

First Day Eve Celebrations

(A *Compilation*)

I want to share a word of instruction about First Day Eve celebrations so we can know why we gather at this time every week, what we come here for. It's not just like an ordinary minchah. We're not coming just for the minchah nor are we coming just for the breaking of bread. These things come later. But we gather *now* for a particular purpose.

We gather an hour before sundown in anticipation of our Master's resurrection, by which He proved to be the Son of God. We trickle in over 15-20 minute period and come into an atmosphere of music. We can serve maté at this time. We gather all over the earth and worship Him in anticipation of the time the sun goes down, which is the time when He rose again after He had been in the grave three days and three nights — 72 hours. When the disciples got there the next morning, the tomb was already empty. He was gone. The stone was rolled back. He was already resurrected.

So we all come on this night with one thing on our mind. *We even told our children about it before we got here.* We even began to prepare our hearts on Shabbat morning by bringing to the minchah the outstanding things we learned in the minchot and teachings during the past week. We do not just speak of the things we learned in our personal life, but the things that were shared that week that were very clear to us, and which we have now taken in as wisdom — the *secret things revealed to us* that we will treasure and pass on to our children's children (Dt 29:29). In this way we set our minds on the Spirit and even our conversation during the day, as we walk with our children by the way (Dt 6:7), points us to our Master Yahshua so that thanksgiving will be in our hearts as we come to worship Him at this special time, “between the lights.”

We come here to celebrate the resurrection of our Master Yahshua who rose again at this hour. We want to be right here at the *very time* that He did come back to life again. When we hear the sound of the shofar, we shout ***Hallelujah! BECAUSE OUR MASTER ROSE FROM***

THE DEAD! HE OVERCAME DEATH. *Hallelujah* means we all must praise Him — here and in the breaking of bread. 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. Heb 3:6 — I think you know that we are His house *if* we continue to have confidence and outspokenness. 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.

Also this is a 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.

On First Day Eve we ***remember His death and His resurrection.*** In the beginning, we remember His resurrection, and then later in the breaking of bread, we remember His death. You can see in Acts 20:7-12 that they gathered on First Day Eve. It was really a wonderful celebration. The lamps were lit in the upper room where they gathered. So we know that it was the evening before First Day, what the world calls Sunday.

Now remember, this is a *celebration*, not the minchah. This is a celebration where the prophets speak. This is not like the minchah. 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. Then the children can dance and when the first star appears, the prophets speak about the resurrection and the things we need to hear.

This is the time when anyone can speak. We come here and sit down, we stand up and sit down. If you want to prophesy through song, then let it be prophecy. If you want to speak, then let it be prophecy. It says that they all prophesy. We're just waiting to see what will happen sometime, when we all prophesy, we're all full of the Holy Spirit. But, if we sing or play a musical instrument, it's got to be prophecy. It can't be anything else except prophecy. We

prophesy through music, our dancing, singing, musical instruments, through our voices. Then the day will come when (I doubt that it ever happened in the Corinthian church) Paul said people are supposed to fall down on their face and say that God is in your midst. I'm sure no one's going to come in our midst and fall down on their face when no one's talking. We all prophesy. One has a song, one has something to say — all of these things. But it's prophecy. Understand?

If the prophets and prophetesses don't speak, we are dead and our Master won't walk here anymore — He bypasses us and goes somewhere else. This could have happened to Troas. At one point, there was a community there (2 Cor 2:12,13). But then, for some reason, it wasn't mentioned among the churches in Rev 2 and 3.

At the Appointed Time

This is not the minchah. This is the time to hear the prophets. The minchah doesn't start until the shofar. This isn't the time to stand up. This is the time to sit down and listen. When the shofar sounds someone shouts, "Halleluyah." Everybody who is commandable will praise Him.

We anticipate our Master's resurrection. We don't know exactly what time — the person who blows the shofar knows. Regardless of what we're doing, we praise Him. It may come in the middle of a song. We come together on one impulse and shout at the top of our voice, ***Hallelujah!*** Not over and over again, because it is a command that means "*Praise Him,*" so we start praising Him, whoever is joyful for his salvation. We lift our praises to Him as one man, and our offering goes up as our evening sacrifice. We all in one heart and one mind praise Him and glorify Him, lifting up our hands to Him and offer our bodies up to Him as a living sacrifice, as He lifted up His body on the cross. We lift up our bodies now as a LIVING sacrifice because we've come back from the dead to life. We're living for Him now. We don't offer our flesh. We offer our new life to Him in the sacrifice. Rom 12:1 is our new life that we offer up. It's not our old life. The sacrifice now is a sacrifice where we give Him our bodies.

