

Greetings and I hope you find this study helpful, Shalom Bill.
Communion

What Communion Means to Hebraic People

Mattityahu

(Matthew)26:26 As they were eating, Yahusha took bread, gave thanks for it, and broke it.

Mattityahu 26:3 The head cohanim and elders of the people gathered in the palace of Kayafa the cohanim hagdol (Priests). They made plans to arrest Yahusha surreptitiously and have him put to death; but they said, "Not during the festival (PESACH, AND THE FEAST OF UNLEAVENED BREAD.), or the people will riot"

This grouping of threes represents an understanding of the Kingdom of Heaven according to Yahuah's design. The establishment of Pesach in the book of Shmot (Exodus), The establishment of the "Communion with Yahusha before He was taken, and the final use of the "Communion" with us in these End-Times as the means of a sign for a way of escape from the perilous plagues of the end times also.

In other words 2Co 13:1 This is the third time I am coming to you. "At the mouth of two or three witnesses shall every word be established."

Point one:

Yoseph took to him an Egyptian wife (Osnat the daughter of Poti-Fera priest of On), establishing the children of Efrayim, and M'nasheh In doing so, with the entire tribe of Israel living now in Egypt from Yoseph's generation till Moshe's time.

We now have the Yisra'el people now dispersed "bloodline wise" amongst the Egyptian people, which now has Mitsrayim (Egyptian) blood intermixed amongst their Hebrew blood. Yahuah now sets His/Her plan into motion to redeem the people of Yisra'el from the land of Egypt.

We read that the people of Yisra'el became something that the people of Mitsrayim began to fear, because they had become so large in population that the Pharaoh believed that if their enemies joined to fight against Mitsrayim with Yisra'el they would overtake them, and win. Pharaoh's answer to this problem comes head on with Yahuah's solution to the problem, Pharaoh seeks to enslave them, however Yahuah seeks to free them from the slavery imposed upon them. This met head on with the creator's plan of redemption for all people not just the people of Yisra'el. Of course the people who are obedient to the ways and customs of the Israelite people are marked as Israelites, because they have left the ways of the Mitsrayim lifestyle, and become Hebraic, through much teaching, and study, and adopting the lifestyle of the Hebraic ancestors of their families.

Yahuah uses the communal understanding of the Pesach institution to bring the people together again under the unifying order of obedience. Yahuah brings the Yisra'el people to Mitsrayim and allows them to prosper. Through many years of inter nation breeding, the people choose to either worship the sun god RA., or to worship Yahuah.

Pharaoh sets out to kill the male children.

Yahuah saves a male child to lead them.

Yahuah puts the male child in a place of authority.

The male child is chosen by Yahuah to lead His people out of “Bondage”.

The Pharaoh is confronted by Yahuah through the Male child.

The institution of Pesach takes place.

Here we see that for generations the people of Yisra’el enjoy their lifestyle of living amongst the blind sun worshipers of Mitsrayim. If we compare ourselves to the children of Yisra’el, as followers of Yahuah, we can draw a pretty clear picture of the clues Yahuah has left us concerning the end times, and how to be prepared for the coming plagues of the end times.

(Sin) Just as when the children of Yisra’el were in Mitsrayim, Yahuah calls us to come out from amongst them, "them" being the lifestyle of the people who do not keep the ways of our ancestors the Hebraic people. Ways ordained of Yahuah, not rabbinical translation of truth.

Just as when the children of Yisra’el were in Mitsrayim there will be plagues that will fall on this planet, and Yahuah will protect us, if we fall into obedience.

Just as when the children of Yisra’el were in Mitsrayim it will be those inside our household that hear and obey that will be protected, any who call themselves Yisra’el who leave our abode during this time will suffer the same sufferings of Mitsrayim people, because they did not obey Yahuah’s commands. The things of the kingdom are a lifestyle that is contrary to the way we live in this world, as it is a redeemed life that is the “Natural way” in which we will live in the kingdom when Yahusha returns and sets up His kingdom here on this earth. However Yahuah calls us, especially in these final end times to return to our redeemed way of life in these mortal bodies, to live a life of redemption now, not in the future.

