

# What is the Passover Supper Memorial of the Christ



What is the Passover Memorial of the Christ Y'ehsus?

The Passover of Christ is prefigured in the Old Testament as a Passover or only a Home worship. Home worship is established by our God as the bulwarks for all Christian living.

The apostle Paul declares to the divided "Ekklesia in Corinth, that is not a Lord's Supper that you eat. " Look at this record close, Most Bible translators add the definitive article "the" to twist the record to make the record say there is a worship called "the Lord's Supper." Now we do not deny that the Passover of the Christ is a Lord's Supper but Christ clearly gave the name Passover to the worship of his memorial. A Passover is a supper memorial that is designed to be observed only at the supper hour of God.

Again the apostle Paul declares that the acts of eating and the drinking of the Passover of God for the Saints of God in the everlasting Kingdom of God is "showing" or the re-enacting of the death of Christ until he comes.

To show is meaning the Passover memorial is designed by our heavenly Father as a teaching tool of God needed to teach or to evangelize the entire world..

Now we should begin to see what the instrument The Lord Passover Supper memorial is used to evangelize as the tool of God. This Passover was that which caused the exploding into the greatest numbers of professing Christians in the first three hundred years. Historians teach in the first three hundred years there were over thirty million Christians evangelized under the most severe persecution and under a slow and painful death to be discover as a professing Christian.

Constantine Complicated Bible set times to worship so that it is near impossible to convince our brethren of the deception right in front of their eyes. Keeping the Passover on the night of the resurrection moment at the supper hour of God was partially stopped by the wicked ruler Constantine when he mixed his pagan sunrise worship with true worship. All kinds of phony worship was added to a Sunday sunrise worship of keeping a sun rise Eucharist.

Who are we that are making these claims? We are the restoration movement started first by Barton W. Stone, Alexander Campbell and thousands of others. We are taking the movement to where it should have been hundred of years ago. Note very carefully, for centuries -Our brethren did conduct the court of Ekklesia of Christ but they called themselves by the blasphemous name of the "Church" of Christ. The restoration movement who named selves the blasphemous name "the Church of Christ" after the Catholic Church. However again take careful note, our ancient restoration brethren -did conduct "Ekklesia" when they first started the restoration movement. While conducting selves in true conduct of Ekklesia, and when they did, they became the fastest growing "church" in the entire world. The Problem was they never restored the true name "Ekklesia" to exist under word definition of the Ekklesia.

Now note A "church never was the Ekklesia of Christ. Our God did not establish anything like any Church in the entire world. The Catholic church has established ever church in the entire world.

We are the Ekklesia restoring to the extreme the true Ekklesia of Christ. The Ekklesia is established by God, is the conduct as the jury in a court trial that is designed by God to determine all doctrine (instructions from God) for what is to be taught in the Ekklesia of Christ. The conduct of Ekklesia has been stopped from near seventy five years in most all churches of Christ. Today thousand of churches of Christ have closed their doors only because they have altogether stopped the conduct of Ekklesia. Most of our brethren have no idea the purpose that our God has established in the conduct of warfare against the gates of hell in the Ekklesia of Christ.

Our most ancient brethren as "the Church of Christ" did conduct selves as the court of the Ekklesia but modern brethren have no idea what the true function of the Ekklesia of Christ is.

Today I know of no church in the entire world that conducts self as the true Ekklesia of Christ. Here is a fact There is no true translated Bible in the entire world except “The free Ekklesia Bible” that is the open Bible translation made by the entire Ekklesia for the Ekklesia of Christ. “Open translation” meaning anyone can make a dispute about any Ekklesia Bible translation.

This statement may be shocking to most Bible students but this statement is true. Christ did not establish any “church” in the entire world In the early fourth century The Catholic Church stopped the court and the conduct of “Ekklesia and the Catholic Church has started all Churches in the entire world. See “Who started your Church” at this web site [www.biblementor.com](http://www.biblementor.com) .

There is beginning to be a world of divisions over what is the true name of the Christ. We want to acquaint you with the true written name of the Christ Y’ehsus. We will simply transliterate his Greek name as in written in the New Testament “Y’ehsus.” No one can honestly say this is not his true “Transliterated name of the Christ because it is a direct transliteration of what is actually written. To see the rules of the Koine or common Greek grammar that determines how we are to transliterate the true name of Christ see introduction to the Ekklesia Bible from this web site [www.ekklesiabible.com](http://www.ekklesiabible.com)

**The Need To examine Our Faith to determine what Truth is (the state of the case) (See what is the meaning of the word “Truth” in the Glossary).** We realize, to kindly and humbly reprove a proud man in his false tradition in worship, is like prodding the wrath of the whirlwind. Especially difficult is confronting those who make the claim to be the only chosen ones of God on earth who have Bible truth.

Know the religion of your Bible translators. Now think about this fact. Most every popular Bible translation in the entire world is made by people who do not believe we must have truth in Bible translations to be saved. These same people (Bible translators)

believe they can translates a lie into the Bible records and you can be saved by their lies.

It is difficult to admonish our brethren who are the ones who make the proud claim to be the only people on earth who have truth. At certain times, it is this sort of people who are guilty of creating and keeping idolatry in their false traditions in worship they make to God. Some will make a false worship to God for their on self imposed convenience or for self entertainment.

There is no greater motive that will cause disagreement from the seat of emotion in the heart of a proud man, than to admonish him in his false tradition and for his comfort and emotional joy he or she has in his false worship they make to their God. There is no greater contention made by proud man or woman, then when the truth is taught to them in all humility and in the kindest way. It is impossible to open the eyes of the proud to their false traditions (a handing down in some false religious belief).

Sometimes, false traditions in self imposed worship, has become so embedded in one's false religion, it is like bands of steel to the dishonest, the proud, or those who are unwilling to humble in a deep study through the established conduct of the Court of the Ekklesia of Christ and then accept what the jury of the Ekklesia discover from what is written to learn what truth or the state of the case is. Who really does love God and His truth?

What is truth? Francis Bacon wrote this very sad fact, "most People only accept truth as being what they prefer their truth to be."

Most do not believe when they break the law of God and never repent of their sins, they think God will have mercy forgive them. They could care less for truth in what kind of worship God has established for them.

**One man wrote, our tradition of the Lord's Supper is well established on Sunday morning, for over a thousand years ago.**  
How about the true and the very different tradition established by

the Christ that was established a thousand years before your man made traditions were started by the Catholic Church.

What we want to study is a handing down of a tradition that is over two thousand years old and was established by Y'ehsus the Christ for the Kingdom of God. Christ declares "I will eat this Passover with you when it is fulfilled in the Kingdom of God" (Luke 22:15-16) Now if you do not eat a Passover supper with Christ then in worship Christ is not eat anything with you.

Yet another brother wrote, all **know the existence of a thing or a state of affairs, does not necessarily justify it. If it is wrong, it is wrong no matter how well established it may be.**

It does not matter how long a "break your fast" time tradition of a Lord's Supper established first by the Catholic Church. If we celebrate our Lord's Supper wrong, then it is wrong no matter how well or how long it has been established, that false worship is still wrong.

**We discover, when a thought or act of a false discipline, an act error in veneration or obeisance to a character or to a moment of time, or when a self imposed religious worship to God is regularly performed by any kind of disciple, and when that false worship becomes more important to that disciple than truth, the heart of that disciple departs the love for truth established by God, then truth can no longer penetrate his or her proud heart, and God will no longer count him or her as a true disciple of Christ.**

Ordinary worship that God has made for man is boring to some. Some are not satisfied to worship God as simply as He has ordained for man in worship. To some people, normal worship to God is boring, so they begin to add entertainment into the worship of God, to relieve their boredom. The proud reject rebuke for his addition of self imposed worship they make to God.

Y'ehsus sharply rebukes the Pharisees and scribes for their man made traditions in worship. Y'ehsus said those who worship God

by man made rules or traditions: ***“They worship me in vain, their teachings are but rules taught by men”*** (Mat 3:9). Vain, ***self imposed or self willed worship*** made to God, is fruitless, empty or worthless worship and is disgusting to God. It does not make any difference how many thousands of years the false worship has been established, that is just a thousand of years that God is disgusted in false worship.

Y’ehsus said; ***“Every plant that my heavenly Father has not planted will be pulled up by the roots”*** (Mat. 3:13).

The apostle Paul points out in the book of first Corinthians chapter 11, there is no worship made to God with any higher meaning of expression than the Lord’s Passover memorial Supper. No Paul did not give the name the Passover of Christ. Paul did say verse 20

“When you come together in one place it is not a Lord’s supper that you eat.”

Take careful note, Most Bible translators add the definite article here “The word “the” when there is no definite article written here. Paul condemn all coming together in one place to eat. To eat a Passover memorial of Christ is a home worship and the entire Ekklesia do not come together in one place to eat the Passover of the Christ.

There is no more important worship made to God in the repeating cycle of the time with any greater awesome solemn occasion, near to the very moment of the resurrection moment of Y’ehsus. There is no worship with more meaning, than for the disciple of Y’ehsus to enter the worship to God in the Passover memorial of Y’ehsus at the true supper hour of God, by reenacting the death of Y’ehsus through the act of eating the Passover of Y’ehsus.

There is no worship that will stimulate the spirit of man more, than to reenact the death of Y’ehsus, on the beginning of God’s seven day cycle, near the repeat moment when Y’ehsus resurrects from the tomb, at ***early dark*** on the night of ***Day One***.

We need to contrast the rewards for eating the Passover memorial of Y'ehsus correctly, comparing to the most serious consequences to be suffered for inventing a false worship and then eating a false "Lord's supper."

An even greater warning from the apostle Paul, when he shows us that there is no false worship that will condemn a man to ***Damnation*** or to ***judgment***, anymore thoroughly, than for one to invent and then eat a false "Lord's supper."

According to the teaching of the apostle Paul, in all of man's worship to God, there is no false worship that will cause judgment from God, any more completely, than for man to worship in error without repentance, and to continue to make and eat a false "Lord's supper." Then we can see why the Lord's Passover memorial is to be observed at the time of day Y'ehsus identifies as his "hour" for "supper" and this is a most serious worship to our God (see Greek of (Luke 14:17 ***And sent his servant at supper hour to say to them that were bidden, Come; for all things are now ready.***

Then we question why would anyone one take a chance and then invent a false worship, by eating a false "Lord's supper?"

**The apostle Paul wrote to the Ekklesia in Corinth, condemning their man made rules in eating a false Lord's supper 1Corinthians 11:17-34.**

Where did you get your understanding Paul? The Apostle Paul wrote, ***I received it from the Lord*** (v. 23). The teaching of Paul is the teaching of Christ our Lord.

The Ekklesia at Corinth did not have a problem understanding the correct day or correct time of day to eat the Lord's Passover in their houses that Y'ehsus identifies as the "supper hour." The hour of the Jews was a moment in time measured with the eye and not measured with clocks. The Ekklesia in Corinth had the apostles to teach them the true resurrection moment of Y'ehsus. The Ekklesia in Corinth knew what time of day is the true "supper Hour" for Y'ehsus and the time of day to eat the Lord's Passover supper.

In most of the early secular records of the Ekklesia (mistranslated as the "Church" of Christ, there are only a few if any



secular records of any gathering of the Ekklesia that shows they had problems understanding the correct hour of the day to celebrate the Lord's Passover supper. Today, most everyone knows what is the national -time -of -day to eat a true "supper." The question remains, if Christians know what time is the supper hour established by our God, why do they insist on making a supper memorial to the Lord Y'ehsus at the time Y'ehsus identifies as his hour for a "Break your fast?" (**Y'ehsus said unto them, Come to artiston (the morning meal). Notice very carefully the invitation of Christ did not say the Catholic words "come to break Your Fast "See Greek word "artiston" or breakfast of John 21:12).**

It was not until about the beginning of fourth century A.D., the whole Ekklesia began to apostatize in the correct time of day to celebrate the Lord's Passover at the true supper Hour of our God.

The apostle Paul shows the consequences from inventing and eating a false Lord's supper; 1Cor. 11:17-34, The Apostle Paul, writing to the Ekklesia in Corinth, condemns the following acts of worship in celebrating their false Lord's supper,

**A) Condemned** (V. 17) In the invention of a false Lord's supper Paul wrote, *In this I have no praise for you:*

**B) Condemned,** *Your coming together is not for the better but for the worse.*

Paul indicates, to invent and eat a false Lord's supper, it would have been better not to have gathered at all!

**C) Condemned the Division in the Ekklesia, because some invent a false Lord's supper,** (V. 18) In your false Lord's Supper, you have *divisions among you, to show which has God's approval.* The Ekklesia in Corinth was divided over the question of how to eat the Lord's Passover at the supper hour of the resurrection moment. Paul indicates there were some in the Ekklesia in Corinth who were celebrating the Lord's Passover correctly at the true supper hour of God.

There were divisions in the Ekklesia at Corinth, and some in the Ekklesia of Christ at Corinth were approved of God in the way they observe the Lord's Passover at the supper hour. Then by necessary inference, some were not gathering with this group Paul

is condemning for eating a false Lord's supper. Paul indicates there were some in the Ekklesia at Corinth, *who are approved* in their worship, which would not have been gathering in one place, but would have been gathering in the homes at other places.

False! "All You coming together in one place!" 1Cor.11:20 *When ye come together therefore into one place, this is not to eat a Lord's supper.*

Paul indicates, some in Corinth were observing the Lord's Passover memorial correctly. Those in Corinth who were observing the Lord's Passover at supper hour correctly, these who were observing the Lord's supper correctly were -not coming to this all gathering in "one place" to celebrate -a false Lord's supper.

**D) Worship Condemned V.20,**

sunerxomehwn ouh ufnwh  
*coming together therefore ye*

epitolauto/ ouk estih  
*into one place not it is* [the definite article "The" is not written here but is an addition of the translators]

kuriakh deipnon fageiwh.  
*a Lord's Supper you eat.*

Now I want you to examine the above record very clearly. You do not have to be a Bible translator to see the problem in the translated record of most Bibles. The Lord's Supper is a Passover memorial or a home worship. By this record, we must determine, is Paul saying, it is wrong for the whole city to gather in one place to eat the Lord's Supper? Does the gathering in one place, contribute to the cause when men in Corinth make and eat their false Lord's Supper? Determine is the time of day, the supper hour of God in question? Is the manner some Christians in Corinth that divided from others in a ritual common meal eaten their memorial worship that is judged unworthy by God and the apostle Paul?

We know, the whole community coming together into one place, is not the Old Testament model for reenacting the death of Y'ehsus in the Lord's Passover Supper memorial. The Passover supper memorial of ancient Israel is a model or type or divine pattern set by our heavenly Father for our Passover or Lord's Supper memorial that belongs to Y'ehsus. Just as The God, commands ancient Israel to eat the Passover memorial only in the home (Exodus. 12:), eating the Lord's Passover at the true supper hour of God in the home, is the design of God for Home worship service in keeping the Passover memorial of Y'ehsus. Because of false bible translations, Most of our brethren have no idea that we are "Passed Over" only through the resurrection moment of the Christ.

Home worship is the design of God for the bulwarks of Christian living. The home is the fort against the forces of the world. The strength of the Ekklesia of Christ is from the true worship that is made only in the Home. Evangelizing the world is made first from out of the home. For the people of God, the home is the defense against the world for Christian living. The home is the most sacred place for Christ like worship to our God.

Paul said whenever we eat the bread and drink the cup we *show or proclaim the death of Y'ehsus*.

The act of home worship in celebrating the Lord's Supper is to evangelize the world when we reenact the death of Y'ehsus in memorial in the home. If we want to stop many from backsliding in the Ekklesia, then we should correctly observe the Lord's Passover at supper hour on the night of the day when we are justified made holy or Passed Over and gather on this night in the home of the weak or new disciple as God has ordained.

Home worship, by celebrating the Lord's Supper, is the tool of God to spiritually teach and through worship in the home, bring into the kingdom of God to the home a world of new disciples from out of their homes. Eating the Lord's Passover at the true supper hour in the home, will keep alive his new and weak and unsure disciples. With worship brought into the home of the new or weak disciple, there was little to no backsliding in the New Testament Ekklesia. The older, stronger, and more experienced leaders went to the homes of the new and weak members to celebrate the Lord's

Passover, by reenacting the death of Y'ehsus in the home. Where could the weak member go to backslide, when the obligation of worship was regularly made and brought directly into their own homes?

If you can not see the advantage of taking the worship of the Lord's Passover into the home to evangelize a world of new members. then you are blinded by you own pride. Reenacting the death of Y'ehsus in the home, opened the doors of the homes of the atheist and agnostic, the homes of friends and neighbors and overnight the worship made in re-enacting (showing) the death of Christ in the homes created a multitude of new disciples to worship in the homes of Christians.

Worship in the home was the focal point of creating new disciples by evangelizing by reenacting the death of Y'ehsus before the world of unbelievers from within their homes.

The new disciple of Christ must live in a home, and in his or her home, perhaps the new disciple may live with many unbelievers in the same home. The unbelievers in the home of a new disciple, in all his life time, may refuse to ever set foot in a Ekklesia gathering, but through the conversion of just one disciple, worship is now brought into the home of that new disciple and then others living in the same home, are now exposed to see how Y'ehsus died for their sins, though reenacting the death of Y'ehsus in their own homes. Now you should begin to see how the first century Ekklesia (Ekklesia) literally exploded into multitudes of disciples in such a short time from evangelizing the world through keeping the Lord's Passover memorial in the home?

The unbelievers next door and in the neighborhood, are invited to come into the home to see the reenactment of the death of Y'ehsus, in keeping His memorial, in his resurrection moment. Is there any wonder why the New Testament Ekklesia grew so fast in the first century?

We are not saying the whole city can not gather and worship God at any time they choose. The design for the Lord's Passover at the supper hour of God is a home worship service, made near the resurrection moment of Y'ehsus. The Ekklesia coming together in

one place to celebrate the Lord's Passover, is certainly not all the problems in the worship in that ancient Ekklesia in Corinth.

