

Washings; Alabaster Jar; Weakest Link

This is the first day. In order for everyone *in* this nation to continue on as a nation, we need to be sure that every member is in fellowship with Him. Anyone who is cut off from fellowship who wants to be washed and brought back into fellowship — we need to hear from them now — otherwise we will raise our hands as a dedicated nation.

Lev Amatz — I saw how I held onto my own will. I chose not to receive grace. I gave ear to another spirit, a spirit of worthlessness that tells me I'm not able to do what He gave me to do.

When ever someone says they repent, it is *necessary* that they show the fruit of repentance. And we have to make sure that we go to them if they don't. We as a Body are guilty as a whole body if we don't do this. Our yes has to be yes in this. So let's observe the fruit of repentance in each other. Whenever any of us are cut off and let a week go by and miss the breaking of bread, we have to take them and baptize them again, not to receive the Holy Spirit, but to be washed from what cut them off. Most of the time we just need to wash our feet, but from now on when someone is excommunicated from the breaking of bread, they need to be washed all over. The water doesn't do a bit of good unless it is what they really want to do: to humble yourself to the extent that you will be humiliated enough to be taken in the water again where your flesh is humiliated.

Our Master was humiliated, beaten, treated worse than the lowest criminal or child molester. And you have got to be humiliated. That evil spirit has to be humiliated. It says that our Master humiliated the evil spirits when He rose from the dead. He walked on them, He stepped on them, and we have to humiliate them also. We have to be violent against them. Otherwise, certainly they will take over us and then we'll be like the Catholic Church is today: full of every unclean spirit. But we want to be finished with those spirits. By the grace of our Master Yahshua, we will be. In your washing, you must call out that Yahshua is your Sovereign, because you dethroned Him, so now you have to put Him back on the throne. You started entertaining spirits other than His Spirit. But you don't have any rights over your life anymore. You don't have the right to entertain these spirits that humiliated you and humiliated our Master. He humiliated *them* when He rose from the dead, and you have to continue to humiliate them in His name.

The victory cup demonstrates that we have been vitally connected to the vine and, if so, we produced the *fruit* of love, joy, peace, etc. as we related to one another in the Body. It means that we have not allowed the enemy to come between us to divide us; we haven't allowed any hindrances. That is what drinking the cup means. We have suffered, yes. Our flesh *has* to suffer to continue in our Master. Just because you suffered doesn't mean you don't drink the cup. If you have suffered against sin, take the cup.

There is a process of complete sanctification going on in our lives experientially, of us being set apart for His kingdom. We've set our hands to the plow. We don't want to look back; we want to look forward and be ready. When He comes, He is going to look into your eyes and give you that cup and say, "Welcome! You've been faithful in small things, I'm going to give you greater responsibility to rule over the earth. I want you to be glorified and rule with Me because you suffered with Me." He will give it to us with His own hand. We'll be face to face. Are you ready for that? Are you longing for His return? (2 Tim 4:8).

Manoah — I was seeing how these spirits can be put to shame, those spirits who break down basic relationships and eat away at our souls and want to take us down with them. And by our Master's example, as He was put to shame, we also can bear the humiliation of crucifying our flesh. And the way He put them to shame by His Spirit, we can too. Every arrogant, deceptive spirit can be put to shame and stepped on, put under His feet by a dedicated people, so that no spirit can have reign here. These spirits need to be put to shame — exposed. And I see that we ourselves (our flesh) would be put to shame by exposing them — for *His* glory — to show *His* power. Because only He has power to save us and keep His people in unity.

Story of the Alabaster Jar

Ha-emeq told a story:

This story is very important because it is a story you are going to have to tell many times yourself. It starts in the days of Yahshua. There were many disciples with Him at that time. There were 70, and He told them to go, in twos, "Go out and preach to the people. But I'm sending you like sheep among the wolves so be careful. And don't take a purse or backpack or sandals. And don't even say hello to people as you walk along. Just go into a town and see if you can find a son of peace there. Go to his house and, first thing, say 'Shalom, peace on this house.'" (And when they did this, that peace would rest on the one in that house if he is really a son of peace.) "Tell them that the kingdom of God is near. Cure the people who are sick if they are receiving you. But if they are not, go outside the city and shake the dust off your feet."

