

Regarding Messiah

Whoever, therefore, eats the bread or drinks the cup of our Master in an unworthy manner will be guilty of profaning the body and blood of our Master. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the Body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we would not be judged. (1 Cor 11:27-31)

In not recognizing one another, we're not going to recognize Him. If we regard one another in the Body of Messiah from a natural, worldly point of view, then we will eat and drink judgment to ourselves. The Jewish leaders in the first century made the mistake of regarding our Master from a natural point of view, because of their spiritual blindness, so of course they crucified Him.

From now on, therefore, we regard no one according to the flesh. Even though we once regarded Messiah according to the flesh, we regard him thus no longer. Therefore, if anyone is in Messiah, he is a new creation. The old has passed away; behold, the new has come. (2 Cor 5:16-17)

Paul is saying here that we are to regard one another as the very temple of the Spirit. If we were to treat one another the way we think we would treat our Master, there would be no conflicts between us. If we have a worldly point of view, there will always be conflicts, but not if we regard one another the same way our Master was to be regarded here on earth. We are to regard one another as the very incarnation of the Word. If we did, we would not have any conflicts. If we regard one another from a worldly point of view, then even if our Master Yahshua were here in His personal body, we would treat Him the same way.

How do we regard one another? If our Master were here, would we forget that He embodies divine nature? Do we forget that each one of us is a partaker of divine nature (2 Pet 1:4)? Our Master was a partaker of divine nature, and we are partakers of divine nature. So how do we treat each other? How do I look at my brother? How do I regard

him? Do I hold grudges? What if we don't regard one another as the very temple of the Holy Spirit, as our Master was in the first century? The Jews did not see Him that way.

We need to understand these things. They are not just idle words written down. They have a meaning, and we need to apply them to our life. When we are bitter and angry and hold grudges, is that a forgiving spirit? If we are that way, where is the Spirit in us? He is obviously not in our soul. He is not in control of our actions — what we say and how we say it, what we see and how we see it. That's the worldly point of view. That's how the Jews saw our Master. Even Paul saw Him that way. The Jewish leaders told him to imprison the disciples and have them put to death. But Paul was always kicking against the goad of his conscience when he persecuted the disciples (Acts 26:14).

So the Corinthians were making the grave error of regarding one another from a human point of view, not seeing each other as the very temple of Messiah. In Eph 5:21 it says, "Submit to one another out of reverence for Messiah." If you have the Spirit, then you are going to be submissive to someone else who has the Spirit, because you will regard each other that way. You will see things in a different way.

Who is looking out through your eyeballs? Our Master, through your soul, isn't He? That's how I am looking at you. That's how we should regard one another — the same way we would our Master Yahshua. If we don't, we wouldn't regard Him either.

Our Father sent our Master Yahshua to people, and now He sends each one of us. If people receive us, they are receiving our Master. "Whoever receives you receives Me; whoever receives Me receives the Father who sent Me." Let's try to understand that. If that is true for the nations, how much more does it apply to us? "Whoever receives you, receives Me."

Whoever drinks this cup and eats this bread in an unworthy manner will be guilty of sinning against the body and the blood of our Master Yahshua.

Whoever eats and drinks without discerning the Body, without recognizing His Spirit in our brother. We went to Corinth and we looked for the Body, but all we found

was a heap of rubble. So don't be surprised that a body can die. They died. Paul tried to warn them, but they didn't heed his warning; they didn't heed his instruction.

ha-êmeq — In the song it said, "Said the deaf man to our Master, 'Can you cause my ears to hear?' Said the leper, 'Can you heal a man that none other dare draw near?' Said the blind man, 'Can you make me see? I've been this way from birth.' Said the Savior called Yahshua, 'That's the reason I am here!'" At that moment, people had a chance to see Yahshua. He was just a regular person. He had regular clothes on; maybe He had some dust here, maybe a little tear in His clothes, maybe His hair wasn't quite right in His hair tie. If you just looked at Him, you could think, "Oh, he's nobody special," or you could *regard* Him.

At the moment that the person regarded Him, he would have the opportunity to be healed. As the song goes on, "Pick up your bed and walk. Clap hands, clap!" because mirth has been restored to Israel, because once you regard Him, you can actually see Him through one another. That's when something new happens. Something changes. That's when mirth comes — the happiness that is very selfless.

Self-centered people are never happy. They never smile; they never jump around because they are really worried about how they look, worried about what they share, what they sound like, self, self, self, self. So they will never be happy. They may get up to dance, but they won't smile because they are worried about what they look like. There is no mirth in a selfish, self-conscious, self-important person.

Mirth is an outside-of-yourself experience. When mirth is restored to our people, when we actually see *Him*, we lose sight of ourselves — we disappear. That's why when someone asks me, "How are you doing?" I feel so awkward because I hadn't thought about it; I hadn't really considered it. I forgot I was here, and all of a sudden you put all this attention on me. But I don't want to be here because I was a slave to my self for 21 years.

That's why the message is to regard *Yahshua*, to *regard* Him. That's why you are not selfish anymore. If you can always see our Master, it is an "out-of-body experience."

Look at the children. They are quite mirthful, usually, because self has not dawned on them so much yet. But at a certain age, they'll start noticing themselves. It makes you so nervous when you see it happening because they suddenly turn into this ball of self. But they have to go through that before they can actually regard *Yahshua*. Then they are released. That's why our Master has called us to *regard*, and we can regard Him for the rest of our life. It is liberty.

Neriyah — After our Master said Jn 6:53-58, many “disciples” could not “stomach” what He was saying, so they left Him. But our Master turned to the other ones and said, “Do you want to leave also?” And Kepha answered and said, “Master, to whom shall we go? You have the words of eternal life, and we have believed and have come to know that you are the Holy One of God.” Kepha discerned the Body.

Our Master had a whole new way of looking at our Father from the way Israel had seen before. God had been seen so far off before, but our Master brought Him down to earth, He brought Him into humanity. It is an amazing thing that we can know the Father. We are not far off, but we have been brought near — as near as Nun is from me. We can discern the Body and have eternal life. Every day we “eat His flesh and drink His blood” — we participate in the Body every day by forgiving one another, and by submitting to one another out of love and reverence for the One who saved us from death. If we do that, we have eternal life. He will raise us up on the last day if we are faithful, wise virgins. I am thankful we can know our Master and our Father through one another. It’s an amazing thing to be saved in that way.

Soreph Gamaliel — Nun read us the teaching on the way over here about how divinity had to depart from our Master when He was on the cross. Our Master said, “My God, My God, why have you forsaken Me?” That was the *man* Yahshua who went into the grave and suffered on our behalf.

I saw that when “God” died in the grave of Christianity, then “God” rose from the dead, and now “God” is up in heaven. It’s so wonderful that we can seem like heretics to Christians because we believe our Master actually suffered as a *man* in death. That demystifying of our Master’s divinity is what causes us, when our brother comes to us, to fear not to take on his faith, not to receive his encouragement, his correction, his direction, because we have something in our hearts saying, “This is our Master speaking to me.”