**Paul continues to condemn false worship in inventing a false Lord's supper.**

**E) No concern by not waiting for others is Condemn as false worship-V 21** *For as you eat, each of you goes ahead without waiting for anybody else.*

**F) Filling stomachs. Coming to celebrate a "Lord's supper" by filling the stomach is condemned** *Some are hungry. .*

**G) Condemned,** *One remains hungry while others are filled full.*

**H) Entertaining self. Getting drunk is Condemned**  
*Another gets drunk.* Some come to celebrate the Lord's Supper by drinking too much wine. Paul did not condemn the wine but the amount of wine they drank.

**I) Not making the distinction between true worship and a ritual.** *Not discerning the Lord's body.*

**Paul gives the consequences for the Ekklesia that invents and celebrates a false Lord's Supper.**

A) *It is not a Lord's Supper you eat* (V. 20). (Literal interpretation.)

B) *Guilty of sinning against the body and the blood of the Lord* (V. 27).

C) *For anyone who eats and drinks without recognizing the body of the Lord, eats and drinks judgment on himself* (V. 29).

D) Some in the Ekklesia, in the city of Corinth, because you *gather in one place* and eat a false Lord's Supper, *Many among you are weak and sick, and a number of you have fallen asleep* (V. 30).

To fall asleep spiritually is to -die spiritually or to back slide. To correctly celebrate the Lord's Passover supper, is God's design to stop disciples from *sleeping* or backsliding. Eating the Lord's Supper correctly will stop one from falling asleep or help to keep one from backsliding.

**Paul Gives The Remedy For Eating A False Lord's Supper,**

A) *A man ought to examine himself before he eats of the bread and before he drinks of the cup* (V. 28).

B) *If we would judge ourselves, we would not come under judgment* (V. 31).

To make righteous judgment in how to eat the Lord's Passover, demands that we first study the subject of how to show or reenact the death of Y'ehsus in keeping His "Passover on the day and near the time of the day when we are justified, begotten or fathered again, or spiritually Passed over" by our God. Only after a humble and diligent study, can we begin to make judgment of how and when to celebrate the Passover Y'ehsus ordained for the kingdom of the Father.

Paul wrote,

C) *Don't you have homes [Greek *Olkios* or drinking or eating houses] to eat and drink in* (V 22). All in the city of Corinth, they; (a) should not all gather in one place to eat a Lord's Passover Supper, you have houses to do your eating and drinking in.

(b) When we eat, we should not eat to fill stomachs (c) we should not drink a Lord's Passover Supper to get drunk.

There are two ways of understanding this record, *When you come together in one place, it is not (a) Lord's supper you eat, Don't you have homes (Greek *Olkios* or houses) to eat and drink in.*

**Do you not have houses like beer joints or Inns to eat and get drink in?**

The Ekklesia in Corinth was using intoxicating wine on what they are calling "the Lord's table."

The design for the Lord's Supper is a Home worship. Paul could very well be speaking about the Corinthians having individual homes to eat and drink in while celebrating the Passover of Y'ehsus, because the Passover of Y'ehsus is God's design for Home worship. Whatever is the intent of Paul, he is denouncing false worship, of filling stomachs, getting drunk, a worship the Ekklesia at Corinth do not understand what they are doing against themselves. Paul is teaching that the Ekklesia in Corinth is not reenacting in truth, the death of Y'ehsus in their supper memorial. Eating the Passover memorial of Y'ehsus in worship is a most serious worship made to our God.

D) We must study to *discern, or recognize* the meaning of worship that reenacts the death of Y'ehsus in his Passover memorial.

E) We must *recognize* or *discern* how to reenact the death of the body of Y'ehsus, or judge between the correct way to worship God in eating the Passover of Y'ehsus near the moment when we are passed over. We must study to know if we eat the Lord's Passover correct or to know if we eat the Lord's Passover supper memorial wrong (V. 29).

F) We must study to be able to Judge ourselves in the manner we eat, so we do not eat and drink damnation, eternal death or judgment unto ourselves.

G) *When you come together to eat, wait for one another* and all eat together (V. 33).

H) *If any hungers, let him eat at home.*

Do not come together for the purpose to eat -a Lord's supper by filling one's stomach.

**The Purpose for celebrating the Lord's Passover.**

**The apostle Paul Wrote, in the act or whenever we act to eat bread and we through the acts of worship drink the contents of the cup, you Show or proclaim or you reenact the death of Y'ehsus until he comes (1Cor. 11:26).**

A) Y'ehsus commands us to; *Do This In Remembrance of Me* (Luke 22:18).

B) The celebration of the Passover of Y'ehsus is designed to,

Show or proclaim the death of Y'ehsus in the home, through eating and drinking, or we reenact the death of Y'ehsus until he comes (V. 26).

(C) Reenacting the death of Y'ehsus near the resurrection moment, will make the weak strong or keep them spiritually alive.

(D) Reenacting or to showing the death of Y'ehsus near the moment of His resurrection, will keep one from becoming spiritually sick. The peace of mind that is give to us through celebrating the Lord's Passover, will heal or cause the physically or spiritual sick to regain good mental or spiritual health. Sound mental and spiritual health will help to give us good physical health.

**(E) Celebrating the Lord's Passover in the Home, is the most powerful tool for making new Disciples.** Reenacting the death of Y'ehsus in the home of the weak or the new disciple will keep the weak ones from backsliding or falling asleep spiritually (V. 30). The unbelievers in the home are exposed to truth by proclaiming the death of Y'ehsus in the home. The next door neighbors and friends are invited to come and see the reenactment of the death of Y'ehsus as disciples show or proclaim the death of Y'ehsus to them in our homes.

*Whenever you eat this bread and drink this cup, you proclaim (or show) the Lord's death until he comes (V. 26).*

The act of reenacting as we eat bread and drink the cup is designed to show, to proclaim, or to declare the death of Y'ehsus. The act to ***Eat and Drink*** and then through the act of declaring the death of Y'ehsus, would be to reenact or proclaim to those in the home, the death of Y'ehsus in a memorial of His death. To reenact the death of Y'ehsus in eating his supper memorial is to show, declare or proclaim, or reenact before all the death of Y'ehsus.

**Who is to be the recipient of our reenactment of, the death of Y'ehsus, until he comes?** Those who observe the reenactment of the death of Y'ehsus in our memorial, they also will receive Christ.

**There are great rewards for coming together to eat the Lord's Supper, In Spirit and in truth.**

A) *But if we judged ourselves, we would not come under judgment,*



We will not come under judgment, only if we eat the Passover of Y'ehsus in a worthy manner (V. 31).

**B) *So that when you meet together, it may not result in judgment,*** if we truly eat in a worthy manner (V. 34).

D) Paul admonition about eating a “Lord’s supper” in an unworthy manner is not directed to those who have committed some unrelated type of sin before eating their “Lord’s supper.” Paul’s message is directed to those who sin while they make and eat a false “Lord’s supper” in an unworthy manner. Those who sin in the manner they eat the “Lord’s supper” eat death, damnation or judgment unto themselves.

Today some continue to eat death, damnation or judgment, as they sin when they worship in the unworthy manner when they eat what they identify as their “Lord’s supper.” If eating the Lords supper wrong will cause some to spiritually sleep. Contrast to eating the Lord’s Supper wrong, then eating the Lord’s Supper correct will cause some to stay awake spiritually. This healing and quickening of our spirits while we eat the Lord’s PASSOVER CORRECT, is making us alive spiritually. To keep us spiritually alive and to make the world spiritual alive is the essence of the overall design for celebrating in the home, the Lord’s Passover at the time of day that Y’ehsus identifies as His Passover supper hour.

### **What is the essence of the elements we use to show or reenact the death of Y’ehsus?**

**A) What Is The Bread of Celebration?** Y’ehsus said, *this of me is the body, which for you [is] being broken, this do in remembrance of me* (A literal translation of V. 24). Read our research of “What Bread and what fruit of the Vine are we to use on the Lord’s table.

### **B) What is the cup of Celebration?**

Y’ehsus said, *This [cup] is the New Testament in my blood that is poured out for the sins of many.*

*New Testament or New covenant,*

New Testament is meaning to cut and pass through the body of the victim and eat in a new agreement, in a new Covenant or a new promise, meaning the pouring out the contents of the cup (Life

blood of the spirit Y'ehsus, is the testimony of the new cutting or a new division for our new agreement with God *in the blood of Y'ehsus*.

*The Command of Christ to do this;*

Which Bible writer should we follow in keeping the Lord's Passover. The Only bible writers that tells us he is giving us the Bible record in chronological order is Luke.

*{1:1} Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, {1:2} even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, {1:3} it seemed good to me also, having traced the course of all things accurately from the first, to write unto you in [Chronological] order, most excellent Theophilus; {1:4} that you might know the certainty concerning the things wherein you was instructed.*

Luke 22:14 In worship, we begin first with prayer for the fruit of the vine and we are command by Christ to first divide or pour out the cup of our sacrifice victim Y'ehsus, to show how Y'ehsus poured out his blood for our sins (Luke 22: 17). The cup that we cut to pour out or the cup is spoke in metonym. The cup that we cut to divide is not the container but the contents of the container. To break or to divide a container is not sharing the blood of the covenant. The container is not cut or divided, but the contents of the cup is first cut, poured out or divided to all covenanters. Christ did not say to drink first what is divided but only to show his death of pouring out or dividing the fruit of the vine. The type in the Old Testament Passover is the blood of the body of the sacrifice victim is to be poured out before eating the Body of the lamb.

**Beware**, we must not begin to idolize or make an idol out of the container of the fruit of the vine, as do the Catholic Church and some of our brethren who follow their man made traditions of the Catholic church who makes the worship as a god for of the container..

**Keep in mind; if we invent a false Lord's Supper, we eat in an unworthy manner.** If we make and then eat a false "Lord's supper" in an unworthy manner, "*It is not the Lord's supper you eat.*" (A literal translation 1Cor. 11:20).

Paul said those who, eat their false Lord's Supper in error, they may eat what they identify as a "Lord's supper" but their intent is wrong and what they eat is not a Lord's Supper. Paul shows to eat in error, is to eat the Lord's Supper in any unworthy manner and they be judged as damned for their eating a false Lord's supper. Christ declares that his Ekklesia can not be overcome or divided by the gates of hell (see Ekklesia Bible Mat 16:18) Paul said he believes the Ekklesia in Corinth is divided something that Christ said cannot be done..

The divided Ekklesia in Corinth was eating what they were calling a Lord's supper in an unworthy manner, and Paul said that their eating what they call a Lord's Supper in an unworthy manner, caused some to sleep or backslide. Their false worship was not the true Passover worship of the Lord Y'ehsus. Paul said, if we eat a false Lord's Supper, in so doing, we eat and drink damnation, death or judgment unto ourselves.

God used His awesome set time event of the parallel of the same moment he created the universe of the day Mia of the solar cycle of His seven day Sabbaton is to be exact same moment of the resurrection of Y'ehsus, to show us He is God of the Bible. Suppose we eat a "Lord's supper," that is not eaten at the true time of day that Y'ehsus identifies as the time of day to eat his Passover "supper?"

**God Gives Warning, To All Men.** God warns all Israel before He gives the prophecy of the coming Holy *Solemnity* of the *Rock of Israel* or Y'ehsus. God said; "*Woe [or curse] to the obstinate children, declares the Lord, to those who carry out plans that are not mine*"s. We must be careful to keep only God's plan in the way we keep our Lord's Christian Passover worship at the supper hour of his resurrection moment.

Warning, the apostle Paul did not identify the memorial Passover of Y'ehsus as "-the Lord's Supper" but the false worship

of some disciples was condemned as not a Lord's supper as the ***“Not a-Kurikon Deipnon*** or ***“not a Lord's Supper”***.

Paul shows us, a false Lord's Supper is a very serious worship to God. He shows us, if we invent and **carry out our own self imposed plans**, and teach error in how to make and eat a man made Lord's supper, or if we eat the Passover of Y'ehsus wrong, or if we make a false Lord's supper, we ***sin against the body of Y'ehsus***, and we ***eat and drink death, judgment or damnation*** unto ourselves.

Christ did not use symbolic words. “This is” is not symbolic because “this is” spiritually understood. If we say what we eat and drink is symbolic, a type, represents or is figurative, we misunderstand and would only receive a representation or type of the spirit of Y'ehsus in our MEMORIAL. There are over fifty Greek words that Y'ehsus could have used to say, this bread or cup represents or is a sign or symbolic of my body and blood. Y'ehsus chose his words very carefully, to avoid saying the words “represents,” “Sign” or “symbolic,” concerning His body and his blood in his Passover memorial.

If we say that the elements we eat in spirit of our Lord's Passover memorial are only a representation of the body and the blood of Y'ehsus, we would not understand correctly the body and the blood of Y'ehsus in our memorial neither would we receive the real true spirit of Y'ehsus. If we say as we eat; “This represents or signifies” we would-not understand the true spiritual meaning of the memorial to eat in spirit the body and drink in spirit the life giving blood of Y'ehsus. We must be very careful what we say, when we worship God in keeping the Passover memorial of Y'ehsus. What will God say to us, if we refuse to worship in the true Lord's Passover memorial at his resurrection at the supper hour on the night of the day Mia ? We sin each time we make and eat a false Lord's supper. Eating the Lord's supper wrong, will surely cause us to lose our hope of eternal life. Think serious about this warning from Paul.

We at the true resurrection moment, are to gather regularly to break bread and remember our Lord Y'ehsus, near a repeat cycle of the same

awesome moment (the supper hour), when our God begins to create darkness on the first day of creation<sup>1</sup>. God raised His son *Y'ehsus* or *Y'ehsus* from the dead on a repeat cycle of the same moment He gives birth to time or the creation of the universe on the cardinal numeral Hebrew *Day Echad*<sup>3</sup> or the cardinal Greek *Day Mia*<sup>4</sup>. There are many other parallels of other great events of God on this same awesome moment, when Y'ehsus resurrected. Y'ehsus arose from the tomb to save us at early dark on the beginning night of God's *Day One*. Y'ehsus resurrected some six hours before the ancient pagan first day of the week or before Sunday begins.

A warning to all men, if the time for us to eat the Lord's supper is on a cycle of the same moment when God delivers the whole world of believers at the supper hour and if we make a Lord's supper at any other time, we will be making **a false Lord's supper**. Think seriously about this truth.

God designs the Lord's Supper to be eaten as His Passover on a repeating cycle near the same moment when God, through the power of the life of His son, and through the power of his blood and his resurrected body justifies ever believing Christian (Rom 4:25 *Who was delivered for our offences, and was raised again for our justification*).

God is gives Christ as our Passover and makes each of us free from sin or sinless, through the resurrection moment of Y'ehsus, at *early dark* on God's *Day One*<sup>4</sup>.

God has Passed over all disciples of Y'ehsus, at the awesome resurrection moment at the hour for supper on the night of the day Mia or Day one of *Y'ehsus*.

*(Mat 28:1 ¶ Now late on sabbath, as it was the dusk of the next day after sabbath, came Mary of Magdala and the other Mary to look at the sepulchre. (Darby)*

**(4) The Havdallah, or The Messiah Festival of the Many (Dead Sea Scrolls) or Lord's Passover Supper memorial, is a memorial that was in the mind of God before He created time or before He created the world<sup>6</sup>. Havdalah the supper of the Messiah. word meaning has now changed for modern Jews. Their Modern worship of the Havdallah (on Saturday night)**

is meaning only the Sabbath day has come to an end. Lost is the original meaning of Havdallah of the Jews

The ancient Havdallah of the Jews was an evening or early dark worship on the night of *day One*. The Havdallah of ancient Israel was a supper of bread and wine made to the coming of our Messiah that was to come and set up a kingdom and deliver God's people.

Two thousand years ago the Messiah did come. Our scriptural Havdallah today is no longer worship to the -coming of the Messiah, but a memorial that the Messiah has come and delivered God's people. In our scriptural Havdallah worship, we show or reenact the death of our messiah, and on the same day near the same moment he resurrected from death and hell.

It was the plan of God before the creation of the world, to give us the memorial of His son Y'ehsus. It was God's plan for us to have a memorial near the resurrection moment of Y'ehsus, because it is that same awesome moment that God fulfills His plan of salvation for us by the resurrection of His son Y'ehsus.

The Old Testament is filled with prophecies of the coming *Messiah, the Rock of Israel, Y'ehsus*. In the most ancient Israel, there were many prophecies of the coming *messiah* and there were prophecies about the coming celebrations that were to follow his coming and the kingdom that *Y'ehsus* would establish and deliver God's people.

**Here is Secular history of the Havdallah or supper of the coming Messiah of ancient Israel**<sup>7</sup>. Today we have ancient records of the Dead Sea Scrolls, which show before the coming of Y'ehsus, the ancient Jews were keeping a supper of the coming *Messiah*. The name the supper of the Messiah of the most ancient Jews is the; "*Havdallah or supper of the messiah*." The Hebrew word "*Messiah*" means *the same as "Christ" -The anointed One of God*.

The most ancient *Havdallah* was understood by the ancient Jews to be the supper "The festival of the many" the coming *Messiah, The Petra, the metaphor of "the unconquerable mountain fortress*." The Hebrew "*Echad*" or the anointed "*One*."

The most ancient Jewish *Havdallah* or supper of the coming *Messiah* was eaten by ancient Jews at dusk, at the end of the

Sabbath day, on the same cycle of the beginning night of God's beginning day of creation, which God gave the day the Hebrew name "***Yom Echad***" or the Greek ***Mia*** or "***Day One***".

God gave the cardinal numeral Hebrew name ***Yom Echad*** to the beginning day of creation in the Hebrew Old Testaments. The ancient Jews translate ***Echad*** into the Judaic Greek, as the cardinal numeral Greek named the ***Day*** "***Mia***." The Jews adapt the cardinal Greek name ***Mia*** from the cardinal Hebrew word ***Echad*** into the Jewish Greek Bible called the Septuagint. God had men write the Greek New Testament, the cardinal Greek numeral name ***Mia*** or ***Day One***. In our modern English New Testament language, the correct name should be written ***Day One***. ***Day One*** of God begins at the same moment the ancient Jews eat the ***Havdallah***, at the end of the Sabbath day or at "dusk" or at "early dark" on our artificial time measure of "Saturday night."

