

## **As We Grow in Him***(Instruction about the Weekend Gatherings)*

On Shabbat Eve there is a time for eating *hors d'oeuvres* and fellowshiping as the sun sets. During this time we also want to dance and play music. There has been a previous direction that no dancing would happen until the prophets had made it clear why we were gathered. But the problem with that was that once the prophets all spoke we all only had one thought, which was to offer to our Master our sacrifice of praise and thanksgiving for all that he did for us. We then sounded the shofar and had our minchah. But we had no place for dancing and singing, which is an important part of our life and gatherings. So, we now want to gather earlier so there can be plenty of time for dancing and singing, then the prophet can call us together to hear our Father's word. It will be a casual time for us all. Some clans may already be doing that but others are not.

Another very important point about this night is that we not only speak of the Shabbat rest we are entering, but also we speak of the return of our Master at the end of the sixth day, and about Him setting up his Millennial reign. This is something that the leaders must be prepared for, advising the sheep to bring things from the word about this subject (i.e., "they shall beat their swords into plowshares," etc.). This is a time for remembering His second coming, something which we have not often spoken of, and about the things concerning His reign on this earth. Everyone should speak and not wait for the leaders to say everything, for the Holy Spirit does not wait on anyone. He interrupts if someone else has something to say (1 Cor 14:24-25). The Nicolaitan system comes in because of the people, the sheep, not necessarily the leaders. The people allow a spirit to come over them that makes them quiet, and thus the leader is forced to do all the speaking. Everyone must speak for guests to be struck to the heart. This is what proves that "God is with us," proving Mt 1:23. Unless they see everyone speaking, He is not a reality in our midst (Heb 3:6). But make sure a leader or a speaker starts it off, and is sensitive to the spirit of when to call everyone together, invite everyone to sit down, etc. And if the Holy Spirit comes upon the leader he can speak. But make sure the people know not to just wait for the leaders to do all the speaking.

When the prophet who blows the shofar senses that our Father has clearly spoken, he should blow the shofar, and offer our Minchah. Then we can eat our meal together with our guests and dance again later. This is a sitting-down celebration until the sound of the shofar (unless you want to stand when you sing).

On Shabbat morning it is a time for us to bring back all we have learned during the week. This is also a sitting-down meeting. There should be maté ready for us when we arrive... It is passed as we say "Shalom" and then sit down. We ALL speak what we have learned in the week, either from a teaching or from things the prophets have shared, or from clear things shared in the minchah by teachers. It is not a time to say what you learned at the washing machine, but rather what we learned from what our Father spoke in the minchah during the week – or in teachings. It will be a longer minchah because we should all try to share. The Shabbat minchah is supposed to be double anyway, so this will fulfill that. Before we can go on to the next week we must assimilate what we have learned into the Body. This promotes good growth and health in the Body. If we go on to the next week without assimilating it, we become malnourished.

*Assimilate* means to comprehend, absorb. That is why we have some who lag way behind. Everyone must have the tongue and ear of a disciple, being attentive to what they have heard during the week (Isaiah 50:4). We do not dance so much at this minchah or sing... but there is not a law.

When all have finished sharing what they learned, the prophet leads us to offer our minchah – in thanksgiving for all that He has shown us this week.

In the evening, there should be a warning shofar (three blasts) one hour before we gather. One hour later, the shofar calls us to a gathering (two blasts). We all come on one impulse. The music is already playing. The children dance and sing. We dance and sing and we are seated at this gathering. Then we are brought to order by the prophet who begins to tell us about the resurrection of our Master. Stories are read from the scripture, and prophetic understanding is given about the resurrection. This is essential for our children to hear this over and over, so faith can grow in their young hearts. Also the evangelists need to hear it so they will be able to communicate this essential part of the gospel. Then when our Father has spoken, the shofar is again sounded

(one blast). We all shout together as we rise and step forward, “He is risen!” (in the language of the nation in which we live), then fill the heavens with the amazingly great news of our Master’s resurrection.

After our minchah, comes the victory cup where we drink of the fruit of the vine, which we have been drinking of all week. That is, if we have been drinking of that vine! Then many children and adults express why they are or are not drinking of the cup, during the time that the cup is being passed. As soon as the cup has gone around, the children can sing together the song about the story...

Then the storyteller tells the story and at the end all the children share what they have learned. Then we pray for the children and then the elder tells the people exactly what time they need to return (usually one half hour from the moment we adjourn). Those breaking bread should all be at the entrance to the room where they break bread, singing and ready when that specified time comes. If they are not there, the leader should go ahead and invite the people into the room and not wait. If we are not there on time it causes a breakdown in the order, just like it does if someone does not come to the minchah on time. A shofar should be blown at that time to emphasize clearly that it is time for all the priests to be at the Breaking of Bread to enter the Holy of Holies (Heb 10:19-22).

### **Instructions for the Breaking of Bread**

**We sing an appropriate song when we enter the room, which draws our hearts to bow down and worship our Master (Ps 95:6; Mt 2:11) as the loaf is lifted up and blessed. We should all wait after the bread is broken until all have been served their portion. Then a prophet should announce the words, “On the night He was betrayed, he took the bread and broke it and said, this is My Body that is broken for you; do this in remembrance of me... Take and eat!” Then all should take their first bite together. It is important to be reminded of the betrayal of our Master each week.**

**The loaf is made of the finest of ingredients: spelt flour, cold-pressed, extra-virgin olive oil, our own Good Salt, and water. It should be large enough so that everyone can have a generous portion, and there should be none left over.**

**The soup served should not take away from the loaf. It should be broth, and not overly rich or spicy.**

**Chicken soup or “fruit soup” tend to steal the focus away from the loaf. Serving second portions of the soup is an unnecessary distraction. If anyone is still hungry, perhaps he didn’t get enough of the loaf.**

**At the very end of the breaking of bread, as soon as we drop our hands after the final prayer, a musician should begin a beautiful psalm of thanksgiving (as our Master did in Mt 26:30). It should be a psalm that we can dance to, such as “I will lift my eyes unto the mountains” (but not too fast or vigorous, so that we do not knock everything over). It should be one that most of us know or can easily learn, so that most will be able to dance it together. This will be a wonderful way to end the breaking of bread.**