The Victory Cup

After that the victory cup comes, then the story, and we progress along the way *as the prophets lead us*. We're coming to understanding. We don't have a ritualistic order. Everything we do has meaning and is brought in by prophecy. It's His prescribed order. It is an appointed time, a *moed* — not our own prescribed speaking, but an appointed time. Whoever is gathered at that time are His people. We have to be sure to be sensitive to the Spirit to not share something *that will take us away* from what we've learned about this time. This time is *set aside* for us to share with one another our victories and our defeats so we can be *fully cleansed*, live an open life and set our face like flint to overcome these enemies.

If we've truly been resurrected with Him, we can drink the Victory Cup with Him, proving that we're His little flock that He's going to give the kingdom to. He promised to give His kingdom to His little flock. Many times we don't drink the cup because we've gone astray in our heart. The reason why we go astray in our heart is because we don't know His ways. Something happens, and we don't understand our Father's way in it. We get discouraged, and it even can go over in other areas of our life. Then we remember His ways and repent. But we already allowed the evil one to lead us astray (Heb 3:10). We really need to know, learn His ways.

We drink the victory cup when we have not had a hard time this week with one another — we've stayed in fellowship, in communion with one another. We haven't a hard time with one another that we would react or bite back, or anything of that nature. We've had peace. We celebrate that. That victory cup is a celebration that we can, by the Holy Spirit whom He has given us, live in peace harmony and unity, without any dissension, in any place. The little flock *in every place* is without dissension. It's possible to live that way, isn't it? If we're not living that way, it's because of the flesh that we're not crucifying. So when we react and snap back, that means we're already in the flesh.

So let's understand that when we drink the victory cup it's because we got along in peace and unity. We haven't entertained bad thoughts about one another, but we've just *promoted* one another. The victory cup relates to what would destroy your fellowship with one another.

We're not expected to be perfect because even if we walk in the light as He is in the light we still must confess our sins and the blood of His Son cleanses us from all our sins. So because we understand that we walk in the light, we see our faults and failures and sins. That doesn't necessarily mean that we're out of fellowship with Him and out of fellowship with one another.

Remember, the first cup here is the fruit of the vine. It's not the cup that He gave to them afterwards and said to them, "This is the blood of the New Covenant." This is not that cup. Many of our new people don't understand that yet, so the prophets must speak about it. Talk about Lk 22. It's the cup for overcomers — those who are overcoming the enemy that robs them and steals from them. The overcomers continue to have an abundant life-giving spirit coming forth from them. The enemy comes to rob, kill, and destroy that (Jn 10:10). But Yahshua said that His life gives you abundant overflowing life. Therefore, if we continued to be overflowing this week with life, giving to others, thinking well of them, bearing fruit, then we're overcomers. We're not serving in the flesh, we're not speaking in the flesh, we're not sowing discord. We're producing good fruit. Only the Spirit profits. The flesh profits nothing. Even though it seems to bring acclaim to yourself, in the end it will bring shame.

So in Lk 22 it speaks about that first cup and then the second cup. It's the only account where it's complete. In Mark and Matthew and John it's not complete. Verse 17 says, "After taking the cup, He gave thanks and said, 'Take this and divide it among yourselves, for I'm telling you the truth, I will not drink the fruit of the vine until the kingdom comes.'" This is the only place where it's put into right order. Otherwise it would make you think it's the New Covenant cup that He's going to share with us when He comes back. But this is the fruit of the vine. It's for overcomers.

This is the revelation He's given us to understand that He's going to come back and the overcomers are going to reign with Him. We need to learn to be overcomers every week, week

by week. Overcomers are normal. It's nothing extraordinary. It's expected of us. We *ought* to be overcomers. It's just normal that we be overcomers. We *are* overcomers. And if we're overcome, it's not normal because we have His Spirit, we have His grace, we have everything we need. So we maintain that victory that He won over the enemy on the cross. When He rose again from the dead, He won the victory over death and over the enemy. So we maintain that by the Spirit and the grace that He's given us. We properly use His grace and receive His grace to do that. We owe Him that. And when He comes back, of course, the overcomers will reign with Him for 1,000 years. He'll share His cup with them.