If we acknowledge the scripture “1st Corinthians 10: 1-33” to be wisdom handed down concerning communion then we must research every aspect of this wisdom, especially if it is concerning us. The whole Torah and B’rit Chadasha point to a redemptive story if you will, It speaks to a people in the “Future”. It is almost like someone orchestrated the lives, and deaths of people to draw out a perfect ending, one that incorporates a chosen people who return to their creator, and His ways.

Our communion with the creator is co-dependent in finding our end residence after the death thing. So let’s stop here and examine death. To fully understand the tapestry of life itself, we must examine the interweaving of death and eternal life. If then the past was a time of darkness then logically speaking the future would be a time of enlightenment, or Light. The same holds true then with the understanding of death and life, if we understand that all creation reveres death, there must be a reason that it spans the globe. However we all rejoice at the thought of life, and living. Yahuah made certain veils between us and Him, these veils exist to protect us from certain death. The scripture says to get knowledge, but to also with that knowledge to get understanding.

Psa 119:104 "Through your precepts, I get understanding; therefore I hate every false way."

Pro 4:5 "Get wisdom. Get understanding. Don't forget, neither swerve from the words of my mouth."

Pro 4:7 "Wisdom is supreme. Get wisdom. Yes, though it costs all your possessions, get understanding."

Pro 16:16 "How much better it is to get wisdom than gold! Yes, to get understanding is to be chosen rather than silver."

Pro 23:23 "Buy the truth, and don't sell it. Get wisdom, discipline, and understanding."

Sometimes we lean on the old understanding handed down to us from the old teachings from people who interpreted for us who God was. Teachings connected with the old Roman Empire and mixed with Paganism understandings, we must free ourselves from these teachings, and begin to see the Torah, and Br'it Chadasha for what they really are.

We have to only see the beginning of the history of creation, and the redemptive value of the creator with Awdam, and Chavah to understand the heart of our creator. Redemption should be something spoken of many times by us, our Yahusha came, died, was resurrected for our redemption, and to enable us to have one on one communion with our creator once again.

The "way" you know. Yahusha is the "way".

The direction you know, back to your creator in communion with him.

We have a hard time with the words "Law", and "Obedience" somewhere along the line someone told us that obedience was a bad thing, and that being rebellious was a good thing. We have it all mixed up, and therefore when we are introduced to the "Law" that Yahuah gave to Mosheh, It was never Mosheh's Law. We label it for the Jewish people and not for us. Someone down through history with an agenda put these words to pen and delivered it through much regurgitation behind the pulpits of the world.

What is it they say "If you hear a lie long enough you will begin to believe it as truth"?

Lets examine some hard truths to swallow. The Tanakh (Old Testament) tells us that Yahuah evoked a holy day out of the seven in the week we know of, we are told through scripture that he rested and sanctified this day to himself and rested from all his work. Now do you think Yahuah is going to backpedal and rest on a different day than the one he established to signify the completion of creation? That is sheer ignorance let alone not scriptural.

Gen 2:1 The heavens and the earth were finished, and all their vast array. Gen 2:2 On the seventh day hwhy finished his work which he had made; and he rested on the seventh day from all his work which he had made. Gen 2:3 hwhy blessed the seventh day, and made it holy, because he rested in it from all his work which he had created and made.

This scripture states that Yahuah sanctified the SEVENTH day, does Yahuah ever change his mind when he establishes ordinances, covenants, or laws? Here in lies the problem with interpretation, according to mans interpretation of Yahuah,

Mal 3:7 "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? Return unto me, and I will return unto you, saith the LORD of hosts. but ye said, Wherein shall we return?"

This is the question that mankind is seeking from Yahuah, where should we return? What is it that Yahuah wishes to convey to us as towards his desire for us. It is rather obvious that we are to return to our original creative state, and be empowered by his love and protections, which only comes through his statutes, and ordinances created not to put us in a slave state, because he is not a slave why, but rather that we may find Shalom (Peace in Hebrew.) in Him. The whole understanding of the love of the kingdom of Yahuah is the Echadness (Oneness) of His children and how they interrelate with one another and him, hence the reason that Yahuah's children will gather together even the more as the day approaches.

