

14 November 1992, Evening Sacrifice and Breaking of Bread Brazil

Willing to Trust

Man is in a state of fallenness and disorder and only our Master can bring him back to an unfallen state. Through the work He accomplished, now we can receive the Holy Spirit to be in us who is our life. And when our Master who is our life comes back, we will be with Him. And those whose life *is* Him are in order now, though we were in disorder before (as all the world is — there are just a few people in the nations who are still in order, but not many).

God is the head of all things and Messiah is His ruler. He rules by the Holy Spirit in our heart. We cannot be out of the order that God established. God is the head of Messiah and Messiah the head of man and man the head of woman. So woman is submitted to man, man is submitted to Messiah, and Messiah is submitted to God — that is really order when it is real. But we have all been ruined. Man has mistreated woman to such an extent that she wants independence from him and woman is unfaithful to man and he is unfaithful to her. It is going to take healing to come out of that.

No one is saved outside of His order and this order is only *in* the edah. So we cannot be out of order in the place where His order exists in perfection. We are *learning* to be in His order. 1 Cor 11:3 speaks about that order and if we are out of that order we are out of salvation and we are out of the edah. But if we are in that order, then we are in salvation — restoration. It is good order. God is no more a tyrant over Messiah than Messiah is over man. There is no need for tyrannical control. It is all *submission*.

Our Master was not beaten to do our Father's will. Messiah gave Himself willingly to His Father; man gives himself willingly to Messiah; woman gives herself willingly to man — because of love. That is what headship is — submission to the head out of love and appreciation. That is true control because it comes from the Holy Spirit. Let's not be threatened by that order. This is a *new* social order where our relationships are redeemed.

Manoah — I'm thankful for this order our Creator established on this earth. He sent Messiah and now Messiah sends man and this order that he made is not just that woman is under the authority of man and man is in submission to Messiah. But also, it is that man is in submission to *other men*, because man is to be able to be handled by man, and if man can't handle himself, he'll never be able to rule over creation.

It is not going to be a kingdom where those in authority dominate over other, but people love each other and are for each other and willingly give themselves. Because our Master functions through us. It is out of the love and compassion that is in our hearts. We submit because we love, it is a product of love.

Submission is — you love. Like my wife submits to me willingly out of love. My wife *loves* me; her desire is for me. It gives me peace and rest that I don't have to strive for position because order is established. This order is restoring my family. Its clear that it is not like the world where someone is on top and steps on the others. But we listen to one another.

This is not a ladder where you can make slaves out of others like the world does, but now this kingdom, this new order our Master is establishing, brings peace. He walked before us, totally just, showing us what love is in order to win our hearts. And there we are serving *him* because it's our desire.

Inside of my family, order is being established, peaceful order, because of Him. I don't feel any more precious than my wife or like I should boss her around, because I'm under authority too, to my Master and also to my brothers. And when I stray from this order, my friends and brothers

bring me back in. We can be in this order in peace. We don't have to strive for authority in this order. This is the order that's being established here where we don't have to fear.

This order is a place where we can trust one another. Our Master gave His life up because our Father wanted Him to. He said to His Father, "Not My will but Yours." It is a trusting relationship. We trust Messiah with our life. We trust Him, and we don't hang onto it, and that same trusting follows through to our wife and children — all trusting. We absolutely trust one another. As Messiah trusts His Father, we trust our Master, and our wives trust us. *Trusting* is what carries us over into the new age. The bridge over into the new age is trusting. We are saved by trusting. Whoever *can* trust *can* be saved. Whoever cannot trust cannot be saved.

Our Father was worthy of our Master's trust. And also our Father trusted in Him and said, "Go and lay your life down and be crucified and spend three days and nights in death and I will raise you up." So He trusted His Father. He put His own life into the hands of men and trusted His Father. We trust our Master and we give our lives as He gave up His life.

Manoah — Our Master put his life in the hands of unjust men, but we can put our lives in the hands of just men in the order of our Father.

Emunah Amah — If our Master YAHSHUA trusted in our Father even when He got put in the hands of unjust men, we have to follow His example. Because even when His Father had to turn His back on Him, our Master still trusted Him.

Manoah — That is the epitome of total trusting.

We are receiving more and more revelation about the Victory cup. And the most wonderful revelation is that if we have remained in the vine this week, we have produced the *fruit* of the vine and *this* cup is the fruit of the vine and that is what we are going to lift up tonight — and *He* is the vine. If we abided in Him and let His sap flow through us, we produced the fruit of it and we didn't break the fellowship with Him or with our brothers and sisters, and we didn't break our joy or peace with Him because the blood continually cleansed us, then we can drink this cup.

The Victory cup is this: we claim to have fellowship with Him (1 Jn 1:6,7). If we walked in the light and abided in the vine, then we have had fellowship with Him and with one another. That is who He is going to drink this cup with when He returns. So all those who have abided in the vine, submitted themselves to our Father, and resisted the evil one, the accuser, the tempter, then we know that the evil one fled from them this week (James 4:7). That is the truth. That is how we obtain the victory — submit ourselves to our Father, resist the temptation and he will flee from us. If we have done that this week, let's drink this cup. This cup is so we can judge ourselves right in order to take part in the Body and blood (Heb 4:15,16).

