got totally silent. The boat wasn't moving anymore. They just dropped down in the boat. "Surely you are the Son of God. Even the water and the wind are servants of yours. You can control it."

Back to Reuben, he's complex, you need to know your mice, your enemy, like back at Peppercorn Creek Farm. If you don't know them you won't control them, defeat them. Unless Reuben knows his enemies he'll never rise to that place, the first place for eternity. He will rise to that place, but only if he gets to know his enemies. He will rise to that place because that place, first place, is his place for all eternity. That's the story for tonight.

Breaking of Bread

Yoneq

Dan 12:10 — You can see why the wicked won't understand. It would be so wicked to say, "Well, I'm just water." This is a wicked thought. We have to see Yahshua. He is not water. Yahshua is Yahshua. The same applies if you bury your talent. "Oh, I just have one." We can put our eyes off of ourselves, off of our water and onto Yahshua.

Ha Emeq and I were talking how Peter was probably a Reubenite because he started looking at the water. It's the same with you Reubenites. You are water. Of course Peter was nothing without our Master. Yahshua is the rock and Peter had revelation of our Master. Yahshua is the true rock. We are going to become like Him.

Judah is in the State of New York. There are twelve million Jews. It's the highest Jewish population in the world. That's where Judah is, where the Jews are. The Jews have retained their

look from way back. No other tribe has retained their look like Judah and Reuben. I'd like to see your profile. Look at it, look at it [*looking at the profile of different French brothers*]. You can see Abraham. It's sure where you're from.

Judah is the first born, you are second born in this age. Go into the next age, and Reuben will be first. It's mentioned in Ezekiel.

Our Father knew Reuben had to develop. You couldn't have been the last tribe to be established before the race starts. You would not have been ready for the race. You have to die to that thing you inherited from your forefathers since generations. You wouldn't be ready for the race if you didn't deal with that enemy now.

You are Reubenites. There are the natural Jews, Judaites. Tamar bat Yonah comes from the nations. [*see Morning Minchah, 24 November 1996, Sus*]

There is Levi. I don't know if they kept their look. They were Barbarians.

Our Father scattered Israel in order to cast a net over the whole world, even Châm and Yapheth will be coming in now. Salvation is so wonderful. It's our Father's predetermined plan. He wants to save the whole world.

We are the only ones our friends and relatives have to introduce Yahshua to them. Qashab will be going back to his hometown one day and invite his friends and speak to them. Those of us who can, obviously not everybody, but those of us who can, will do the same. Can you imagine thousands of people coming in in the next 20 or 30 years?