Heb 10:22 "let's draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water, Heb 10:23 let us hold fast the confession of our hope without wavering; for he who promised is faithful. Heb 10:24 Let us consider how to provoke one another to love and good works, Heb 10:25 not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as you see the Day approaching. Heb 10:26 For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins,"

We will begin to see a closer relationship with our brothers and sisters in Yahuah than we do with the humans of this world, and we will desire to come together and revel about the things about to happen, and the kingdom about to return to this planet, and our soon coming Messiah. See Yahuah never changes, His ordinances were set in motion before the foundation of the earth.

Was it Yahuah's intention for us to find kadosh in these mortal bodies? If we read Hebrews 10 we see that it is. To be brought into the understanding of the kingdom of Yahuah is to understand the kingdom of Yahuah, and in order to do that we must become complete in Him, so He may reveal Himself to us. So by being in Echad with the creator of the universe we become aware of our spiritual existence, and then enlightened to our destiny as children of Yahuah. By uniting and partaking in the communion established by Yahusha we establish a way of life in these mortal bodies. Yahusha said "I will not partake of this cup with you again until my return, speaking of course of the Pesach celebration, and the festivals of Yahuah. Let us read that scripture.

Mat 26:27 "He took the cup, gave thanks, and gave to them, saying, "All of you drink it, Mat 26:28 for this is my blood of the "refreshed" covenant, which is poured out for many for the remission of sins. Mat 26:29 But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's Kingdom." Mat 26:30 When they had sung the Hallel, they went out to the Mount of Olives."

It is in this communion memorial that Yahusha points toward Yahuah redeeming humans from this world. We would likewise have to do away with the whole "Old Testament" (Tanakh) of Yahuah, if we believed that redemption was just for the Jews. Everything from Awdawm, to Yahusha, to now points to a "Human kind redemption." In other words we would disavow all that Yahuah established from the very beginning to now to believe His plan for salvation was not for all humans, and that He created a "New Covenant" ,It is the same thing our creator made to redeem humans from the very beginning for all mankind. It just means that there will be teaching by the Ruach in these final hours to those who will receive teaching, and this will come only if they have a genuine relationship with Yahuah.

Pesach begins at twilight on the fourteenth day of the first month. On the fifteenth day of that month the Lord's Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast. On the first day hold a sacred assembly and do no regular work. For seven days present an offering

made to the El Ohim by fire. And on the seventh day hold a sacred assembly and do no regular work. (Vayikra) Leviticus 23:5-8

According to scripture there were to be two sacred assemblies to be held within the Temple during this festival/feast, not only this but there were many in Jerusalem to attend this holy assembly. The mass amount of people would have surely sparked a very wide and auspicious riot throughout Yerushalyim, which would have caused the Roman government to once again come against the Jews. They were afraid of complete annihilation of their belief, and their people by the Romans who have let them keep their temple, and have their own king Herod stay into power up to this time.

We tie all this together not just in Yahuah's plan of redemptive power through the Torah, and the Law of the commandments, but also as a foreshadowing of the Messiah, and the perfecting of the saints in the end times.

This knowledge in threes represents an understanding of the Kingdom of Heaven according to Yahuah's design. In other words out of the mouth of three witnesses shall every word of Yahuah be established, as we discussed before. Here we have the established Pesach in the book of (Sh'mot) Exodus, in the city of Mitsrayim (Egypt) by Yahuah when Pharaoh Ra'amses would not let the people of Yisra'el go.

We have the Pesach feast that Yahusha was crucified on the stake. Finally we have the Pesach that deals with the coming end time's people as a message, and a map. We must see through the eyes of the creator in order to understand the things of the creator, and in order to understand how to see through His eyes we must come to a point in our own personal life where He can teach us. A good father will give to obedient children the good gifts they so rightly deserve by being obedient, it is by no small matter that His children are returning to the ways of the Hebraic people, as it was to them that the total understanding of His ways were recorded in history, and they were the ones we are not to consider ourselves higher than because they are the ones instructed to write down and record the ways of old so that we who are alive now in this dispensation can fully understand them so as to protect, and perfect us and bring us into the unity of the gospel of peace. At this point we will examine each of the three separate understandings of the Pesach and see if we can tie them together by similarities, or pictorial similarities that we may find.

