

Celebrating the Resurrection of Yahshua

The Order of First Day Eve Celebrations¹

Our Master rose again and we celebrate His resurrection tonight. That's the time when He rose again after having spent three complete days and nights in death. We continue to celebrate this time week after week. We celebrate and express the joy that we have being baptized into His death and also into His resurrection. Whoever is glad that He rose from the dead let him celebrate with us.

Now remember this is a celebration, not the minchah. This is a celebration where the prophets speak. This is not like the minchah. When the first star is out the prophets speak about the resurrection and the things we need to hear.

Also this is the night when we sing songs that would edify, prophetic songs, and also dancing is prophetic.

You are prophetic, you are a letter open to read for everyone. We sing songs about the resurrection, the victory.

I'm sure you already have prepared songs beforehand that speak about the resurrection and the victory. This should be done during the week. We need to have more songs along these lines.

Somebody should start out the celebration by letting us know what we are here for, and then we all sing a festive song that talks about the resurrection before we start playing children's songs.

Seven Messengers

Rev 1:3 — *Blessed* means to be envied by others; blessed and envied is the one who reads aloud in the *kahal*, in the assemblies.

¹ These notes about First Day Eve celebrations are incorporated into a compilation along with other instruction on the same subject; see “*First Day Eve Celebrations — a Compilation*”, #9709T05.

If you had read it you would have been blessed — but I read it. But it also says, "Blessed is the one who hears the word of this prophecy, and heeds them, obeys them, keeps himself to what it says." We are supposed to read this in the assemblies; if not we are not an assembly. Read to the assembly, that's what it says. This is His commandment.

Verse 12 — There are seven regions in the tribal area. There is one lampstand in each region to give light, revelation, understanding, prophetic insight, direction, teaching to the clans around the apostolic center. This is a light to all the world that Yahshua rose from the dead.

Verses 13-16 — He had seven messengers, one for each apostolic center — seven stars, angels, whatever your Bible says — there are seven apostolic brothers who can speak the word like a sword. It cuts everything degrading out of those clans around them, dividing, separating, convicting people of their sins. The word cleanses them. This happens when those messengers speak. The word is like a double-edged sword.

To be degraded means to be inferior to what we are supposed to be by giving ourselves to things we shouldn't do, or by not doing things we should do.

Verse 17 — When John saw our Master he fell at His feet like a dead man.

Verse 18 — I'm living in the eternity already. I possess the keys to the realm of the dead. No one else possesses those keys.

He gave the keys of the kingdom to us.

Verse 20 — The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

Rev 2:1 — To the *messenger* of the assembly in Ephesus.

Our Master doesn't walk in communities where the lampstand is removed. You will see that happen in the future — clans falling away. When this happens the messenger doesn't go there anymore. In these places will be no prophecy anymore, no elders ruling.

You see, as we sang a while back, "I'm the resurrection and the life. He who trusts in Me (not he who trusts in himself) will never die."

He is already living in eternity. He has the keys to the realm of the dead. Everyone who doesn't know that will go there.

Jn 11:25 — He is the resurrection. Yahshua is the life. We trust in Him. Whoever believes, trusts, cleaves, has faith will never die.

We've already died with Him. If our death is like His, as real as His, we have life. The trouble is, people haven't done that. They have their own agenda, their own thing going.

Whoever has the revelation of Yahshua has life.

Each and every person has that light. If the light is quenched the Holy Spirit, the life of the Holy Spirit, is quenched. A few overcomers, two or three in each community, can't maintain the light. Then the messenger no longer walks among them. Our Master probably takes the overcomers out. Then the place is handed over to the evil one and becomes Christianity.

Gathering

When the shofar sounds we command everyone who is commandable to praise. "Hallelujah" is a command. We have to say it with all our strength in the midst of the assembly.

Anav said, "I want to change." From now on his name is T'shanu. He was humble enough to say what he said. "T'shanu" — I want to change. We all hope he did.

