

Putting Away Petty Things

We are considering when Benjamin will be worthy to break bread. They were the nucleus. We started out in the South and went north. We had to leave everything behind. There was not one thing we could hold on to. Someone asked the other day, “Why didn’t we stay in Chattanooga? Why didn’t some of us stay in Chattanooga and send someone up to Island Pond?” I don’t know what would have happened if we had stayed in Chattanooga and half of us gone to Island Pond. What would we be? We had to leave everything, all those houses we had, and seven café delis. We were in five or six locations. We just dropped everything and left and went north. I guess we sold them for next to nothing. But if we hadn’t, it wouldn’t have made sense. What would the communities in the South have become? Would it have been Judah, or would Benjamin be first, or what? It would have put everything in disorder if we hadn’t left and said good-bye to everything.

The marvelous things our Father did in the first two or three years in Chattanooga were just amazing. Back then we knew nothing more than just getting up in the morning and going to work. We were working in cafés night and day, and people were building cafés everywhere in several different localities, and giving up their lives, and going to Dalton, and going up to Mentone, and going to Trenton and Dayton. It was a marvelous time, just vibrant with life.

Shall a nation be born in one moment?

When we first started breaking of bread, I talked about what we’re going to talk about tonight. Our Father has given us more understanding, but these are some of the things we talked about.

We hope that we can start all together at the same time, with all the other tribes, when we begin to break bread here in Benjamin. If we go according to Jerusalem time

for that first breaking of bread, and if sunset in Jerusalem is at 6 pm, then the time in each tribe would be:

Yehudah, Benyamin	11 am
Reuben, Shimon, Levi	5 pm
Gad (Winnipeg), Manasseh (Missouri)	10 am
Gad (Nelson), Yoceph	8 am
Asher	1 am (the next day)
Naftali, Issachar	12 noon
Manasseh (Colorado)	9 am
Zebulun	4 pm

So you can see that one of the reasons our Master said no one knows the day or the hour is because in Australia it's already tomorrow. This is April 2nd here, but it's April 3rd in Australia. So all around the world in the twelve tribes, what day is He going to come back? No one knows the day or the hour.

But we know there will be a last day (Jn 6:39,40,44,54). Four times He says, "the last day," speaking of the day He returns. But then of course it says in Mt 24:36 that no one knows the day or the hour. But we do know that on the last day, a husband and wife will be in the same bed, and one will be taken and one will be left. Two women will be grinding at the mill, and one will be taken and one will be left — even in the wilderness.

We can understand that if we are not seeing the significance of the breaking of bread right, not judging ourselves right, we won't be taken. It will only be those who, as we said last night, have a heart that's stirred, that's moved by our Father (Ezra 1:5). Those are the ones who will endure to the end — not just physically be here, but maintain their communion. Some won't even be here, of course. It says that in Mt 24:9-12. They will betray one another and turn others in, have them killed, put them in jail — all kinds of things — in the very end of days. And some will be here until the end, I guess, but they won't endure in the right spirit.

There are always going to be those who have understanding, and those who don't (Dan 12:10). The wise will understand, and the foolish won't understand. It's just like the foolish woman at the grinding mill in Mt 24:41. There are two people at the mill — one is wise and one is foolish. If you are not wise, you're foolish — you give in to foolish things, thoughts, and emotions. You're not fully developed. You haven't grown up into the Head. This is what it's all about here. This is what we are doing. We're being trained in every aspect of our being to bring about the kingdom, and to rule in the next age.

So when we first break bread as a nation, everyone will be breaking bread at the same time all over the world. I don't know what time that will be, but everyone will be breaking bread at the same time. So if we do it by Jerusalem time, if it's 6 o'clock in Jerusalem, it will be 11 am here and 1 am the next day in Asher.

The Harlot is Burned in One Hour

In Rev 17:12 you see the ten kings who receive authority for one hour, with the Beast. We know that Dan 2:44 can't come about until the ten kings are in existence. Dan 2:44 and 7:24 go together, and Rev 17:12 is speaking of the same ten kings. *"In the days of those kings..."*

The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast. These are of one mind, and they will give their power and authority to the beast. These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful... And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire. For God has put it into their hearts to fulfill His purpose, to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled. (Rev 17:12-17)

The harlot, Christianity, was on the back of the Beast until the Anti-Christ came into power. But the woman started restraining the Beast in certain ways, so he had to get rid of her, to get her off his back. It says that the ten horns, which you saw on the Beast, will hate the harlot (the woman in Rev 17:3), make her desolate and naked, eat her

flesh, and burn her with fire. That is speaking of the great city, the church, Christianity that reigns over the kings of the earth. If you are on the back of the horse, you have the hold of the reins.

Of course, Rev 18:8 is speaking about the harlot, Christianity, the dwelling place of demons that has imprisoned so many people right now who think they are just fine and dandy, going to heaven when they die. "...and the kings of the earth who have committed fornication and lived luxuriously with her will weep and lament for her..." They'll cry and feel so sorry when they see the smoke of her burning. They'll be standing at a distance for fear of her torment, saying, "Alas, the great city Babylon, that mighty city — in one hour your judgment has come!" (verses 10,17,19). In one hour she was made desolate. She was burned in one hour.

