

Judging our Drink Offering

We have to judge ourselves right. We have to judge whether or not we are giving everything we have to Him. We have to judge whether we reserved ourselves from pouring out our drink offering.

The Breaking of Bread is the culmination of our week of service to Him — of every day offering a sin offering, receiving forgiveness of our sins, and then, with a good conscience, offering our bodies here as a burnt offering to Him. And then comes the drink offering — that we poured our lives out for Him (everything we have) and we did not hold back. And then we enter into the Breaking of Bread considering how we gave ourselves to this.

We have a good conscience because we poured our lives out and did not hold back. This is how we enter into the Breaking of Bread with thanksgiving. So understand that we have to judge ourselves. If we did not judge ourselves, then we would be unworthy of that sacrificial meal eaten together. We are not judging ourselves right when we hold ourselves back. We may say, “Oh, I haven't done anything wrong this week. I haven't done this; I haven't done that.” Thus we judge sins like Christians do. But we have to judge whether or not we have given everything we have to Him. If we do not confess that sin, then it piles up and we are not thankful anymore because we have held ourselves back, we have reserved ourselves from the drink offering. The drink offering is our life poured out; the meal offering is our possessions given up. These are the things in which we have to judge ourselves right.

We cannot judge it perfectly yet, but we are progressing in judging perfectly so that we can have a circumcised heart and be like Abraham and walk in his same faith. We *want* to walk in his same faith. He is our father of the faith. He showed us what faith was. He sacrificed his only son whom the promise was based on. That is what our Father expects us to do. He gives us a promise and He says, “I want you to sacrifice that promise.” We have to trust Him. We cannot say, “Well, I think you made a mistake. I didn't bargain for this when I gave up my life. Yes, I married him, but I didn't bargain for this. Yes, I married her but when I gave my solemn oath I

didn't know that it would be this way. When I gave myself to be baptized and made that vow that I would serve and I would die daily to my own selfish desires, I didn't know it would be this way.” But we are to die daily, consider our old life dead. This is what we said. We said, “You are Sovereign.” That means that you laid it all down.

That is what we offer up this morning — our new life. It is our new life that we are offering Him this morning. And that is how we have communion with Him. The Breaking of Bread is communion, it is a fellowship meal, a thanksgiving meal; it is a peace meal. It shows that we have peace, we have fellowship with Him and with one another — true fellowship and communion. But if we do not give our bodies as a living sacrifice, that means we are not ready to have communion with Him, so therefore we are not going to really enter into that communion meal. That is why for some people it is like going to a funeral — it is not a joyous occasion.

Our Father wants us to see that we are reserving ourselves to some extent, we are holding onto ourselves. We are being a little bit deceitful and our Father does not want us to do that because we are learning to be like our Master YAHSHUA was when He was here on earth — He gave everything. He poured out His life — everything, even unto death. And we are to walk as He did. Do we have a good conscience about that? Have you held yourself back in what you were called to do this week, the works that our Father had prepared for you in advance that you might walk in them, the works of service? We used to do lawless deeds and now we are zealous for good deeds — deeds done in the Spirit, deeds done in a good conscience, deeds prepared that we might walk in those deeds.

When you read the Bible, it is easy to make a mistake about good deeds, deeds done in a good motive, being led by the Spirit. That is why it is so important to be led by the Spirit. If we are not led by the Spirit, we cannot walk in those works. Then we are walking in our own works, we are doing what *we* think is good, not what the Holy Spirit is thinking is good, not what we are called upon to do in the Body. It is talking about our own initiative and the initiative of the Holy Spirit — lawless deeds versus good deeds.

And that is why we can enter the Breaking of Bread with a good heart — we know that nothing is against us. We know that there is peace. We cannot just say, “Well, the blood forgives everything,” because it does not unless we confess it. Certainly our past sins are forgiven and our eternal salvation is established forever, but now we must judge ourselves right and confess these ways in us that are self-will. Therefore we must be led by the Spirit, be sensitive to the Holy Spirit, be able to judge ourselves right in order to confess the ways in us in which we reserve our own life. Our Master did not reserve His own life. We have to be like Him. And then we have to be able to judge ourselves in how we are not like Him.

He gave us a spirit that leads us to be like Himself. So He is enlightening us more and more about how we are to be in the end of days, how the nation is going to be the light of the world, how we are going to love one another. It has been an amazing week here. It has been amazing how we worked together in perfect peace. How do you get along with someone in peace? Well, you have to be the peacemaker. And they will be called the sons of God. No one else will be called the sons of God but those who make peace.

We have a good conscience because of our Master's blood. We can confess our sins and be clean. We must be led by and sensitive to the Spirit and judge ourselves in how we gave ourselves to the work He laid before us this week.