Point two:

Reading Sh'mot 1 we find that these people of Yisra'el came to be in Mitsrayim by the bloodline of Yoseph who was set as a great ruler and descendant to Ya'okav. Yoseph took to him a woman of Mitsrayim (Osnat the daughter of Poti-Fera priest of On), establishing the children of Efrayim, and M'nasheh In doing so, with the entire tribe of Israel living now in Mitsrayim (Egypt) from Yoseph's generation till Mosheh's time we now have the Yisra'el people now dispersed "bloodline wise" amongst the Mitsrayim people. Yahuah now sets His plan into motion to redeem the people of Yisra'el from the land of Mitsrayim. This also sets into mold the redemptive power of Yahusha, and how he will redeem us from among the world in the end times. Now here is where we pose the question why? Up till now the people were free to come and go as they wished, they were blessed during the time of Yoseph, and given the best of blessings, they were given the land of Goshen to live in, and were given the cattle of the Pharaoh to herd, and govern over. We read that this Pharaoh of Mosheh's time remembered not Yoseph, or the great things he had done for Mitsrayim. We read that the people of Yisra'el became something that the people of Mitsrayim began to fear, because they had become so large in population that the Pharaoh believed that if their enemies joined to fight against Mitsrayim with Yisra'el they would overtake them, and win. So to combat that idea they were put into slavery, and taskmasters were set over them. Is this a prophecy of things to come?

Pharaoh's answer to this problem comes head on with Yahuah's solution to the problem, Pharaoh seeks to enslave them, however Yahuah seeks to free them from the slavery imposed upon them. We could say that satan whispered into Pharaoh's ear a solution of slavery. This met head on with the creator's plan of redemption. What does this have to do with communion?

Yahuah uses the communal understanding of the Pesach institution to bring the people together again under the unifying order of obedience. In other words they all had to follow the instructions of Yahuah to the letter or they also would feel the wrath of judgment.

Let's look at the things that take place in chronological order.

- 1.) Yahuah brings the people to Mitsrayim and allows them to prosper.
- 2.) Time goes by and the people continue to prosper, however the people of Mitsrayim begin to see Yisra'el's numbers grow, and become afraid.
- 3.) Pharaoh sets out to kill the male children.
- 4.) Yahuah saves a male child to lead them.
- 5.) Yahuah puts the male child in a place of authority.
- 6.) The male child grows, and clings to his heritage, rather than clinging to his authority.
- 7.) The male child is chosen by Yahuah to lead His people out of "Bondage".
- 8.) The Pharaoh is confronted by Yahuah through the Male child.
- 9.) The people are finally told that a final plague will fall, and to be protected from the worst of the plagues they must adhere to obey certain rules.
- 10.) The institution of Pesach takes place.

Here we see that for generations the people of Yisra'el enjoy their lifestyle of living amongst the blind sun worshipers of Mitsrayim.

If we compare ourselves to the children of Yisra'el, as followers of Yahuah, we can draw a pretty clear picture of the clues Yahuah has left us concerning the end times, and how to be prepared for the coming plagues of the end times.

Just as the children of Yisra'el, we were in bondage to something also. (Sin)

Just as the children of Yisra'el we fellowshipped amongst those who were ignorant to the ways of the sun god being unclean, and causing us to be out of communion with Yahuah.

Just as the children of Yisra'el, Yahuah calls us to come out from amongst them.

Just as the children of Yisra'el, we bucked at the thought of coming out of our "Christian" beliefs because we believed that this way was right for so long, generations of our ancestors convinced us that

this was the “Only” way to serve El'ohiem.

Just as the children of Yisra'el Yahuah has opened our eyes to the importance of being prepared for Him to do a “New” thing to redeem us from amongst them.

Just as the children of Yisra'el, Yahuah sent us a leader to teach us all manner of truth, so we also can be lead out of bondage.

Just as the children of Yisra'el there will be plagues that will fall on this planet, and Yahuah will protect us, if we fall into obedience.