Of course, that's the legitimate, proper punishment for the daughter of a priest, who becomes a harlot (Lev 21:9; Isa 1:21). That's going to happen to Christianity, probably on Easter morning. The Anti-Christ, the Beast, will call an assembly of all the worshippers of Jesus, and they'll meet in these great dome stadiums. I guess you could get a 100,000 or more into those domes, in thousands of different places all over the world. Probably they'll plan it out so that they'll all be gathered at the very same hour all over the world, according to Jerusalem time on Easter Sunday. The Beast's power is to that extent at that time, but he doesn't have complete control until Christianity is removed, with all the infallible decrees of the Pope, *ex cathedra* — things which can't be taken away without invalidating everything.

In one hour the harlot is burned, just as Jehu of old called a meeting of all the Baal worshippers (2 Kng 10:18-28). In one hour it happened. More than likely, the Beast will say, "Wow, let's have a great festival for the Jesus worshippers, all the Christians." And they'll bring them all into these domes, and all they'll have to do is put a little gas into the heating or cooling system and ignite it at the right time. They'll burn in one

hour. It won't take an hour before the whole place is filled with gas. That's the only way I can see that it would happen.

Birth of a Nation

So here we are, and we want to break bread on Jerusalem time. It's the birth of a nation. It comes about in one day, all at once (Isa 66:8). It would seem good that instead of breaking bread in different time zones, we'd do it all together and celebrate that moment. We will know that all our brothers are entering into the breaking of bread at the same time. They are drinking the victory cup at the same time, and everyone is shouting the victory. We'll be full of joy, knowing it is the fulfillment of prophecy, which our Master came to fulfill through us (Isa 49:6), knowing that we would bring about His purpose (Isa 53:10-11).

We have to know the meaning of the breaking of bread. It means that the life of our Master Yahshua, in His humanity, the life that He gave as an atoning sacrifice for our sins, to make us one with Him, the life that dwelt in His human body, was broken and divided among all who are immersed into His Body, which is the Community. We know that the Body of Messiah is the Community. It says that in three places in the Word (Eph 1:22-23; Col 1:18,24). The Body is the Community. The Community is the Body.

Paul says the Church, which is the Community, can't be any other way, unless it's apostate. Anything that is not the Community is apostate. *Apostate* means departed from the apostles. If anyone goes away from the apostles, he is apostate. So going away from the apostles, and thinking the church is what is called the church today — that's apostasy. The Catholic Church is apostate, including the Greek and the Roman and all the so-called Protestant churches. I don't know why they call them *Protestant*, since they are not protesting. But anyway, they are apostate, and everyone in those churches is apostate. They are an expression of apostasy. *Apostasy* means gone away from the apostles, from the original apostles and how they established the churches in the

beginning — as a *community*. Paul said that in 1 Ths 2:14. The churches that he founded were based on the pattern of the churches in Jerusalem and the surrounding towns, the churches of Judea. So therefore, if the church is not a *community*, it's apostate. There is no reality there whatsoever.

The Meaning of the Breaking of Bread

“Since there is one bread, we who are many are one body; for we all partake of the one bread” (1 Cor 10:17). Being immersed into Him is taking absolute identity with Him, being His brothers. What do you call twins if they are of the same seed? Identical twins. We are of the very same seed as our Master Yahshua. Let's understand that. We have been born again into Him with the same identical seed. We are going to be identical to Him. We are going to be identical twins with our Master. That doesn't mean we'll look exactly like Him, but we'll be His brothers — brothers born of the same seed, of the new seed we received to be born again into Messiah, to be a part of His Body. We are members of His Body.

The Body is still being broken and divided each time a new person gives up his life and his possessions to be a disciple. There were people who wouldn't leave Babylon when it was time, and come to Jerusalem, because they had things going for them. They had riches, a good job, extended families... they had everything, and there was nothing stirring in their hearts to go. Maybe some had a little stirring, but their wife didn't have any, or the children, and so they forsook going back to Jerusalem for their wife or husband or whatever was holding them back. They were cowards in that sense.

So the Body is still being broken and divided each time a new person gives up his life and possessions, everything he has, to be absolutely and totally identified with our Master Yahshua — not ashamed of Him, any more than he is ashamed of life itself. When he or she participates in our Master's supper together, this is what happens. When we all share in this meal, we must discern that our brothers and sisters are parts of our

Master's broken body. We have to discern that. That's what it means to discern the Body (1 Cor 11:29). If we don't discern the Body, we drink judgment to ourselves. How many people have drunk judgment to themselves in the last thirty years, as the bread was broken and shared and passed between us? Unless we understand this, we'd better not go into the breaking of bread. If it's a ritual, it's over with.

There were people who said, "Oh, after seventy years I guess we'll go back to Jerusalem." But they had a hard time. They didn't have anything going on in them to endure, to rebuild the Temple, and build the wall.

So if we, by our actions here, profess that we receive our brothers and sisters as parts of our Master's Body, but in our hearts hold resentment and grudges and jealousy and bitterness, we share in the guilt of those who murdered Him. It might be unwittingly that we do it, but we still share in the guilt of those who had Him crucified (1 Cor 11:27).

