

First Day Eve Celebrations

Part 3

The Victory Cup

Breaking of bread, of course, is remembering His death. 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. That little flock is little, comparatively, relatively, all over the earth. It will be still relatively small. In every place it will be small — not great, big, enormous, adding house to house. If we get like this, we will be cursed, according to Isaiah. We know that when we overflow, in the edah or flock (means actually the same thing), we swarm at that time. We go out to another place to establish His name. So we're gathered in His name tonight. He caused His name to dwell here.

Now about the victory cup — I just want to mention this so we'll be prepared for it. 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 gotten out of fellowship and communion. We haven't a hard time with one another that we would react or bite back, or anything of that nature. But we've had peace. We celebrate that. That victory cup tonight is a celebration that we can, by the Holy Spirit whom He has given us, by living by the Spirit, 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, isn't it? So when we react and snap back, that means we're in the flesh, already. So let's understand that when we drink the victory cup tonight 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. If you *have* been in disunity this week, this is what our Father wants now — He wants us to live in perfect peace, harmony, and unity, with no divisions or

factions in our midst, so we can be prepared for the time... When that time *comes*, and the people come in wanting to cause factions, they're up against a brick wall, up against a solid force of stone. We won't be like the first church — they were dissolved by that. We don't want to be dissolved. That's the victory cup. We're that stone kingdom being formed.

Nun: If we're really a solid wall, then there's no way that the enemy can come and try to find some avenue to get inside the city, because it's just impossible. Even though he tries to attack there's no way that he can get through, if it's solid, if it's firm, firmly fixed on our hope. When we maintain our outspokenness, we have a good conscience. We're preserving the unity through the bond of peace. We're preserving the life, the dwelling of the Spirit, like it says in Eph 4:1-3, having all humility, all diligence. If we're doing that, then we can have peace, we can have absolute assurance that the wall is so solid that it's going to be a protection around the city. That's what *Jerusalem* means — protection of peace. Because we have those solid walls, it's not something that you can just easily blow over like chaff when it is thrown up, when stress or tribulation come to their life, they are so light. There's no weight to them. They're easily blown away.

Jms 1:1 was written in the second century to the twelve tribes. It really pinpoints the church that it was made up of twelve tribes. It says they were dispersed, scattered abroad. That reminded me of old Israel, because they were scattered, too, because they were divided. They were so divided that they lost the kingdom; it was severed. It was broken up. The walls were no longer strong enough to guard that nation that God wanted to protect, that He wanted to make clean among all the people on the earth. So they were scattered abroad. What he was saying in Jms 2 is exactly the same thing that was spoken in 1 Jn 3 that talks about seeing a brother in need and you close your heart off to him, whatever that need may be. We've really been guarding the wall by seeing to it that each member is really strong, providing encouragement and grace to one another, not ignoring one another, not being distracted in any way. We're totally focused and our heart is really connected to each other. If we're that way then what it speaks in Jms 2 will never come upon us.

Obviously, when James wrote that in the second century, the church was already in its decline, beginning to form what we know of Christianity today, because he was writing it to them. James came right out and said it in Jms 3:4 — "You adulteresses." She was quickly becoming a harlot. The life was broken up, scattered like chaff, thrown up and blown away by the wind, by every wind of doctrine. People came in over the wall. They must have already had factions amongst themselves for those false apostles to be able to come in and latch hold

of something. The evil one was able to find vessels already available for him to work through. That's what we don't want. We don't want to be available for the evil one to work through. We don't want him to find any place in us to be able to bring a decline.

There's supposed to be an *incline* now towards an ascension, towards our Father to raise up the age old foundations to build up the Body, to build up the Body, to build up the kingdom, not to see it torn down again but to build up, not to be a part of the destroyers but part of the builders. Tonight we can come and celebrate the peace and the protection that we're all giving ourselves to in order to insure that there's that peace, to insure that there's that protection, insure that there are no factions amongst us. Let it never be spoken that we've come together tonight for the worst because we come together just to sort out all our problems and all our bickering and backbiting and devouring one another, totally missing the point of the sacrifice of our Master Yahshua, His resurrection accomplished in us. Let there not be anything that would take away from us not being able to proclaim His death; the glory of what He did for us, when we were so undeserving. Let there not be anything in our experience as the people of God that would take away from the victory that our Master had *over* the evil one because the evil one is like a roaring lion who prowls about seeking *someone*. But let it never be that he would find someone here, that he would never find that in me or in you, but that our heart would be so focused, we would have such vision ever before us, that we would always be going in that direction. There would never be an opportunity for the evil one to cause us to start fading, waning, start declining, turning away.