The records of the Dead Sea scrolls, show, that before Y'ehsus was born, most ancient Jews, eat their ***Havdallah of the coming Messiah***, near the exact same moment that Y'ehsus resurrected from the tomb at ***early dark on Day One***<sup>1</sup>. The ancient Jews eat their ***Havdallah***, in the end of the Sabbath, at ***early dark***, after sundown on the beginning night of God's ***Day One***. The Jews eat their ***Havdallah*** at early dark on God's ***Day One***, as soon as they could see the first star in the heavens.

The ***Havdallah*** of the ancient Jews, was eaten on a repeat cycle of the same moment when God first begins to speak darkness into existence on a repeat seven day cycle on the same moment when God gives birth to time on His beginning Day He names ***Yom Echad***, or ***Day One*** <sup>2</sup>.

The supper ***Havdallah*** of the ancient Jews was often called "***Breaking bread*** at Havdallah." In the ***Havdallah*** of the ancient Jews, they would first pray and then pour out or divide a vessel of wine to all present, and then all would break one loaf of Bread and eat and drink from the juice of the grape during their night supper to the awesome coming of the ***Messiah***.

Before he dies, at early dark or at the supper hour, The ***Messiah Y'ehsus*** ordained for us His new ***Havdallah he called a***

*Passover that is celebrated and eaten at the same moment of the Old Havdallah of the Jews*<sup>3</sup>. The *new Havdallah of the messiah*, is no longer eat or drink to show the Messiah is coming for the first time, but today we show in our eating the *Havdallah* or *Lord's Passover supper he is now come*.

We show or reenact the death of Y'ehsus, in our *memorial* of our *Messiah* and we also show our spiritual resurrection because of the future coming of our *Christ or Messiah*<sup>4</sup>.

### **5) We reenact the death of Y'ehsus in memory of Him our Passover.**

A) Eating the New **Havdallah** of our *Messiah Y'ehsus*, shows that our *Messiah* has come and has made a way for us to be delivered and He will return and take us home to be with Him through out all eternity<sup>5</sup>.

B) *Y'ehsus or Y'ehsus* died and *in three days and after three days and three nights in the heart of the earth*, He resurrected at the same awesome moment the ancient Jews eat their *Havdallah* to the coming *Messiah*. *Selah*<sup>6</sup>, or stop now, rest for a moment and meditate about this timing of the *Havdallah* of our Lord *Y'ehsus* or Y'ehsus.

C) Celebrating the Lord's Supper is an act that shows, proclaims or is designed to reenact the death of Y'ehsus in memorial. The apostle Paul wrote, *For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes*<sup>7</sup>.

D) To show or proclaim, see Strings. Geek. number 2605 kataggello {kat-ang-gel'-lo} from Strgs. Grk. word, No. 2596 and the base of 32; TDNT - 1:70,10; v Times translated in Authorized Version - preach 10, show 3, declare 2, teach 1, speak of 1; 17

The Judaic Greek word Kataggello means; A) to announce, declare, promulgate, make known B) to proclaim publicly, to publish C) to denounce, report, betray.



**E) We reenact or show in spirit, the event of the death of Y'ehsus whenever we eat the body or the bread and drink the cup or the blood.**

Through the physical act of eating in spirit the body of Y'ehsus and in spirit drinking the blood of Y'ehsus, we are reenacting, preaching, proclaiming or showing the death of Y'ehsus until he returns.

*Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.*

*A man ought to examine himself before he eats of the bread and drinks of the cup.*

*For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself.*

**E)** To reenact a false time of death or a false resurrection of Y'ehsus, thereby we proclaim the death of the Lord Y'ehsus in an unworthy manner and we sin against the body and the blood of Y'ehsus and we eat and drink judgment or death and damnation to ourselves.

*Because by one sacrifice he has made perfect forever those who are being made holy.*

*:15 The Holy Spirit also testifies to us about this. First he says:*

*:16 "This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds." {[16] Jer. 31:33}*

*17 Then he adds: "Their sins and lawless acts I will remember no more." {[17] Jer. 31:34}*

*:18 And where these have been forgiven, there is no longer any sacrifice for sin.*

*:19 Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Y'ehsus,*

*:20 by a new and living way opened for us through the curtain, that is, his body,*

*:21 and since we have a great priest over the house of God,*

*:22 let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.*

*:23 Let us hold unswervingly to the hope we profess, for he who promised is faithful.*

*:24 And let us consider how we may spur one another on toward love and good deeds.*

*:25 Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another— and all the more as you see the Day approaching<sup>1</sup>.*

**6) We Walk One On One With Y'ehsus or Y'ehsus. We fellowship Christ. If we, Walk in the light as Y'ehsus is in the light, we participate or fellowship hand in hand or ONE ON ONE with Y'ehsus Christ our LORD.** Our fellowship is a personal one, identified by the apostle John as the one to one relationship with Christ. **To fellowship Christ is to fellowship the brotherhood.**

*But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Y'ehsus Christ his Son cleans us from all sin<sup>2</sup>.*

**E) To participate in the cutting or eating, is to reenacting the death of Y'ehsus to show the pouring out the life blood of Y'ehsus.**

*I speak to sensible people; judge for yourselves what I say.*

*:16 Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?*

*17 Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf.*

*18 Consider the people of Israel: Do not those who eat the sacrifices participate in the altar?*

*19 Do I mean then that a sacrifice offered to an idol is anything, or that an idol is anything?*

*:20 No, but the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons.*

**:21 You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons.**<sup>3</sup>

F) The New Testament Jews all knew the exact moment they were to eat their Havdalah of the Messiah. The time to eat was on a repeat of the same moment when in the beginning, God begins to create time at early dark or evening of the **beginning Day Echad** or **Day One**.<sup>4</sup> F) The New Testament Jews all knew the exact moment they were to eat their Havdalah of the Messiah. The time to eat was on a repeat of the same moment when in the beginning, God begins to create time at early dark or evening of the **beginning Day Echad** or **Day One**.<sup>4</sup>

The ancient Jews understood that God delivered them on this same end of the Sabbath day on the beginning the night to Havdalah, when Y'ehsus resurrects from the tomb.

How could the most ancient Jews have known that Y'ehsus would resurrect immediately at the end of the Sabbath day? How did the New Testament Jews understand the kingdom would be established at the resurrection moment of Y'ehsus? It is easily understood if you can read all the ancient Greek records of the New Testament disciples of Y'ehsus. Most don't understand this puzzle today, because of time mistranslations that hide and cripple the awesome records of resurrection moment of Y'ehsus on **Day Mia** or **day One**.

All the New Testament Ekklesia understood and the correct time of the twenty-four hour day to eat the **Havdalah** or supper of **the coming Y'ehsus** or the resurrected **Messiah**. All the New Testament Ekklesia eat their supper memorial to the coming **messiah** or **Y'ehsus** or **Y'ehsus** near a repeat cycle of the same moment of the resurrection of Y'ehsus, near the beginning night on **Day One** (Our modern Saturday night).

Today, modern Jews still keep a "Havdalah" at early dark on Saturday night, but most Jews today, do not understand nor do they keep their Havdalah to the coming of the **Messiah Y'ehsus**. Modern Jews do not keep a **Havdalah** to the Messiah, for the reasons that they do not understand that their Messiah is **Y'ehsus**.

*He* has come and made a way to save them. Today, most modern Jews eat the Havdalah only to end the Sabbath day.

Today most Jews continue to keep their Havdalah for the only purpose to end their seventh day Sabbath.

Because Bible time keeping is mistranslated, the Jews do not read the Hebrew together with the ancient New Testament Greek, to understand that Y'ehsus, the coming Messiah, has truly come and has resurrected at the same time of day most ancient and modern Jews keep their Havdalah.

What a great loss for those who today call themselves Jews.

**7) Pouring Out The Blood Is A Sign of Pain And Death, And Is Disgusting Or Repulsive To Most Normal People.**

A) To think about or to see blood is to vicariously associate blood with pain, suffering and death. When some children, men and women see blood, they vicariously begin to associate the thought of blood to pain, fear, disgust and death. Some faint from the sight of blood, because with the mind, they vicariously associate pain together with mental repulsion and apprehension to pain, death or dying.

B) **“For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes”** (1Cor. 11:26).

**C) The Act to eat bread or to drink the cup, is to Show or To Proclaim the death of Y’ehsus. We can fail to discern the body and blood of Y’ehsus, if we fail to understand, our eating the Lord’s supper is to be celebrated in spirit, and our worship is the physical reenactment of the death of our Lord Y’ehsus in memorial.**

The act of giving thanks and then pouring out the blood of Y’ehsus and then giving thanks and then eating bread consecrated by God, then through the act of drinking God consecrated fruit of the vine or the spiritual poured out blood of Y’ehsus, is for the purpose to show one another and others, the death of Y’ehsus through the act of sharing the spirit of Y’ehsus in His death. Through the very act of spiritually pouring out the life

of Y'ehsus before all, then eating the spiritual body and drinking spiritual blood, we are reenacting the death of Y'ehsus by proclaiming or showing the death of Y'ehsus in his memorial, ***until he comes.***

D) In memorial, we who are spiritual, reenact his death, while we eat and drink, ***we show or proclaim the death of Y'ehsus until he comes*** (1Cor. 11:26).

To reenact the death of Y'ehsus, we must show first how we pour out blood because of our sins, we sin and in bondage to sin and then because of our sin, Y'ehsus poured out His life's blood to deliver us.

(E) Reenact the death of the sacrifice lamb of God. As we first give thanks for the cup and then mention how the fist of men beat our Lord Y'ehsus in the face during a mock and illegal trial.

(F) Remember the flesh of Y'ehsus that was cut by the whip with sharp cutting edges that caused bleeding to pour blood forth from our sacrifice Y'ehsus.

***His appearance was so disfigured beyond that of any man and his form marred beyond human likeness, so he will sprinkle many nations and kings will shut their mouths because of him*** (Isa. 52:13-15). We mention the blood of Y'ehsus, as we sinners reenact his death, we first give thanks for the cup and pour out, divide or distribute to ourselves, showing how the spirit from heaven, Y'ehsus gave his blood. Because of our sins, we pour out His blood, through the beating of the whip by the Roman Lictor and death on the cross.

F) Remember to mention, as we give thanks and pour out or divide spiritual blood of the spirit Y'ehsus, the person of our salvation, it was he who wore the crown of poisonous thorns, because the sins we had commit against our God, had enslaved us. As we pour out his blood, mention, the soldiers of king Herod, who used sticks to hammer the crown of thorns into the head of Christ and cause him blinding and excruciating pain.

By Mol'ops or the stripes or the trickling of blood we are all healed. As we first give thanks for the cup, because of our sins, we divide or pour out the blood of Y'ehsus, that same blood that was

poured out in the illegal and mock trial in the court of king Herod. Reenact His death by remembering the pouring out of the blood of Y'ehsus in his memorial.

G) As we first give thanks and pour out the blood that was shed for our sins, remember the blood of Y'ehsus, is pouring out from his wounds as he climbs the hill to finalize our salvation and freedom from bondage to sin, death and Hell. ***He was crucified for our transgressions but resurrected for our justification*** (Rom. 4:25).

H) As we first give thanks for the cup, and then divide or pour out to show how we sinners pour out blood of Y'ehsus. Reenact the death of Y'ehsus and proclaim, as we show how we sinners, through our sins, cause the nails to be driven into his hands and feet, we pour out his blood for us.

I) Show how through our obedience and thanksgiving, the division or pouring out of the holy cup of blood from the body of Y'ehsus, and in pouring out blood, gives us the right, to in spirit, eat the holy spirit bread or body from heaven, the spiritual life giving body of Y'ehsus. It is the spirit that makes alive. His spiritual flesh is real spiritual food indeed (John 6:55; 63).

J) Show or reenact death, by giving thanks for the bread, and declare to all in the house, how eating the bread from heaven or the body of Y'ehsus, gives us rights to drink life give spiritual blood of our sacrifice lamb Y'ehsus. Y'ehsus said my blood is drink indeed (John 6:55).

K) Y'ehsus brings Light to darkness. It Was Dark When Y'ehsus Died. When we ***proclaim, or show*** or reenact the death of Y'ehsus we celebrate in a memorial of His death. We can only reenact the death of Y'ehsus in darkness. We must show the death of Y'ehsus in the evening or in the hours of darkness. In the death of Y'ehsus, God created a miracle of evening, at the miracle of the supper hour or a horrible darkness at the death of Y'ehsus. Y'ehsus died in the third hour of a world wide darkness (Mat. 27:45).

Some ask, why do we not celebrate the moment of the death of Y'ehsus, on the fourteenth day of the new moon, as do the Jehovah Witnesses?

We can -not celebrate or reenact the very moment of the death of Y'ehsus, because God created a miracle of darkness for the death of Y'ehsus. It was the resurrection moment of Y'ehsus that God chose for us to celebrate Y'ehsus which is the exact moment when our God has Passed over us.

L) Y'ehsus knew, if we show his death by eating spiritual flesh and drinking spiritual blood, through reenacting his death in His memorial, it would be impossible not to show at the same time, the awesome resurrection moment of Y'ehsus. When we are proclaiming the resurrection moment of Y'ehsus, we also proclaim our own resurrection from the dead. Amen.

We can only show or reenact the death in the dark at the supper hour, near his resurrection moment on the beginning night of *Day One*. You can not show the death of Y'ehsus in the hours of daylight because he died in the miracle of a world wide darkness and he resurrected in the beginning dark and He passed over or delivered us in the early or beginning dark on the night of *Day One* (See Greek John 20:1).

**(8) In our in our Lord's supper, we share in the many meanings of one element called worship to God. The Lord's supper consist of many different physical acts with shared spiritual meanings in the spiritual worship made to our God.**

Because the worship in the Lord's supper has many different acts in worship, it is not proper to identify the Lord's supper as the individual acts of giving Eucharist (Thanksgiving), or The Communion which is meaning; The Sharing. We share many parts in our worship to God. We do give Eucharist or give thanks as a part of the worship to God in the Lord's supper. The supper belongs to the Lord. Time is also a most important element of the Lord's supper. We share the time for supper, but God is the creator

of time in which we worship and the time appointed to worship belongs to the Lord.

The principal, parts and substances that are shared in the Lord's supper, properly identifies as; the one of many shared meaning in the one element called worship.

**What we Share in celebrating the Lord's supper, is one worship to God with many shared meanings in worship of one sacrifice in our worship while we together share the passing over supper at the true supper hour of our Lord.**

We share in the only holy solemnity of Y'ehsus, according to the prophecy of Isaiah. We share salvation in the beginning night of the resurrection, with the principal parts of our, *Holy Solemnity* made in memory of our *Rock of Israel*. We share as we gather at supper time, just as the Prophecy is made about the coming Christ, for he is *our song in the night (Isa. 30:29)* While we pray and praise God, our worship makes one whole complex sharing to our God.

**B)** Y'ehsus speaking about spiritual worship made to God, *Unless you eat the flesh of the son of man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life* (John 6:53-54).

The apostle Paul wrote to the Ekklesia in Corinth, **1Cor. 11:26** **For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.** (NIV) The AV translates that in the act of eating bread and drinking the cup, *we show the death of Y'ehsus.*

We who are profess to be like Christ, are the called out of God, who through our worship to God, we share our life in many things both in the spirit and in the physical. It is in the sharing or the reenacting the death of Christ, that makes one compound of the



complex whole in our worship, in spirit and in truth to our God.  
Y'ehsus said;

**John 4:23 Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. :24 God is spirit, and His worshipers must worship in spirit and in truth.”**  
(NIV)

Except we do all our acts of worship in spirit and in truth, we have no life in us. Here are some things we share in our Lord's supper as we in our homes show or reenact the death of Y'ehsus.

C) **1Pet. 1:3 ¶ Praise be to the God and Father of our Lord Y'ehsus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Y'ehsus Christ from the dead, (NIV) We were the spiritual dead, who now share regeneration by our God through the resurrection of Y'ehsus Christ from the dead.**

**Rom. 3:23 for all have sinned and fall short of the glory of God, (NIV)** We all have sinned and fallen short, and because we all sin, we through our sins, all share the guilt by participating in the murder of Y'ehsus. We all share the same imperfection, because we all sinned against our God, but through the grace of our God, we through the blood of Y'ehsus Christ, all share perfection in God.

In life, we all fall short of the glory of God, but by the blood of Christ, we share redemption for our failings or falling short. There is not a man or a woman living or dead who has not sinned against our creator and God.

Because of our sins, we all cause the death of Y'ehsus. As we reenact the death of our Lord Y'ehsus in memorial, we show how

we share the guilt of the death of our Lord Y'ehsus, because we all have sinned against God.

**We first share the attitude of the humility of Christ.**

**Philip. 2:5** *Your attitude should be the same as that of Christ Y'ehsus:*

**:6** *Who, being in very nature God, did not consider equality with God something to be grasped,*

**:7** *but made himself nothing, taking the very nature of a servant, being made in human likeness.*

**:8** *And being found in appearance as a man, he humbled himself and became obedient to death— even death on a cross!*  
(NIV)

**Y'ehsus commands us to have the attitude of the Humility of A Little child, as a prerequisite, to enter the Ekklesia of the Kingdom** (Mat. 18:1-5).

We all share in a change of heart, by creating a work in self that will humble the attitude of the heart. Only a humble heart, will let us hear and accept the true teaching given to us by our God. We share the humility of Christ in celebrating our Lord's supper, as we all put on the attitude of humility to learn about this Holy celebration, in learning how to worship God in spirit and in truth.

**Believe** When we hear and are convinced of the truth, we believe and share the same belief in God.

**Heb. 11:6** *And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.* (NIV)

**We share By Repenting from sin.**

We share the same heart to serve God, that we must repent from what we learn is sin against our God. With the same heart, we

determine never again to sin against God. We determine never again to give cause to crucify our Lord again through continual sin.

**We must continually confess Y'ehsus before men and women.**

**To Confess or to acknowledge Christ is a sharing with God, the angels, to one another and to all mankind.** Y'ehsus said;

***Mat. 10:32 Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven. (NIV)***

***:33 But whoever disowns me before men, I will disown him before my Father in heaven. (NIV)***

**Our Baptism is a Sharing In Christ.**

***Col. 2:12 having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.***

***13 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, (NIV)***

We all share one spirit as we are all baptized by one spirit and we are all translated into one kingdom or the one Ekklesia of God's dear son.