Heb 3:6 — I think you know that we are His house if we continue to have confidence and outspokenness...

If we come to the minchah and the Holy Spirit can only choose one or a few of us to speak through, we aren't His house. He has to have access to all of our hearts. He wants to live in all the rooms, not just in the kitchen or only some of the other rooms of the house.

The first church lost their lampstand, they lost their confidence. What makes us lose our confidence? Sin. Sin is not just doing something bad, but it is also not doing something you should have done (Rom 13:8-10).

There is the sin of commission and omission — they were probably doing *good things*, but they weren't really doing good things.

The enemy is subtle, cunning, he doesn't come in an obvious way; he's like an undercurrent.

We need to make sure everyone is encouraged. If you see someone that never opens his mouth in the minchah, he is cut off. That doesn't mean you have to speak every time when you come to the minchah, but the Holy Spirit has to have access to your heart and mouth.

If a person never opens his mouth in the minchah, he shouldn't come here. This is the place to give praise, thanks. I say this not to discourage you, but to encourage you. Find out what keeps you from being outspoken, not having courage, not having confidence. Go to your leaders.

Just think what would happen if we all encouraged one another daily. If we see someone that needs encouragement and we don't encourage him, we hate him. We are murderers. In the Body not loving is murder. Ignoring is murder. Hatred is murder. If you see someone who needs encouragement and you don't encourage him and come here and praise, no sir, your praise is in another spirit (Ps 81:15, NKJV). Like that priest and Levite who saw that man that had fallen into the hands of the robbers and was left laying helplessly on the road, and then just walked by. We learned that.

Who is worse off: the one who is not encouraged or the one who doesn't encourage? Who is the worst, a pretender? I'd rather be in the shoes of the one who is discouraged. The word goes, "Encourage daily." We'll do it from now on.

Heb 3:13 says *daily*; so does Lk 9:23. But then you don't carry your cross around with you all day long. Our Master didn't just pick up the cross and carry it around all day. What did He pick it up for? To die on.

Story from Ha-emeq

We're going to learn something from our forefathers, a really wonderful thing. I'd like you to learn what your abbas and immas learn during the week. Then at the end of the week you hear the story to learn the same.

This week we learned about being inferior.

Who was the wisest king? Shlomo. He was the son of the greatest king David. He was the second king of Israel. Who was the first king? Shaul.

Shlomo lived in a time of peace in Israel. His father taught him to seek YHWH. He made himself a big palace. He lived there. His job was to build the temple. He mobilized people. He had a big job to do. Just think about how the lodge is big. The temple was ten times bigger. They had to get big giant stones; they didn't have cranes; they worked by the sweat of their brow.

Shlomo devised a plan. He split up the work. "The tribe of Reuben does this, the tribe of Shimon that..." Each tribe had their special task.

So the job went on. King Shlomo had sons. There was one especially important son — Rehoboam. He was to be the king after Shlomo. His father had a special plan for him. "I train you up to be the king. Look over the land. See the workers down there building the house?" — "Yes, abba." — "Look, there are men over each group. If they don't work hard enough and long enough, we discipline them." — "Oh, very interesting, I'd like to hear more."

Always around the king were men taking notes. They were always asking, "What did the king say?" Wise sayings came constantly forth from the mouth of the king. He was the wisest man.

"Let's take another walk tomorrow. Maybe you can work down there a little. It's always good for a boy to work hard. Tomorrow we'll go." — "Yes, abba."

Early in the morning the king got up before dawn. "Where is my son?" — "We don't know where he is. He should be here." The king waited in the foyer. "Where is he?" One of the servants said, "It's sometimes hard to get him up in the morning." — "I don't believe that. He is a royal son. Certainly he gets right up." The servants looked at each other.