In order to receive the fullness of Messiah — His life into our life — we must come to the point where we regard one another as extensions of Messiah Himself. That's discerning the Body of Messiah. We are not real unless we do that. 1 Cor 11:27 — Paul is not talking about eating the bread and drinking the wine in an irreverent way outwardly, but the shameful way they treated one another. We can read about things that were happening in the communities Paul established — lack of love, holding resentments and grudges, bitterness, and jealousy. Can Messiah be divided? No, He can't. But things were happening. It was shameful, the way they were treating one another, and then breaking bread together.

We used to call it "The Lord's Supper," which represents that we receive one another as our Master Himself. We don't treat our Master any better than we treat our brothers. That's what it means to discern the Body. They did not recognize one another as a Body housing the Spirit of our Master Himself, as our Master dwells in each one of us. If it is really true that we have received the Holy Spirit, then He lives within us, and

the more we realize that, the greater the manifestation of His life is going to be. It is going to grow and grow and grow until we startle the nations, and kings will shut their mouths (Isa 52:15). We have to grow into our Master Yahshua, up into the Head in every aspect of our being.

Judging Ourselves

They did not recognize one another as the Body of Messiah, as our Master Himself, but only according to the flesh (2 Cor 5:16). It's very difficult to understand that we don't recognize one another according to the flesh anymore. We recognize one another according to the Spirit that dwells in one another (2 Cor 5:16; Eph 5:21; 1 Cor 10:14,21,24,31). What if we don't do that? It's right there in 1 Cor 11:27-32. So we have to see these things and meditate on them, pray about them, that we would actually be doing these things. This is the very word of the Holy Spirit to us.

But let a man examine himself, and so let him eat of the bread and drink of the cup... For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world. (1 Cor 11:28,31)

Obviously, many people have not judged themselves rightly. Maybe they judged in the flesh, in their own natural reasoning. They didn't judge themselves according to the Spirit.

In 1 Cor 6:2-9 Paul says why we have to judge ourselves right. "Don't you know that you are going to judge angels? Don't you know that you are going to judge the world? So if we can't judge ourselves, how can we judge angels? How can we judge the world? How can we judge every person in the world? Don't you understand that?" No, they didn't understand that. Do you know why you are taught *The Three Eternal Destinies of Man* continually? Because we must know exactly how we are supposed to judge the world, according to their deeds. Who is going to judge them? Well, of course, we will. That's what Paul said. That's what the Holy Spirit said. Our Master just can't judge every

person by Himself. That's why He has to have many judges — His many brothers who are just like Him.

We are all to judge. But we won't be judging unless we judge ourselves right. We can't even increase unless we judge ourselves right. Then we can confess our sins. Sometimes our children say, "I'm sorry, I'm sorry," but they're not really sorry. They don't have remorse about their sin. We have to see our sin before we can judge ourselves right and confess it.

*"...are you unworthy to judge the smallest matters? ... Can it be that there is not a wise man among you, not even one, who will be able to judge between his brothers?"
(1 Cor 6:2,5)*

They didn't have even one wise man among them. Brother went to law against brother, before unbelievers. That's amazing. That happens all the time in Christianity, and they don't even see it. They don't even see the contradiction of taking up swords against one another and fighting. Disciples are not supposed to take up swords. Germans and Americans took up swords, even Lutherans against Lutherans.

So we have to start judging *ourselves* right, and then we'll be able to judge angels and the world afterwards, after our training period in this life is over. But some people don't care. They don't give a hoot about what we are hearing. They couldn't care less, because they can't understand (Dan 12:10). There is nothing going on that would give them a pounding heart to understand. They think they've already heard it.

A New Loaf

The cup of blessing that we bless, is it not a participation in the blood of Messiah? The bread that we break, is it not a participation in the body of Messiah? Because there is one bread, we who are many are one body, for we all partake of the one bread. (1 Cor 10:16-17)

So the bread we share is one loaf. What happens to that loaf?

Your boasting is not good. Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Messiah, our Passover lamb, has been sacrificed. Let us therefore

celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth. (1 Cor 5:6-8)

So the bread they shared was one loaf. Each broke off a piece, took some of it to eat, and passed it on. And they shared a common cup. It wasn't just individual little cups for little independent believers, and little pieces of bread, but it's a common loaf and a common cup we share and pass around. It's a participation. We participate in Him, in His body and blood. We cannot help but remember Him in this way. We are part of an eternal fellowship, a common union, participating in Him, in His Body, as functioning members of His Body.

Jn 6:53-58 — We know that the true bread came down from heaven. We eat His body and blood, but the bread we have to eat is the bread that came down from heaven. What we participate in is His Spirit. That's what we take in, in the eating of the loaf and the drinking of the wine. We take in the Spirit. To participate in His life is to eat His flesh and drink His blood. This is the reality of the whole thing.

So we will all join in, on Jerusalem time, twelve tribes, with all who are this day participating in the loaf and the cup all over the world, in every nation where our brothers and sisters are in His visible Body. And we look forward to the Kingdom when we'll all be gathered, when we'll all partake of it together with our Master, as in Lk 22:17-18. Luke is the most accurate gospel concerning the breaking of bread.