Through our Baptism in Water, our dead spirits are brought back, to contact the moment of the resurrection of our Lord Y'ehsus.

Through our passive act of obedience to Baptism in water, we share as our spirits are justified, made sinless or Fathered again by the resurrection of Y'ehsus, at the Judaic Greek time of *opse* or at the end of the Sabbath day on the beginning night of **Day One** (see Greek of Mat. 28:1-3; Rom. 6:1-7; 4:25; 1 Pet. 3:21).

In celebrating the Lord's supper, we share this awesome moment of the resurrection of Christ, because, through the resurrection of Y'ehsus, our God spiritually regenerates us or spiritually Fathers us again, or we are raised up from the dead through the same awesome power of the moment of His resurrection.. Just as our

Lord Y'ehsus was raised to life, by the resurrection moment of Y'ehsus, we also are raised to a new and eternal life in God (1Pet. 1:3; 3:21; Rom. 6:1-7).

As we share the Holy solemnity of our supper of the Lord, we who were once spiritually dead, as we in spirit share as we eat the body and drink the spiritual blood of the Lord. In our reenactment of the death of Y'ehsus, we now share the same life giving moment of the same day of the resurrection of Y'ehsus from the dead. On the night of God's *Day One of the Sevens*, we share salvation at the same resurrection moment of our Lord Y'ehsus.

It was at the awesome moment of the resurrection of Y'ehsus, at the most awesome supper hour of God, we all are delivered or passed over from our sins or we are all fathered again into the resurrection of Y'ehsus from the dead.

We share with all of heaven, together with the spirit of God, Y'ehsus and the angels, the apostles and all the disciples of the New Testament, who set for us the example to gather at the supper on the night of *day One to break bread* (the beginning of our modern Saturday night, See Greek of John 20:19; Acts 2:1; Acts 13:42 (between Sabbaton or two sevens); Acts 20:7)

**We share access to the Father by One spirit.**

**Eph. 2:18** *For through him we both have access to the Father by one Spirit.*

**:19** *Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household,*

**:20** *built on the foundation of the apostles and prophets, with Christ Y'ehsus himself as the chief cornerstone.*

**:21** *In him the whole building is joined together and rises to become a holy temple in the Lord.*

**:22** *And in him you too are being built together to become a dwelling in which God lives by his Spirit. (NIV)*

**Heb. 10:25** *Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another— and all the more as you see the Day approaching. (NIV)*

**Eph. 4:4** *There is one body and one Spirit— just as you were called to one hope when you were called— (NIV)*

**There is only one body or Ekklesia of Christ.** We share in fellowship by gathering to worship as the one body of Christ. We are warned by the Hebrew writer as he commands us that we should not neglect this gathering to worship, but tell one another to get ready when you can see the time to gather, which is the Sabbath day coming to the end and *day One* approaching.

**We share the spirit of Y’ehsus in our memorial.**

**I)** Y’ehsus warns us, *I tell you the truth, unless you eat the flesh of the son of man and drink his blood, you have no life in you* (John 6:53). We share in the spirit of God, as we eat the spiritual flesh of Y’ehsus and share in spirit as we drink His spiritual blood. Y’ehsus said, *My flesh is real food and my blood is real drink* (John 6:55).

**J)** **Luke. 22:17** *After taking the cup, he gave thanks and said, “Take this and divide it among you. (NIV)* God commands, in every sacrifice, before the body of any sacrifice is eat, the blood must first be divided or poured out. We must gather and share our sacrifice Y’ehsus, as we in spirit first give thanks and show death by pouring out the blood of our sacrifice, the Lord Y’ehsus. The one cup of blood is first poured out, to show his death that through his death, he gives us the right to, in spirit, eat the one body of Christ.

**K**) As we reenact the death of Y'ehsus, we share with Y'ehsus, as together we first share in prayer as we give thanks for one cup of the fruit of the vine. We first give thanks for the cup for we in spirit, first show the pouring out the blood of the victim of our sacrifice of our covenant with God. We must first share as we show how Y'ehsus commands to divide or distribute his blood, before we give thanks and eat the bread or the body of our sacrifice of victim (Luke 22: 17).

**L**) The contents of the cup of spiritual blood we share in pouring out. Through prayer for the contents one cup, God makes holy one organized physical substance. Then after prayer for the fruit of the vine, we together in spirit, share in the death of our victim of salvation, by showing or reenacting the death of Y'ehsus by dividing or pouring out, his blood of our covenant with God.

In the record of Luke, Y'ehsus first gives thanks for the cup, then he commands to pour out, distribute or share His life giving spiritual blood, as we altogether divide or pour out to ourselves from one source, the fruit of the vine or the spiritual blood of the suffering of Y'ehsus (Luke 22: 17).

**Luke 22:20** *“This cup is the new covenant in my blood, which is poured out for you. (NIV)*

**Heb. 9:14** *How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!*

**:15** *For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance— now that he has died as a ransom to set them free from the sins committed under the first covenant. (NIV)*

On the resurrection night of *day One*, when we worship in spirit, after we give prayer for the cup of suffering, in the death of Y'ehsus, and we share in his death, by pouring out the blood, and

then we first divide the spiritual blood of Y'ehsus among ourselves. We have no right to drink the cup of suffering, until we have eat the body that gives us rights to drink and share spiritually the blood of life of Y'ehsus.

**We spiritually share the Body or the one bread from heaven.**

**1Cor. 10:17** *Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf. (NIV)*

For all to partake of one loaf is for all to share one loaf. After we share in showing how Y'ehsus pours out his blood for us, we then share in prayer for one loaf of bread, as we give thanks to God as we in spirit show how the body of our sacrifice Y'ehsus was torn or broken for us. To share, we must all eat of one organized physical loaf of bread. If we do not all together share in the taste of one bread the we do not share one bread or one body. We share as we all together break off a piece of the one bread, and in spirit eat spiritually, the body of the spirit Y'ehsus. We share or partake together of one organized physical bread or one spiritual body of Y'ehsus showing that we sinners break the body of Y'ehsus (1Cor. 10:15-17; 11:24).

After we share in masticating the holy bread which to us is the spiritual body of Y'ehsus, we share by reenacting in memorial the horrifying death of our sacrifice for sin.

After eating the body in memorial, we have the right to share together as we drink spiritual blood or the fruit of the vine, which is the consecrated blood of the spirit Y'ehsus that gives us spiritual life. Sharing the spiritual blood of Y'ehsus, is a joint participation in shares the spirit of the life of Y'ehsus, because we have been purchased with blood and there is spiritual life only in His blood.

**Rev. 5:9** *And they sang a new song: “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. (NIV)*

**Rev 7:14** *“These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. (NIV)*

We share the blood of the victim Y’ehsus, that testifies to our agreement with our God. By his blood we all share in the same redemption, we are all bought back for our slavery to sin we commit against our God (Rev. 5:9).

**Mt 28:18** *Then Y’ehsus came to them and said, “All authority in heaven and on earth has been given to me. :19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, :20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (NIV)*

As we show the death of Y’ehsus in memorial, we share in mutual awareness, that we must sacrifice the needs of the flesh, so that the kingdom of God may be established throughout the world.

**R**) We share one God; **Eph 4:6** *one God and Father of all, who is over all and through all and in all. (NIV)* We share the same God, who is the object of our worship in spirit and in truth (John 4:23-24).

**S**) We together share the same purpose of righteous living, as we remember by showing or reenacting the death of the Lord who redeemed us, or Y’ehsus in his sacrifice has purchased us or bought us back from death or Hell and from our slavery to sin (Luke 22:19; 1Cor. 11:26)



**T** Eph 5:19 *Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord,* (NIV) Col. 3:16 *Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.* (NIV) We share as we make music in our hearts to the lord. We share the same mind and the same spirit of our God, as we speak to one another in Psalms and hymns by making melody in our hearts to the Lord.

**Ant. Col 2:23** *Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence.* (NIV) We are not bored by acapella singing, for that reason, we do not share in self entertainment, will worship or self imposed worship. We do not add to the worship, by adding to the command, the unlawful use of the mechanical, man made instruments of music. We are not bored with plain singing to one another and to our God. We have no need of choirs or lead singers, nor do we set one person over another and have them entertain us while we worship.

**U** We share a communion of prayer to our God. (1Cor. 14 :16).

**V** We share as one sharing the one mind of one Christ, who is one mind or the same mind with one God the One Father of us all (Phil. 2:5-8).

**W** We share in the one faith, which is the one Hope and in the one calling from our God.

**Y** We share the same disposition with those who join in the act of true worship to God, as we worship in spirit and in truth (John 4: 23-24).

**Z)** All of us who overcome the world, we share the same course in living the life like Christ upon this earth, looking to share the fulfilling in the one hope, to share a home together with our creator in heaven.

Truly our lives have a shared meanings that is made up element of our lives in the meaning of the word *worship* to our God.

### **We share Yahad or Oneness with our God.**

If you are not sharing with us in this glorious sharing in God, it is past time for you to set your life in order. Our God is now calling you to come turn your life around and share with us into the resurrection of eternal glory. If you do not know God, we invite you to study with us and let God turn your life around and begin to share with us for a glorious eternity.

### **(9) Time For The Lord's Supper.**

**A) What day and what time of day should we gather to celebrate the Lord's supper? The Apostle Paul and New Testament Christians gathered and eat their Lord's supper on the cycle of a repeat moment of the same night of the resurrection moment of Y'ehsus on the night of Day One<sub>1</sub>. See Greek record of Mat. 28:1-3; John 20:19**

B) The apostle Paul wrote to follow him in the time of day to eat the Lord's supper.

***Philippians. 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.***

***1Cor. 11:1 Follow my example, as I follow the example of Christ.***

C) Y'ehsus tells us how to eat His Lord's supper. It was on the fourteenth day of the New Moon Abib or Nisan, the same beginning new moon day the Passover Lamb is to be killed<sub>2</sub>, On this same night, Y'ehsus shows us how to eat the Lord's supper (Luke 22:7)

The apostle Paul warns us as he commands us, not to keep the days of the new moons in keeping the memorial of Y'ehsus<sup>3</sup> (Col. 2:16-17).

D) The “Jehovah’s Witnesses” and others count the measure of the New Moon time divisions to determine the time and the day to eat their Lord’s supper. They eat on the day Moses told Israel to kill the lamb, only once a year, on the fourteenth day of the New Moon Abib or Nisan<sup>3</sup>. (Ex. 12:)

E) Note carefully, we were not passed over on the night of the fourteenth day of the New Moon. We were passed over at the resurrection moment of Y'ehsus on the beginning night of **Day One** (Mat. 28:1; Rom. 4:25; 1Pet. 1:3; 3:21). Y'ehsus did not resurrect at all on any part of Sunday or the First day of the week (See Tract, The Conspiracy To Change Bible Time, By Willard R. Wade.

**F)** It was on the **FIRST** night of the same day of His death, the same day to kill the Passover lamb, when Y'ehsus first broke bread Luke 22: 7. When Y'ehsus first reclines at the table, he said he had a great desire to eat; **“This Passover.”** It was during this first Seder or service of the Passover, at the supper hour.

**G)** Peter tells us to follow the example of Christ in time to eat the Lord’s supper. **1Pet. 2:21** *To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.*

At the hour for supper, Y'ehsus commands us to break bread in His memory<sup>4</sup>. Y'ehsus knew he would resurrect at the supper hour, at **early dark** on **Day One**<sup>5</sup>.

**H)** While Y'ehsus is eating and making his new memorial supper at his hour for supper and he commands us to **“Do This”** or make a memorial supper of breaking bread in his memory.

Y'ehsus did not command us to make a breakfast or a lunch or brunch as his memorial, but Y'ehsus commands us to make a supper memorial of His body and His blood. In the night of the same day he dies for us, Y'ehsus commands us to make a supper or a **Havdalah** or a **supper memorial of the Messiah**.

We know by the records in the book of Acts, the ancient New Testament Jews and the Gentiles were keeping **the Lord’s supper, at supper hour** on **Day One**<sup>6</sup>.

**10) We Should Never Hurry The Lord's Supper. We should never hurry while feeding on the spiritual body and drinking the spiritual blood of Y'ehsus. Do not hurry, in our HEBREW HAVDALAH, or GREEK KURIKON DEIPNON OR OUR LORD'S SUPPER!** Our main purpose of gathering together AT the SUPPER HOUR on the night of God's *Day One*, is to *break bread and eat to share the body of Y'ehsus*, in the *remembrance* of the death of the Body and we share as we drink the spiritual blood of Y'ehsus. We gather and eat near a repeat of the same awesome moment that God raised Y'ehsus from the dead and at the same time that God delivered us from our bondage to sin<sup>7</sup>.

We gather at lamp lighting, or raising up the night lights or at the Greek *Epiphoskos*, on the night of *Day One*, at the supper hour of God. We gather near a repeat of the same moment that God resurrected our Lord Y'ehsus. We keep the Passover Havdalah supper on the repeat of the same moment that Y'ehsus resurrects from the tomb on the early night of *Day Mia or One*.

**(11) Passover Y'ehsus is our Passover. "Christ Our Passover is Sacrificed For Us"**<sup>1</sup>. Y'ehsus is our Passover but what day and what moment of the day did he pass over us? While we commune as one body, we have the command to break only one loaf of bread in memorial of the Body of Y'ehsus<sup>9</sup>. Y'ehsus commands us to remember him, as in the night when he made this most fitting supper memorial for us. It was on the night of the first Seder<sup>2</sup> of the Passover that Y'ehsus made this memorial for us and then he commands us to keep this Passover or supper memorial in his memory.

God did not Passover us on the new moon night of the fourteenth day, when Y'ehsus commands us to make His Passover or Lord's supper, neither did God Pass over us on the next night when Y'ehsus is dead and entombed at even on the 15TH day of the new moon Abib<sup>3</sup>.

Israel eat their Passover on the next night after Y'ehsus creates his Passover memorial<sup>4</sup>. On the next night after Y'ehsus made his

Lord's supper, He was being put into the tomb at early dark, at lamp or star, raising up or lighting up or the Judaic Greek time of "*epiphosko*"<sup>3</sup>.

On the beginning night of the fourteenth day of the New Moon Abib, Y'ehsus set his "Lord's supper" in order, or he commands us to make his memorial but not on the night of the fourteenth day of the new moon. This is the beginning day for the Priest and Levites of Israel to kill the lambs for the Passovers. God set in order the Passover of Old Israel and only the Priest and Levites are to kill the Passover Lamb at *about the sixth hour of the day* or at mid-day<sup>6</sup>. It is on the beginning night of the day to kill the lambs that Y'ehsus first ordains His Passover, then in the same night, a few hours later, Y'ehsus begins to suffer, a horrendous torture and eventually death because of our sins. In this night when Y'ehsus ordains his Lord's supper, he identifies his Lord's supper as "*this*" or His *Passover*<sup>7</sup>.

If the memorial or Havdalah of Y'ehsus is a *Passover*, then we should be eating His Passover at the awesome event when God passed over us, or justifies us or delivers us, or begets us again, or gives us our new spiritual rebirth or the moment our God makes us free from our sins (to justify<sup>8</sup> or He makes us sinless by the resurrection of Y'ehsus).

**Through His Awesome Power, At The Same Moment Of His Resurrection, Y'ehsus Passed Over Us And Set Us Free From Our Bondage To Sin. .** When John the Baptist saw Y'ehsus coming, he said; "*Behold the Lamb of God that takes away the sins of the world*"<sup>9</sup>.

We remember Y'ehsus is our Passover victim, the lamb of God who is our sacrifice victim for our sins. We mortals must have a pure and spotless, powerful and holy sacrifice victim, to take our place, because of our sins against our creator and God. Our sins separate us from our God<sup>10</sup>.

Our Lord Y'ehsus, delivers us from the bondage of the spiritual disease caused by our sins against God. At the resurrection moment Y'ehsus passed over us to *justify us* or make us sinless and deliver us from certain death and a fiery hell.

Therefore, we keep His holy memorial, not only because Y'ehsus commands us to keep a supper, but because WE LOVE Y'EHSUS.

**(12) The LORD'S Supper Is A Passover Memorial.** Paul wrote that Y'ehsus is *our Passover* victim for our sins<sup>11</sup>. Note very carefully, in the night, Y'ehsus said this memorial he ordains for us, is a *Passover* and Y'ehsus said he would not eat *this Passover again until it is fulfilled in the kingdom of God* or the Ekklesia of Christ.

In our study of the kingdom of God we learn, *The kingdom of God* is within the people of God or the kingdom is the Ekklesia that belongs to Christ<sup>12</sup>. **Y'ehsus said he would not eat this Passover again until he eat it new with them in the kingdom of God** or the Ekklesia belonging to Christ.

*This Passover* of Y'ehsus, is to be celebrated as a great event of God for His people or an awesome moment of the supper hour of God, near a repeat cycle of time and near the same moment, when God has passed over us. We eat the Lord's Passover of deliverance near a repeat cycle of the same awesome resurrection moment of Y'ehsus on the night of God's *Day One of the Sabbaths*.

**We Remember Y'ehsus, the only begotten son of God,** for he put on flesh and blood.

Y'ehsus became flesh, so he could become our Passover victim to redeem us from our spiritual death, because of our sins. Y'ehsus is the victim who delivers our bodies, our spirits or souls from eternal suffering.

*Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who hold power of death-that is, the devil- and free those who all their lives were held in slavery by their fear of death. For surely it is not angels he helps, but Abraham's descendants. For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, that he might make atonement for the sins of the people.*

***Because he himself suffered when he was tempted, he is able to help those who are being tempted<sup>2</sup>.***

***Therefore holy brethren fix your thoughts on Y'ehsus, the apostle and high priest whom we confess<sup>3</sup>.***

Y'ehsus became flesh so He could deliver us from a horrifying spiritual death. He delivers or saves us from a spiritual death that without his dying and buying us back, we would have continued to exist, but we would have been separated forever out of the presence of God<sup>4</sup>.

