

About the Breaking of Bread

Nun: The shofar blows one hour before sunset (4:00, at that time). We trickle in over 15-20 minute period and come into an atmosphere of music.

We come here to worship our Master who rose again on this very hour. He was dead and He rose again from the dead. You could see Him (if you happened to be there). 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 came here tonight with one thing on our mind. *We even told our children about it before we got here.* We come here to celebrate the resurrection of our Master Yahshua who rose again at this hour, between the lights.

How can we repay Him? We come here to give our thanksgiving offering in public. If we are not thankful, we're cut off. If we're not thankful, we shouldn't be here. If we sing but our hearts are far from Him, it is an abomination, a sin unto death. We've done it so many times. He's merciful. We'll come to the knowledge of the truth where He won't be able to tolerate it anymore.

The Victory Cup

We can all lift the victory cup, guests too, because He died for all men.

Rev 21:7 speaks of overcoming — not our daily overcoming or by it we would obtain eternal life. We overcome the enemy who tried to keep us from responding to the gospel which teaches us all the things we have to give up in order to be disciples.

That's overcoming the enemy. Whoever overcomes will be the home of God. Rev 3:4,5 speaks about the overcoming every day we do in our discipleship in the Body of Messiah, making us worthy of the kingdom in the next age — not eternal life. Eternal life is given to us when we responded to the gospel and we received His Spirit. It says in Rev 21:7 that whoever overcomes eternal death will receive this from Him — I will be Elohim to him. It doesn't say, "I will be his God," but it says, "I will be God-him. My dwelling place will be him. My Spirit will dwell in him and he will be my son." It speaks of compatibility there. That's the understanding. "I will be Elohim to Him." That's God. God is three personalities. The full Godhead will be dwelling in His son, just like any father's spirit dwells in his son.

The God we have is not human. He is divine. So therefore He is looking for a home. He created a home. He made a beautiful house to dwell in. That's the overcoming that it's talking about here. We're His sons and His Spirit dwells in His sons. When you think about it like that, He wants to be recognized. He wants to be manifested. When our Master Yahshua was here on earth, He overcame, every day. He represented the Father perfectly and He said, "If you've seen Me, you've seen the Father." That's how it should be with us. If you see one of us you should see the Father. Especially in the next age, when we'll be made exactly in His image; we'll represent Him perfectly. Throughout all the ages we'll never misrepresent Him, not one time. We'll always be perfect representatives of Him.

We have to overcome to represent Him. If we have fellowship with Him, then we'll produce beautiful fruit. That's the fruit of the Spirit.

Eye has not seen nor has ear heard nor has it entered into the heart of man, *imagined*, it says — but we are, we're going to represent Him. We're going to be His very representatives. His God won't dwell anywhere else, except in us. You won't be able to see God separate from us. That's how it will be forever and ever. Eternity is a long time. It's an awesome thing to not have eternal life. I just can hardly stand to think about it, you know people that you love are going to go to where it describes there in the next verse. I don't want to think about it. It's horror. I'm so thankful that we overcome. If we're really truly thankful, we'll write to our friends, won't we, and the people we do love.

The Breaking of Bread

Tonight is our communion meal — the breaking of bread. A lot of people call it the "Lord's supper." The Catholics call it Eucharist. It really has specific meaning to us now more than before when we were in the system of Christianity. 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, if 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.

We are to be one as the Father is to have the same Spirit. We have to love as Yahshua loved. We have to obey, walk, talk all as Yahshua did. That's just a little of what we learned in the very beginning.

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 have tonight.

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. 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; 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. 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.

(The following are notes from subsequent breakings of bread in the tribe of Asher...)

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 heart worshipping Him. This is our wonderful coming together. We call upon His name tonight 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

We get to bow down to Him tonight. 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 a lot of times there are Judases among us. We don't want there to be Judases among us. We want people who are entirely clean. He 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. So all who want to pay their vows to Him and end their own selfish life and do what you were created and redeemed to do, let's break the bread and bow down.

Nun: We have no part in Our Master as long as our feet are dirty. We've been baptized but He wants ALL of us to be clean. He understands that things happen to make us dirty but "if you do as I did, if you clean the feet of your brothers then you will be Asher..." There is no way for Him to live His life through us if we have dirty feet, if there is any division between heart and mouth. He wants us to be clean. He loved His disciples to the uttermost. Right after that He showed them how to preserve that love between each other. If you don't do this you will be cut off. It is really important what our Master did. It is the key to us bearing fruit and being His offspring. I want to be part of those who are Asher, who do what they hear, making tonight a reality. We need to be connected extensions of each other. I might be clean but another part is not clean. I have to see to it that the whole tribe is blessed.

His love is expressed in our lives as well as really loving each other.

We get to remember Him tonight. We bring Him to remembrance by bowing down to Him. If we truly remember Him, we'll truly see His worth. Bowing down to Him is the least and the most that we can do — just to bow down and surrender and totally bow ourselves to Him and to His service. That's what a servant is, just to bow down to our Master Yahshua. For all eternity we're going to serve Him. We're going to serve Him in ruling with Him over the whole universe. That's what He has in store for us. But it's a servant ruler, not a potentate of a tyrant, a tyrannical rule. It's a servant ruler, a serving people, ruling service. That's how we're to be in the Body — we're servant rulers, a servant, servants.

