

First Day Eve Celebrations

Part 2

I want to share a word of instruction about first day celebrations so we could know a little bit more my why we gather at this time every week, so we could know what we come here for. It's not just like a minchah we come to. We're not coming just for the minchah nor are we coming just to the breaking of bread. These things come later. But we gather now for a particular purpose.

We used to have First Day celebrations where we would gather at the top of the block around 9 or 9:30 and we would just celebrate. We'd celebrate for two or three hours. Sometimes it would go too long. It was just a wonderful time, the band and the music we were playing, dancing and speaking and prophecy and 300 people were gathered up there and the prophets were speaking. It was just amazing, remembering those days, how we gathered. But then, as we continued to go on, our Father revealed to us more and more about the resurrection and when He actually did rise again from the dead and how long He actually was in death, and in His body in the grave.

So we want to gather at the time of His resurrection. That's why we gather now — so we can be here *before* the time of His resurrection and be right here at the *very time* that He did come back to life again. And remember. See, we gather on First Day eve, *to remember His death and His resurrection*. Also in the breaking of bread we *remember Him*, don't we? You can see in Acts 20 that they gathered on First Day eve. It was really a wonderful celebration. The lamps were lit in the upper room where they gathered. We know that it was the eve before the first day, what the world calls Sunday.

We gather here to remember His death. We really come here to remember His death and His resurrection and then again of course at the breaking of bread. The first day eve celebrations are before the breaking of bread. This is before the breaking of bread. We worship and we

praise. We're cleansed. We're purified. We've come here with one thing on our mind and that's to worship, praise and to give thanksgiving for His death and resurrection.

So we come to worship. We come to the worship of the Lamb of Yahweh. Now the Lamb of Yahweh means Yahweh's Lamb, the One He picked out, the One He had. Everyone had to have a lamb or an animal to sacrifice. This was the Lamb of Yahweh. He was the perfect Lamb. He picked Him out of all over heaven. He couldn't find anyone better than His own Son and so therefore He was His Lamb. He did that because He loved us so much — in order to pay the price for our sin. So that's why we come to worship Him. He died for us and rose again from the dead. So we go to the worship of the King. He is now the King. He rose again from the dead and He ascended into heaven and He sits as King now, it says in Acts 2:30. He rose and ascended. He's both King or Sovereign and He's Messiah and we worship Him. We go to Him to worship, in the Spirit.

So that's why we worship Him. We gather here at this time of the day. We give Him reverent homage, which is honor paid to Him. We pay our respects. We pay our homage, honor paid to Him. He's the object, remember. We come here and we have only one thing on our mind. ***He's the object of adoration. We don't come to anything else except Him. He's the object of our adoration.*** That means venerate and glorify. When we gather to worship, we who are the holy nation (1 Pet 2:9) are the only ones that can pay Him homage because we're the only ones that know how much He paid for us. Those are the ones that gather to worship Him. Whoever cannot do this obviously doesn't belong to Him. So we come to praise and give Him thanksgiving.

We've been saved from the fear of death. There's no longer the fear of eternal death awaiting us. As long as there's no fear we're set free to worship. You can't praise Him with any fear of death. That is what keeps us from praising Him. We got rid of our fear of death when we were saved. We're thankful that we belong to Him now. There's no eternal death awaiting us. That's a little bit why we come here now.

He was crucified, three days, three nights, He was in death. He went to the center of the earth, the heart of the earth. He didn't just go into the grave, He went into the heart of the earth. His body went into the grave. His soul, His consciousness, His feelings, everything about Him went into death and He spent three days and three nights there according to His own word in Mt 12:40. Therefore when He rose again from the dead it was a great victory and when we were baptized, we were baptized into His death. So we don't have eternal death waiting for us because we were baptized into His death and if we were baptized into His death we will also share in His resurrection. Isn't that wonderful that we're going to share in His eternal resurrection? That's why we worship Him and give Him praise.

It's a time for our children, yes. It's a time for all of us. We gather, prophesy, praise, give worship to Him. Then the time comes when we hear the shofar and someone commands everyone to give praise and thanksgiving to our Father. 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.

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 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

prophecy. One has a song, one has something to say, all of these things. But it's prophecy. Understand?

The Victory Cup

The victory cup has to do with our fellowship that we maintain with our Master Yahshua and things that haven't caused us to lose fellowship with Him and lose fellowship with our brothers and sisters, reacting to them because we're walking in the flesh or we're not producing good fruit. 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 therefore just because we understand that we walk in the light, we see our faults and failures and sins. So that doesn't mean that we're out of fellowship with Him and out of fellowship with one another. So don't be harder on yourself than your Father is. It's simple. That would be counterproductive.

Just remember the first cup here is the cup of 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. A lot of our new people don't understand that yet. This is the cup of the fruit of the vine. 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 abundant life-giving spirit coming forth from them. The enemy comes to rob, kill, and destroy that. Jn 10:10 — he comes and robs and kills. But Yahshua said that His life gives you abundant overflowing life. So therefore if we continued to be overflowing this week with life, giving to others, producing fruit, we're overcomers. We weren't offering in the flesh, we're not speaking in the flesh. We're producing good fruit. The flesh doesn't profit anything. Only the Spirit profits. The flesh profits nothing. Even though it brings 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. We've talked about this before. 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. That's for overcomers. "And He took the bread and gave thanks and said, 'This is My body that I've given for you. Do this in remembrance of Me.' And then after they ate He took another cup, 'This is the cup of the New Covenant in My blood.' " So this is why we do this. 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 and 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 that we would be overcome ourselves but it's normal that we would overcome because we have His Spirit, we have His grace, we have everything we need. So therefore 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 that.

So when He comes back, of course, the overcomers will reign with Him for 1,000 years. That's who He'll share His cup with. We aren't foolish builders. Lk 6:46-48 talks about the wise and foolish builders and the wise and foolish virgins. Many places talk about the wise and foolish, the wise and unwise. So if we have wisdom we'll be everything He wants us to be. If anybody wants wisdom he has to get wisdom. The only way to get it is to get it, because you can get it if you get it. So that's what it says in Proverbs — get wisdom. James says anyone who doesn't get wisdom there's something really bad wrong with his discipleship. Jms 1:5 — If we ask for wisdom, we receive it. But if we don't there's something really gone bad wrong, haywire in our discipleship. But we don't overcome, something has gone haywire in us, something totally abnormal. Right?

Read Jms 1:5,6. It's haywire to want to spend it on ourselves. We don't want to be double-minded, unstable like a wave of the sea, unstable in all our ways. Don't expect to get any wisdom if you don't ask for it. You're operating in your own strength when you don't ask for wisdom or grace. It's arrogance to think that you can go on in your own strength and your own wisdom. If we don't ask, we're arrogant, actually proud. Therefore we'll be opposed by God. But certainly He gives grace to the humble and opposes the proud. We have to humble ourselves and draw near to Him. Draw near to Him and He'll draw near to us. He didn't move, we moved so we have to draw near to Him and He'll draw near to us. Isn't that wonderful that we can do that? He promises us. We have to draw near to Him.

The Breaking of Bread

We should sing a song while we're being served our soup, then when we're all served, we can start eating together.