Our victim Y'ehsus has become our Passover salvation and he delivers us from a place where there is no order. Y'ehsus delivered us from a place where there is no order and it is a place where God will not help us when we become helpless, God will not exist there or interfere with what goes on there.

Through the suffering of His body and His blood, Y'ehsus delivered us from the most horrendous place that exist without order, a place of where there is a greater pain we suffer on earth, and a place where we can not depend on anything.

Through his physical death and suffering of his body and spirit, by the sacrifice of his body and blood, Y'ehsus together with our willingness to give up our proud and selfish ways and after we humble ourselves and accept and obey the plan of God, through his blood and by the resurrection, Y'ehsus has already paid the price and bought us back from our bondage to sins.

Again, in the night, Y'ehsus identifies His supper memorial is a "***Passover.***" Y'ehsus knew, when we gather near the moment of his resurrection, we would remember the resurrection moment is the same moment that God begets us or God Fathers our spirits again, or it is the most awesome moment God makes the way to give us spiritual rebirth in Christ Y'ehsus<sup>6</sup>.

The power of the resurrection moment of our victim Y'ehsus, is our moment of our salvation, when through our immersion in water, our God gives us our new spiritual birth into the kingdom of Gods. It is a repeat of the same moment when Y'ehsus passed over us, and delivers or justifies us from our sins. That awesome

moment is a repeat of the same moment that God resurrects Y'ehsus and justifies or make us sinless.

Y'ehsus gives us new spiritual birth through the passive act of our baptism, and in our new spiritual life, we are bought back<sup>6</sup>, or begotten or Fathered again<sup>7</sup> or we are spiritually regenerated by our God through the awesome moment of His resurrection and through our Baptism in water<sup>7</sup>.

All other functions of worship on this awesome resurrection night, all is secondary to the main purpose of gathering to **break bread** and keep the **Passover, memorial, supper** of Y'ehsus. In this **memorial**, we need to take more time in our lives while we reenact His death by keeping this **supper memorial** of Y'ehsus.

*Therefore let us keep the festival, not with old yeast, the yeast of malice and wickedness, but with spiritual bread without yeast.* The spiritual bread Y'ehsus, is the bread from heaven, the **bread of sincerity and truths**. While we eat the Passover of Y'ehsus, we are not to keep this Passover with old leavening of malice and hatred, but with the spiritual unleavened bread of truth and sincerity.

While we eat the physical bread and drink the physical fruit of the vine, at the same time, we feed spiritually upon the spiritual body and blood of our Lord Y'ehsus. In our spiritual eating and drinking, the Passover of Y'ehsus, then God spiritually heals us and regenerates our spiritual life in Him<sup>1</sup>.

**13) The Song of Y'ehsus.** The Coming Song that is to be sung in the night of Y'ehsus the rock of Israel. A Prophecy About The Coming Lord's Supper or the Holy Solemnity. A Holy Solemnity of God, is a celebration of some most awesome set time event of God for the salvation of His people. Let Us Remember This Prophecy Through Isaiah, As He Gives us The Good News About **Y'ehsus**, THE ROCK OF ISRAEL AND His Memorial Supper.

**In this prophecy is a great revelation about the day and time of day to eat the Lord's supper. Isaiah wrote the**



**Prophecy of the coming Lord's supper. God Commands**

**Isaiah to;**

**Isa 30:8 *Go now, write it on a tablet for them, inscribe it on a scroll, that for the days to come it may be an everlasting witness.***

The following are the blessings to come, that God tells Isaiah to write into the Tablet.

**:15 *This is what the Sovereign LORD, the Holy One of Israel, says: "In repentance and rest is your salvation, in quietness and trust is your strength, but you would have none of it.***

**:18 *Yet the LORD longs to be gracious to you; he rises to show you compassion. For the LORD is a God of justice. Blessed are all who wait for him!***

**:19 *O people of Zion, who live in Jerusalem, you will weep no more. How gracious he will be when you cry for help! As soon as he hears, he will answer you.***

**:20 *Although the Lord gives you the bread of adversity and the water of affliction, your teachers will be hidden no more; with your own eyes you will see them.***

**:21 *Whether you turn to the right or to the left, your ears will hear a voice behind you, saying, "This is the way; walk in it."***

**:22 *Then you will defile your idols overlaid with silver and your images covered with gold; you will throw them away like a menstrual cloth and say to them, "Away with you!"***

**:23 *He will also send you rain for the seed you sow in the ground, and the food that comes from the land will be rich and plentiful. In that day your cattle will graze in broad meadows.***

**:24 *The oxen and donkeys that work the soil will eat fodder and mash, spread out with fork and shovel.***

**:25 *In the day of great slaughter, when the towers fall, streams of water will flow on every high mountain and every lofty hill.***

**:26 *The moon will shine like the sun, and the sunlight will be seven times brighter, like the light of seven full days, when the LORD binds up the bruises of his people and heals the wounds he inflicted.***

**:29 *And you will sing as on the night you celebrate a holy festival; your hearts will rejoice as when people go up with flutes to the mountain of the LORD, to the Rock of Israel.***

God is speaking to us through Isaiah, and He is giving us the prophesy of the beauty and joy of Y'ehsus who is *the Rock of Israel* or He is *our song in the night*. Isaiah is saying, we will celebrate and rejoice on the night of the awesome event of God or keep the Holy Solemnity or *the Havdalah* of *the Rock of Israel*, or Y'ehsus.

God tells us through His prophet Isaiah, the Lord's supper (the *Holy Solemnity* of the *Rock of Israel*) is to be celebrated in the night. In acts 20:7, we learn in the Greek the record says, they gathered before midnight of *Mia* or *Day One* to *break bread* and Paul preached until midnight of *day One*. This time of Gathering is impossible to be on any part of Sunday. The Prophecy of Isaiah, is fulfilled, on the same night of *Day One*, when Y'ehsus is made King, at the resurrection moment *at early dark*, on *the Judaic Greek day Mia or day One*.

Y'ehsus on a cycle of the beginning night of *Day One*, is made king in the spiritual realms of Heaven and king of the physical universe, at the resurrection moment. Who is Y'ehsus, he is "*The Rock of Israel*".

Let us remember, we who are true disciples of Y'ehsus, have come to the mountain that we can not touch. Our mountain is a spiritual mountain

*But Lord, you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in Joyful assembly, to the Ekklesia of the first born, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect, to Y'ehsus the mediator of a new covenant, and to the sprinkling of the blood that speaks a better word than the blood of Able*<sup>1</sup>.

The holy solemnity of Y'ehsus, is a memorial celebration of our Rock Y'ehsus who is the head of Mount Zion or the Head of the true Ekklesia of the living God, that belongs to Christ<sup>2</sup>. The ancient *Havdalah* or Lord's supper, is eat on a repeat cycle of a great and awesome miraculous supper timed event of God's

salvation to us, at *early dark*, on the night of *Day One of the Sevens*.

The greatest event of God for all men, is the cause of our gathering and rejoicing. We rejoice on this night of *Yom Echad* or *Day One*, in a similar manner as when men and women of ancient Israel rejoiced, when they led a great singing procession up to the mount Zion to honor and install their new kings.

Isaiah is telling ancient Israel (and us), our gathering to keep the *Holy Solemnity* of Y'ehsus, *the Rock of Israel*, is in the night. In the night, there is going to be a great rejoicing similar to the time when ancient Israel would make a singing festival in the night and God is saying through Isaiah, that in the night, we will sing and rejoice with shouting.

The celebration of instituting a new King in the kingdom of Y'ehsus, is similar to the holy solemnity of the Lord's supper, it is the time when Israel would begin to parade in the street going up to the holy temple on the holy mount. Ancient Israel would in a parade, shout and sing in the street, going up to give honor and glory to their new king on mount Zion.

Isaiah is prophesying, just as the king of Israel is installed on mount Zion, in the beginning night, we will keep our holy solemnity or Havdalah or Lord's supper in the night. Isaiah is prophesying, in the beginning of the night, there will be a great parade in the street, as the Ekklesia in the evening parade, will be going up the street to the meeting place of the rock of Israel the Lord Y'ehsus. As the street parade moves along, the members of the Ekklesia will be shouting and singing in the street that is leading the members up to the gathering place of Mount Zion, The New Jerusalem or the Ekklesia that belongs to Christ, the Rock of Israel.

On this very day, this song is sung by the Ekklesia of Christ in the land of Judah: *We have a strong city; God makes salvation it walls and ramparts. Open the gates that the righteous nation may enter, the nation that keeps faith. You will keep in perfect peace him whose mind is steadfast because he trust in you. Trust in the LORD forever, for the LORD the LORD is the rock eternal*<sup>4</sup>. *For the earth is the Lord's and everything in it*<sup>5</sup>.

In the beginning night of *Day One*, near a repeat cycle of the same moment that God spoke the creation of darkness and the creation of the universe, the same moment God resurrects Y'ehsus and saves us, the saints of God, lead a great parade in song up to the gathering of the Ekklesia, to keep the holy solemnity or Lord's supper to joyfully remember Y'ehsus the Rock of Israel.

As ancient Israel piped in their new Kings on mount Zion. Today the Ekklesia of Christ is called *Mount Zion* (Heb. 12:18-29). Today, the People of God shout to the whole world in the streets and sing praises to God as we gather in a glorious parade to go up to Zion, the gathering of the Ekklesia and remember, honor and glorify Y'ehsus as our king in the early night of our Passover or holy solemnity. Today, who besides us and where in the world is the Ekklesia who are worshipping according to this prophecy of Isaiah?

This special supper hour of the awesome event of God for His creation man, on a repetition of this awesome moment of Y'ehsus, we give glory and honor to our savior as he commands us to; ***“Do this in memory of me”***.

Y'ehsus, while making his *new Passover supper* at supper time, he commands us to keep this memorial supper as an awesome supper time event and not a daylight or Breakfast time event.

*No Eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him, but God has revealed it to us by his spirit”*<sup>7</sup>.

**(14) The Song of The Coming And The Going of Y'ehsus. Y'ehsus, or Y'ehsus who is in The Hebrew ECHAD or The One LAMB of the One God, He alone Is Our Song In The Night at Supper Time On Day One. The meaning of Echad in the Hebrew, is the cardinal numeral-”He Is One.”**

At supper time of this awesome *Day One* of our God, we fulfill the prophecy of Isaiah 12:, as we today sing: **“We praise you O Lord. Although you were angry with us, your have turned away your anger, and you comfort us. Surely God is our**

salvation. We trust you and we are not afraid. The Lord, the Lord, is our strength and our song; He is our salvation.

With joy, we draw water from His well of salvation. On the beginning of the night of *Day One*, on a cycle of the same moment when you created the universe, you resurrected our Lord Y'ehsus, and his resurrection is power of the moment of our salvation. It is by grace, you give to us new hope from our God. We give thanks to you O Lord, we call upon your name; We make known among the nations what you have done for all mankind. We proclaim to the nations that your name is exalted above all names.

Sing to the Lord, for he has done glorious things for all mankind! We make known to all the world what you have done. Shout aloud and sing for joy, people of Zion, for great is the Holy One of Israel that now lives in us<sup>1</sup>.

“O Lord Y'ehsus, you are our God, We exalt and praise your name, for in perfect faithfulness you have done marvelous things planned and executed long ago<sup>2</sup>.

Our Rock Y'ehsus, You are a refuge for the poor, a refuge for the needy in distress, a shelter in the storm, and a shade from the heat. Because the breath of the ruthless is like a storm driving against a wall and like the heat of the desert. You silence the uproar of our enemy; as heat is reduced by the shadow of a cloud, so the song of the ruthless is stilled.

On this awesome mountain that can not be touched, the Ekklesia belonging to the Lord almighty, He did prepare a feast of rich food for all peoples of the earth, a banquet of aged wine-the best of meats and finest of wines.

On this mountain of salvation, our savior Y'ehsus the Christ, our LORD, has raised our once dead spirits, he gives us rebirth or he fathers us again and he destroys the shroud that enfolds all people, the sheet that covers all nations; for those of us who are given spiritual rebirth, he has swallowed up death forever.

*The Sovereign Lord wipes away the tears from all our faces; through the blood of his suffering, He removes the disgrace of His people from the earth. The Lord has spoken. In this day we*

*who trust him, say: surely this is our God, we trust Him because He saves us. This is the LORD, we trust in Him; let us rejoice and be glad in His salvation<sup>3</sup>.*

**But LORD God of all Creation, you make the spiritual dead to live again; their bodies you change and as they rise, you resurrect them to great power. Just as you did not dwell in the dust, neither will you allow us to continue to dwell in the dust. Wake up sleeping spirits of God and shout for joy. O God, Your dew is like the dew of the morning; the earth now gives birth to those in the Lord who were once spiritually dead<sup>2</sup>.**

**The barren Hanna, prayed to God for a son and God blessed her and gave her a son. Hanna then gives glory and honor to God by saying; The Lord brings death and makes alive, He brings down to the grave and raises up<sup>5</sup>.**

Job prophesied about the coming Y'ehsus, he said; *"I know that my redeemer lives, and that in the end he will stand upon the earth. After my skin has been destroyed, yet in my flesh I will see God. I myself will see him with my own eyes,—I, and not another"*<sup>6</sup>.

**Here is Fulfilled of prophecy of our Collective agreement with the God and the Ekklesia. A Psalm of prophecy that was wrote for the dedication of the temple or the coming Ekklesia belonging to Christ, Psa. 30: 3)**

The Ekklesia is established by Y'ehsus, because he said, *O Lord you brought me up from the grave, you spared me from going down into the pit. 4) Sing to the Lord you saints of His; praise His holy name. 5) For His anger last only a moment, but His favor last for a lifetime; weeping may remain for a night, but rejoicing comes in the morning.*

V. 10) *"Hear O Lord and be merciful to us; O Lord, be our help."* 11) *You turned our wailing into dancing; you removed our sackcloth and clothed us with joy, that our hearts may sing to you and not be silent.*

Psa 31: 5) *Into your hands we commit our spirits, you have redeemed us O Lord the God of truth. 14) We trust in you O Lord; we say, "You are our God." Our times are in your hands; deliver us from our enemies and from those who pursue us. Let*

*your face shine on your servants; save us in your unfailing love.*  
21) *Praise be to the Lord, for he showed his wonderful love to us,*  
*when we were in a sin besieged city* 12b) *O Lord our God, we*  
*give you thanks forever,*

Psa. 73: 23) *Yet we are always with you; you hold us by our*  
*right hand.* 24) *You guide us with your council, and afterward*  
*you will take us into glory.* 25) *Whom have we in heaven but*  
*you? And being with you we desire nothing on earth.*

**Amen.**

**(15) Remember The Humility Of Christ Y’ehsus,**  
*“Your attitude should be the same as that of Christ Y’ehsus:*  
*Who being in the very nature of God, did not consider equality*  
*with God something to be grasped, but made himself nothing,*  
*taking the very nature of a servant, being made in human*  
*likeness. And being found in appearance as a man, he humbled*  
*himself and became obedient to death- even death on the cross.*  
*Therefore God exalted him to the highest place and gave him the*  
*name that is above every name, that at the name of Y’ehsus,*  
*every knee should bow, in heaven and under earth, and every*  
*tongue should confess that Y’ehsus Christ is Lord, to the glory of*  
*the Father”<sup>1</sup>.*

**We Must Put On The Humility of A Little Child and Become**  
**Teachable<sup>2</sup>.** While we eat, some things about Y’ehsus we should  
remember are:

**Y’EHSUS AND HIS APOSTLES COMMAND US TO**  
**HUMBLE AND TO FOLLOW THE EXAMPLE SET BY**  
**Y’EHSUS.** **We Should Remember, the many times Y’ehsus**  
**humbles himself for us.**

*In the beginning was the word and the word was with God, and*  
*the word was God. He was with God in the beginning.*  
*“Through him all things were made; without him nothing was*  
*made”<sup>3</sup>.* Y’ehsus is the master designer who has created our  
spirits and our bodies.

Earthly living is full of pain and suffering, comparing to  
heaven, living on earth is like living in a kind of hell. Y’ehsus  
made our bodies to be controlled through a system of pain and  
suffering. When we get hungry and tired or weary we suffer pain

for food or rest. To continue to exist on earth, we are forced to breathe air. When we need to breathe air, if we don't breathe, we suffer pain. When we hunger or thirst we suffer pain in our bodies. Our bodies can not exist without pain. Before coming to earth to live in a body like his creation-man, Y'ehsus is God, and he is living in a painless and tearless Heaven<sup>4</sup>.

Y'ehsus humbled himself, and gave up His God like powerful spiritual body in heaven. Y'ehsus gives up his home in glory, to come to this cursed earth to live in the flesh. Y'ehsus came to join with us and to suffer the pain and sorrows of the flesh as his creation man. Our God Y'ehsus, came to earth and he did live in pain and suffering on earth as a mortal man. He is well acquainted with grief, and he knows and understands our pain and sufferings<sup>5</sup>.

***“Therefore since we have a great high priest who has gone through the heavens, Y'ehsus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize with our weakness, but we have one who has been tempted in every way, just as we are-yet was without sin. Let us approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of needs. Y'ehsus is compassionate.***

Y'ehsus comes to earth to live and to suffer and die. He was tempted in every way just as you and I are tempted. He lived on earth some thirty three years. Y'ehsus was tempted as the same as His common creation, mortal man is tempted. Y'ehsus lived as God in the flesh, and he is well acquainted with our temptations.

**Proud? So do not be; “So if you think you are standing firm, be careful that you don't fall! No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it”<sup>7</sup>.**

Y'ehsus makes a way for us when we are tempted, so that we will not be tempted above what we are able to bear. We must put on the intent of the heart to never sin, because we all must stop sinning. We must be willing to put forth the effort to do our part to stop sinning and then God will do His part to deliver us from every sin.



Y'ehsus, is the only begotten son of the Father, the Lamb of God who humbles himself for us, and comes to earth and suffers and dies so that he will take away the sins of the world. He created all things, there is nothing created that he did not create.

Our Lord Y'ehsus creates each of us for the will of God or for the pleasure of the Fathers.

It was the will of God the Father, that Y'ehsus should come to earth to die for us. It is the will of the Father, that we humble ourselves as Y'ehsus did, so we can become teachable to learn God's will. For Y'ehsus to be God in heaven and then take on the flesh and the form of a man, is to humble self by making himself put on flesh.