Just as the children of Yisra'el it will be those inside our household that hear and obey that will be protected, any who call themselves Yisra'el who leave our abode during this time will suffer the same sufferings of Egyptian people, because they did not obey Yahuah's commands.

You have heard it said that the Torah points out what sin is, and was our schoolmaster until that which is perfect is come. I say to you that it is so much more. The Torah is our light and road map not only to our beloved Yahusha, but also on how to return to Yisra'el, and how to be prepared for the things that soon will fall on this planet Eretz (earth).

The scripture says that we are to get knowledge, however that with knowledge we are to obtain understanding as well. In other words if we learn things it isn't until we understand what we learn that we are able to apply them to our lives, and that is the ultimate goal of learning anything. In particular we need to apply what we learn about the kingdom to our lives.

The things of the kingdom are a lifestyle that is contrary to the way we live in this world, as it is a redeemed life that is the “Natural way” in which we will live in the kingdom when Yahusha returns and sets up His kingdom here on this earth.

We have been taught for so many years, so many generations that we cannot live a sinless life in these mortal bodies. However Yahuah calls us, especially in these final end times to return to our redeemed way of life in these mortal bodies, to live a life of redemption now not in the future. Logically thinking would dictate this thought; I mean think about it, what good would it be to wait until the Messiah returns to be “Magically transformed” and “then” becoming obedient? There is no point of learning and applying to your life the things you need in order to qualify for the transformation. We believe that all the things which Yahuah gives us are all for free now that we are living in a time of grace, but we forget there will be a time which the door of grace will close.

The reason I bring this thought into the picture is that if there is indeed a end times, and we are indeed going to live during the time of the tribulation, then we have to recognize that the possibility of our being affected or not affected by the plagues of the tribulation , these plagues must be examined . If we acknowledge the scripture “1st Corinthians 10-33” to be wisdom handed down concerning communion then we must research every aspect of this wisdom, especially if it is concerning us. When we read the part of the scripture that says that (1 Corinth.11) It says that these things were written for our admonition upon whom the ends of the world are come, then it is pointing out that the end of the world, or the dispensation which is to point towards the end of things as we know it, starts not when all the plagues come, but started the day Yahusha was resurrected..

Admonition

G3559

nouthesia noo-thes-ee'-ah From G3563 and a derivative of G5087; calling attention to, that is, (by implication) mild rebuke or warning: - admonition.

I would also like to add "Our Predestination Time line"

The whole Torah and B'rit Chadasha point to a redemptive story if you will. It speaks to a people in the "Future". Not just in the immediate future, also to those "Very far off even as our El'ohiem shall call." (Acts 2:39)

Speaking of the promise.

It is almost like someone orchestrated the lives, and deaths of people to draw out a perfect ending, one that incorporates a chosen group of people that were destined to love and serve Yahuah, A people that have been called out of this world, and focus on the world to come.

If there is a pondering of this sort let us look and see if we can see a message that is directed specifically towards us.

1.) Is there any scripture we can segregate out that speaks directly to those who are alive in the end times?

Luk 23:31 "for if they do these things in a green tree, what shall be done in the dry?"

What being said here by Yahusha should be carefully examined, he asks some women on the way to His execution about the state of the people (Jews, and Gentiles alike.)

He asks this question in a manner that we believe by first glance that Yahusha is talking about, If they do this to me now, what will they do to me later?

However in researching these words carefully we come to know that the words in Greek that are used to spell out the word "DRY" is speaking about the earth being dried up by scorching. It is possible then that this scripture is speaking about how the attitude of people will be about Him in the future when the earth is burning up because of the end of times. If so why is this important to the women, and the situation He is in now? What is it, what message is He trying to make sure gets written down, or gets conveyed?

Why, out of all the great sayings He could have made sure to say, and have written is this one so important?

We can tell by the preceding statements by Yahusha that He is definitely speaking about those who will be living in the end times, because He refers to the people who will be crying for the rocks to fall on them.

So you might ask what all this has to do with communion. And why should I be interested in these things?

