

Worship as followers of Jesus.

*The Evening after Sabbath¹ before Pentecost from Chapter Nine of
"THE KING CROWNED" with an early Eucharist².*

P "Blessed are You, Adonai our God, Source of all being, by whose word the evening falls. In wisdom You open heaven's gates. With understanding You make seasons change, causing the times to come and go, and ordering the stars on their appointed paths through heaven's dome. Creator of day and night, who rolls back light before dark, and dark before light, who makes day pass away and brings on the night, dividing between day and night: the Lord of hosts is Your name! Living and enduring God, be our guide, now and always. Blessed are You, Adonai, who makes evening fall."

C *The people prayed together.* the Shema.³ Separate Sheet

P "Help us to lie down in peace, Adonai our God, and to arise again to life. Spread over the world Your sheltering peace. Direct us with Your guidance and save us. Protect and keep us from enmity, illness, violence, want, and sorrow. Remove envy and recrimination from us. Shelter us in the shadow of Your wings, for You are a protecting, redeeming God. You are God, our source of grace and mercy. Guard our going out and our coming in, for life and for peace, now and forever."

"Blessed are You, Lord our God, King of the universe, Who chose us from all the nations, and elevated us above all tongues, and sanctified us with His commandments. And You gave us, Lord our God, with love, this Festival of Weeks, the time of the giving of our Torah. Because You chose us, and sanctified us from all the nations, and Your holy festivals in happiness and in joy You have given us as a heritage. Blessed are You, God, Who sanctifies Israel and the holiday seasons."

C "Amen."⁴

P "May His great name be exalted and sanctified in the world which He created according to His will! May He establish His kingdom and may His salvation blossom and be near. during your lifetime and during your days and during the lifetimes of all the House of Israel, speedily and very soon! And say, Amen."

C "Amen. May His great name be blessed for ever, and to all eternity!"

P "May His great name be blessed for ever, and to all eternity! Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be He above and beyond all the blessings, hymns, praises and consolations that are uttered in the world! And say, Amen."

C "Amen."

C *The people prayed together.* the Amidah.⁵ Separate Sheet

C "I will lift up mine eyes unto the mountains: from whence shall my help come? My help cometh from the LORD, who made heaven and earth. He will not suffer thy foot to be moved; He that keepeth thee will not slumber. Behold, He that keepeth Israel doth neither slumber nor sleep. The LORD is thy keeper; the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The LORD shall keep thee from all evil; He shall keep thy soul. The LORD shall guard thy going out and thy coming in, from this time forth and for ever."

C *The people prayed together.* the Alienu.⁶ Separate Sheet

P *Thaddeus continued with the counting of the Omer.*⁷ "Lo, I am about to fulfill the affirmative precept of the counting of the Omer, as it is written in the Law And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the Omer of the wave-offering, seven complete weeks they shall be; until the morrow of the seventh week shall ye

number fifty days. Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the counting of the Omer. This is the forty-eighth day, making six weeks and six days of the Omer. This was the last day. Tomorrow is the Festival.' *At this the whole assembly cheered with acclamations of hallelujah.*

"Tomorrow is forty nine days, which is seven weeks and no days from the resurrection of our Lord Yeshua Messiah" *At this the whole assembly cheered with even louder and longer acclamations of hallelujah.*

Thaddeus invited all the disciples to join him for the great thanksgiving, the celebration of the holy meal. John had the honor of leading the closing worship.

P "Peace be with you."

C "Peace be with you."

P "This morning the priests brought the Golden Table of the Bread of the Face from within the Holy Place onto the porch of the Temple. The Chief Priest lifted up the Bread of the Face for all to see and said 'behold God's love for you.'" John picked up the loaf before him and said, "behold this bread is the body of our Lord Messiah, behold the love God has for you.

"Our Lord, Messiah Yeshua has appeared among us as we shared this bread of His body and drank this wine of His blood. The night He was betrayed He blessed and broke the bread and said it is His Body. He took the cup after supper and blessed it, gave it to us. His blood is the New Covenant, the redemption for all people, the forgiveness of all sin. Maranatha. Come. Eat. Drink. Receive Him, receive His life, into your own life, your own body."

C "Maranatha."

P "Our Lord, Messiah, taught us to pray, 'Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy

will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil'.⁸"

C "Amen." "Hear us Lord." "Hosanna." Have mercy on us."

P "Our Lord is here. Come and eat. Come and drink."

Mother Mary picked up her psaltery and began to play. There were others with instruments. As the worshippers came forward the rest of the congregation sang Psalms.

P "May the great Name of God be exalted and sanctified, throughout the world, which He has created according to His will. His Kingship is established in your lifetime, in your days, in the lifetime of the entire household of Israel, and say, Amen."

C "Amen. May His great name be blessed, forever and ever."

P "Blessed, praised, glorified, exalted, extolled, honored elevated and lauded be the Name of the Holy One, Blessed is He above and beyond any blessings and hymns, Praises and consolations which are uttered in the world; and say Amen.

C Amen

P May there be abundant peace from Heaven, and life, upon us and upon all Israel; and say, Amen."

C "Amen"

P "He who makes peace in His high holy places, may He bring peace upon us, and upon all Israel; and say Amen."

C "Amen."

P "May He who causes His name to dwell in this House, cause to dwell among you love and brotherliness, peace and friendship."

Notes:

It is good for followers of Jesus today to know how Jesus and His followers worshipped. We have detailed information and the actual words used for those prayers including the Scripture verses assigned to each day.