*“God so loved the world that he gave his only begotten son that whomever believes in him should not perish but have everlasting life”<sup>1</sup>.*

*God so loved* or we could better translate from the Greek, *in this manner God loves the world*. Not that God the Father loves us so much that He could not help Himself, but this is how God loves us. By the will of the Father, God loves us in this manner, that He sends Y'ehsus His only begotten son to show us the manner in which God the Father and Y'ehsus the Son love us.

Y'ehsus came to make a way for those who will believe and who will overcome; that we may return to God after we humble and through our childlike humility, we become open and we become teachable and reasonable. When we put on the humility and obedience to learn what to repent of, then we should stop sinning against our God.

We must obey the whole plan of God to be saved. In our obedience to God, Y'ehsus will pass over us, if we fully and completely humble ourselves to Him. In our obedience to his commands, Y'ehsus will become our Passover victim for our sins and he will deliver us from the bondage to slavery and death, which slavery to sin, is the consequences of our sins against our God. *The wages of sin is death, but the gift of God is eternal life in Christ Y'ehsus our Lord<sub>2</sub>.*

**(16) We Do Eat The Body And Blood of Y'ehsus.**  
**We do in Spirit, Eat The Spirit of Y'ehsus At Supper Time?**

We must be kind to those who are ignorant and do not understand the spiritual things of God. We must teach those who are ignorant of spiritual values to learn and prepare themselves to become spiritually minded to prepare selves to live an eternal life in another dimension, in a spiritual heaven in a spiritual body.

**Do not say what we eat in our memorial of Y'ehsus, represents the body and the blood of Y'ehsus.** To say what we eat in our memorial to Y'ehsus, is a representation or is figurative, only shows our ignorance in spiritual feasting on the body and blood of Y'ehsus. While we spiritually eat, don't remember the world, because the world is not spiritual, therefore the world cannot understand our spiritually eating the body and the blood of Y'ehsus.

*“No one knows the thoughts of God except the spirit of God. But God revealed it to us by His spirit. We have not received the spirit of the world but the spirit who is from God, that we may understand what God has freely given to us. This is what we speak, not in words taught to us by human wisdom but in words taught by the spirit, expressing spiritual truths in spiritual words. The man without the spirit does not accept the things that come from the spirit of God, for they are foolishness unto him, and he can not understand them. Because they are spiritually discerned, the spiritual man makes judgment about all things, but he himself is not subject to any man's judgment”<sup>3</sup>.*

In secular records we learn, many of our ancient brethren were not ashamed to speak about spiritual things, and for speaking out, they were flayed alive, some were burned alive, martyred and called cannibals by the ancient unbelieving world. Ancient disciples were burned alive, because, out of fear, the ignorant unbelieving of the world, did not understand spiritually eating or drinking the body and the blood of Y'ehsus<sup>4</sup>.

**(17) Y'ehsus Said The Cup Is His Blood<sup>5</sup>. Not the container but spoken in metonymy, the contents is his blood. Y'ehsus gives His LIFE GIVING BLOOD. The Life blood of Y'ehsus, is give by the spirit coming from heaven.** Early disciples of Y'ehsus stated; “We do eat the body and drink the blood of Y'ehsus” For saying they eat the body and the blood of Y'ehsus

many were killed. We have records that early Christians were called cannibals for saying they spiritually eat the body and the blood of Y'ehsus. Multitudes of disciples were slaughtered because of false accusation and lies made about those who say they eat the body and the blood of Y'ehsus. The world can not understand the spiritual things that is given to us as a spiritual gift from God.

Y'ehsus stated when He first began his beautiful memorial, he said; ***“This is my blood”*** concerning the contents of the cup. Y'ehsus also spoke concerning the bread; ***“This is my body!”*** There is almost a full page of Greek words that Y'ehsus could have used to say, “This bread or cup only represents or is only symbolic of his body and his blood.” Y'ehsus wants us to think on the spiritual aspect of His body and his blood.

***“When Christ came as high priest of the Good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption. The blood of goats and bulls and the ashes of a heifer, sprinkled on those who are ceremonially unclean, sanctify them, so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God.***

***For that reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.***

***In the case of a will, it is necessary to prove the death of the one who made it, because a will is in force only when somebody has died; it never takes effect while the one who made it is living. This is why even the first covenant was not put into effect without blood. When Moses had proclaimed every commandment of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop,***

*and sprinkled the scroll and all the people. “He said, this is the blood of the covenant, which God had commanded you to keep.” In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies. In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.*

*It was necessary then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God’s presence. Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that not his own. Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself. Just as man is destined to die once and after that the judgment, so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.*

**Life is found only in the blood of Y’ehsus.**

As we remember the blood of Y’ehsus and reenact his death, all primary emphasis of the spiritual disciple, is upon the spiritual body and the pouring out the blood of our Lord Y’ehsus and is not upon the physical container. The contents of the cup or the blood of Y’ehsus, we use in memorial, should begin first as we pray for one organized physical substance. We will all share from one poured out contents, that we give thanks to God and then the cup is to be first divided or distributed to all participants, before eating the bread. Because we are all made one blood and one body through the sacrifice of Y’ehsus.

The bread should be only one loaf that we all share of one spiritual body of Christ. Before we give thanks for the fruit of the vine and the bread, both the bread and contents of the cup will truly be only a representation of the body and the blood of Y’ehsus. But after we give thanks, and our God consecrate the elements, and

while we feast, we must continue to meditate upon the spiritual and not upon the physical.

***“God is a spirit and those that worship him must worship him in spirit and in truth”<sup>3</sup>.***

There are many Greek words Y’ehsus could have used to show the fruit of the vine and the bread only “represent” or is symbolic of his blood and his body. Y’ehsus wants us to think of him in spirit as we eat his Passover. Remember His spirit is from heaven. His spirit gives his physical body and his physical blood. He is the eternal spirit who in a self sacrifice, gave His blood and flesh for our salvation.

Y’ehsus did not use any words to identify the elements of his supper memorial to indicate the fruit of the vine is a representation. Y’ehsus did not say what we eat is symbolic or represents his body and blood. What Y’ehsus is referring to in the elements that we eat in the Lord’s supper, WE EAT AND DRINK THE SPIRIT Y’EHSUS, and his spirit is not symbolic or a representation of anything! Think spiritually.

**In Spirit, Think Spiritually In Our Memorial. While We Eat The Spiritual Bread From Heaven, We Rejoice And Remember Y’ehsus Is First Spirit Or God In Heaven. Because Y’ehsus Is Our God, And He Is A Spirit That Came Down From Heaven.** In all our lives, we will never have as much discomfort as did our Lord Y’ehsus, who humbled himself and gave up the comforts of Heaven and he came to earth to live in the discomforts of mankind. Both the earth and mankind are the creation of Y’ehsus.

Y’ehsus came to earth to live where there are His people who would hate, despise and reject him. Y’ehsus was living in heaven where no one is hating others. No one will ever go to heaven or will exist there, who will continue to hate or careless for others<sup>1</sup>. No one ever goes to heaven, who hates God by refusing to do His will.

Y’ehsus came from heaven<sup>2</sup>, where all who live in heaven, every one loves God and all love one another with an unconditional care for the welfare of each other. Y’ehsus said: ***If you love me you will obey what I command***<sup>3</sup>. All who go to heaven, will be only those who hold an unconditional love for God and for one another.

Y’ehsus came from a painless heaven, to live in pain, sorrow and tears with his created spirits, because, both Y’ehsus and God the Father, love their creation mankind. Y’ehsus left the comforts of heaven, he humbled himself by obeying God, to suffer on earth.

Y'ehsus said; *"It is not Moses who gave you the true bread from heaven, but it is my Father who gives you the true bread from heaven"*<sup>4</sup>. *"The bread of God is he which comes down from heaven and gives life to the world"*<sup>4</sup>. Y'ehsus said; *"I am the bread of life"* *"I am the living bread that came down from heaven; if any man eat of this bread, he shall live forever: The bread is my flesh, which I will give for the life of the world"*<sup>5</sup>. *"This is the bread which came down from heaven that man may eat this bread and never die"*<sup>6</sup>.

*"Y'ehsus said to them, I tell you the truth, unless you eat the flesh of the son of man and drink his blood, you have no life in you.*

*Whoever eats my flesh and drinks my blood, has eternal life and I will raise him up on the last day. For my flesh is real food and my blood is real drink.*

*Whoever eats my flesh and drinks my blood remains in me, and I in him. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. This is that bread that came down from heaven. Our forefathers ate manna and died, but he who feeds on this bread will live forever"*<sup>7</sup>.

**(18) We Sinners Pour out blood. God commands before eating every sacrifice, the blood is first poured out. Keeping the command of Y'ehsus to Pour Out, or to divide the blood, is as important in worship, as is drinking the spiritual blood, of Y'ehsus.** The pattern of the Lord's supper given through Moses, is that each *congregation*, all members together must kill and pour out the blood of the lamb *between the two evenings* With the instrument of sanitation called *Hyssop*<sup>8</sup>, all divide the blood to the door post and lintel of the congregation before the body, the Passover victim of deliverance is eat<sup>9</sup>.

The body and the blood of Y'ehsus is *truly* [spiritual] *food and drink*<sup>10</sup>. In spiritually communing from the spiritual body of Y'ehsus, He took only One cup and One bread. Do as Y'ehsus did, first pray for only one Container or one fruit of the vine and then after prayer, all members of the congregation, pour out to self or divide the one cup to all members<sup>11</sup>. First pray for the fruit of

the vine, then divide the contents of the container of the fruit of the vine to the congregation. Do as Y'ehsus did, don't drink of the fruit of the vine until after pouring out then divide and then first pray and eat the bread. After eating the spiritual body of Y'ehsus, give a prayer of continual thanks and then all members drink of the poured out divided spiritual blood of Y'ehsus.

**The Old Testament Model showing how we are to divide the blood.** God commands all the congregation of ancient Israel are to kill the lamb, the victim of the Passover. God commands Israel to use Hyssop to divide the blood of the victim around the door, before roasting and eating all the whole body of the sacrifice victim of deliverance.

In every sacrifice victim, the physical blood is first poured out of the victim of sacrifice before eating the body. Do not eat the spiritual body, before pouring out spiritual blood from the body. This ancient Passover lamb of Israel is our model of Y'ehsus and shows us how we should first divide the spiritual blood as Y'ehsus did. God said; *"The blood will be a sign on the houses where you are; and when I see the blood, I will Passover you"*<sup>1</sup>.

The record of Luke reads: *"And he took the cup and gave thanks and said take this and divide among you"*<sup>2</sup>. When we give thanks, God will sanctify the blood of Y'ehsus that we pour out or divided to ourselves, because Y'ehsus is crucified for our sins and then he has justified us or passed over us by his resurrection from the dead (Rom. 4:25).

Let us give thanks and divide to ourselves, our part of the blood we cause Y'ehsus to pour out for our sins. After first dividing the fruit of the vine that is made holy or spiritual blood, then give thanks for the bread and let each person tear off his part of the holy bread or the spiritual body of Y'ehsus, that he or she causes Y'ehsus to suffer in his body for the sins of each participant. Y'ehsus has tasted death for every man<sup>3</sup>, He tasted death even for his enemies who continue to despise, hate and reject him<sup>4</sup>. All must repent.

Y'ehsus is God, He is the living spirit or the *spiritual bread* that comes from heaven. We remember the awesome spirit named Y'ehsus by the Father Yahweh, for he is the living spiritual *bread*

*from heaven*, and his spirit gives his flesh and blood for us so that we may have life. Y'ehsus said; ***“It is the spirit that quickens, the flesh profits nothing; the words I speak unto to you, they are spirit and they are life”***<sup>5</sup>.

To be quicken or made alive from the spiritual dead, is to be made spiritually alive from the lifeless spiritual death. When Y'ehsus quickens us, he is spiritually making us and keeping us alive, by spiritually eating His spiritual body and blood. It is the spirit of God that makes us who were spiritually dead, come alive spiritually. To stay alive spiritually, we must continually eat spiritual the bread from heaven.

To stay alive spiritually, we must drink spiritual blood of Y'ehsus, and obey the commands of the spiritual Y'ehsus. Y'ehsus taught: ***“Not everyone who says to me Lord, Lord, will enter the Kingdom of heaven, but only he who does the will of my Father in heaven”***<sup>6</sup>. Only in keeping the commands, by doing the will of God, will He keep us spiritually alive for eternity.

While we eat the Lord's Passover supper, if we say the bread we eat, is a body representation of the spirit of Y'ehsus, we eat and drink emptiness and worthlessness. If we say as we eat the spiritual body of Y'ehsus, “it is a figure, symbolic or represents anything,” we miss the mark or we fail in our memorial to Y'ehsus.

We must recognize and discern, that we do eat the spiritual body of Y'ehsus and not a representation of his Body. To discern is to make difference between eating the body and the blood of Y'ehsus correctly. What we eat is spiritually understood!

While we sup, we worship in the physical act as we receive the spiritual reward. While we drink the cup, we understand the contents of what we drink to be the spiritual blood of Y'ehsus. We say what we drink in memorial of Y'ehsus, is not a representation or image, or a type of the blood of Y'ehsus, it is blood of His spirit. If we say it represents the blood of Y'ehsus, we do not understand the spiritual Y'ehsus and spiritually drinking in memory of the spirit Y'ehsus who in the flesh and in spirit gave His blood for us.



**(19) A Fearful Warning. The Apostle Paul Warns Us, We Must Beware of Inventing A False Worship and call it a “LORD’S SUPPER”**<sup>7</sup>. Paul warns the Ekklesia in Corinth, it would be better not to gather at all, then to gather and make a false Lord’s supper. **Paul wrote** *“When you come together, it is not the Lord’s supper you eat”*<sup>8</sup>.

*“Therefore whoever eats the bread or drinks the cup in an unworthy manner will be guilty of sinning against the body and the blood the Lord”*<sup>9</sup>.

*“Any One who eats without recognizing the body of the Lord, eats and drinks judgment unto himself”*<sup>10</sup>.

**Paul warns us To “DISCERN” OR MAKE DIFFERENCE BETWEEN OBSERVING THE LORD’S SUPPER RIGHT OR OBSERVING THE LORD’S SUPPER WRONG.** The apostle Paul warns, we must *discern* or make difference between eating a true Lord’s supper or study and to know if we are eating it wrong. We must not eat the Lord’s supper in an unworthy manner, for if we do eat without discerning the Lord’s body in supper, we eat and drink *damnation* or *eternal judgment* against ourselves.

If we say what we eat and drink is symbolic, a type, represents or is figurative, we misunderstand and would only receive a representation or type of the spirit of Y’ehsus in our MEMORIAL. There are over fifty Greek words that Y’ehsus could have used to say, this bread or cup represents or is a sign of my body and blood. Y’ehsus chose his words very carefully, to avoid saying the word represents, concerning His body and his blood in his Passover memorial.

If we say the elements we eat in our Lord’s memorial is only a representation of the body and the blood of Y’ehsus, we would not understand nor would we receive the real true spirit of Y’ehsus. If we say as we eat; “This represents or signifies” we would-not understand the true spiritual meaning of the memorial of the body and blood of Y’ehsus. We must be very careful what we say, when we worship God in eating the Lord’ supper.

We must discern or put difference between eating the Lord’s supper right or wrong. Paul warns the brethren of the horrible

damnation or Judgment from God to those who make a false Lord's supper in worship to God. Paul condemns some in the Ekklesia in Corinth for not eating a true Lord's supper. What will God say to us, if we refuse to make a true Lord's supper?

We sin each time we make and eat a false Lord's supper. Eating the Lord's supper wrong, will surely cause us to lose our hope of eternal life. Think serious about this warning from Paul.

**The Spirit Of Y'ehsus We Share, He Is Alive And Real.** As we gather in the name of Y'ehsus, he gathers with us. Y'ehsus said; ***"For where two or three come together in my name, there am I with them"***<sup>1</sup>.

Before the coming of Y'ehsus the Jews required there must be a quorum (ten people) before men could call a worship service to God. Y'ehsus is saying, only two people are necessary to gather in his name, to have a midst and that he will be in our midst while only two people gather to worship IN HIS NAME.

**Life In The Blood of Y'ehsus Through Prayer And Thanksgiving, God Separates, Sets Aside Or God Makes Holy The Elements Of Our Memorial For Brothers Of Y'ehsus** ***The Lord Knows Who are His and everyone who confesses the name of the Lord must turn away from wickedness***<sup>2</sup>.

By His blood, we are all made one holy body, and brothers by one blood. By one blood Y'ehsus sanctifies us and he gives life to us who are in the one body of Christ<sup>3</sup>.

It was the fault of all of us that Y'ehsus suffered for us, because when we all sin, our sins are the cause of Y'ehsus having to come and to pour out his blood for each of us. Because we all sin against God, we all separate ourselves spiritually from God. We each individually sin and then we cause of the pouring out the blood of Y'ehsus.

Before giving thanks for the bread, we do as Y'ehsus commands, we first give thanks for the one cup. We must do as Y'ehsus commands us to, ***divide the cup*** (the contents) ***among yourselves***<sup>4</sup>.

The blood of Y'ehsus seals our agreement or our Testament with God. We each sin and cause the blood of Y'ehsus to be

poured out for our sins. The cup of blood is poured out to each individual for our sins. We pour out the cup to ourselves, the spiritual blood of Y'ehsus, God in spirit from heaven. Matthew wrote that Y'ehsus;

Kai\I abwñ to pothñion,  
And having taken the cup  
(Greek aorist, "**Having taken**" is something taken place past tense.)

Kai\ eu)xaristh\saj  
*And having given thanks,*  
(*Having given thanks* is the Greek aorist, an act or something spoken but referring to simple past tense.)

e)ðoken au)toi)j I egwn,  
*He gave [it] to them Saying*  
(*He Gave the cup to them saying*—again in past tense.)