If we judge ourselves right about the victory cup, we won't drink judgment on ourselves in the second cup. This is why we have this cup *before*. Yahshua prayed that we would be in perfect fellowship. He didn't die for anything any less than that we would be in perfect fellowship, perfect unity, without any dissension. This is how the Body of Messiah *IS* all over the earth, in every place — there is *NO* division, no denomination. In the Body of Messiah there is absolutely *NO* division. There is absolutely none. There can **never** be a Baptist and a Methodist in God's house. Remember that. There can't be any Eastern or Western Orthodox or Roman Catholic or whatever. There can be **no** division in the house of God. If there is, that house is fallen, divided. The Holy Spirit no longer dwells there, in any one. Remember that. It's essential that you know that.

The reason that we take this cup is to make the statement that we have maintained the unity of the Spirit in the bond of peace. "***Nothing I did this week, as far as I can judge myself, caused disunity.***" Remember that. That's how we can judge ourselves. In every place, in the new church, the new Israel that God is restoring now on the face of the earth, it will be this way. We know it. We don't have to learn it 30 years from now. We know it in the beginning, what He expects us to be like. We have the written word. We have all the mistakes they made. We have all the corrective letters that they wrote to theedah.

The Story

Then the children ask “the question” in Hebrew, English, Japanese, German... whatever. A gifted storyteller brings the light of the anointing upon a story from the scriptures, sensitive to the needs of the children and the circumstances they are going through. The children really take in and comprehend what they hear, down to the smallest child. They respond according to their maturity and the grace that is upon them, and we respond to them, affirming them. This is a time for the *children* to respond to the story, not normally for the adults (they have an opportunity later in the breaking of bread). Then we pray for them (laying hands on them, several of us praying that our Father would keep them safe, give them a good night's sleep, that they could be obedient to their parents and drink the victory cup next week, etc.) and we send them to eat (if necessary) and be put to bed. We are all very deliberate about getting the children situated so that we can return quickly for the breaking of bread, not losing our focus, not getting distracted.

Ha-emeq: As the children went out, Zakar came to me, eyes full of tears, “I feel so bad because I was the last person to share after the story. What Rinnah and Sekel said was so good and just flowed out of them, but I was the last one to speak. It took me so long to speak and it wasn't that good.” I didn't know what to say to him. I wanted to say something to just encourage him, but then I realized something. He is just beginning the spiritual battle of his own. He's right on the edge of being a disciple. All disciples go through this. The first battle was to compare himself with the girls. He overcame that one and spoke up. But right away the second battle came. The evil one came to you (I was explaining this to him) to tell you what you said was no good... But it's the same battle as Amaz goes through. Our children haven't come from the world where they have some awful past of sin to repent for. They can't relate to us in this way. But this battle is the first taste for Zakar that He needs Yahshua! He's going into a fight and realizing he can't make it alone without the Holy Spirit. He is at the age now where it's not so simple anymore. He can't just run to his parents and get help with every little thing. The childish things are passing away. Amaz went through the same thing. The Holy Spirit wasn't in control anymore. So he fell. Then he cried out and came back to our Master. The Spirit was again upon him. Even if Zakar memorized all the right things, it wouldn't be the same without the Holy Spirit.

I understood something. It's hard to understand how our children can be saved. They've been spanked and have a good conscience. Their sins have been expiated. But we can lay hands on them because they need Yahshua. If the younger ones could only receive and believe the older ones, switch from being a little child like Atah to Amaz without the pain of all the transition... Zakar walked away resolute. He had listened. What was always in our hearts for our children we can impart because we have more understanding now.

It is recorded in the prophets (Jer 31:13-14) — the New Covenant people will have no generation gap. There will actually be virgins on the earth again. *I will turn their mourning into joy. I will satiate the soul of the priesthood. All my people will be satisfied with My goodness.* We're satisfied. We've reached satisfaction. We are not all that we are supposed to be, but we are growing toward it. We're satisfied that we are progressing.