This is our worship. This is our time of worship. This is the highest point of our week. To worship Him and to

actually bow down before Him. Let's bow down before Him and break the bread.

Ps 95:6 — Let's read it. Come let us bow down and worship Him. It's talking about the thanksgiving, songs of praise, thanksgiving. Let's come before him with songs of praise, thanksgiving. Come before Him with thanksgiving, joyful songs of praise. *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. It's the greatest thing in the world that we can do is come and bow down and kneel before Him, our Maker.

ha êmeq : It really spoke to me when T'shanu was saying, "And Yohannan the Baptist was saying..." That was overwhelming to me that T'shanu shared just that, that living on the earth there's a man that can be greatly effected by something that Yohannan the Baptist 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 Baptist 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, Emmanuel. 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 the Baptist 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 be a ritual. It's obvious this wasn't a ritual because he said something that Yohannan the Baptist 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 of 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 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, that it's *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 **total ly** into it. Even those two little crumbs that are left on the table there, I know that somebody like Nadiw 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 someone values the BLOOD, and they know what it's all about! I'm so glad we have **Emmanuel** with us! **God is with us!** I'm thankful!

The Cup of the New Covenant

(To a new disciple...) Tonight this is your inauguration into the New Covenant, which you hardly know

anything about. It's a new covenant where we don't live by rules and regulations, put upon laws, but it's in our heart. The laws are in our hearts. It's no longer outside on tablets of stone but written on our heart, on the human heart, where we love one another and love our Master and want to do His word, be obedient to His word and His commandments. As long as we have a heart like that, like a child, we're going to make it. We've got to keep our 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 do it continually. In the beginning, it's the first thing you do, of something you do all the time. 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 every week. 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 that everyone is in this room knows that we've examined ourselves and that we have peace with one another and our Master Yahshua and 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.

His enemies that we have to put under His feet, we have to take control of them and put them under His feet and not let them rule over us, like, strife, anger, division, separation, alienation — all the world's problems. Just look at all the world's problems and they kind of come in here — with us. It actually would destroy us if we let them control us or rule over us. So we put all of His enemies under His feet. And then when we do that, we're doing it for the whole world, you see? Then He's going to take the world back, all the land back. He's going to come back and He'll rule over the whole world, when we put His enemies under His feet. We're doing it for the whole earth. That's the Word of God.

War, hatred, strife, division, animosity, separation, division — you can just keep on. We can talk all day long just on the world's problems. That's what we've got to put under His feet. It says He sits in heaven until His enemies are made a footstool for His feet. Isn't that a challenging, wonderful thing that we've been given to do together? We can't do it individually. We have to do it together. That's in Heb 10:13.

Someone should have publicly read out of Luke 22; we usually do. 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. Read 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 speaks about instruction Paul that was giving to the church in Corinth. Verses 23 and 24 — "to you," speaking to His disciples. Verse 25 — "This cup is God's New Covenant, sealed with My blood..." Verse 26 — It's something we do *until* He comes. It follows that verse 27, "in an unworthy way" — that dishonors Him, is guilty of the sin against our Master's body, of crucifying Him. They are just as guilty as those who hung Him on the cross. They're guilty of His body and His blood, just as guilty as people who crucified Him. "So then ..." (verse 28) "...for if he 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, when he eats the bread and drinks the cup, he brings judgment on himself." That's why verses 29,30 — 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 week by week taking His bread in pretense and then finally are judged along with the world and go 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, like a high priest would never walk into the holy of holies without cleansing himself, judging himself.

Benaby, you are going to be learning to judge the body. Your brothers will be sharing with you all about this this week. They'll give you your first milk. They will **never** allow you to come back in here without you understanding more and more and more. If they don't then they're not recognizing our Master's body, and they're not judging themselves, and we're not really the Body of Messiah. They Holy Spirit will **compel** us, will compel Zakar to talk to you about things, our brothers and sisters, just to give you help because you're the least among us right now. You're the baby. We've got to really nourish you right and give you your first milk.

King of All the Earth

Our Master is waiting for all of His enemies to be under His feet. And then He'll return to this earth and He'll be king of all the earth. Right now He's not the king of all the earth. We proclaim Him as the

King of all the earth. He is, but experientially He's not. He is not yet, until He becomes our King and we put all His enemies under His feet. Then He'll return to the earth. It says He's waiting at the right hand of God the Father until all of His enemies are made a footstool for His feet. Then when that happens He'll return and we'll make Him

King of all the earth — we're going to make Him King. We're going to inaugurate Him as King of all the earth. We're going to crown Him in reality. Heb 10:13 — He's waiting right now at the right hand of God the Father. He's been waiting for 1900 years. Do you know what *waiting* means? He's waiting.

Don't dip the bread in the soup. We don't do that.