A Story about a man who was *willing* — Nadiv

ha-Emeq told a story about something you have that's really precious. You have it because you're made in the image of God. It's your will. And it's really special because with that, you can choose to do His will.

This is story about a man named *willing* — Nadiv. He lived in Israel. He was a nice boy and he was willing to do anything you asked. But then one day he started to get sick. He got leprosy. It was really scary because it would just get on somebody and there was *nothing* you could do about it. So our Father made it very clear how the people would have to separate themselves and hold their hand over their mouth and hang their hair loose and warn people, "I'M UNCLEAR, I'M UNCLEAR."

But sometimes, if someone *was* getting better, there was something very special they had to do. If the priest was *sure* he was clean, then they got two birds and they cut the throat of one of the birds and held the other bird underneath it and let all the blood cover the bird underneath it. Then

the priest would take the bird all covered with blood and let him go fly out into the country. That is the only way a leper could be let back in. That was the only hope a leper had. But this never happened. It hardly ever happened.

So Nadiv was outside the city gates watching the birds, thinking about that bird flying out to the country. Remember that bird? He didn't have any hope. He was just watching the birds. But then someone came and said, "Hey, have you heard? There's a man in town named YAHSHUA. He's saying wonderful things."

"Oh really? But I can't go into town."

"But listen, he's a healer. Lame people are walking! And not only that, people who are blind are seeing."

"Really! I wish I could see *that* man."

"But not only that. I *think*, now I'm not sure, but I think he can heal leprosy."

"WHAT! He can heal leprosy! No, I've never heard of that!"

"Yeah, and you know, He's saying wonderful things and you're gonna like it, Nadiv. He said anyone who's willing to do the will of YHWH is going to know if his teaching is from God."

Hmmm. Anyone who's willing, anyone who's *nadiv*. Well, Nadiv thought, *I'm willing — that's my name. I've always been willing. But, is He? I wonder if YAHSHUA is willing.* "That's it," he said to himself, "I'm going. I'm going in there. I don't care, I'm going. *I'm* gonna see if he's willing, because I'm willing." He looked up in the sky and saw the birds flying. He remembered the blood on that bird.

Well, just as he thought, as he walked in the city, the people screamed when they saw him. He didn't care. He wanted to see YAHSHUA. "UNCLEAN, UNCLEAN." *He* didn't have to push *his* way in the crowd — they all jumped back, hearing that he was a leper. He threw himself face down in front of YAHSHUA. "YAHSHUA if you're willing you can make me clean."

He just kept his head down. The people were all saying, "Ewwww a leper." But Nadiv was only hoping for mercy. He was only hoping for pity. And it says that YAHSHUA looked down at him and felt sorry for him. He felt compassion. And then you know what He did? He reached out his hand and TOUCHED him. Do you know how long it had been since Nadiv had someone touch him? *Nobody* touched him. But he felt that hand on him — there was something in that hand — he felt the compassion of someone — in that hand. "I'm nadiv," said YAHSHUA, "I'm willing. Be clean."

Wow!

"I'm nadiv. I'm willing. Get up."

WOW!!!! LOOK AT MY SKIN!!!! The people couldn't believe it. But YAHSHUA said not to tell anyone. "You just go right to the priest. You know what the law says. Go to the priest right away."

Nadiv knew all about this. He had it memorized. He went. *We can get the BIRDS! We're gonna put the blood on the birds.*" It was so hard to not say anything because he was so happy. People saw him, "Hey, what happened to you? What's going on?" *I'm not going to say anything.* He couldn't help it. **YAHSHUA HEALED ME. I WAS GONNA DIE. I WAS A LEPER AND HE HEALED ME! HE SAID, "I'M WILLING!!!!!"** *Get the priest!*

And sure enough, the priest said, "You're clean. Get the birds." The two little doves. Then, Nadiv hated to see it, but one bird was cut and the other bird was covered with the blood, all over his feathers until all the blood was out. And then the priest held it up and — that bird took off. Nadiv watched him. ... There he goes ... there he goes ... Nadiv was clean.

"YAHSHUA cleansed me!" Oh ... he knew he wasn't supposed to, but he couldn't help but tell people. And where do you think he went? Back to YAHSHUA.

And then one day Nadiv saw exactly the same thing as that bird. One day he saw the blood of YAHSHUA cover Nadiv, just like the blood had covered that bird. YAHSHUA cleansed him. Not only in his body, but in his heart. Because he was *willing*. Nadiv. And if all of you will be *nadiv*, then one day you will be saved in the same way.

Racham (13) — I learned we shouldn't pay attention to our enemy who keeps us from coming close to YAHSHUA — like the shame of being a leper could have kept Nadiv from going to YAHSHUA, but we should ignore that and go to him anyway.