Something was at work in the king's son that wasn't pleasing to the king. The sun was rising. He went to the chamber where the son slept. "Where is he?" — "Over there under the comforter." — "Wake up. How long will you lay down, oh sluggard? When will you arise from your sleep?" The king said to him what is now recorded in Pr 6:6-11. The sun is high in the sky. "You sluggard, how long will you lay there, my son?" he said.

The servants said, "Write that down, write that down — a little slumber, a little sleep..."
Wise words from the king's mouth.

Rehoboam, oh — what a sluggard, a lazy boy as a son. You are a royal son. Then they walked off together. "Son, this we should do, I want you to go to training and learn things in your mind, but also learn to work hard, especially farm work." — The servants wrote it down. — "Oh, that's nice, abba." — "I want you to pull weeds and plow and eat the fruit from your own labor. The fruit of your own labor tastes good." The servants wrote it down. Rehoboam thought, "That sounds good."

Shlomo went back to his business.

It's time for work. Rehoboam goes there, too. He should not just be trained in his mind but also in his body. Some of the worthless fellows were sitting at the edge of the palace. "Hey, where are you going?" — "To work." — "Hey, stay with us." — "Come", the other children that went to work said. "Oh, I just sit a while with my friends." The whole afternoon they just laughed, kicked the ball around. One day wasn't bad. But it became a pattern. There are always people like that, sitting in dark corners, kicking back. If you associate with them you become lazy.

The season passed. It was time for harvest. There were really nice things, tomatoes, cucumbers, bell peppers. They brought in nice things from the garden. "Oh, looks good, where did you get it?" — "We planted it, pulled the weeds, harvested it."

It was time to eat before the king watched his son. His face dropped, his lips were sticking out, he didn't have the nice things on his plate. "Son, I'm going to teach you something: "The soul of the sluggard craves and gets nothing, but the soul of the diligent is made fat" (Pr 13:4). And then he told him: "The sluggard does not plow after the autumn, so he begs during the harvest and has nothing" (Pr 20:4). "Write that down", said the servants, "save it for all the little boys that come after." — "Now you don't have anything, Rehoboam." — "I'd wish I would have done it. The stuff looked good." But it didn't teach him to stay away from the worthless fellows. The words didn't sting enough.

"Servants, teach Rehoboam good. He will be king over the twelve tribes. A lot will be entrusted to him." — "OK", the rabbi said, "we'll teach him good." Rehoboam didn't listen. "OK", said the rabbi, "the most faithful of my students, come forth." That must be Rehoboam. "The king wants a message to be sent. Go, Rehoboam, go, don't look to the right or left. Know who is on the way." Rehoboam left really good. "Hey, Rehoboam." The worthless fellows were hanging out again. Rehoboam turned aside. "Hey, I heard a funny story." His conscience told him to do what he should do. "Hey, I heard something funny." Rehoboam kicked back and started to laugh. The message wasn't faithfully carried. The rabbi went to Shlomo. "I sent him but he wasn't faithful."

"Like vinegar to the teeth and smoke to the eyes, so is the lazy one to those who send him" (Pr 10:26). "Write it down so the children who hear it from now on put it in practice."

Foolish son, doesn't he listen to his abba so that the things that he hears don't just go into his head but that he would practice them? Around Rehoboam gathered many people, wise people. "Rehoboam, don't do that. Don't go the way you are going." There were wise counselors round about. Rehoboam said, "I know what I'm doing. I'm going to be the king. I know. Don't tell me. Shlomo heard about it and said to his son, "The sluggard is wiser in his own eyes than seven men who can give a discreet answer" (Pr 26:16).

Shlomo called all his sons in. "This is my son who will be the king. Learn this." Then he spoke about diligence. "The hand of the diligent will rule, but the slack hand will be put to forced labor" (Pr 12:24). "A slothful man does not roast his prey, but the precious possession of a man is diligence" (Pr 12:27). "I can pass on thousands of pounds of gold to you, but the most important thing is diligence. It's time for you to take on the twelve tribes."