The Victory Cup

If we continue to drink it like we said tonight, then we'll drink it with Him when He returns. He'll be able to give us that victory cup, the cup of overcomers. It's not His blood. It's the overcomers' cup. Lk 22:17-20 — You have to read it all together: read about the first cup and then the second cup. Luke is the only gospel that shows first of all that there is a cup for the overcomers which we drink on that night, and then we eat the bread, and then the cup of the blood. That's why we do this, because we see it right there in Luke. Luke saw it right. He got the facts and put it all together. Remember what

he said at the beginning of his gospel (Lk 1:1-4). He wanted to make sure he got all the right facts. The other gospels leave out the first cup.

So that's why we participate in the overcomers' cup, the fruit of the vine, which He won't drink until the kingdom comes. In Mk 14:25 it says, "...until that day when I drink it new in the kingdom of God." He is talking about His corporate identity, when He drinks it together with us. That's the destiny of the Redeemed, who will drink it new in the kingdom of God.

When truly discerning the Body becomes the reality of our communion, expressed in our breaking of bread, what will happen? It means that barriers — whatever divides us — will be removed. Pettiness, insignificant little things, will be laid aside. It won't even come to us. When we have our helmet and our shield on, and this pettiness, these spirits come to us, they bounce off. We don't pay any attention to it. We resist it in the name of our Master Yahshua, and the evil one can't get fiery darts into our soul. They just don't come into our ears. We have our helmet on.

So when this becomes the meaning of communion, barriers will be removed, pettiness will be laid aside, and love will once again be the compelling force uniting us through the Holy Spirit. Only then can we stand together against all the evils of the world, and only then can we be a witness to this pagan society, with a united front, you might say, living together in peace. And those who see us, who see the Body, they'll see the kingdom also, and then they can enter in. But they can't unless they see something real and genuine and true. In order for them to see the reality of Jn 17:23, we have to be in unity. Those who are true will be one like the Father and the Son are one. How many divisions are between them? How much pettiness divides them? Are there any barriers between the Son and the Father? Any victim spirits? Anything?

You know what happens when the fiery darts come to you, and you don't have your breastplate and helmet on. What happens? It lodges there; it starts seething.

Jn 13:34-35 — When we love as our Master loved, the whole world is going to know that we're His disciples. They can't know it until then. They don't know it yet. They might see a little bit, but it's nothing like what they are going to see in the future, if we do these things.

Ruling

But Yahshua answered and said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" They said to Him, "We are able." (Mt 20:22)

Well, we have to be able also. I don't think it's going to be so easy to follow in the footsteps of our Master, unless we put away all of these things — all barriers and pettiness — and be all He wants us to be. Ruling over galaxies is not going to be "a piece of cake." Now we're in preparation for it. All who rule the galaxies must be trained and tested. Even to rule now in the edah, someone can't be an elder unless he rules over his children. An elder wouldn't be ordained if he didn't rule over his children, would he? Or would we say, "Oh, well, he's OK. He's had a hard time, and his children are pretty wild, but I think he's OK. He's a good leader. He's pretty smart. He's able to make money, and he's able to do this and that... We need to go ahead and lay hands on him." Right?

1 Tim 3:4 says, in effect, "Don't select an elder if he's not being trained to rule the universe." If you can rule your children, I guarantee you, you can rule the universe. I told a father this once, and he said, "Yeah, it'll be like a piece of cake to rule the universe compared to what it takes to rule over my children right now." It's almost true.

We'll be as the very dwelling place of God. We'll be recognized then as our Master was recognized in the first century (Jn 14:9; 20:28). But right now are the times of trouble; right now is the time to rule, in the midst of our enemies.

The Holy of Holies

I don't want to break bread in pretense. I don't want it to be a ritual. I want it to be that when we walk in this door, wherever and whenever we break bread, it's as if

each one of us is a high priest walking into the Holy of Holies. If we walk in with sin upon us, whether a multitude of sins or any sin that we haven't confessed, it would be better if we just dropped dead and had to be dragged out by the rope that is around our ankle. That's why the high priest offered a separate sacrifice for himself before he would walk into the Holy of Holies.

Now it's the same thing — what we do is tantamount to what the high priest did. We have to treat it that way. If we don't treat it that way, it's nothing. We're treating it as something trite, slighting our Father. We don't want to do that. So we have to get rid of all these victim spirits from the past years.

ha-êmeq – You can really see how all pettiness will have to be laid aside. Pettiness indicates something about a person's character. He is very superficial, caught up in trivial things. When he's walking into the breaking of bread, he's thinking, "It's a bit squishy in here, and it's too hot, and someone's in my favorite spot..." — all these trivial things. If you stay on that level, then the bread is just a piece of bread.

When you see that bread on the table, you should just know that everything that went into that bread is good. And that's why we have to have dealt with everything. What if the person making the loaf knew that a cockroach fell into the loaf, and he was just going to make sure that he didn't take a piece out of that part, because he knew it was in there? It would be just as if one of us had something unclean in us, and we came in as if everything were fine, tolerating that in ourselves.