The Breaking of Bread

In the old covenant only the high priest was able to enter the Holy of Holies, and only if he inspected himself and knew of no deliberate or unintentional sin. Then he could go in without incurring death. It is exactly the same with us. Hundreds have come in and are no longer among us because of sin.

Paul brings to us in 1 Cor 11:27-32 an awareness we should have to not eat this meal in an unworthy manner. Whoever judges himself will not be judged. If not, we will be judged by our Master. We won't receive the condemnation of the world, but it will be death — just not *eternal* death. We know it is really serious, but we don't *really* know it because we enter in without self-judgment. Then we can't repent. It's the same with the priests who walk into the Holy of Holies — they would be killed right away. That was in the old covenant. Now in the new covenant, the same death occurs. It's not physical, but it shows up over time.

This is the high point of our whole week. There is nothing greater. This takes priority over all things. Make sure we examine ourselves, that we're pure, blameless, holy.

Discerning His Body

If in every place we're intimate, then we will be making sure no one is missing grace, has lost his peace and joy, being our brother's keeper and assisting one another to be reconnected to the vine.

I'm going to read to you some of my notes from 25 years ago: "The meaning of communion is this: the life of Messiah, the Word of God, that dwelt in His physical body, was broken and dwelt among all His disciples. The body of Messiah is broken and divided each time a new person participates in this communion meal. So we need to discern our brothers and sisters as part of our Master's broken body as the bread is broken and shared among us."

We understand that by our actions in the Body we profess to recognize one another as parts of our Master's body. If we hold resentment, jealousy, bitterness, etc., we're guilty — we're not loving our brothers as our Master loved us. If we're not loving Messiah, we're not able to enter the breaking of bread without incurring guilt. In order to receive the fullness of His life and His ministry in our lives, we must come to the point where we regard one another as extensions of Messiah Himself and what we do to one another is the way we treat our Master Himself.

Was it shameful the way the Corinthians treated each other? They were eating and drinking in an irreverent way. They did not recognize one another as the temple of Messiah, but according to the flesh, not the Spirit. If we look at one another according to the flesh, we are sinning against the Body. We have to think the best, love one another, and not entertain evil thoughts about one another, not despise one another.

The bread they shared was one loaf, unleavened. Each one took a piece. The communion they shared was the common bread and cup. We participate in His body and blood. If we do that, we cannot help but remember Him, His presence among us. Remember, we're the Body of Messiah. When this becomes the meaning of communion, we've prepared for it. We

know we can be guilty or we can go away blessed. We can go away staining our garment like Sardis did, week after week till God came upon them.

All the barriers will be removed. All pettiness will be laid aside and love will be the compelling force among us, and only then can we demonstrate the life of God in this fallen world. It hasn't been done in 1900 years. All this is evident in the Christian church. Gal 5:20-21 — There is no way we will enter the kingdom of God with any of this. It's the flesh.

This is how we've maintained ourselves all these years and will until our Master Yahshua comes and sets up His kingdom here on earth.

According to Paul, our preparing for and entering into the breaking of bread is exactly the same thing as was entering the Holy of Holies in the Old Covenant. It's amazing that we are able to do that. It has the same consequences and the same blessing as walking into the very Holy of Holies. If we only knew it! How many hundreds have been cut off, gone to sleep, left, died, who didn't regard this meal we share together.

Clean Feet

The greatest act of humility is forgiving someone. That's the greatest thing we can do — forgiving. If we forgive, we'll be forgiven. He extended forgiveness to His disciples who got their feet dirty. We know we're already clean. We have eternal life, but we sin and we get our feet dirty. We need to forgive one another. If we don't forgive one another, it kills the Body. It destroys the very reason our Master came to the earth — to forgive. And we are to be like Him. We are to love as He loved. He forgave, so we forgive. Never hold anything against one another. We cut it off. We crucify it. Even in Mark 11:25 it says, if we stand praying and remember that we have something against a person, forgive him! If we don't forgive, we won't be forgiven. Our Master had to forgive His disciples when they sinned. He loved to forgive. He knew their frame. He still loves them and forgives them. Forgiveness is a wonderful work.

If you're clean all over you don't need a bath. Does that mean we never take a bath again? But we have to be obedient to whatever He meant for his disciples to do.

