

Order at the Minchah and the Breaking of Bread, Part 1

There was a lot shared in response to last night's breaking of bread (see notes "Our Master had no Advantage Over Us," 16 November 1996, Sus, Breaking of Bread).

Qashab shared that our Master became more real to him and how it caused him to love Him more to understand that He had no advantage over us in the things that He had to overcome.

What can we do now since He overcame for us. He was tempted more than we are but He stood the test. We can pay Him back now by receiving and using the same grace as He had, overcoming as He overcame.

Word of instruction spoken to the leaders of the tribe of Reuben after the minchah (Several people had shared after we lifted up our hands in prayer):

After the prayer in the minchah, the minchah is finished. We shouldn't start sharing after we prayed, especially getting our thumbs wet and start thumbing through the Bible. Why did the people that shared afterwards not share before we prayed? Why did the Holy Spirit not come upon them before the prayer? That's the time when our Abba speaks to us. Does that sound right to you?

The body: Amen.

Yochanan Abraham's response: Before the prayer there is opposition to speak. After the prayer there isn't that kind of opposition. So those who speak after the prayer don't overcome the opposition to speak before the prayer. It would do a work in them to overcome this opposition, but they don't allow this work to take place in them.

After the prayer it's time to go to work. It's not the time to speak. That's the flesh. It's time to do something else. The crew heads start getting itchy. It's time to go to work. We had to correct that in Asher because people started to speak after the prayer. We should bring a general instruction here, too. It's good to bring a word of instruction after the prayer, but that should come from the leaders. This all is not a policy but this is how it should be done generally.

Also after the closing prayer in the breaking of bread the musicians are already ready to start a song right away as soon as the prayer is finished. We sing a hymn like our Master did with His disciples. That's the end of the breaking of bread, and then we have a time of fellowship and being together.

In the breaking of bread at the time when we actually break the bread we get down on our knees and our face. There is no air space in between. We humble ourselves like you would do before a great king, just like the three wise men did when they came to see our Master and did homage to Him. Of course this could be a ritual, like anything else we do could be a ritual. The lifting up of our hands could be a ritual. It totally depends on a person's heart and how much they love our Master. We do that in Asher. I mean we get down on our knees and face, no air space in between. We kneel and bow down according to Psalm 95: "Oh come, let us worship and bow down and let us kneel before our Maker." This is a wonderful song. Maybe we should sing it to a different melody.

Also about the laying on of hands. I'm not so concerned about guests laying on their hands when we pray for the protection of our children and lay hands on them and dismiss them before the breaking of bread, if we know that our guests are just ignorant and there is no bad intention there. This is not the time to go around and rebuke the guests right there on the spot. Especially I don't want the women to go around and rebuking and instructing the guests in this manner. We can explain to the guests later on gently.

The reason why we draw guests in when we lift up the victory cup is because our Master had victory for the whole world. He overcame for everybody and our guests could partake in that victory.

Rev 21:7 speaks about overcoming the deception of the enemy that keeps people from believing in our Master and what He did for them.