As a Rabbi, Jesus had to observe cultural expectations in order to keep the respect of His disciples and not to be dismissed as a fraud. Observing, leading normal worship was necessary. Everyone knew the established forms. The early Church soon adopted different forms. An early creed replaced the Shema, the Kyrie in its long form replaced the Aleinu and the Prayer of the Church replaced the Amidah. There is a difference in character. The old Synagog forms are ridged, unchanged to this day, and center on the leader. The new Church forms were open to change and with more congregational involvement.

The Lord God commanded worship on the last day of the week. Jesus, personally, was the only person who could have authorized the change to the first day of the week. Only the Lord, Messiah, Son of God, Himself could change the command of God. Jesus also must have authorized and taught changes in the synagog worship they had grown up with.

When something is obvious, it does not have to be said. People get out of the way of fire and trains. It is not necessary for the Scriptures to record Jesus command to change the day of worship. There is no possible alternative.

The Eucharist liturgy in the early church is unknown. The beginning, Service of the Word, with the readings and message is based on the synagog sabbath service. The offering of bread and wine (money) begins the service of the Lord's Supper. The Scholars have attempted to work back from what was recorded hundreds of years later. Those Liturgies of the Churches are very different from the Jewish forms. The King of Kings books use what was known to exist in Jesus' day. The Eucharist liturgy presented there has no claim for accuracy. The Didache, within a hundred years of this, records other versions of the Lord's Prayer and Words of Institution.⁹ Much scholarly effort has gone into trying to discover how the early Church worshipped, there is very little

documentation. At the same time there has been almost no interest in how Jesus and the disciples worshipped, which is well documented and known.

Many people seem to think the Last Supper gatherings in the early church were small groups. The Scriptures reveal large numbers. The smallest number is one hundred twenty at the Ascension. Tens of thousands who followed Jesus during His ministry were present for Passover. Five hundred saw Him after the resurrection at one time, perhaps on the mountain in Galilee. Three hundred or more participants for the worship before Pentecost would be reasonable. It was not a small gathering. The worshippers had a lifetime of participating in synagog and Temple worship.

Matthew 16:19 "whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."¹⁰ That is a standard statement in Jesus' day. It dealt with practical synagog issues. Christian scholars have forgotten the original meaning.

Practical issues. "What do we do now about . . . ? All groups in order to stay together have to deal with certain matters in the same way. Worship is a prime example. There can be no worship if everyone is doing their own thing at the same time. There can be no group if there is no structure to organize and direct group tasks. The Children of Abraham, are one people, one group. They have been able, sort of, to maintain a common core practice.

God made people of every language, tribe and nation, all different. In Christ, He calls them to be one body with many different members. There can be no ONE WAY that fits everyone for all time. Jesus authorized binding and loosing, establishing forms that fit current local situations. The fact that God in heaven agrees with the form and regulation does not mean that they can not be changed when necessary.

Three prayer services are recited daily:

Jewish daily readings

- | | Jewish | Christian |
|----|--|-----------|
| 1. | Shacharit or Shaharit "morning light," | Matins. |
| 2. | Mincha the afternoon prayers | Vespers |
| 3. | Arvit or Maariv, from "nightfall." | Compline. |
- http://en.wikipedia.org/wiki/Jewish_prayer

The Wiki article on the Priestly Blessing also should not be missed. ¹¹

The LORD bless thee, and keep thee

The LORD make His face to shine upon thee, and be gracious unto thee

The LORD lift up His countenance upon thee, and give thee peace.

This blessing is also recited by parents to bless their children on Friday night before the beginning of the Shabbat meal.

Many in Jesus day would have the first five books, the Torah memorized and often more. <https://en.wikipedia.org/wiki/Tanach>

https://en.wikipedia.org/wiki/Portal:Judaism/Weekly_Torah_portion_box

https://www.chabad.org/dailystudy/default_cdo/jewish/Daily-Study.htm

<http://www.jewfaq.org/readings.htm>

<http://www.jewfaq.org/current.shtml> this week

http://www.messianicjudaism.net/uploads/1/3/3/3/13335212/52_vayeilech.pdf

¹ <http://en.wikipedia.org/wiki/Maariv>

² This is adapted from the worship the evening before Pentecost, in Chapter Nine "Preparations" Book Three. "THE KING CROWNED". It is on line in the King of Kings section of <http://thesignofconcord.com>

³ http://en.wikipedia.org/wiki/Shema_Yisrael <http://www.jewfaq.org/prayer/shema.htm> It is reasonable to expect Jesus, like everyone else, grew up praying this every morning and evening. It is three passages: Deuteronomy 6:4-9,11:13-21 and Numbers 15:37-41

⁴ <http://en.wikipedia.org/wiki/Kiddush>

⁵ <http://en.wikipedia.org/wiki/Amidah> This prayer has been said to the present day every morning and evening in the synagog. See King of Kings Supplements for a copy for public use.

⁶ <https://www.jewishvirtuallibrary.org/aleinu>. <https://en.wikipedia.org/wiki/Aleinu>.

⁷ http://en.wikipedia.org/wiki/Counting_of_the_Omer <http://www.sacred-texts.com/jud/spb/spb40.htm>

⁸ http://en.wikipedia.org/wiki/Lord%27s_Prayer

⁹ <http://www.earlychristianwritings.com/text/didache-hoole.html> <http://en.wikipedia.org/wiki/Didache>

¹⁰ https://en.wikipedia.org/wiki/Binding_and_loosing.

¹¹ http://en.wikipedia.org/wiki/Priestly_Blessing