This is the greatest time in the history of our people. All are at peace. The temple is built. This man who was prepared by the wisest father is prepared to take over the kingdom. Well, listen to what happened.

Shortly before Shlomo died he noticed how Jeroboam worked really hard. He told his son, "Look, how this boy worked." They saw him with the worthless guys. He just rejected them.

"See, Rehoboam, he's not lazy. He just gives himself." — "Hey, Jeroboam, we're going to make you the head of the whole laborers." — "See Rehoboam, he is just putting in practice what I always taught you."

"We have a lot of work at hand." — "No problem", said Jeroboam, "we are going to build the temple."

"If they don't work really beat them."

Jeroboam tried to do it. "Hey, the work is hard", the laborers said. "I know, you just have to do it." They gathered around Jeroboam. He had a good heart. "I should beat you for this." Then he said, "I think if we organized it different it'll be better."

Then Shlomo died. Rehoboam became king. "Maybe that's the time to present to Rehoboam to not work so hard. Jeroboam, you are our leader. Be our spokesman."

There was a big meeting. The people came forth and brought the plea. "We are fainting under the work. Can you make it easier?"

The king thought, "Oh, that's my first decision. I'd better think about it for three days." That's wise. What wisdom will come forth from this wise, diligent king? He called the counselors of King Shlomo. He is wise. "Elders, what should I do?" The king is wise. "Just tell them, 'I'm a king but I am your servant. I don't want to boss you around. I'm your servant. I'll work it out for you, arrange it different so you don't have to work so hard.' If you do that then the twelve tribes will bow down to you and serve you the rest of your life." Rehoboam thought, "Interesting. I'll think about it for a while."

"I'm going to talk to my friends." Those were the lazy guys. "My friends — servants, call for them." The servants started to shake. They thought to themselves, "Those guys are lazy, they don't work and don't obey the Proverbs. We don't even know where they are. They are probably sleeping." They found them — one here and one there, sitting around, kicking back, being disrespectful.

"What should I do? This is my first big decision. The people are asking me something." What will his friends say? The worthless, lazy ones said, "Well, we can sit up here in the palace

with you and talk. But don't make it lighter on the people, even though the elders have said this. Say, 'My little baby finger is as big as Shlomo's thigh.'" Rehoboam got puffed up.

The wise elders said, "Tell the people that you make it easier on them." The worthless guys said, "Make it harder." The people came back after three days totally obedient. Rehoboam got the proud look of a worthless man. The elders were shaking, knowing back there were these worthless fellows. "See my baby finger is thicker than my father's loins. Whereas my father loaded you with a heavy yoke, I will add to your yoke; my father disciplined you with whips, but I will discipline you with scorpions." All the people went, "Ah", and looked at each other.

This is the most amazing moment in our history. All the twelve tribes are together. The kingdom is the strongest.

A mumble talk started between the people. Then a space happened between the people. All these people were over here, and only a few people were over there where the worthless guys were. The people said, "No, no." The tribes of Judah and Benjamin stayed with Rehoboam. The other tribes said, "We have nothing to do with King David's grandson." Oh no, the twelve tribes got divided — never, never to come back again. The Bible says, "to this day". The ten tribes took Jeroboam as king. Judah and Benjamin stayed with Rehoboam even though he was wrong.

This is a sad story. Why did they divide? Rehoboam went down the ladder, way down. He didn't listen to his abba's proverbs and wisdom, he became inferior. That's the son of the wisest abba. His abba wrote the Proverbs. He heard them every morning and evening. He didn't profit from them. He let it just roll over.

The kingdom is a new kingdom now. Yahshua made the twelve tribes. We are in unity now, not divided. If we don't listen to what we are taught in the Proverbs terrible trouble will come. The Proverbs will change you, children. Don't be like brainless Rehoboam. Do you know now who Rehoboam is so you can learn from his example so that there never will be a division.