Our vision has got to be intense. It's got to be concentrated. It's got to hold us. We've got to be fixed, on that kingdom, set. That's what He's doing. He's setting us up. He's setting up His kingdom. I'm thankful we can come together tonight and celebrate the reality of our Master's death because we've been living in it. It's being lived out. That peace needs to overflow. Not just build up a big huge, like a company. But as the body is built up, the overflow of people will spill out and the territory will continue to spread and spread and spread and spread. It won't just be all conglomerated in one big mess. It will just continue to spread out and we'll take the land. I'm just really thankful for what our Master has brought us into. We should never ever look back. We should never ever have our focus outside of what He's done for us and the vision of His kingdom. That's what we're saved for. I'm thankful that tonight we can lift up the victory cup and lift up the second cup in honor of our Master and what He's accomplished for us.

Israel: Tonight we remember the solid foundation of our life that it doesn't matter what comes, we can rejoice in the fact that we're forgiven people and we've

been saved. If He didn't go to death then we wouldn't be rejoicing. Now we can rejoice that we've come into Messiah and we can live. I'm thankful that we can remember that our Master's death accomplished something. We've lost our life for His sake and for the gospel. Now we can remember that we have been saved and for a purpose. Our Master doesn't want us to be saved for a nebulous cause. He wants us to be saved for a purpose. We can remember that.

It's just like the disciples, they were rejoicing over the fact that they had authority over the demons. With us during the week there are certain things that we have authority over because of our Master. Sometimes it doesn't always work that way, but I'm thankful that we still have this covenant meal together that we can remember what we're doing on this earth. That was what we suffered with. We didn't know why we were alive. But I'm thankful that our Master is redeeming us, that His blood was spilt for a reason and that we can come into that purpose and that we need to remember our whole lives what we're doing. Each week starts this way. It wouldn't happen if our Master hadn't gone to death and it didn't hold Him. He was blameless and He gives us the way to go.

We can follow in His footsteps. We can be His people. We're the restoration of the 12 tribes because old Israel fell, Adam and Eve fell, the first church fell and now there's us. We have all that before us. But we can be the people who remember Him and be full of gratitude for what He's done. But it's for the gospel's sake too. It's for His purpose' sake. I'm thankful to be in His purpose. I'm forgiven AND I'm being saved. I'm thankful that I'm not just being forgiven but our Master wants to save us from our besetting sins. He wants to purify us.

That's such good news to me because that's revelation that our Father wants to save us from our iniquities and that makes sense to me. The religious didn't make sense to me because they didn't understand that we need to be saved from our iniquities, the things that caused us to do what we did before, that we were forgiven for. I'm thankful that that's what we're a part of and that our Master is worthy to be acknowledged our whole lives, but especially at this time that we would really remember what we are doing on this earth.

Chen: I was thinking about what Yoneq was saying about how things came to the first communities and things come to us to dissolve our unity, to dissolve this life. Our Master came to provide a solution. That's where the word *dissolve* comes from, from *solve*. He came to provide a solution to our problem because we had a problem. We have a lot of problems and we still have some problems but we had a real problem. We had sin. We lived in sin and our sin separated us from our Creator and from one another. So we had a real serious problem that was going to take us to death. 1 Jn 3:8 says that He would provide the solution.

That's why wherever He lives, where His Spirit dwells, whoever His people are there won't be division because unity is the undoing of the work of the evil one which is division to divide us. I don't want to be one that dissolves or takes away from that solution that He provided. I want to be one who *resolves*, we have to be resolute live and walk as He walked, to make it real, to realize that solution on the earth, to actualize to demonstration that solution. I don't want to be one who brings dissolution, who dissolves this life and that the Holy Spirit would not be able to dwell here. I want to be resolved towards unity and that we would love one another.

Yachath: I was thinking that that's where you get your weight from. Eph 4 talks about having ALL humility, going ALL the way down, with ALL humility, complete surrender, that's where you get your weight from. That's where the Spirit indwells a person. It's the Spirit's indwelling that gives a person weight, proven character that sees him through to the end; makes him endure till the end. Apart from that all you're left with is the flesh and you can't do it. Because the flesh is just the chaff that gets blown away. It doesn't endure, it doesn't fall down at the Master's feet, at the winnower's feet. If we have His Spirit dwelling in us then His Spirit gives us the glory, the solution.

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. Since He did and since He died in order to get that, 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 Methodist in God's house. Remember that. There can't be any Eastern or Western Orthodox or Roman Catholic or Eastern, 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 say, make that statement that we have maintained the unity of the faith in the bond of peace, the unity of the Spirit in the bond of peace. ***"Nothing I did this week, as far as I can judge myself, caused disunity."*** (I don't usually talk this much. Everybody talks but I'm just taking the opportunity.) Nothing that I did or you did caused

disunity, *nothing*. No matter the way we show our reactions, like we said a while ago. 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. We have the letter of James. So we don't have to be adulterers, enemies of God, loving the world. Making a living in the world and being in the church makes us enemies of God. We have to work together, if we work in the world. There is no such thing as working in the world and being in the church. That's the enemies of God. Christianity is the *enemy* of God. Remember that. They're enemies of God.