If I knew the cockroach was in there, I wouldn't want anything to do with the whole loaf, even if I didn't get a piece of that particular section, because the whole loaf would be defiled by the cockroach. But it's just the same if there's something in any of us, because we really are a body, a single loaf.

That's why we have to know one another. We know that we're not just a bunch of hypocrites. It's not like we're perfect, but we've confessed our sins. We're honest people, and we're clean before our Father, and we come in truthful in whatever we were doing.

I wish I could see the whole tribe of Benjamin with my eyes. I wish I could see them standing together, because I'd like to see their eyes. I'd like to make sure there are no cockroaches in there, because our Father would see the cockroach, and He would reject the loaf. You can see someone's

eyes, and you can see how he is, and you can see how he says, “Shalom,” and how he speaks up.

If we share and contribute, what’s inside comes out, and then you know there’s no cockroach in there. We’re all here together; we love each other with all our hearts; we’re the best friends, the *best friends*. And that’s what makes it an unleavened loaf. When we come in, we all put our hands on the loaf, and we’re one body, like the Father and the Son. And then it’s reality.

Can you imagine our Father looking down on all the Twelve Tribes, and there’s not one cockroach in the *whole* twelve tribes loaf? You’re entering the room in Asher, and Ithaca, and at the Morning Star Ranch... you’re all entering in at the same time. The gatekeepers are saying, “Come in.” And there are people over in Klosterzimmern, and at Tabitha’s Place and Heimsbrunn and Stentwood Farm... They’re all going in this door, and they’re hugging the shepherds on each side, and the shepherds are looking them in the eyes. The shepherds know their flock; they know how each person has been living. And then they’re all in there. There is a loaf on the table, and the aroma is filling the room. Think of all those loaves just sitting on all those tables, and then just think if there were one cockroach... I just say *cockroach*, because it’s the most disgusting thing I can think of. How horrible it would be if they lift up and break the loaf, and there it is...

But every shepherd knows his sheep, just as every father knows every one of his children; he knows what they’re like. The elders at every one of those doors are greeting those people that are coming in, and they know their sheep, and they’re rulers. So when that time comes for all the loaves to be lifted together, in all the twelve tribes, then there are these holy hands on the bread, and there are these holy people lifting their hands. That’s why it will be such an awesome moment. The nation is born all at once (Isa 66:8).

It will be real if we’re not just messing around, if we’re not just playing breaking of bread or something. But we’re not playing. This is real. I’m so thankful to be part of it, and if it is authentic, I wouldn’t be surprised if there would be an earthquake at the moment. I wouldn’t be surprised, because our Father would be so happy to have those twelve tribes of people that are not messing around. And when it comes time to say, “Ok, let’s all sing the song,” there won’t be some people going [*she sings in a very dull manner*], “Praise Yahshua.” There won’t be anyone like that, because we will all be singing with all our hearts, because we believe what

we're doing. We're not playing breaking of bread. We're singing because it's coming out of our hearts.

I happened to be present at the first breaking of bread in Yoceph, and there was a miraculous effect happening in there, because there were some very sincere and genuine people there. But it will be even more amazing when the nation is born. The inauguration of Yoceph was very important, but this one is the most important one. And it will be so wonderful to be a part of it.

Natan – When Yônêq was talking about pettiness, I just thought about petty divisions. Whether it's petty, or whether two tribes are warring against each other, it's still division. But petty divisions happen all the time. Whether I'm involved, or I hear about it, or I have to help resolve a little division, most of the time, it is so petty. It could be just, "Well, that's just the way they do it there..."

It was just amazing what happened in Yoceph. But after that, it was time to maintain that oneness between two communities, and that is just an incredible struggle to go through, to watch out for those petty divisions. That first breaking of bread was so incredible. But if those petty divisions are allowed between places or industries, or the people you live with, then the breaking of bread is ruined.

I look forward to seeing a nation come to birth. But what we heard rang true in my heart. I just want to lay aside those petty things, and not be divided from my brothers, and just really love. A lot of times, you just have to say, "Well, just love your brother. It's so small. Don't react to that. Just love him." That's all that needs to happen, that love would compel us all the way until the end when our Master can return for His bride. This stirs me up. I'm so thankful for what we heard. I just want our Master's prayer to be answered in John 17.

Zahav – When he was talking about that pettiness, it reminded me of what Paul said, "If you're taking one another to court to be judged, aren't you defeated already? Why not rather be wronged?" And we were joking about it some on the volleyball court. It's amazing how when the ball hits the line, there are always those who want to argue whether it was in or out, and there are some who say, "Oh, well, whatever."

When you said, "We're going to have a meeting in a couple of weeks, and if Benjamin is worthy, perhaps we're going to start breaking bread," so as soon as I heard that, my mind started going around to all these different clans and places in Benjamin, thinking about this person and that person. We live together and we know of certain problems here

and there. But what I heard through the course of the teaching was that the real spirit behind the breaking of bread is that we are going to be found worthy if we're taking it to ourselves, if I'm worried about what's at work in me. As Paul was saying there, "Why not rather be wronged?" Just be wronged and don't think any more about it. Forgive your brother from your heart, and just go on. Then we'll be able to have that unity, and we'll do away with that pettiness, we'll cover over those wrongs. Everyone will be found worthy if we're all able to look to ourselves, and not try to judge whether or not someone else is worthy.