So they went — to the villages all around. (Someday you're going to do that. Think of it.) So two came to a little village named Bethany. In this village is a special family. You know them. They are a man and two sisters. They lived in a house together. Elazar and Martha and Miriam. So there they lived, and they had no idea what was going to happen to them. It was the Shabbat. It was time for them to go to the meeting at the synagogue. Elazar loved to go and hear them talk. They started walking. Miriam was behind a little bit, looking around. They walked by a store and Miriam spotted it on the shelf. She'd noticed it ever since that caravan had come from India. That beautiful little jar. It was so expensive. But it was so beautiful. She really liked things. Sometimes she got caught up in them. And this was such a beautiful thing. And it wasn't only beautiful, but it was full of sweet-smelling oil from India. "I'm gonna get that jar someday. I'm gonna save. I'm gonna get it."

They passed Shimone's house. "Too bad about Shimone! Too bad Shimone is not there anymore." He got leprosy. He had to go outside the city. She felt so bad for him.

When they got to the synagogue there was a man reading. "If there's someone poor among you in any of your towns (She thought of Shimone.) says YHWH the Elohim of Israel, don't harden your heart or close your hand to him. Give to him *enough* for what he needs." "I'm gonna give something to Shimone" she thought. "Of course, there will never cease to be poor in the land, therefore always be open handed with your brother and with anyone who is in need." "I'm gonna give him a little," Miriam thought, "Shimone is in need. I'm gonna give him a little. But a little bit I'm gonna save for that alabaster jar." When they were finished, she walked outside the city and saw Shimone. She gave him a little and he was so thankful. And then she went back to her house.

And you know, her brother Elazar, he was a peaceful man. I would say that he was a son of peace. And when the two walkers walked into town and asked if there was a son of peace in town, who do you think people sent him to? Elezar.

"Shalom on this house," the walkers said to Elazar. "Wow! Yeah! Who are you? Come in, sit down." Martha fixed them something to eat. They started talking. What was their message? "The kingdom of God is near. It's near to you." Miriam's heart started to pound. They said, "This man that might be coming, if there are sick people, he can cure them. Is there a sick man in Bethany?" "Shimone!" Miriam, Martha and Elezar right away thought of the same person. "Can you heal? Someone with leprosy? You mean the Master you have has given you the power to cure someone with leprosy?" "Yes." "Let's go," said Elazar and his sisters.

The two disciples were kind of nervous but they knew Yahshua's name was powerful, so they just said, "In the name of Yahshua, ... be healed!" And HE WAS HEALED! Elezar, Martha and Miriam, they all saw it. They couldn't forget it.

Those disciples went back to Yahshua, and in Bethany, life went on the same. Miriam kept looking at that pretty jar until one day she couldn't take it anymore, and she got it. And she put it on the shelf where she had been thinking about, where she wanted to have it. A lot of people weren't doing very well [financially] at that time, but Elazar and his sisters, they were doing ok. Martha wasn't so excited about the jar. But Miriam, she liked things, and she got it.

Then they heard —Yahshua's coming to wherever the walkers came and the ones who received the walkers are going to receive Yahshua! You can imagine Martha, can't you? running around here and

there getting everything ready. And Miriam, she tried to help a little, but she couldn't really concentrate. And then when He got there and was talking, she just sat down and started listening. He was talking about selfishness, about giving up your life — all your possessions to be His disciple. "Oh," that touched home with Miriam. "Oh." And she just sat and listened. And Martha was running around serving everyone until Martha just couldn't take it *anymore*. She was doing *everything*. She was bold, so she told Yahshua, "Master, don't you *care*? My sister is letting me do *all* the work by myself." Yahshua answered her so nice. "Martha, Martha, you worry and fret about so many things, but really, only a few things are important. Really, only one. And Miriam, she's chosen the best one." Probably Martha sat down on that one — to listen a little bit.

Time passed again. Elazar got sick and Yahshua came and raised him up. Elazar was famous because he had died and then Yahshua had raised him from the dead.

More time passed. And then time for Passover came. "Let's have it at Shimone's house." Shimone was back in his house and they were getting everything ready for the meal at Shimone's house. Martha was getting everything ready. Time had passed and the words of Yahshua had gone deep into the heart of Miriam. Miriam wasn't feeling so good. Martha was serving. Elazar was right by Yahshua. Miriam felt bad. She felt dirty. And somehow she remembered something — her possessions. How could she follow Yahshua and hold onto *anything*. She held onto things. She held onto things and she knew it wasn't right. She had one thing especially, and she knew she had something more precious than anything else to her. But she wanted *Yahshua* to be the most precious. So as the banquet went on, Miriam slipped out and went to her house. When she came back, Yahshua was talking very serious. It was heavy in there. You could feel it. You could tell something was going to happen really soon. She came in with the jar. She had paid a years wages for it. She'd gone to her house to get it. There they all were, reclining around, eating. She knew what she *had* to do. She wanted to give *everything*, the most precious she had, to Yahshua. She knew that's what *had* to be — it *had* to be. She went near Yahshua. She had *long* hair. And this jar — you were supposed to just open the top and let a few precious little drops out at a time and it would smell so good for a long time. But instead, she *broke* it open. She knew there was no purpose for this oil *anymore*. She broke it. Right away you could smell it. *Everyone* noticed. What is that smell? She just poured it on Him and began to rub His feet with her hair. "It's Yahshua. He's the most precious thing." That is the obedience to the commandments that He was talking about.