Well first of all we must always go back to the beginning to understand the ending, a teaching I have for a while now been revealing to many people. Imagine if you will a great big clock bigger than the universe, and in this clock is everything you ever heard, saw did, and those of a billion people who ever lived, now imagine if you will that that clock stops one day. This would be the example of life, as we know it, that one-day the clock stops ticking. You say that is not the case in your life? That you expect to live forever in the kingdom of heaven? Okay let's suppose there is a time clock that never ends, and starts on the day Yahusha returns for His people. What would you call all the time exhausted before His return, just a waste of time?

See time is a commodity, and we are its users, we are given a limited amount of time to exist in these mortal bodies, and if we fully believe that Yahusha is coming back one day then the time leading up to His return is time we must acknowledge learning of His ways, and the ways of the place we are to return to.

Having relationship with, and understanding the home we will be living in is major important.

It is here we need to discuss death, as death is a major factor in our return to the kingdom.

Our communion with the creator is interactive with our end residence after we pass from this world to the next. So let's stop here and examine death. To fully understand the tapestry of life itself, we must examine the interweaving of death and eternal life.

Here are some important scriptures to read.

Mat 4:12 "Now when Yahusha heard that Yochanan was delivered up, he withdrew into Galilee.

13 Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali,

14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

15 "The land of Zebulun and the land of Naphtali, toward the sea, beyond the Jordan, Galilee of the Gentiles,

16 the people who sat in darkness saw a great light, To those who sat in the region and shadow of death, To them light has dawned."

Death can be spoken of as either not being able to see light, or being in darkness. The understanding has been handed down from the dark ages, and we call them the dark ages for a reason. It seems that when we were, as human beings, without civil understanding we were in the dark, or absent from light, or enlightenment. As I have said in the past, that if you want to understand the future, always resort to the past. If then the past were a time of darkness then logically speaking the future would be a time of enlightenment, or Light. The same holds true then with the understanding of death and life. Our passing from this evil world, into the world of light.

However we all rejoice at the thought of life, and living. One could say it is a self serving thought or emotional state, however maybe there is more to it than just missing someone, maybe when we were in the garden naked before our creator and the thought of separation from the creator brought sadness, threat the reinforcement of that when loved ones die, even after many years of their passing the thought of a separation from them is a reminder of our own separation from the one who created us.

The equation then speaks to the thought that if we now can understand and reason together in an enlightened way then we must put our trust in the creator wishing us to be redeemed to Him, and that death be put asunder, or separation no longer be a part of our existence, while in this life, or this existence.

One way of doing this or understanding this further is to take the philosophy of this understanding to the level it was intended to be taken, and that is to a point of communing with the creator on a personal level where the things of this world become less important and the things of the world to come become our life's goal and ambition.

Just as an ambassador from another country would represent the country he/she comes from so must we become ambassadors from a more heavenly place.

Of course that means shedding the things of this world, and putting on the things of the world to come, living now as you would live then, being the spiritual person inside the vessel you now live, and recognizing that you are not the vessel in which you live, but that you are the spirit person inhabiting that fleshly vessel. Not until we envision this separation from our own existence can we begin to overcome the things of this world, until then we are "Stuck" in a carnal way of thinking and thus a carnal way of living.

Remember that if you succumb to this teaching it means that you must live now and not at a later time a life of sinlessness, the reasoning being that you recognize that you personally have a calling that is higher than human understanding, and rely on that which is unseen, and not understood by common man.

Lets refine our understanding a bit more, if you commune with nature that would mean in our terms that you have become one(Echad) with nature, and so it holds true with communing with Yahuah you become echad, or one with Him. You cannot become one with the creator and remain in a sinful state, getting closer to the throne of Yahuah requires change within, and without your existence, so you will logically go through changes the closer to Yahuah you get.

Yahuah made certain veils between us and Him, these veils exist to protect us from certain death.

These fundamental veils exist until we change and become what we are destined to be, and that being the "Sons and Daughters of Yahuah.

He also made ways of escape, or ways in which we can commune with the creator, and paths in which we can find a true relationship and find our destiny in this life form. The scripture says to get knowledge, but to also with that knowledge to get understanding.