We don't wash each other's feet here, because our feet are already clean. We don't come here with dirty feet. *We all take our shoes off because there is no dirt on our feet.* We make sure we've washed one another's feet so we can stand on Holy Ground. ***Taking our shoes off means we have clean feet.***

We're commanded in scripture to not only be forgiven for our sins by the blood of Yahshua, but if we're unclean in any way we're to bathe all over with pure water (Heb 10:22). So that takes care of that. It's just like our Master. He washed their feet because they were dirty. They needed to get their feet clean. They got their feet in stuff. We get our feet in stuff. So we don't have to get saved all over again. Many times in Christianity, we used to "get saved" every week. The preacher just loved to have people come down to the pulpit and to make us think we're not saved. We'd get saved every week or re-dedicate our lives. We never could find satisfaction.

We're thankful that we're ***CLEAN ALL OVER!*** We have Eternal Life, our names are written in the Lamb's Book of Life, and if we sin, we're forgiven — *if we confess it.* We have to say, "Yes, here's my feet... clean them." That's what He wants us to do, and to do that to one another. And then we'll have the Body of Messiah. That's what He wants us to do.

Our offering is nothing without this. The sin offering, the burnt offering, the meal offering, the drink offering... but this is the final time they got together for the peace meal offering, the fellowship offering, coming together. All the things they had done the past week would have been in vain if they hadn't had this. This is the main high point of the week. I'm thankful we don't take this for granted. We never, ever come here in ritual. It will be tested to see whether we will take the minchot as ritual and take this as ritual and not really come here with our whole heart, worshipping Him. This is our wonderful coming together. We call upon His name in unison with all the people. In front of everyone we lift up the cup. If we didn't do it, Psalms 116 would just be dead. It wouldn't worth anything. All the Psalms have to have their fulfillment in us in every way, in worship, praise, music. It's not going to wait until the next age. It's got to happen in the next 50 years or so. It's got to find its fulfillment in us and our children.

Bowing Down

This is our time of worship. This is the highest point of our week. To worship Him and to actually bow down before Him. We bow down before Him and break the bread.

Ps 95:6 — *O come let us bow down and worship Him. Let us kneel before Yahweh, our Maker, for He is our Elohim and we are the people that He cares for, the flock for which He provides for.* So it's so wonderful that we can do this. It's the greatest thing in the world that we can come and bow down and kneel before Him, our Maker.

So when we come together to lift up the loaf we kneel, we actually bow down, face to the ground. *This has to be announced by the prophets*, renewing our vision. It's not a ritual. There are no insignificant or intimidated people in here. This is the priesthood.

Bowing down is the same as cutting your head off. It means capitulation. It's surrender. You are no longer alive for yourself. You no longer live for yourself. **That means you love as He loved.** You're finished with self. You love as He loved. You *love* one another... If we actually do this, we will be everything He wants us to be, as we actually do it. It's up to each individual. I know that at times there are *Judases* among us. We don't want there to be *Judases* among us — we want people who are entirely clean. Our Master said, “All of you aren't clean.” We need to be all clean before we break this bread and bow down to Him in total capitulation and surrender and do what we vow to do — pay our vows to Him.

I'm thankful we have the opportunity to come before Him and bow down. How else will Ps 95:6-7 be obeyed? It's the only way we can put Ps 116 into practice. We are fulfilling Ps 102:18 — *a people yet to be created will praise You.* We're a people coming up out of the dust. We don't even know who we are but we're becoming aware of it.

This is the only place where we can come and bow down like the Magi. They were kings from distant lands. They came to worship the Messiah. They brought precious and costly gifts. They bowed down and worshipped, *then* laid their gifts before Him. They saw His worth. They

recognized that He was the King of kings. They bowed down before this little baby. We must bring gifts before Him that are worthy of Him, not come empty-handed.

The Loaf

The loaf always needs to be big enough. It shouldn't ever happen that the loaf is too small. The loaf is the central element of the meal, not the soup. We come to the breaking of bread hungry for the loaf. The soup should be brothy, not thick, complementing the loaf, but not taking away from the flavor of the loaf. Don't dip the bread in the soup. We don't do that. We can sing a song while we're being served our soup, then when we're all served, we can start eating together.