But everyone around, especially *one* of the disciples, was alarmed. Judas said, "You could have sold that and given it to the poor people. Don't you remember? About good deeds? We heard about that — about giving alms to the poor people — doing good deeds. You could have done a good deed with it." But this was a better deed. A deed of love and compassion.

"What are you *doing*?" they said indignantly, "Why this waste?" "I wanted to give up everything for Yahshua." "Yeah, but you need to have common sense." But Yahshua said, "What are you doing upsetting the woman? What she has done for me is indeed a good work! It is a good deed, better than giving alms. It was a deed of compassion. You'll always have the poor to give to, but you won't always have Me. When she poured out this ointment on me, she did it to prepare me for burial." That means He was going to die. When people died they would put ointment on the person's dead body. After a person died, if someone really loved them, they would do it. It would make them unclean for a week. So only if you really loved someone you might do it. It was considered a very good deed of compassion. "So what she did was a better deed than giving alms. She prepared My body for burial." So he did it with the most precious thing she had — as a matter of fact, it was everything. Other were asking, "Why are you wasting? What's this waste?" But was it a waste? No. It was her *reasonable* service. Then He said, "wherever in the world — in Brazil, France, Nova Scotia, the United States — where people talk about Me, about being forgiven and being baptized, the story of what this woman did must be told in memory of her." You mean we have to tell *this* story? About this supper at Shimone's house? Yes. Every time we tell the story about Yahshua, how He died for people, how He wants to save

people, you have to tell *this* story. Do you think Miriam thought that what she was going to do that night was going to be told in the whole world? She didn't just give a few drops — she broke it open. Every time, in order for the true gospel to be preached, you are going to have to tell that story. You know the story now? You know why it is so important? Because nobody can be saved unless they understand the heart of Miriam — the heart of Miriam. "In truth, I tell you, wherever in all the world the gospel is proclaimed, what she has done will be told as well, in remembrance of her."

Yoneq — That is the gospel. What if Miriam, when she was in the first church, if she still had that jar, and she saw people with needs and she still had that alabaster jar — how could she be a disciple? No one can be His disciple unless she gives up her alabaster jar. Wherever the gospel is preached what she did will be told also, because you can't *have* Yahshua and have your possessions too. He has got to be precious to you. You have to give *all* to Yahshua. That is how it has been from the very beginning. If you give up your alabaster jar, your selfishness, your greed, your covetousness, you can be saved — that is (repentance — Acts 2:37-38) salvation. We cannot just keep our alabaster jar and give a few drops when we see a need and hope we'll never see another need. It cannot be that way. It has to be poured out, lavished on the Body — it covers the need. Then you are like everyone else, depending on him, seeking first the kingdom.

The whole significance is that she broke the bottle. There was no saving it after she broke it. It would lose all of its fragrance. It all went out at once. The people in the first church did that, they laid everything at the apostle's feet. That is why it says they were devoted to the apostle's teaching and to the distribution [Greek] of all their wealth. Miriam distributed it all on the Body of Yahshua. And that is what we do. It is a shame to have something that you are saving that the Body needs and you don't want to get rid of it. You have to break it open and pour out everything. That's the real gospel and the real gospel has not been preached in almost 2000 years. It is the practical way of edifying the Body. This is in Mt 26:13. The gospel is not complete without it.

Weakest Link

Each individual part of the Body has to be loyal and faithful to be the link in the chain. Each one has to be holy to be able to lift up a sacrifice. If you have one weak link, it is going to break right there. If one member is polluted, then the whole sacrifice is polluted. That's why it says we must see to it that no one misses grace. It is why the weakest link gets all the attention. It would be ridiculous if the strong links did not go and strengthen and encourage the weaker member, because we are only as strong as the weakest one. That's what Paul said.