Sometimes we lean on the old understanding handed down to us from the old teachings from people who interpreted for us who *El'ohiem* was. Instead of understanding for ourselves who He is, and what he wants for us. This way of serving Yahuah is incorrect, in logical thinking this would be comparable to someone telling someone else what another thinks or feels about them, and to have a relationship grow out of that. If we wish to understand what the creator wants for our lives individually we must be in constant communication with Him, thus the communion, or Echadness of our relationship with the creator.

If you look to the book of Bresheet (Genesis) you will find a very loving creator who believes in second chances, and redemption. We have to only see the beginning of the history of creation, and the redemptive value of the creator with Awdam, and Chavah to understand the heart of our creator.

Redemption should be something spoken of many times by us, our Yahusha came,died and was resurrected for our redemption, and our communion with our creator once again.

The way you know, Yahusha is the way, the direction you know, admit it to yourself that the hardest part is understanding that you can commune with Yahuah now in this mortal body.

Well that is old teaching from the pulpits that had only one intension, and that was to grow the population in their pews, and gain money for their coffers. They even do it now only to a different tune, the prosperity message, that אַיָּאָל wants to expand your wallet, by you giving money to them.

They will not accept the Law of the Torah, but they will steal scripture that suits their needs as a church, they will receive their sadness because Yahuah is not going to protect them from the coming siege of plagues that are about to fall on this planet.

How do I know this? Because they do not teach the ordinances of Yahuah, and they have forgotten the ways of Yahusha, and have adopted pagan ways , and refuse to repent of their evil ways and become new creatures in Yahusha, they remain the same as they have always have.

Everyone who calls on the name of the El'ohiem will be saved, but those who have not received his communion will not hear his voice. His Echadness. Mankind in his own thoughts believes he has all the answers to mankind's problems, however enlightenment towards the kingdom of Yahuah, can only come from Yahuah through the Ruach,and if you have not kept his ordinances and statutes then you are in complete disobedience.

Let me remind you that it was after disobedience that sin came in not the reverse.

So in keeping with that we understand that sin is the direct product of disobedience, you cannot expect Yahuah to forgive you continually of sin, when you refuse to come under the ordinances he has established for us. See your sin is a direct result of your disobedience, in order to have any hope of stop sinning you must first become obedient.

One of the ordinances satan influenced through the catholic church in getting wiped off the map was to obliterate the understanding of Shabbat, which Yahuah himself said before the Law was ever given that this would be a sign between him and his people.

Read in Bresheet (Genesis)

Gen 2:2 "And on the seventh day El'ohiem ended his work which he had made; and he rested on the seventh day from all his work which he had made.

Gen 2:3 And hwhy blessed the seventh day, and sanctified it: because that in it he had rested from all his work which hwhy created and made."

This scripture states that Yahuah sanctified the SEVENTH day, does Yahuah ever change his mind when he establishes ordinances, covenants, or laws? Here in lies the problem with interpretation according to mans interpretation of Yahuah. . .

Mal 3:1 "Behold, I will send my messenger, and he shall prepare the way before me: and the El'ohiem, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the El'ohiem of hosts.

Mal 3:2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers' soap:

Mal 3:3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

Mal 3:4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

Mal 3:5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the El'ohiem of hosts.

Mal 3:6 For I am the El'ohiem, I change not; therefore ye sons of Jacob are not consumed.

Mal 3:7 Even from the days of your fathers¹ ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the El'ohiem of hosts. but ye said, Wherein shall we return?"

What does this mean to us nowadays? I mean this was written by a man thousands of years ago, I mean what does it have to do with me?

Speaking to us from the grave are the prophecies that Yahuah has instituted for our protection, as we read this passage it speaks of the time of the return of the Messiah and the establishment of His kingdom, however first it speaks of the judgment that will come to those who have hurt and abused others in their lifetime albeit by whoredom, sorcery or otherwise.

The whole understanding of the love of the kingdom of Yahuah is the Echadness of His children and how they interrelate with one another, hence the reason that Yahuah's children will gather together even the more as the day approaches.

Yahuah never changes, His ordinances were set in motion before the foundation of the earth.

What we must do is find out what exactly is the reasoning by which He established His ordinances.

He has always meant to re establish a relationship with His people those who choose to love and obey Him.