The ingredients in the loaf are the crushed grain, water, salt and oil. If we made the loaf with just flour and water, it would be sticky — like some people stick together for a while. But once it was baked, it would be too hard to do anything with — too rigid. We need the oil. It's not possible to be the twelve tribes without the oil. We are in the process of being made into the loaf. (*But are we still kernels — carnal, fleshly, unspiritual?*) We must be so thoroughly knit together (kneaded together) that you can break a piece off *anywhere* and it has the *same taste*. The whole loaf tastes the same. No part has more oil or is more brittle or has less salt. When we break the loaf and take it to the four corners of the room, representing the four corners of the earth, the ones on the other side of the world are tasting the *same exact thing* as the ones over here.

The grain had to die for the sake of the unity of the loaf. Only by dying was it able to take root and grow and withstand the storms (Mark 8:35). Only in this way could it bear fruit. In the same way each individual must give himself up — must die if he wants to follow Messiah on His way. Then in turn the harvested grain had to be crushed and milled if it was to become bread. Our own will undergoes the same for the sake of the community. The grain had to be brought together into flour and one loaf. Not one grain could preserve itself as it was or keep what it had. No kernel could remain isolated. Every grain had given itself and its whole strength into the *loaf*.

ha êmeq: *[T'shanu had been working in the kitchen, preparing the loaf, and thought about something that Yohannan the Baptizer said 2,000 years ago. It greatly affected him, and he shared about it, and that affected ha-emeq...]* That was overwhelming to me that T'shanu shared just that — that living on the earth there's a man who can be greatly effected by something that Yohannan the Baptizer said 2,000 years ago. It was life to him, he actually gained understanding from it. He thought about it today. I thought, “T'shanu has grade-A thoughts. That's really a grade-A thought. Our Father is actually speaking to him. He's actually getting life from something that Yohannan the Baptizer said.” That's not a religious form. He's talking about working in the kitchen today, making a loaf of bread, and the words of Yohannan the Baptist speaking to him. That is so wonderful, so amazing. It shows that God is in our midst, Immanuel. He's here. He's alive in our midst and we're people that have grade-A thoughts. We can be right in the middle of something and think about something that Yohannan said. I love that. I love to be in the midst of a people like that. I love Yahshua that He's establishing a people who are really genuine and are not a bunch of mockers and scoffers but they're actually really doing what they're supposed to be doing, and we're not in some kind of a ritual, like Yonêq said.

May this never become a ritual. It's obvious this wasn't a ritual because he said something that Yohannan the Baptizer said while he was making the loaf today. It's so real. I know that the standard our Father has for the breaking of bread is that we would all be on that level and respond to it. T'shanu said, “I know that's true because that reminds me of something that I thought about when I was sitting down by the creek today and I saw that water-dragon, and the words of our Master Yahshua...” and then someone else said this and someone else said that... and that reminds me of this and that reminds me of that... It's not a ritual where we sit here and clear our throats and wait for the moment when we give what we've already memorized. But it's actually a living thing we're involved in. It's actually really real. It's a real, sincere people that are expressing their hearts about a life that they lived all day long today and they're going to live all day long tomorrow and yesterday. It's the same yesterday, today and forever.

I love this life. It's going to go on and I want to be in the midst of a sincere people. I want 20 years from now for someone to say, “I was in the kitchen today, washing dishes, and I thought about what Zachariah the prophet was saying...” I want to be always with people like that, which shows it's a *living* God that we're serving. He's here and we just take that loaf, just like He did. He broke it open and the smell went to us. That's the body of our Master that was broken and it goes into all of us.

I love this life. It's real. It effects us right at this moment. It's affecting us. We're not hearing some empty ritual, "*Yes brethren, now I'm going to give my thanksgiving offering.*" And then you wait for him and then say, "*Oh, but mine was... I'm really thankful.*" It's just totally dead. I hate that. It's going to be cast off the earth and there's going to be a sincere people. If we're not them then we need to **get out of here**, because we're not part of the "**US**". The "**US**" are here because they love Yahshua and they're not ashamed to say it. They're not one bit bored about it and they're totally into it. They're **TOTALLY** into it. Even those two little crumbs that are left on the table there, I know that somebody like Nativ is going to come over and scrape them off into his hands, **not** from some *dead ritual*, but because **he values** the Body of Messiah and he knows that every single crumb of that loaf is so important.