From what I've heard, what was so exciting about the first breaking of bread in Yoceph was that everyone wanted to judge himself; they wanted to make sure that they were clean. So when they entered in, the fire caught on from one person to the next. I want to be part of starting that fire by judging myself.

Almah – I was really thankful for what we heard tonight. When ha-êmeq was using that example of the cockroach, I thought about how last night we had this big cockroach slaughter in the kitchen, late at night, when we were doing the cleanup. There was this tremendously large cockroach in the drawer when Obadiah opened it. And so then all the boys gathered around, and we made a plan, and then finally we pulled the drawer totally out and put it up on the stove. We all had something in our hand, and we were all gathered around this thing, and it had those long antennae. And then they just started, "Bang," and the silverware was flying out of the drawer, and my husband took the spatula and, "Wham! Got him!"

Obadiah – We had a plan, you know. We saw the cockroach, and we said, "Let's have a plan," and we stood around, and we were ready to get it. But I tell you, "Hoo, that thing was terrible!"

Almah – I was thinking how the cockroach is like the evil one in a way, because you open the drawer, and you think your eyes saw one running, but you're not really sure. And sometimes, you see it, but they're gone in an instant. That's how the lies are that the evil one brings to us about each other or about ourselves. It's hard to put your finger on it; it's hard to expose it. So many times, the lies he uses against us and against one another can have a bit of truth to it. It comes in a way that it's easy for us to believe. But the difference between our Father speaking to us and the evil one lying to us is that when the evil one comes to us, it leaves you in knots inside, and you're just ill. That's why people get bitter and get cancer, because it just eats them up, this lie that comes to them about their brother.

One of the things King David prayed was that our Father would keep lies far from him. It's so easy for us to be deceived about situations that we find ourselves in. I want to really learn to judge the voice of our Father, to know His voice, and be able to judge those accusations that come, that I could have a life-giving spirit, and love my brothers and sisters. I was really thankful for what we heard tonight. It makes me look forward to the time that actually a nation will be born.

Migdalah bat Zerubbabel – I was thankful for what Almah shared about the cockroach. And I was thinking when she was talking about how if we have the same determination to stomp on our enemy as we do to stomp on a cockroach when we see it, it's going to be an amazing thing. If we give everything we have to just get rid of those petty ways and those things that hold us back from giving all our strength to our Master, then our Master will be able to come back, and the tribe of Benjamin will be able to be established, because there's no hindrance. We can't find anything greater to do with our lives. I want it to be a reality in my life that there's nothing greater to do than to just live for our Master, be willing to do whatever it is, and do whatever it takes to make it, to get rid of those ways that just hold me back from serving.

Havah bat Zerubbabel – I was thankful, too, to hear even what everyone said about the breaking of bread in Yoceph and what it was like. Just in a much smaller way, I was there when we broke bread in Ithaca for the first time when we established that clan. Just the sense of awe that you get when everyone drinks the victory cup, and we just hold up that empty cup. It's that sense of triumph over our enemies, everyone just giving everything. We walked into the breaking of bread, and just to see everyone's clear eyes and face — it was just like being on a mountaintop. Everyone was just weeping and so encouraged. But somehow, then First Day morning rolls around, and I get really irritated with someone. I just forget what I saw the night before. It's so easy to do that, to just hold things against people in my heart, and then I just turn into that cockroach that defiled the loaf.

I thought about cockroaches, too, and as soon as you turn the light on, they're gone. They love the darkness. I want to be transparent, and when the light shines on me, I wouldn't have anything to hide; I wouldn't run away and hide my sin. I want to have clear eyes that love our Master. I want it to be that I'm totally, totally surrendered, and that I don't have anything to hide, and that I can say that I love everyone so much, and that I know that when you look around the room in the breaking of bread, you

can't find somebody that you have something against. But I want it to be like that every day for me, that I'd just love our Master so much that the little petty things that bother me, they don't bother me anymore, that I would just be surrendered. I'm just thankful to hear that Benjamin is going to be established, and we're all going to love our Master with our whole heart.

Pi-shenayim – I was thankful for what Natan shared about petty things. A lot of times, if we can just give up our own opinion, then those little things aren't going to matter so much, and we can love our brothers. One of the things Yônêq shared was that discerning the Body is to treat everybody in the Body just like you'd treat our Master Yahshua. And that's what it takes to keep the enemy out of our life. I know it's very crucial for the Body of Messiah to not have any divisions in it, because otherwise it's not the Body. The only way it's possible is if I treat my brother the way I would treat our Master Yahshua.

Keli – The thing that spoke to me the most was the purpose of why we should we be judging ourselves rightly — because we're going to judge the nations. And if we can't judge ourselves right, then how are we going to be judges?

It reminds me of when you're driving a car, and you're looking right up close at the line, you can't ever stay on the road right. But if you look far ahead, you can stay on the road right. So knowing where we're going gives me the courage to do what I need to do now to get there.