Pi)ete e)c au)tu)w)pantej s.  
*Drink of it all.*  
(Drink all of the poured out cup, as in the Passover of Israel, nothing of the sacrifice is to be left until the morning

Mark's literal record says:

e)þion autou)w)e)c pantej  
*They drank of it all.*  
(As is the model, the Passover, eat all of it, nothing is to be left over.) After they drank the cup (contents), Y'ehsus said:

Tou)to/ e)stin to) ai)ma) mou  
*This [contents that was already drank] is my blood*

to) th)j kainj dia)thkhj,  
*that of the new covenant,*

το ποῖο ποτὶ ἰσχυρὰ  
*which for many*

ἐκχυνόμενον.  
*out is poured [the cup of blood].*  
[Amplifying in brackets is mine.]

Past tense, *the cup* or contents of the cup is already *poured out* and they have already *drank all of it*, Y'ehsus said what they drank is the new agreement in his blood. The record of Matthew and Mark, each give precise same parallels of the record of Luke 22:14-17; in the Greek aorist or simple past tense, Y'ehsus "*having<sup>2</sup>*" meaning *having taken the cup* and *having*, past tense, already *given thanks*, he has already *divided* or had them *pour out* or *divide the cup* to themselves. Y'ehsus commands them to; *divide* the contents of the cup ( Not a reference to the physical container Luke 22:17).

In the records of Matthew and Mark, Y'ehsus is saying, the cup has already been divided or is already poured out to the disciples<sup>2</sup>.

Nothing of the contents of the cup is to be left until the morning, because what we eat and drink, through prayer to God, He has sanctified or made holy. God separates or make holy through thanksgiving the elements of our Lord's supper. Through prayer, God will set aside the elements of our memorial for a holy purpose.

In the type or model of the Lord's supper, in the command to eat the Passover lamb, none of the elements of the sacrifice are to be eat in the hours of daylight (Ex. 12:42), because God has made the blood we divide to ourselves-holy. The body we tear or break and eat is holy, the blood we drink is holy spirit blood of the Christ.

Y'ehsus continues to say;

*This [cup] is my blood, that of the New covenant, which [cup of blood] for many is poured out [blood] for remission of sins*<sup>3</sup>.  
[Amplifying In brackets is mine.]

Y'ehsus said the cup or contents is the blood of the New Covenant that is poured out. The cup of spiritual blood of the New Covenant, is already poured out or divided to the disciples. When

Y'ehsus said *the cup is my blood of the covenant* Y'ehsus has not suffered or yet poured out his blood. Y'ehsus begins to pour out his physical blood later on this same fourteenth day of the new moon Abib.

Another record is that of the apostle Paul. He wrote:

Touto to potherion h(  
*This the Cup the*

kainh\diaqhkh estih  
*new covenant is*

eh t%em%aimati touto  
*in my blood, this*

toieie%e odakij eh pihhte  
*do whenever you drink[it]*

eij thh\_ehmhh\_ahamnhsin  
*in my remembrance* 4.

Note; What we drink is spoken in metonymy as the contents and not the container. Y'ehsus commands to *divide the cups* and to *drink* the cup. We do not divide the container, we do not drink the container, but we do divide and drink the contents. Then the contents we divide and drink is the cup spoken in metonymy or the spiritual blood of the covenant. Y'ehsus did not say my blood in the cup, but the cup in my blood. There is a difference.

Now note the Greek word

**ho-sakis. Used only twice in Bible. A multiple adverb.**

The NIV is a better translation of the Greek word odakij = *whenever*. Or better said; "the which certain time you drink it." Certainly the Greek word hosakis can not be correctly translated AS OFTEN AS YOU DESIRE TO DRINK IT, as some falsely teach.

When we gather to commune on the body and the blood, after we pray for the contents of the cup, let every man or woman pour out his or her own part of that one blood of Y'ehsus.

Let each pour out to themselves, each a part of the one blood of the covenant that he or she causes Y'ehsus to pour out for us. Let each have

their own vessel and if they are able, divide with their own hands, their portion from the cup, that through prayer, God will separate or make holy the fruit of the vine, the spiritual blood of the spiritual Y'ehsus, who covers our sins. As we pour out to ourselves, let each participant speak out loud and confess to one another, it is because of my sins I pour out to myself, the blood of the spiritual Christ that covers my sins.

**Because Of Our Sins Against God, We Each Cause Y'ehsus To Pour Out His Blood.** Let each communicant reenact the death of Y'ehsus as we pour or divide from out from out of one container, the one organized physical substance, that spiritual blood which spiritually heals or makes us spiritually alive. Each one who participates in the memorial of Y'ehsus, reenacts his death<sup>s</sup>, 6.

Remember Y'ehsus; When at the first, the Father was not pleased with the sacrifices of animals for the sins of the people.

*“First He said, “Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them” (although the law required them to be made). Then, He [Y'ehsus] said; “Here I am, I have come to do your will.” He sets aside the first to establish the second, and by that will we have been made holy through the sacrifice of the body of Y'ehsus Christ once and for all”<sup>1</sup> [in brackets is mine].*

Let each of us say as we give thanks and begin to divide the blood when we commune; “I am pouring out my part of that sin offering, that I cause Y'ehsus to pour out his blood for my sins against God.” We are made holy by the pouring out of the blood sacrifice of Y'ehsus.

*“The high priest carries the blood of animal into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. And so Y'ehsus suffered outside the city gate to make the people holy through his blood<sup>2</sup>.*

**WHILE WE POUR OUT HIS BLOOD, DON'T SAY; Y'ehsus “SPILLED HIS BLOOD.” Y'ehsus Did Not Spill His Blood.**

The spilling of anything happens by accident. Y'ehsus did not accidentally spill his blood, but Y'ehsus purposely pours out his

blood for our transgressions. In the night, after they drink all the cup, while creating his Lord's supper, Y'ehsus said concerning the dividing or *pouring out* of the cup;

***This is my blood of the covenant, which is a poured out [cup of blood] for many for the forgiveness of sins***<sup>3</sup>.

Luke gives us the order of how to divide or pour out the one cup of the blood of Y'ehsus.

When in spirit, we commune the blood of Y'ehsus, as Y'ehsus commands, start with only one container filled with the fruit of the vine. The apostle Paul wrote; ***“Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ?”***<sup>4</sup>.

Regardless of the size of the congregation, we can all share only one container of one blood and then pour out, cut or divide the contents so the whole congregation can share the One blood of Y'ehsus. This is the way Y'ehsus shows us how to divide his one cup in his memorials. We see a great spiritual impact this has on the congregation of God's people, when all the congregation divide to themselves the blood when all drink from one organized physical substance.

To participate or commune together on one blood of Y'ehsus, we must divide and then after we supper on bread, drink from one organized physical substance, the fruit of the vine. This is showing to us and to the whole world, we have only one life giving blood or One Lord or One God. ***“For also, by one spirit, we all into one body were baptized, whether Jews or Greeks, whether bondmen or free and all into one Spirit are made to drink. For also the body is not one member, but many”***<sup>6</sup>.

Before we give thanks for the bread or the body of Y'ehsus, do as Y'ehsus did, first give thanks for one cup or fruit of the vine, and then after prayer, divide the blood of Y'ehsus to all the congregations.

Do not drink the fruit of the vine first or before the bread is eat, but as Y'ehsus did-only first ***give thanks and divide*** the cup to the disciples who after supper drank of it all. Let each one pour out to themselves and hold that portion of the blood of Y'ehsus that he freely pours out for our sins against God. While we hold in our hands the contents of the poured out cup of blood (the spiritual

blood), let the congregation be reminded, it was for our sins the physical blood of Y'ehsus was poured out for us.

The blood of our Lord Y'ehsus, is the blood that is necessary to sanctify our agreement or our Covenant or our New Testament with God the Father. Only by his blood sacrifice and through our obedience to his commands, we are we made worthy to participate in the sharing of his blood.

**19) How many cups of the fruit of the vine?** The spirit of Y'ehsus is with us in our worship. Paul Said; "*The cup of blessing which we bless, is it not the communion of the blood of Christ.*"

**The record did not say cups of blessing, but; *the cup of blessing.***

*The bread which we break, is it not the communion of the body of Christ? Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf*"s.

Paul said we partake of one loaf of bread. Paul did not say the fruit of the vine or the bread is a sharing in the representation of the body and blood of Y'ehsus! We must understand, what we eat and drink is spiritually understood to be the spirit body and the spirit blood of Y'ehsus. When we commune, we receive the unseen part, the spirit body and the spirit life or blood of Y'ehsus.

The pattern give to us through Moses is, nothing is to be left till the morning in eating the Lord's supper of the lamb. Y'ehsus commands all who eat and drink, we are to consume all or to eat or *Drink all of it*, nothing is to be left until the morning. Do not throw in the garbage that which God has consecrated or made holy in our memorial of deliverance. Eat and *drink of it all.*

**20) The Elements of our Memorial are made Holy By God.**  
For anything to be made holy, is something that is consecrated by God through prayer to God? Something physical, that is made worthy of adoration, reverence and respect. **Be careful that we do not make an idol out of the container by giving excess adoration to the container.** **THE ELEMENTS OF OUR**



**LORD’S SUPPER ARE MADE HOLY, and is authorized, consecrated, separated, or set aside BY OUR GOD. Through prayer and thanksgiving, God makes what we eat in our memorial-Holy.**

As water is necessary for Baptism for spiritual reward, so is particular elements necessary for our reward in worship in the supper of our Lord. If God does not make what we eat holy, what we eat would be worthless and without merit. If what we eat is not a holy physical substance, eating such unholy things in memorial to God, can not have spiritual rewards. Selah, stop here, rest a moment and meditate about the elements that bespeak the body and the blood of Y’ehsus.

The memorial elements of Y’ehsus is entitled to reverence in spiritual reality. So sacred is the memorial, to eat of it wrong, is to eat and drink judgment or damnation or eternal death for continuing to eat of it wrong<sup>3</sup>.

When we give thanks for the fruit of the vine and the bread, God will bless and make the physical substances or the elements of our memorial holy through prayer. God will separate or He will set aside the physical substance or the elements of our memorial for the purpose of our communion with one another and with God. The physical substances in communion, after it is made holy by God, is nothing less than to be separated or set aside and is to be venerated for a godly purpose. When God sets our physical elements of our memorial aside for His purpose, it is made holy or sacred by our God.

The apostle Paul did not say what we eat in memorial is a Eucharist, but he wrote, the One cup is a *cup of thanksgiving* (Greek Eulogia)<sup>4</sup>. *The cup of thanksgiving*” for which we give “*Elogoumen*” “*thanks,*” is it not a *Koinonia*, a cutting, a dividing, a sharing or pouring out together of the blood of Christ? Paul said *It Is*. So also is the One bread we break a sharing of the one body of Christ.

**In The Type or Pattern Of Our Lord’s Supper, God warns Israel, What God Makes Holy In Communion, Do Not Throw Holy Things Into The Garbage<sup>5</sup>.** God warns Israel, do not eat anything made Holy in the daylight, all is to be consumed in the nights. As we eat the physical holy bread and drink the physical

holy contents of the cup, we commune on the spiritual body and the blood of Christ.

Our communion is that which God separates and sets aside for our purpose in our true memorial of Y'ehsus. Every time we eat, we share in communion with God, as our spirits receive new life or we have spiritual renewal or regeneration in Y'ehsus Christ<sup>6</sup>.

Note carefully, there is no physical transubstantiation in the physical elements in eating the Lord's supper. Before we ask God to bless, the physical bread and fruit of the vine, the elements are truly only a representation of the real true image of the body and the blood of Y'ehsus. After giving thanks to God for the elements of our memorial, to the world, the physical elements remain the same, but to us they are holy.

To us who are spiritual, we commune the spiritual body and drink the spiritual blood of Y'ehsus, we think spiritual and we receive the spiritual life giving rewards from God while we eat and drink of the holy physical. At supper time, we consume all the holy elements, nothing of it is left till the morning<sup>7</sup>.

The elements of our Lord's supper, are at first, before giving thanks, understood to be only the type or represents the body and blood of our Lord Y'ehsus. Note very carefully, the real substance of our memorial feast is spiritual, and is not a substitution or a representation of Y'ehsus. We who await the Lord's table, must be careful of the words we use while we present the Lord's supper to the congregation.

We eat and drink the true spirit of Y'ehsus in our memorial supper, and not a representation of the spirit of Y'ehsus. **It is the Holy Spirit that makes alive, Our Lord's spiritual body and spiritual Blood of Y'ehsus is not a spiritual representation!**

**(21) Spiritual Rewards In Communion. WE RECEIVE SPIRITUAL REWARDS FOR OUR ACTIONS IN EATING THE SPIRITUAL BODY AND BLOOD OF Y'EHSUS.** *Neither circumcision nor uncircumcision means anything; what counts is a new creation. Peace and mercy to all that follow this rule, even to the God of Israel.*

In a similar act of humility, through our repentance and passive act of baptism, we passively allow a physical but passive work or act of immersion upon ourselves, so through our baptism into Christ<sup>2</sup>, we

receive spiritual justifying rewards for our cleansing (forgiveness of sins), by the resurrection of Y'ehsus<sup>3</sup>.

Then we are given spiritual rebirth into the Ekklesia through our baptism, and only by this passive act and through the moment of the resurrection we are begotten again or Fathered again by God. God recreates in us rebirth and gives the gift of the holy spirit through our Baptism through the resurrection of Y'ehsus<sup>4</sup>.

Multitudes claim to be Christians, but deny there is reward in our baptism or the power of the resurrection of Y'ehsus. Baptism is a physical burial in water, a passive act of immersions.

Baptism is a physical passive act that abounds with spiritual rewards, but only through the resurrection moment of Y'ehsus<sup>4</sup>. So also when we gather in worship to eat the physical bread and fruit of the vine, as we eat, we receive the spiritual rewards in communing together on the spiritual body and blood of Y'ehsus. The spiritual rewards for eating God's memorial, is when we give thanks to God for our pardon from God, and then God is renewing us through spiritual healing in communing as He is giving us spiritual life and strength<sup>7</sup>.

Our spirits are renewed by remembering the life and death of our spiritual Savior while we eat his spiritual body and blood near the resurrection moment. It is the same moment that God begets again or fathers us again to a renewed spiritual birth, He has made a Passover for us and a way to save us through the awesome moment of the resurrection of Y'ehsus. We rejoice in the memorial of Y'ehsus, near a cycle of the same moment of the resurrection of Y'ehsus, at supper time on the beginning night of **Day Ones**.

As we worship in the memorial of Y'ehsus, he reminds us, that through his awesome power, He also will joyfully resurrect us from our sleep, similar to the way God did resurrect Y'ehsus at supper time, on **Day One of the Sevens**.

Therefore we rejoice at supper time on **Day One**, as we solemnly remember His spirit, and His physical body and blood. His body and his blood is give to us by His spirit, which in turn, gives spiritual life to us all. We rejoice, as we remember the spotless life of Y'ehsus, His love for the Father, and His promises; ***For we are the temple of the living God, as God has said; I will live with them and walk among them, and I will be their God, and they will be my people. Therefore come our from among them and be separate, says the Lord. Touch no unclean thing, and I will receive you. I will be a Father to you and you will be my***

*sons and daughters, says the Lord almighty<sup>9</sup>. Anyone who does not take his cross and follow me is not worthy of me.<sup>10</sup>*

*If anyone would come after me, he must deny himself and take up his cross and follow me, for whoever wants to save his life will lose it, but whosoever loses his life for me and the gospel will save it<sup>11</sup>.*

*Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me<sup>12</sup>. And anyone who does not carry his cross and follow me cannot be my disciple<sup>13</sup>. "I lay down my life for the sheep<sup>14</sup>. Greater love has no one than this, that he lay down his life for his friends<sup>15</sup>.*

Y'ehsus questions: *"What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?<sup>16</sup>.*

Y'ehsus commands us: *"Come take your cross and follow me"*

**(22) The Passion or The Seven Days of the death and the resurrection of Y'ehsus.** Concerning the continual sacrifice for sins, the prophecy of Daniel reads; *"In the sevens between, he will cause the sacrifice and oblation to cease"<sup>1</sup>. Only God can cause the sacrifice and oblation to cease.*

**WE ALL SIN, BUT THE WAGES OF SIN IS DEATH FOR EVERY MAN OR WOMAN WHO SIN** <sup>2</sup>.

As we feast spiritually, we remember, in our past, while we were spiritually dead in our trespasses and sins.

Before becoming a disciple of Y'ehsus, we were dead in our sins and trespasses, hating God and hating one another. We were in misery and hopelessness and we were the enemies of God.

Men in the first century Ekklesia can say; ***God demonstrates His own love for us in this; while we were still sinners, Christ died for us<sup>3</sup>***. We of this age can not say while we were in sin Christ died for us. We of this twentieth century must say, nearly two thousand years ago, before we were born, God demonstrates his love for us, that before we were ever born and before we ever sinned, ***Christ died for us***. Just as the men of the New Testament could not boast

they were working for God to cause Y'ehsus to willingly come to earth, neither can we boast, for we did nothing to cause God to send Christ to make a way to save us.

Without the shedding of the blood of Y'ehsus and without the resurrection moment of the body and the blood of Y'ehsus, there is no hope of remission for our sins against our God<sup>4</sup>.

In the same night when Y'ehsus ordains His supper memorial for us, one of his disciples betrayed Y'ehsus<sup>5</sup>. Remember we all at one time did hate God, but now we must humble as little children and commit self to the first and all the works of God<sup>6</sup>.

We who humble and are obedient to God, we now have rights to life through his blood, we now accept the death of Y'ehsus and praise and remember him, as He broke bread at supper time. At supper time, Y'ehsus said; ***“Do this in remembrance of Me”***<sup>7</sup>.

Y'ehsus is breaking bread at supper time, then while he is breaking the bread, he commands us at supper time, to break the bread of His supper as a supper memorial at the time of day he calls ***“supper times”***<sup>8</sup>. We are to supper in remembrance of him at the awesome resurrection event of God at supper time on ***Day One***<sup>9</sup>.