And it's not because, "*Well you know that Yonêq said, back in 19... that we should take every crumb off the table...*" That would be so DEAD! But, it's because we value the BLOOD, and we know what it's all about! I'm so glad we have **Immanuel** with us! **God is with us!** I'm thankful!

Inaugurating New Disciples

In the first breaking of bread for a new disciple, much attention must be given to him as he participates in lifting the Victory cup, the breaking of the loaf, and the cup of the New Covenant. Someone might make a card for him and read it publicly. We acknowledge joyfully when he is actually sealed in the New Covenant. Although every week we are led by the prophets into each portion of the evening, when there is a new disciple entering in, each part is broken down for him and explained as we come to it. All of our focus is on our Master's death and resurrection, not other things.

Someone might say to a new disciple, "Tonight this is your inauguration into the New Covenant, which you hardly know anything about. We don't live by rules and regulations, but the laws are in our hearts. It's no longer outside on tablets of stone but written on our heart, so that we love one another and love our Master and want to obey His word and His commandments. As long as you have a heart like that, like a child, you're going to make it. You've got to keep your heart like a child to obey. We have to all be like Yeled Qatan, a little child."

Yachath: I'm thankful for what Yonêq said about inauguration because this is an inaugural event. It's not just something that you do one time. *Inaugural* means you are beginning something that you do continually. We do this every week to remember our Master Yahshua. It's not just an annual event, but it's a weekly thing we do. We're devoted to the breaking of bread because it's part of our life. It represents our life. It's the completion, the culmination of our week, of being devoted, of devoted service and worship to our Master Yahshua. It represents the peace meal together in which everyone is in this room knows that we've examined ourselves and that we have peace with one another and our Master Yahshua. That is what this represents, that there is no division, that that loaf is totally united. There's no leaven in that loaf. It's an unleavened loaf. There's nothing that would divide us from one another. This is something we keep and we do, until He comes. It's a meal that we have together and eat together because it represents a life of devotion to Him that will actually bring about his return. Like we heard tonight, we drink the victory cup so we put all His enemies under His feet, because that's what He's waiting for. So we live this life in devotion to Him, keeping that covenant until He comes. It shouldn't have been that it's been 1900 years since the first church. It shouldn't have been that way. But they fell and it's now been given to us to us to keep His covenant until He comes back. That's what we desire to see is Him come back. That's what He desires is to come back.

The Cup of the New Covenant

Someone should read publicly out of Luke 22. I'm waiting for someone, some prophet, to do this to let you know exactly what's going on, so that we can take the cup.

Nun: Luke 22 talks about the second cup — that's the cup of our Master's blood. Verse 20 — He knew that that cup was His blood. He knew what was ahead of Him. He knew that He was going to be crucified and all His blood was going to be poured out to cover our sins and actually bring in the New Covenant! He was going to be the fulfillment of that sacrifice, the sacrifice Lamb, the Lamb of God, God's Lamb which was going to be given — His life, to cover our sins. That's what this cup represents. It represents His blood covering your sins. You [Benaby] are actually coming into the New Covenant tonight through His blood. It means eternal forgiveness. It's a seal for you that you're part of that covenant, sealed to the Holy City. Everything in your past can be forgotten, everything, all your religious past, everything is just washed clean. The only reference point is now, today, this very moment. This is the starting point, the starting point of your life, in this new society, the new social order.

Also in Psalms 116 it talks about the same cup. David was a prophet and he could see ahead what was going to be happening amongst God's people that they were going to be lifting up this cup, this same cup. Read verse 12 — all His great benefits, His favor, His grace towards me... Verses 13-14 — I shall pay my vows. I will walk out what I have confessed. I will walk it out. I will. I do. Just like when two people get married, they say, "I do." They vow that day. You can only do that by the Spirit of God, make that kind of confession. We make that vow to Him each week. Each week we lift up this cup of Salvation and we offer our thanks, it's like a renewal to our confession in the waters of Baptism. Week by week we renew that, continuing to walk out our vow. "May it be in the midst of **all** Your people. May I do this in the midst of all Your people."