Tamar: Even though Rehoboam's father was the wisest man on the face of the earth and even though he taught his son the Proverbs, it was Rehoboam's choice to receive and let it go into his heart. It is the same with us. We can hear the

Proverbs all our life, but if we don't make a choice and take them into our heart we will be the same as Rehoboam.

Turning to the children

You need to really take it to heart and make a choice and receive everything what your parents have for you.

The same applies with our Father. We can hear Him speak at every minchah but it is up to us to use our will and respond and really receive into our heart what He's saying to not only be a hearer of the word but to be a doer of the word.

Tamar speaks with perception. She knows what's going on in our children's hearts. She lived through it. She's almost an adult now. She knows what it takes to accept the word. When our first generation children are 20 years old they should devote a few years to teaching the other children.

[Somebody interrupted a child that spoke in response to the story.]

We have to be sensitive. We shouldn't interrupt a child when he speaks. They are in a delicate age. They might think they get rebuked because an adult speaks. We can take it.

[Before we dismissed our children]

When our children are dedicated, if they are truly dedicated, the Holy Spirit is with them to help them, to lead them to salvation, to help the parents.

[Right before entering the Breaking of Bread]

Since Rehoboam the twelve tribes never came back together again. In 700 BC the ten tribes were taken into captivity to Assyria and scattered all over the world. Our Master came 700 years later to establish the kingdom. He said, "I'm going to take the kingdom away from you since you don't produce its fruit. I give it to another nation that is made up of people from every nation, tongue, tribe, and language."

We are established in righteousness and truth. We are not foolish virgins. In the story five were wise, five were foolish. We don't want to be foolish.

He died and rose again on our behalf so we don't live anymore for ourselves. If we live for Him we have praise and thanksgiving. He said that He won't drink again from that cup before He returns. We say "cup of victory", but actually it's the "cup of overcomers".

[In the Breaking of Bread]

Tonight, as we acknowledge our Master, when we break the bread we want to do what it says in Psalm 95:6, "Come let us worship and bow down, let us kneel before our Maker."

Remember when I was here last time I said that there has to be a place and a time where we can actually do this. Like when the kings of old came to Yahshua when He was a baby. The first thing they did is that they bowed down. They prostrated themselves in total surrender. We have to be a people like that.

When we break the bread we break it on our knees. When we pray, right before we actually break the loaf, we bow down as low as we can get, no airspace between the floor and our body. The enemy can't come into our life as long as we are totally humble and broken. The Holy Spirit can't come forth from us unless we are broken.

Our Master couldn't breathe the Holy Spirit into His disciples unless He was broken.

Mt 21:43 — Verse 33 and the verses following is the parable of the vineyard. Then it talks about the cornerstone and the stone kingdom (Dan 2:44). That's what it's talking about.

Dan 2:35 — The stone kingdom will fill the whole earth in the next age. It will bring the end of this age.

Verse 44 — Everyone in that nation will fall on that stone. We are that stone. Yahshua in our midst is that stone. You are broken from your natural strength that you had in the world. You rely on Yahshua now. If we don't fall on the stone and the stone falls on us it will be like winnowing, like being scattered like dust. If we fall on the stone the world's kingdoms will be scattered. To do that we have to bow down to our King. Our King is in our midst.

Eph 1:21 — Right now He is ruling in heaven. He is ruling in this age and in the next age also. This has to be real, not pretended. If our bowing down is pretended we will be cut off, scattered like dust. If we bow down with sin in our life we will be cut off. We are just as pure

from sin as Yahshua is. We confess our sin as good as we can. We have a good conscience. We have to let Him search our heart because He might discover some things we didn't discover. We are covered by His blood.

Bow down as low as you can, get as humble as you can get. Whatever you think about our Master, that's how much you bow down.

Can you imagine when John saw our Master? He fell down like a dead man. He said, "Get up. Don't be afraid."