Reactions

We want to be friends. That means we are being reconciled to the blood of Yahshua. That means there is no disunity and disharmony. That's why we all drink the cup of victory because we did nothing this week that would *cause* any division, or dissension! We go along perfectly together, didn't we? When someone came up to you and maybe rubbed you wrong, you didn't react, did you? You reacted like our Master Yahshua, didn't you? (*Someone said, "When I didn't, I repented for it."*)

Well, that's right. You repented. But still, you're not supposed to even react. Are you? If you are in the Spirit and someone was to come up to you and slap you on the cheek, what would you do? (*Yoneq lightly slapped a brother on the cheek. He turned the other cheek to him. Laughter.*) Now that's what it means. We have to do that. If someone slaps you on one cheek, turn the other one to him and let him slap you on the other one. Okay? Now did we do that? We couldn't do that in the world. Now that's a good demonstration, isn't it? I had to pick on you to do it. But it's really true, that this is how we are to react to one another, to maintain that unity. But if you just hauled off and hit me back, there would be a fight, wouldn't there? There'd be a division. But I can see his reaction and it makes me repent. It makes me *feel awful* that I did

that. It makes me come and beg you to forgive me because I did that to you and you didn't react to me.

It's like a wife and a husband, isn't it? If she obeys what Peter told her to do, then she'll win her husband, by not reacting but by a gentle spirit and not reacting. It totally disarms a husband doesn't it? He throws his weapons away. That's how we are to be with one another to maintain our unity. But I don't think anyone's going to come along and slap us. But there might be. Not a brother or anything. But sometimes we might slap each other with our tongue. You know what I mean? We take it out and whip each other with it. We beat each other. That's called *tongue lashing*.

Breaking of Bread

1 Cor 10:16 speaks about the blood and the body and about *koinonia*. You could say community, participation, joint fellowship, joint participation in the blood that cements us together as we interact every day, that would cause the community to grow, prosper, thrive, go forward, as a witness of His Spirit and body.

There is no other way except the way we're living, participating in forgiveness in every way, forgiving one another, with everyone contributing to one another's forgiveness, joint participation. We can't drink this cup unless we're this way. The only way to qualify to drink this is having part in *koinonia* by forgiving one another. The only way to eat the bread is by our joint participation in the body. We've been baptized into the reality of the Body of Messiah.

The bread we break is our communion in the Body of Messiah. It's *koinonia*. It talks about us. If we're in fellowship with one another that means our sins are being forgiven. It's that fellowship with one another that counts, whether we drank the cup of victory or not. It's not how many bad things we did this week or not. Bad things hinder our fellowship. If we're not hindered in our fellowship we can continue to drink. But if we are guilty; if we've been quick to react and get offended, we can't drink the victory cup. That way we can judge ourselves right.

If we were to count, we could count so many people who weren't judging themselves rightly and drank the cup anyway. They tried to see how much they could get out of. They weren't participating, making sure everyone knew what koinonia means. They're no longer here. They didn't care. That's why Paul said we must judge ourselves. They didn't have fear. They didn't pay attention to it. It's amazing. The mystery of salvation is incredible.

King of all the Earth

When we say, "King of All the Earth," it means He has supplanted the evil one. The evil one is the king of the earth, right now. We are looking forward to the time when we fulfill our responsibility as the sons of God, to make Him King of all the earth. We said He is Sovereign. We supplanted Satan by coming out of his kingdom and into Yahshua's Kingdom. That is exactly what supplants Him, our saying He is the King. It is a foretaste of the future. We're saying Satan has already been bound. He is not going to divide us. We are to live like he is already bound. That is the foretaste of the kingdom.

The only way we can drink this New Covenant cup is by our joint participation in the blood and body of Yahshua. Are you forgiving as Yahshua does? Are we extending His forgiveness to each other?

It's so wonderful that we can proclaim Yahshua as king of all the earth. He is Sovereign. Whoever calls on the name of Yahshua will be saved. We can say, "**Yahshua, You are the King of all the earth! Keep on saving Me!**" We called on Him to save us NOW. Keep on saving us!

Yotham: Us calling on our King is an underground movement because the wrong king is in power. Yahshua is the righteous King. Satan is not the right king. Look what he is doing. He is a tyrant.

Just think if our children grew up with that understanding. If the nations put that into their children. How much more should we?