So David was a prophet. He could see that the New Covenant, this cup of Salvation was going to be lifted up among His people. That's where we can cry out upon His name. So when we lift up this cup, we sing a song, we worship Him, we acknowledge Him as the One who is our Salvation. He is our Salvation. This is the cup of His blood. It seals us, in that Salvation. And when we lift it up and at the end of that song, we cry out, just like Benaby cried out in those waters tonight, when you were in the waters of baptism and you said, "Yahshua, I want to be clean! I want to be forgiven. I want my past to be washed away!" Well, all of us, in midst of all the people, are going to do exactly what you did tonight.

We're going to let Him know week by week that He is our salvation. He is the cup of salvation. He is the only one by which we can be saved. This is the **most** we can do in recompense and response to what He's done for us, to just totally free us from the penalty of the second death, which all of us or most of us would have ended up in, placed there, cast there. But He took on all our sin and made payment, just made it real, brought us to zero, in that way we're totally clean. We started all over again, just like you did tonight. Now we walk in that confession, and continue to be matured and brought right, tempered, fixed, set, in holiness. Whatever remains in us of filthiness, wickedness we confess that. We don't even come in here tonight without that confession on our lips. So we lift up that cup tonight and cry out to Him and let Him know that this is what we want to do in response to Him for all the benefits, all the favor towards us, all He's accomplished for us. We want to lift Him up. As we lift up this cup, we're letting Him know that we want to be **saved**; delivered; that He is our Sovereign. That confession is our **life**, week by week.

1 Cor 11:23-34 speaks about instruction Paul that was giving to the church in Corinth. It's something we do *until* He comes. Verse 27 — Someone who drinks "in an unworthy manner" dishonors Him and is just as guilty as those who hung Him on the cross. If anyone does not

recognize, or judge, or know and understand the meaning of our Master's body, he doesn't discern the Body of Messiah here, and when he eats the bread and drinks the cup, he brings judgment on himself. Verse 32 — So, if we're punished or we're disciplined and corrected it means that we're not of the world but we're His, even if He has to take our lives. It's better than taking His bread in pretense week by week and then finally being judged along with the world and sent to the lake of fire.

Those who have fallen away did so because they didn't judge the Body rightly. They were guilty. They were just negligent, inadvertent. They just walked in here like it was nothing. A high priest would never walk into the Holy of Holies without cleansing and judging himself.

We must give new disciples their first milk, sharing with them about these things all week. We would **never** allow new disciples to come back in here without understanding more and more and more. Otherwise they won't be able to recognize our Master's body and judge themselves, and then we're not really the Body of Messiah. The Holy Spirit will **compel** us to talk about these things to really nourish them right and give them their first milk, so that their blood is not on our hands.

Who would dare touch this cup in hypocrisy and die? That's why we can give praise, thanks, and honor. When we lift the cup we bring to fruition Ps 116:12. ***We cry out to Him just like we're calling out again in baptism.*** How many times have we said, "If I could just be baptized again I would cry out with all my strength this time"? Well, we have the opportunity every week. We're fulfilling the prophecy. We're being obedient. We're fulfilling the commandment. I'm thankful to our Father. *The Holy Spirit has actually written a song to lead us into this time.* We have to sing with all our hearts. We have to learn it. We won't sing this song all our days; we'll write more songs. If He doesn't satiate us, He's a false prophet.

We lift the cup and cry out in a **LOUD** voice for as long as we have to. It is so wonderful to have that opportunity to get it ALL out! It HAS to be this way.

Hadasha: I realized that when we cry our Yahshua's name we're saying Yahweh is powerful enough to save us from all the ways in us that we don't want to be, that we hate.

Then we lift our hands (men and women) and those who had not had the chance to share their thank offerings give thanks and we dismiss. At this time we can sing a hymn together just as our Master Yahshua sang with his disciples before they left the upper room (Mt 26:30). The musicians are all ready, and when we finish praying we sing the hymn. There are no pauses. Pauses are deadly.

Just before the hymn a designated messenger, who already knows who he is, runs to get the guests to bring them in so we can hear from them what is happening in their hearts and what are their intentions. So right after the hymn, they are ready to come in, and we are ready for them. Refreshments are served — some refreshing tea and perhaps a little cake or cookie or fruit. We can have fellowship together, minister to our guests, and draw them out.

Every part of the breaking of bread is proclaimed boldly by a prophet, not mumbling... never again.