Psalms 95 is a corporate thing. "Let us..." And how we are to come in here and into the celebration is with joy, singing. We have to obey the Psalms before our Master comes back. No less, no more. The Psalms are prophecy for a people who will do what it says.

Understand this, foolish virgins.

Understand this, wise virgins.

Foolish virgins don't listen. The wise do.

[Before we lifted up the cup]

It's so important to prepare this room. It is very much a part of our time together. Let me emphasize this (Luke 22:8-13).

Verses 9-11 — Remember, it's the Passover Meal. What is the Passover? The death angel passed over us.

Verse 14 — They furnished it with couches, pillows, with whatever they had for people to sit on. They prepared it. It would be horrible if we had a room already prepared and we wouldn't go into it all week. That's what Christians do. We prepare the breaking of bread room. We can use the preparation day to do the preparation of the room as much as possible, or the Sabbath if the room is used on preparation day and Sabbath eve night.

Tonight when we sing, "I love you YHWH for you hear my cry..." wait until the song commands us, "I will lift up the cup of salvation", to lift up the cup. At the same time we all will lift up our hands.

It made all the difference that our Master earnestly desired this meal with His disciples. We would hardly know anything apart from this meal.

Verse 20 — Here we are after the meal. That's what we are going to do right now, we lift up the cup of salvation, and we call upon His name. This is what we do to repay Him — "What can we do for all His mercy towards us?" — lifting up the cup, devoting our life to Him, calling upon Yahshua to continue saving us, until the jubilee when man will be restored to his rightful place on earth. First everything has to be restored in us, the edah, before this can come. Mt 1:21 is a continuing, ongoing salvation until we are made into His image (1 Ths 5:23; 1 Jn 3:1-3; Ps 116:12-13). This salvation is in the cup we must drink. To drink this cup requires suffering for Him.

What is this calling upon His name now? Remember when we called on His name and we were saved from eternal death and given the gift of the Holy Spirit? What can we do now since He heard my cry, saved me, gave me eternal life, brought me into the body, sealed me with His Spirit? What can we do now, what are we calling on His name for now? To save us, bring us out of the world into the body? What do we call on His name for now? When we were in the water we didn't say, "Yahshua, save me from those bent ways in me, from these iniquities, these things that all of a sudden come up." I don't know where I got it from. Somehow I inherited it. It's been passed on since three or four generations. I act just like my mother. You deal with your children like you were dealt with. You explode if you are a Reubenite, you boil over. "Yahshua, save me from those things that destroy the body, destroy relationships. Yahshua, save me from these ugly evil ways that reduce me to the price of a loaf of bread." I just read in Peter, "I am holy, therefore you have to be holy." I can't be holy and you not.

We don't cry out for eternal life when we lift up the cup of salvation. We cry out to be delivered from our iniquities. If we don't do anything about this we are going to be left with nothing. If it doesn't come all out until the third and fourth generation there will be no Male Child.

2 Ths 2:13 — Now we have to be sanctified — whatever that religious sounding word means — be made holy, set apart, delivered from those ways that destroy us and the body. Paul says if we destroy the body we will be destroyed. Down throughout the centuries the temple has always been destroyed.

Just think we have 52 times in the whole year to call upon His name in front of all of His people, in front of the whole assembly. It is so wonderful our Father is showing us these things.

2 Ths 2:13 — We ought to, we are obliged to, you are indebted to it, give thanks. This is the sanctifying work of the Holy Spirit. This is what the Holy Spirit does in us.

Yahshua did a work for us on the cross we couldn't do to make us holy. The Holy Spirit is doing a work in us that we couldn't do either. Mt 1:21 — "...for He will save His people from their sins." Define the word *from*.

Verse 14 talks about "our gospel". A lot of false gospels were coming up at that time. Christianity was beginning.

"Glory" means "worth". We have the same worth, value, as Yahshua. We have the same ministry to the universe.