The obedience is understanding that the creator has intended us to follow certain things for our own health and well being.

To disobey the ordinances and understandings of the creator of the universe is to ask for sickness and ill health and even death.

To understand His ways is to understand His kadosh, and to obtain wisdom in these mortal bodies.

Was that Yahuah's intention for us to find kadosh in these mortal bodies, If we read Hebrews 10 we see that it is.

Here we find that the offerings made by the priests never took away sin, they were to remind us that our sin existed, and to remind us of the promise of the redeemer to come I.E. the Messiah. To be brought into the understanding of the kingdom of Yahuah is to understand the kingdom of Yahuah, and in order to do that we must become complete in Him, so He may reveal Himself to us. Otherwise we are like blind people not seeing the light, or the Truth for what it is, and that is a complete change of lifestyle and way of thinking.

So by being in Echad with the creator of the universe we become aware of our spiritual existence, and then enlightened to our destiny as children of Yahuah. By uniting and partaking in the communion established by Yahusha we establish a way of life in these mortal bodies. Reminding ourselves of who and what we are is a part of our every day life. To be or do otherwise is to be as the rest of the world, and not partake in the calling of Yahuah, and that is to perfection in Yahusha our savior. Yahusha said "I will not partake of this cup with you again until my return, speaking of course of the Pesach celebration, and the festivals of Yahuah. This statement in itself tells us to celebrate them until His return, it doesn't speak to the disavowing of them.

Let us read that scripture.

Luk 22:18 *"For I say unto you, I will not drink of the fruit of the vine, until, the kingdom of אַיָּאז shall come."*

Luk 22:19 And he took bread, and gave thanks, and broke it, and gave unto them, saying, *"This is my body which is given for you: this do in remembrance of me."*

Luk 22:20 Likewise also the cup after supper, saying, *"This cup is the new (refreshed.) testament in my blood, which is shed for you."*

When you research this scripture you find out that the word new in the 20th verse does not mean NEW, It also may mean refreshed. If this is the fact then we must ask why the translators wished to put the word NEW instead of renewed. This points to the fact of the same conspiracy we see throughout the translation of the complete "New Testament". This is not the topic we are looking into right now, lets look at what Yahusha said in Luke 22:18 Yahusha said He would not drink of the fruit of the vine until the kingdom of G-d shall come. The fruit of the vine would be the grapes and since he said drink of it, this would point out that in the kingdom there would be wine. In particular they were drinking the wine at the Pesach and this particular festival's being celebrated in the kingdom is significant because it was the remembrance of the children of Yisra'el were redeemed from among the people of Mitsrayim, and given the Torah. Why would this be celebrated in the Kingdom? It is the first of incidents that points toward Yahuah redeeming humans from this world. The major question we need to be asking ourselves is, If Yahuah is doing away with his festivals and holidays He instituted then he would also be doing away with his commands and ordinances He crafted for a reason. We would likewise have to do away with the whole "Old Testament" (Tanakh) of Yahuah. In other words we would disavow all that Yahuah established. This would be comparable to destroying all of the creation of Yahuah and say to ourselves " Oh well G-d changed His mind." If that was so then Yahuah would have destroyed everything and started over by scratch, but He didn't did he? He saved a remnant, just as he saved a remnant from among the world, and just as he will save a remnant from the world when He returns. These will be the people who have communion with Him, those who have implemented the festivals and kept His commands, and have searched Him out, and His way, not stubbornly refused His ways and replaced it with their own human ways which do not save. Does this mean those who do not keep the festivals and ordained appointed times would not be saved? Yahuah forbid, it just means that there will be teaching by the Ruach in these final hours to those who will receive teaching, and this will

come only if they have a genuine relationship with Yahuah. By setting up the communion Yahusha established a way for us to come into a perfect union through acknowledging on a regular basis not just to ourselves but to the rest of the world our commitment to coming into a palace of redemption through Yahusha our messiah. I hope you have found this teaching enlightening, and inspirational. I pray you find a deeper relationship with your father in heaven and find shalom.

In Yahusha our dear beloved

Shalom Derek(Peaceful Journey)

Bill