

Order, Fellowship, and Prayer

Word of Instruction about Blowing the Shofar

We are not going to blow the shofar unless we have certainty that it is the time to gather. Let's establish this here: When you hear one blast, the elders are to drop everything and run to the meeting. When you hear two blasts, everyone has to drop everything and run to the meeting. It means that it is an emergency and everyone has to come immediately. Three blasts is a warning that it is one hour before the minchah.

Also, let's not have a reception for a brother or sister who is coming to visit right before the minchah (like at 3 or 4 or 5 o'clock when the minchah is at 6 o'clock). If they arrive at that time, it is better to wait for the minchah to receive them rather than gather while people are trying to get themselves and their children ready for the minchah.

Our God is not a god of confusion, but of order and peace. Whenever it is confusing (as today with the blowing of the shofar to gather to receive our brother, but then it turned out that he wasn't here yet and it was blown again when he was *supposed* to come) then we know it's another spirit coming in giving us confusing messages.

When Hebrews was written, the church was waning at that time, whether or not it was too late to repent. But they were drifting and they lost their first-born confidence and weren't trusting our Father but becoming concerned with the things of this life, trusting themselves. But we don't want to do that. We want to keep that first-born confidence and trust, not seeking our own little security in our own little house.

Whenever there is money involved that is earned by this community, it is never to go out unless it is agreed upon by all the elders. In the first church there was no needy person among them because the money of everyone was going to the apostles. If Ananias and Saphira had given all their money, there would have been no need in the Body. They sinned a sin unto death by not giving their money. If anyone has money and doesn't give it to his brother who is in need, he walks around dead. He might as well have died like Ananias and Saphira.

If there is money, it is going to be agreed upon by everyone if it is sent to Spain or Germany, etc., while not meeting the needs here. We want to make sure that no one sins a sin unto death. If anyone sins such a sin there is nothing you can do to revive him.

When you drift away you drift into death. If we go to the minchah empty handed, we sin against the Body. No one is to come to the minchah without having all his sins confessed or with anything between himself and another brother or sister. We are to come here without any guilt. If we have something our brother needs and hold it back from him and then come to the minchah and hold up our hands, we are lying to the Holy Spirit like Ananias and Saphira did. It is very serious to be a disciple.

When sin is not confessed, the temperature in the community goes down and down and the day will come when we have stained our garment and cannot get it out. We sinned a sin unto death.

If we are not doing what we know to do to have fellowship, we will be discouraged. If we don't pray we will just be pretending, just making our brother think you are in fellowship, make him think that you love him. But actually you are walking in darkness and do not practice the truth. When we said Yahshua is Sovereign we were brought out of darkness and into the light and we are supposed to stay there. We want to walk in the light as He is in the light. There is a promise that we will have fellowship with Him. That means praying. You cannot do it any other way — only by praying. It does not matter how much you work. The only reason we lose courage is because we do not pray. Don't forget to pray. Praying is pleading, telling our Father honestly what is going on in your life, making confession. Otherwise there is no forgiveness and you go down to silence.

[See also “The Sin of Ananias and Saphira” (941121A) and “The Secret to not Lose Heart” (941122A).]