We have a debt, something that we ought to do. We are suffering, too. Don't think He doesn't appreciate this. That's why He says, "Well done, good and faithful servant." Now remember, that sanctifying work is a perfecting work. He is a perfect workman, a Master. The Holy Spirit knows exactly what He does. We have to be a willing vessel. He wants us to volunteer (Rom 8:17). We have to say, "Abba, I want your work to be done in me so He can have a people." He doesn't have enough people to rule in the universe. He needs many of us. Yahshua can't do it by Himself in His human body. You have to rule in Germany, Spain, France, just like the twelve apostles will rule in Israel. A remnant of people will be saved from all the nations. They were preserved, they escaped. More than likely they received the 144,000. They went up to the mountains, or into the deserts, I don't know what they did exactly. A few were left. Isa 24:5-6 — That's a few. They will repopulate the earth (Zech 14:16).

Each one of us that overcomes will take a little delegation of those who overcame from the nations and start a community, do gardening, every man will be under his vine and fig tree. We will be just like Yahshua to them, a wonderful, loving ruler, knowing His mind. We will let them go to Jerusalem. The population will grow and grow, there will be no labor pains. Nobody will die, only the rebellious.

It says that we will rule over "cities" (Lk 19:13-27), but it means "communities". An amazing work is going on in a city. It's amazing we can be that people who will rule over five or ten cities. Now we are learning, not in the next age. Our mind, emotions, intellect will be the same in the next age as they are now. They have to be developed now. He is doing a work in us, and for this work He doesn't beat us like slaves. If we don't cooperate we won't reach repentance. Then we will have to be put in a place in the next age where we finally reach repentance. It'll take about 10,000,000 hours.

2 Pet 3:9 — If we don't repent now we will perish.

Can we let the Holy Spirit do His work? Can we submit? Can we let Him change our life? At least 50% of us. Can it be 100%?

Are there really five foolish and five wise virgins? Is that only a parable?

If you were to say right now, if you were to judge yourself at this point would you judge yourself as a foolish or a wise virgin, a wicked or a good, a fruitful or a fruitless servant? Even among us there are maybe a few that bury their talent. They don't go to the throne of grace where it's stored up for you. You can't hold it all. He holds it at the throne. We have to get it in our time of need. Those who get it are wise, the others foolish. It is stored up in our account, it is as far away as our heart is from our mouth. Paul said it. It's in the Scriptures, the old covenant. That's where Paul quoted it from.

It's just like we can't put all the gasoline in our car for all of our lives. We have to go to the filling station, we have to pay. Our flesh has to pay. Can you imagine you kept your automobile for twelve years, how big a gas tank you need?

Where is this what we are talking about located in the Bible? If you don't know where it is you probably don't go there (Heb 4:16).

Verse 15 — He went before us.

We go to the same place where our Master went. He went to the throne of grace to get grace; that's why He didn't sin. Now we have to do it. Whenever we feel the slightest little bit of need, even before we run out of grace we go and get it.

Our Master had no advantage over us. He went to the same throne of grace. That's why He didn't sin. We sin if we don't go. Imagine if He just didn't go one day.

Only the foolish virgins don't go to the throne of grace to get the oil.

(Word of instruction about using "Ha Shem" in songs and about "the Lord" in reading from the Bible.)

In the song "Since we have a high priest," let's not sing, "...our Messiah". It's not our Messiah — it's our Father's Messiah. He is our Savior. Let's sing "ha Mashiyach".

Also in the song of Psalm 116, "Yahshua the King of All the Earth," let's not sing "Oh Sovereign *The Name*..." It's terrible to say "Ha Shem" in His presence. "Don't you know My name?" — "I love you, YHWH...", we sing, "...Oh Sovereign, Yahshua...."

The only reason we would ever say "Ha Shem" is in light songs, not in worship songs. In worship songs we use His name, when we address Him in person.

Don't say "the Lord" when we read the Bible. It's YHWH. They changed it. The Pharisees, some legalistic people changed it. Some legalistic people took the name completely away from Israel.