The evil one could very easily get us distracted with all the little petty things that we have to try to deal with. It's like with a cockroach — sometimes you find one, and then you open the drawer, and there are a hundred of them. And if you try to go after each one you're going to spend the rest of the night, and the rest of the day, and the rest of the night, and the rest of the day looking for them. But I know the way to deal with the petty differences is what our Master said in John 13 — “Love one another.” If we love one another, then everyone will be drawn to our Master, because we're showing our Master's character. That's the vision of why we put away all those petty differences. If we all have petty differences then nobody will see our Master. But if you love one another then it deals with all that stuff. Love compels us to overlook our little problems. And then pretty soon, they're not even problems anymore, but we're going down the road.

I always remember when Yônêq said we have to see love as a flag, and we have to flaunt it, we have to lift it up. That has to be what everyone sees — our love for one another. We have to flaunt it; we have to put it out

there, so everyone can see it. It's not that we don't have to deal with the petty things, but really what deals with most everything is that we just love one another. Just obey the commandment that our Master gave, and do it the way He did. Of course, it cost everything for Him to do it, just like it costs everything for us to do it. I'm just so thankful for the vision we have for the future, to able to see far ahead.

Baruch – I think that if we're able to see right now through the things that we've heard, it might be a little bit like what Paul was seeing. There were troubles that he was trying to correct. The way it's laid out in this Bible, you have chapter 11, chapter 12, and chapter 13 on these two pages. And you can see what was necessary for the edah to be the edah. Chapter 11 is what we've been talking about so much, that the breaking of bread and our self-judgment are so vital. And then in the next chapter it talks about the unity of the Body, how essential it is that there be *no* division in the Body, but that the members should have the exact same heart. And then it goes on in chapter 13 to what Keli was saying. There's the pettiness that we could get caught up in, but really, love takes care of most of those things.

When you see love more thoroughly described in this chapter, you have to wonder how pettiness could coexist with love as described in chapter 13. It cannot be. The kind of love that is described there in those 13 verses drives out pettiness. It drives it out, and makes us ready for chapter 12, and makes us ready for chapter 11, and makes us ready for the birth of a nation (Isa 66:8), which is one of the most exciting things I've ever read in my entire life. I'm thankful that love is really the bottom line. Love is the bottom line. As we go in the breaking of bread, we've judged ourselves, we know that we love one another, and it will bear the fruit of the kingdom.

Eph 4:2-3 says that: "Forbear with one another because you love one another." In some versions it says, "in love," but it should say, "because you love." That's the unity of the Spirit in the bond of peace.

ha-êmeq – What divides us can be so small, like what Zahav said, "Was it in, or was it out?" And someone says, "I *know* that ball was in," and another, "I *know* it was out." So then you can say, "Ok, I'd rather be wronged... but it was in. I know it was. So how come he said it was out when it was in? Ok, I forgive him, but it was really in." You're going to have to love that person who said it was out, and at that point say, "Well, I'm sure from his point of view it looked out, and from my point of view it

looked like it was in. But I'm going to just have to believe him. Probably my point of view is a little bit askew, and he saw it better."

David Zerubbabel – It really gripped me when we were reading from 1 Cor 6, about how Paul pleaded with them, "How can it be that you are not able to judge these small matters?" And then you go on, and you see in 1 Cor 10 how it talked about the complaint in the wilderness, and how he labored with them that they would learn from the fall of Old Israel, that they wouldn't give into that spirit that came to them. And then, like Baruch said, that progression all through Corinthians. Paul just saw these things at work in the church that he loved, and he labored with them that they would learn to judge these things.

This week, we got an e-mail through the web site from someone who was using the letter to the Corinthians to say, "Well, look, they had all these problems, and they were still the church, so what's the big deal?" How hard certain people can labor to justify their hatred of the cross — justifying the carnality, justifying the division, justifying everything, doing the very opposite thing that Paul was laboring with the church of Corinth about. "All these things are written down as an example that you wouldn't fall in the same way," and then there they are — using the things that Paul exposes there as a justification for their divisions and worldliness. "Well, they must be all right. The gates of hell can't prevail against the church, so everything's fine. And all these things don't matter. They were still the church, even though they were divided and carnal, so we're all fine."

How great a contradiction it is. But you can see that that is the spirit that justifies harboring a petty complaint. That same spirit can come to us as well, but we have to hate it.

If we can judge these petty things, then we can go on to the next hurdle, to become those that our Father would entrust the judgment of the nations to. He loved the world so much that He made our Master a sacrifice for sin, so that He could have a people who could go through all they have to go through in order to be righteous judges for the world that He loved so much.

It wasn't just, "He loved the world so much that He gave His only begotten Son..." as some kind of a formula to get everyone to say the sinner's prayer. But He had in view that these holy ones that He was going to raise up and teach and nurture and help to judge themselves and overcome, would be that holy people, that holy priesthood, who would know the Three Eternal Destinies, who would know what the nations have to go through, would not have a shallow perception of things. And then He

could entrust the judgment of the nations that He loved so much to these holy ones who are just like our Master, His twin brothers.