Hadassah (13) — All those people were screaming at him, but he didn't care, and Prisca did the same — even if her family said you're crazy, what are you doing? It didn't matter because she heard that YAHSHUA could forgive her sins and she went anyway.

Yaqarah (5) — I learned that Nadiv was looking at the birds.

Yaduton — I was really touched by the joy of salvation that Nadiv had. It is the cure of our sins, our sickness that is going to take us to death. He couldn't hold back the joy he had. We should have that joy too and speak to people — that our Master can heal them too.

Manoah — What spoke to me was the compassion He had on us and if we humble ourselves before Him and seek Him, He is willing. I'm thankful our Master is willing to cure us from our leprous state.

Yoneq — I learned that when Nadiv was healed, our Master told him not to tell anybody, but he told everybody, and when we are healed, our Master told us to tell everybody, but we don't tell anybody. But Nadiv COULDN'T keep it to himself. Our Master told him that to teach us a lesson — that Nadiv couldn't help it; he couldn't keep it to himself. We have to tell *everybody*. That's the object lesson.

Little Naphtali ben Nahaliel (age 1 1/2) learned to say my name now. So today he saw me and said, "Yoneq, Yoneq!" and he took my hand and pointed, and with total delight and glee in his face and his voice, he led me all the way to ... his Imma! "Yoneq, Yoneq! Look! my *Imma!*" Now that he could call my attention, he showed me his most magnificent obsession. That's how we should be about ours. That we would want to lead people to our most magnificent possession. He thought I would really want to see his imma because he loves her so much. That's exactly how we lead people to our Master, with the same enthusiasm and joy.

Yaduton — It reminds me of how they even had to go hold Paul back for a while after he was saved. We have to communicate that joy to people. The only hope in this world is the love of our Master and his forgiveness.

The reason we have stories written in the old and new testament times is to give us an object lesson. What's recorded in the gospels is applied in the epistles. John got that story in the gospel of John and applied it in 1 John. For us, leprosy is claiming to be in fellowship when we are not and thus we lie. When instead what we *should* do is warn people like the lepers of old did so that everyone would know and no one would come close to us. But we lie and *claim* to have fellowship. But when we are not abiding in the vine, we should let our hair down or not wear our headcovering to the gathering, put our hand over our mouth and not talk to anyone, and, of course, go to our Master for forgiveness.

The bird did not die until all the blood spilled out and saturated the other bird and that bird was set free to tell everybody about that salvation, sprinkling everybody with that blood. That's what that story means — our Master's blood was put on him and it touched everybody. Every bit of the blood dripped out of its body and *then* it died. It wasn't the blood of a dead bird that was

spilled, but of a live bird. Our Master did not die until all his blood left his body. And the one who was saturated with it went and sprinkled everybody with that blood.

Isaiah 52:14,15; 53:11 says He startled the nations because He will sprinkle the nations. The nations will be astonished when they see the result of the anguish of His soul. It is not YAHSHUA Himself, on earth or on the cross, that will astonish the nations. But it is His offspring. He did astonish them by His disfigured, beaten appearance on the cross — but by the result of that death he suffered for us, He, in His offspring, will astonish the nations — as a result of the death he died for us who have been cleansed by His blood.

The New Testament contains volumes and volumes about everything that He did — so much that we could talk about this one thing for days. It is a miracle what the gospel contains. It is the word of God.

Minoah — The life is in the blood and that bird carries that life *out* — and we do the same. His blood is on us and we carry His life, which is *in* the blood, out to others.

We have to have a will to turn over our will to His will so that His grace can reach us. Our willpower is not to do His will by, but only to *give ourselves to Him* so that He can use us and let *Him do it through us*. It is not us but He who works through us to will and to work His good pleasure (Phil 2:13). That is what we do in our sacrifice — by our will we give ourselves to Him so that He can use us — if we think it is by our own will, that is just our flesh — flesh profits nothing.

ha-Emeq — I'm thankful for the life we have in YAHSHUA. He is faithful to save us. He is going to finish the work. That cloth [on the bread (to keep the flies off)] made me thankful. Because three months ago, David ben Melek asked me if I had a better cloth to cover the bread. And I always thought how I wanted to get something for David for the bread. I didn't know how to write it on my list. So one day I thought I'd put, "a little cover for YAHSHUA." It seemed really funny to me. But all day I was thinking about it because all day I was getting things for YAHSHUA. Something for David Derush and something for Deborah and something for Emet. But yesterday I was shopping downtown and I got lost. I was so far from the house and there was this old woman there and she was crocheting. And I saw that cloth and I said *that's* for YAHSHUA. And I talked to her and I had just enough money to buy that nice cloth and then I walked a long time before I got home. But I guess I was lost just so I'd find that old woman because I was just wanting to find something for YAHSHUA.

Even when you feel totally lost there is always something good behind it. We shouldn't lose hope because he is going to work *everything* out for the good because He made a covenant with us in his blood and we can trust that everything works out for the good for those who trust and are called according to His purpose.