He loved the world so much that He would raise up such a people and teach them His ways, and give them the ability to judge, starting with the little petty things, and then going on to the great things, so that in that time we'll be righteous judges over the nations. So how urgent is it that we would give ourselves to that great responsibility that's being laid upon us with a view that we'd be able to satisfy our Father's heart for justice?

Obadiah – Yônêq said at one point that if we allow those things to go on, we share the same guilt as those who crucified our Master. And I thought that it was so obvious to a Gentile, it was obvious to Pilate that there was envy at work there. That was the motive behind crucifying our Master. And so they didn't judge themselves rightly. That's why there is guilt upon them. Their envy blinded them from seeing who our Master was. And so our Master's physical body was divided. And so if we allow things going on inside that blind us to seeing the Body, then it divides the spiritual Body, and it's the same guilt. That's why self-judgment is so important, especially before breaking of bread, that there would be nothing that would blind us to really see, like pettiness and the victim spirit. You can't become short-sighted and forget your baptism, how it was when you were forgiven much, and when you received a good conscience.

Hannan ben Keli – When Yônêq was talking about the Holy of Holies, and when the priests would go in there, they really considered before they went in there, and they confessed all their sins and had a sacrifice, because if they went in there with a bad conscience, or some kind of grudge, they would fall dead. But I know that if we all considered before we go into the breaking of bread that in a spiritual sense it is the same, then probably some of us wouldn't go in. I think it's really significant the whole thing — it all goes together, because he was talking in the beginning about how we're all of one seed, we're all born of one seed. And so therefore, we're all brothers to Yahshua, and Yahshua is the Body that we're partaking of. So then we're all one Body. But if one of us isn't judging himself before we go into the breaking of bread, then it's like we almost have our own loaf going, and our own cup, and it's totally defiled. I just see how serious it is.

Yahannah bat Ehad – I'm so thankful for everything that we heard. I was just thinking about that cockroach. It is such a clear picture of how detestable, something that is so ungodlike could be in something that is so special. I thought about all the different petty things that I allow in my life. Petty things seem insignificant, but they are equally a defilement to the

body that represents our Master, as a cockroach. It's right from the devil. I don't want to be a defilement. I don't want anything to do with something that would take away and make our Master's sacrifice useless.

When he was talking about discerning the Body, and how we have to see each other as actual extensions of our Master, and a person that houses the Holy Spirit, I thought of how great a responsibility that is, because if I am a soul that houses the Holy Spirit, then I can't walk around and expect that people can see Yahshua in me, because they can't. All they can see is these cockroaches that I just allowed to be me instead of our Master Yahshua. That's what makes His name not lifted up. That's what makes our nation just halt right here. That's what brings us into the breaking of bread, thinking about all those little things, like, "I'm squished," or, "It's stuffy in here," or, "I wonder what that person is thinking of me." I *don't* want to be a petty person. I want to be deep with conviction, and be here with my whole heart. I don't want petty things to cause me to withhold love from my brothers and sisters. It spoke to me when he said that when all those things are put aside, love will be the compelling force. Out of *love*, we won't be able to help but do something for somebody, and because love is the compelling force, we'll have the right response. Sometimes, love is to say, "Do you realize how you're being???" That's not our Master. Can't you see how you're destroying the body with your pettiness?" And other times, love is to say, "Why would I be threatened by something so tiny? I'm going to find the grace to love that one." I just want to build and let the hindrances in me be removed, so I can love and our Master's name can be made great on the earth again by a people who accurately represent Him.

Yael shel Nathan – It was so amazing what we heard today, the long-term vision we have. It really stirred me up. But sometimes, it can happen that we hear amazing things, and then we walk out that door and start forgetting. We forget what we've seen in the mirror, and those petty things come in — worrying about food, clothing, shelter, NOT seeking first His kingdom. Our Father really needs us to be people that walk circumspectly and have vision for the ultimate purpose and goal of what we're here for. It's not about me and my family, it's US, it's our nation. It's all of our children. That's how we have to be as individuals, looking out for each other, lifting up high that standard of love, and not getting in this petty realm of just what revolves around me, and how everything affects me. I don't want to be someone who just walks away and forgets what I've seen. I want to remember and keep that long-term vision of why we need to

judge ourselves rightly. It really encouraged me. I want to be a useful doer of the Word, and not someone who forgets.

Yotsah bat Zerubbabel (12) – I saw in the teaching that I want to judge myself rightly so I won't be judged.

Neshef bat Keli (13) – I heard that I want to judge myself, so when people look into my eyes there won't be a cockroach in there.

Obadiah – This is so wonderful. This morning, we were discussing Proverb 1:5, "The wise man will hear..." It's a fact — the wise man *will* hear, because the wise man listens, and that's why he's a wise man. And if you listen, you hear everybody share tonight, we all heard something. And then you can see in Revelation, "Listen to what the Spirit says to the churches." I mean it's just so wonderful, I think everybody shared here tonight. We all heard something, it's so great.

I'm so thankful for what you all shared. It's going to be put down, it's going to be transcribed, it's going to be sent, first of all, to all the clans of Benjamin.