Y'ehsus in the night, did not say to; **“Make a breakfast or a lunch or brunch in my memory”** but he commands us to ***Do This***, He is commanding to make a supper in his memory<sup>10</sup>. His own apostle Judas, in that same night he makes his supper memorial, betrayed Y'ehsus. The people or the Jews belong to Y'ehsus, he created them<sup>11</sup>. The Jews, the people that belong to Y'ehsus, took Him and bore false witness against Him, accusing Him and rejected Him as their spiritual King. His heart was made heavy for those He loved and he would die for them. In his unlawful trials; ***They all condemned him as worthy of death; then some begin to spit on him; they blindfolded him, struck him with their fist, and said; “Prophecy!” And the guards took him and beat him***<sup>11</sup>.

### **The Patience of Y'ehsus.**

**Remember the patience of Y'ehsus towards those who hate him. Our God is patient with sinners, but our God will not tolerate continual sin**<sup>12</sup>.

As we commune, we should determine to hold the same attitude of patience toward others who sin and hate God and hate us and despise us. Neither should we tolerate those who continue to sin against God, but we should begin immediately to make disciples of them for the cause of Christ<sup>13</sup>

They humiliated our God, and He allows it to happen for our miserable sakes. Because of our sins, and because he cares for us, Y'ehsus allows his creation man, to torture him and he did suffer a horrible death to cover our sins, yet he spoke not in his own defense<sup>1</sup>.

Y'ehsus wants us to see and understand, how horrible our sins are, when we commit sin against our creator and God. Y'ehsus did not speak in his own defense, because He wanted to cover our sins-if we are faithful to Him and if we will also believe and overcome the world as he did<sup>2</sup>.

While men torture Y'ehsus, he said; "***Father forgive them, for they know not what they are doing***"<sup>3</sup>. To please God, all of us must hold this same forgiving attitude of Y'ehsus.

Do not remember those, who after they learn about God and his salvation for man, through the death of his son, some crucify Y'ehsus over and over again, only to get their own proud and selfish ways.

Remember Y'ehsus, who was not proud or selfish and he shows us how to give up our pride and our selfish way for the true humility and the true way of God, so we might live with God always.

**Remember The Suffering Of Y'ehsus. In Our Lord's Supper, We act to Proclaim Our Lord's Death Until He Returns.** The apostle Paul stated; *For whenever you eat this bread and drink this cup, you proclaim the Lord's death until He comes*<sup>4</sup>. We know by study in the records of the ancient Greek scripture, **precisely when to eat the Passover supper of the Messiah Y'ehsus.**

The Ekklesia in Corinth had no problem in understanding the time to eat the Lord's supper, because the whole pristine Ekklesia

understood, that near the exact resurrection moment of Y'ehsus, is the correct time to observe the Lord's supper on *Day One*.

The New Testament Jews understood the time to eat the Havdalah, or supper of the Messiah, because they had made and eat the Lord's supper or Havdalah, long before the coming and resurrection of Y'ehsus on the night of *Day One*s.

Y'ehsus knew, we cannot reenact his death without also proclaiming his resurrection. When we proclaim the resurrection of Y'ehsus, we proclaim our own resurrection, by the same power that resurrects Y'ehsus. We proclaim our new birth in Christ is in the power of the resurrection moment. We observe His Passover supper, near the resurrection moment. Then let us rejoice and proclaim the death and resurrection of the body and the blood of our Lord Y'ehsus until He comes.

**(23) Things Not To Remember in Memorial. Don't Remember Those Who Show Disrespect For God!** While we eat, don't remember those who show disrespect for the most merciful God of heaven, but remember our Lord who remained silent in his own defense.

Do not remember the disciples that Y'ehsus chose to do a great work, and then after they witnessed the greatest miracles of Christ, then, in His last hours, one of His chosen betrayed him and all others forsook Him, leaving Him to stand alone before His accusers<sup>6</sup>. Don't remember those who betray him or forsake him, but remember him who gives us his promise, because *Y'ehsus has said; "Never will I leave you; Never will I forsake you" so we say with confidence, the Lord is my helper, I will not be afraid. What can man do to me*<sup>7</sup>..

Don't remember, in the night when Y'ehsus is betrayed by a most trusted disciple. In the eyes of his disciples, Y'ehsus seems to have lost his great power to escape harm, and all his disciples fell away or were offended because Y'ehsus didn't use his great power to defend himself and save his physical self as he had done many times before.

**Do not remember the disciples who fail. Not one disciples of Y'ehsus stood up to defend Y'ehsus in His trial.** Out of fear of a horrifying death, not one disciple spoke out to try to save Y'ehsus. We ask ourselves, what would we have done if we were with Y'ehsus in his trial before his death?

Then Pilate took Y'ehsus and had him flogged. The soldiers twisted together a crown of thorns and put the crown of thorns upon his head. They clothed Y'ehsus in a purple robe and went up to him again and again saying, "*Hail, O king of the Jews*" and they struck him in the faces. Don't remember the Roman Lictor and the whip with it's sharp flesh piercing bits of iron and glass that cut the flesh of Y'ehsus, but remember Y'ehsus who was whipped, cut with bits of glass and iron that bit into His holy body, pouring out His precious blood, because we all sin against God.

**Don't Remember The Instruments That Cause Y'ehsus Pain.**

Don't remember the angry fist that beat his face in his unlawful trials, but remember the face that was *disfigured more than that of any man. Just as there we many who were appalled at him, His appearance was so disfigured beyond that of any man and his form marred beyond human likeness*<sup>3</sup>. Our Lord was so disfigured that, just to look at him, his own disciples could not easily recognize him, after he resurrected from the tomb.

Don't remember the crown of thorns placed upon his holy head, but remember the sacred head upon which the crown of thorns was placed<sup>3</sup>.

The thorns are the instruments that injected poison that caused blinding pain to our Lord. Don't remember the arrogant king Herod and his mocking soldiers, who in mockery they shamefully removed the clothing of Y'ehsus, and then the soldiers put a purple robe of a king upon our Lord. The robe was a king's garment intended to mock Y'ehsus. With sticks of reeds, they struck crown of thorns on the head of Y'ehsus, and drove the sharp and poisonous thorns into his sacred head.

Do not remember the weight of the lowly tree that was chosen to die together with the creator of the universe, but remember how tired and weary Y'ehsus our creator was at the bottom of that lonely hill.

Our Lord Y'ehsus was mocked and shamed for us because we sin. Remember how our Lord exemplified to us, real Christian living, as he patiently withstood and gloriously overcame, persecution by showing us we can stop sinning and overcome as he did.

Do not remember the Jews, but remember Him whose heart is broke as he stood before his wicked people whom he loved dearly, and his people



cried out; ***“We desire to have released to us a murderer and robber named Barabbas, release Barabbas to us instead of Y’ehsus.”***

Think of our Lord Y’ehsus, as the leaders of the Jews cried out; ***“CRUCIFY HIM, CRUCIFY HIM, LET HIS BLOOD BE ON OUR HANDS AND ON OUR CHILDREN”***<sup>6</sup>.

They did crucify Y’ehsus and they cut him, ***marred and disfigured him beyond human likeness***. He was so disfigured, his own disciples could not recognize him after he was resurrected<sup>7</sup>.

Remember the pain and suffering by the tired and weary Y’ehsus. Remember How weary he was, half dead, as he climbed the hill to die for the whole world, and for all generations to come.

They shamed our Lord as again they removed His clothing and they crucify him because we sins. Do not listen to hear the report of the hammer as it thuds and drives the nail between His flesh and bone. Do not think of those today who laugh and joke about the suffering of Y’ehsus, but think of the blinding pain he suffered, only because we all sin.

While we eat, don’t remember the tree they nailed His body to, but remember, because we sin, our Lord Y’ehsus, whose body was nailed to the tree, suspended between earth and heaven, as His remaining life’s blood oozed out of Him. ***And at the ninth hour Y’ehsus cried out in a loud voice; eloi eloi, lama sabachthani? Which means, My God my God, why have you forsaken me?***<sup>8</sup> Because of our sins, so horrible was the sight, our sins was upon the son, that God the Father turned His face away from that horrible sight.

While we eat, don’t remember the nails that bit and tore into his flesh as he hang on the tree, while some stood by and mocked and spit upon Him, but remember it is our fault, because we sin against God.

While we eat, do not remember those who mocked our Lord, but remember Him, because of our sins, he was mocked and shamed for our wrongs doings! Remember His body weight that caused suffocation, pain and anguish while he hang on the cross, writhing in anguish and pain. Y’ehsus suffers the crucifixion for all of us, because we sin against The God who shows us through acts of love, how much he loves us.

Remember to ask ourselves, How could God the father and God the son, have loved us in such a manner as this kind of horrible self sacrifice and suffering? ***For this manner, God loved the world, so as the son, the only begotten he gave, that everyone believing in him may not perish but may have life eternal***<sup>1</sup>.

*God so loved* or we could better translate the Greek; “*God in this manner loves the world.*” Not that God had such a great love for the world that he could not help himself, but God loves the world in this manner that He gives His only son. In this manner, God the Father (and Y’ehsus the son), is showing us how precious and important our created spirits really mean to our God. God want us to know the great value He places upon our created eternal spirits. He want us to know how disgusting we are, when we demand our own way and sin against Him.

**(24) Our God The Father Yahweh, Suffers a greater suffering For Us Through The suffering of His Son**

**Y’ehsus.** The closed minded atheist, the unreasonable Bible agnostic and the unbeliever can not begin to understand the mind of our awesome God. They hear that a loving God gives his only son to suffer and die, but they can not and do not want to understand the love for the spiritual created beings of God. They are proud and rebellious and do not want to subject to such a living and loving creator God.

**Remember How God The Father Suffers Much Together With God The Son Y’ehsus!** It is because of our sins against God, we each cause God the Father to suffer. You may ask how could God the Father suffer because of our sins?

**Are you a parent?** What kind of parent is there, that would not rather die in the place of their Child. Do you have only One loving obedient and godly child? If we have only one loving and only one begotten son, which to us would be the most suffering;

(A) To suffer as a Father or a mother, who would not at any time, much rather suffer pain or even die in the place of the only begotten child? Think about how our God the Father loves us.

Would it not be a more horrendous suffering of the Father for the love of His only begotten godly son, to see him suffer any pain? God the Father loves us and suffers much for us, through the suffering of His only son.

(B) Which would be the most suffering, to suffer as a father or mother, by standing by and watching the only son suffer and die, as did God the Father. For God the Father to just stand by and watch

when His only loving and godly son Y'ehsus suffers pain and death? Think about the suffering of our Father God, because we sin.

Any man or woman who truly loves his or her only son (or daughter), as a loving father or mother loves the only son and they would suffer any kind of horrendous suffering, rather than to stand by and watch the only son suffer a horrible life in the flesh and then a tortuous death.

Would the godly father or mother not rather lay down their life for the only godly child? Any loving father or mother, would much rather suffer any anguish or any kind of pain at any time in the place of the loving child. Any mother or father would rather lay down their life at any time, before they would idly stand by and watch the only son suffer a horrifying painful life and a tortuous and painful death.

For Y'ehsus to leave a painless heaven and to come to earth is to come and live in hell on earth. For Y'ehsus to come and live in the pains of the flesh, is to come to a place of Hell when comparing to heaven. Y'ehsus came to suffer the pains and temptations of living in a body of his own creation. He did it for us.

The body of man can not exist upon earth without suffering pain and anguish. Think of the suffering, that was suffered by God The Father in His compassion for the suffering of the spirit of God The son Y'ehsus. God the Father and all of heaven stood by and all of heaven watched the only godly son Y'ehsus, leave a painless, tearless heaven, to come to earth and suffer as all flesh must suffer. While we live in the flesh upon this earth, we all must suffer pain all the days of our life. Compared to living a painless life in heaven, living on earth is living in a kind of hell. Think now of the suffering of the Father together with the son.

God the Father knew all the while, that mortal man cannot kill the spirit of His immortal son Y'ehsus. Think of this, God The Father, knew He could show a great love for us if He in person would come and die for us. God the Father knew, it would show a greater love for us, if he gave His only son to come and shed his blood and die for our sins. God the Father could have come to earth and lived in the flesh and allowed Himself to suffer and die for

our sins. But God the Father had a greater love for us, as he suffers more by watching the suffering of the son. Think about that.

God the Father knew with His awesome power, He could come and suffer and could resurrect Himself. What an awesome love God the Father shows by giving His only son. God the Father shows a greater love for us, by standing by and watching, and vicariously suffering the horrifying and most painful death of His son. By giving His only begotten son to suffer and die for our sins, God the Father suffers and shows a greater love for us. What an awesome and loving Father God we have!

**The Kingdom is established at the Resurrection Moment and Saves us. What and awesome and loving God we have!**

God the Father knew Y'ehsus the son, would suffer and die, yet He knew that He would resurrect Y'ehsus to life and save us through his resurrection. Think of the suffering of God the Father. There is as much more mental suffering to stand by and watch one's only son suffer and die, then for self to lay down one's life to die in the place of the son. Think about that!

Our Awesome God The Father, and God the son, both prove to us the kind of love they have for us for He loved us first.

The writer of the book of Hebrews, gives to us the exact record of the words of God the Father concerning Y'ehsus the son, at the very resurrection moment. He wrote: that after Y'ehsus had made purification for sin:

**tosouty      kreittwn**  
*3 so much      4better*

**genomenoj      twh**  
*1Having 2become      5than the*

**aggel wn,      uſy**  
*6angels,      7as much as*

**diaforwteron      par )**  
*11more excellent.      8beyond*

au)touj kekl hronomhken  
9them 10 he has inherited

o)homa  
12a name.

*Tihigarl ei)pen pote*  
1For to which 4said He 5ever

twm agge)wn, Ui)j mou  
2of the 3angels, 9son 8my

ei) sul e)gw shmeron  
7art, 6thou 11I 10 today

gegehnhka) se;  
12have begotten 13thee?

Kai)pal in Egw e)šomai  
1And 2again, 3I 4will be

au)ty) ei) patera  
6him 5unto 7A Father

kai) au)toj e)štai  
8and 9he 10 shall be

moi ei) ui)h  
12me 11unto 13a son.

o)tan-del)pal in ei)šagag)š  
And 1when 3again 2he 4brings in

toh prwto tkon ei] thh  
*the first born into the*

oikoume hhn I egei  
*Habitable world He says,*

Kai\ proskunhsatwsan  
*And let worship*

auto pantej a]ggel oi qeou<sup>1</sup>  
*Him all messengers of God.*

*And as to the angels he says: Who makes his angels spirits and his ministers, a flame of fire? But to the son [he says]; Thy throne Ho God, [is] to the age of the age, A scepter of righteousness is the scepter of your kingdom. You did love righteousness and you did hate lawlessness, because of this Ho God, your Ho God anoints you with the oil of gladness above your companions<sup>3</sup>.*

*God made him who had no sin to be made sin for us, so that in him we might become the righteousness of God<sup>2</sup>.*

Y'ehsus who had no sin, stopped being the son of God and became sin for us on the cross so through his shedding blood, we could become righteous. As God the Father resurrected Y'ehsus, God the Father said, at *Early Dark on Day One*<sup>3</sup>, *“Today I have begotten thee. I will again be a Father to him and he shall be to me a son”<sup>3</sup>.*

**Just as Y'ehsus is Fathered again at the resurrection, we also Are Spiritually Begotten or Fathered Again, By The same awesome resurrection of Y'ehsus. The moment we are begotten again is through our passive act of Baptism, we are begotten or saved through the resurrection of Y'ehsus.**

*Blessed be the God and Father of our Lord Y'ehsus Christ, who according to his great mercy, begat us again, to a living hope, through the resurrection of Y'ehsus Christ from among the dead<sup>5</sup>.*

The moment God the Father resurrects Y'ehsus, God the Father said to the son Y'ehsus; *Today I have begotten thee. Again I will be to him a Father and He shall be to me a son. Let all the angels of heaven worship him.*

**God the Father said to God the son, “God, Your God has exalted you God above ever name”**<sup>1</sup>. God the Father is identifying His son as *Ho Theos or The God Y'ehsus, who is given the name identifying word meaning savior, which is above every name.*

**Consider The Resurrection Moment Of Y'ehsus.** Consider how, at the resurrection of Y'ehsus or Y'ehsus, God the Father glorifies and honors His son Y'ehsus, for his willingness to obey and for showing His great love for the Father and his great love for us.

We prove and proclaim our love for God through our obedience and by remembering the death and suffering of our Lord. As we eat His memorial Passover of our God and salvation, we remember his great love for us, until he comes. We prove we love him by keeping His commandments.

God the Father is proving his love for us, through his suffering by giving the body of His son as a sacrifice for our sins against Him.

Y'ehsus proves his love for us, by giving his body and blood to buy us back from death.

If we go onward and continue to sin, we crucify Christ again and again. If we continue to sin, we would again pour out the blood Y'ehsus and ask God for another sacrifice from his son. When we continue to sin, we trample under foot the blood of our covenant with our God. God the Father is showing us, when we sin, we pour out the blood of His obedient and righteous son. God through the suffering of the body and the blood of Y'ehsus, is showing us, how horrible is our sins against God.

For anyone who will continue to sin against God, He is rejecting the horrible suffering of God's Son Y'ehsus Christ. Anyone who will trample under foot the blood of the covenant by continual sin, God will judge in the fury of an awesome and angry God.

(25) **All Heaven Suffers Because Of our sins. When Christ Suffers, the Father suffers. The Holy Spirit suffers, the Angels of God Also Suffer Together With The Father,** The Holy Spirit And All The Host of Heaven Suffers When Y'ehsus Suffers.

Think of the suffering of the Holy spirit, caused indirectly because of our sins against God. The holy spirit sees God the Father suffering because of the pain and anguish suffered by His son Y'ehsus.

The Holy spirit sees God the Father suffering because Y'ehsus the son is being tortured for our sins. Don't we know, The Holy Spirit would rather take the place of the son, rather than to stand by and watch the Father and the son and the angels of heaven suffer.

When there was a sacrifice needed for our sins, Y'ehsus volunteered to the Father and said; "***Here I am, it is written about me in the scroll—I have come to do your will O God***<sup>10</sup>." Y'ehsus is saying; I suffer for those whom I love and for the cause of all heaven.

**THE Host of The Angels Of God Suffer Because We Sin.** The angels in heaven suffer when they see the Father and the son Y'ehsus suffering. The angels in heaven suffer horribly when they see Y'ehsus the son suffering. The angels in heaven suffer when they see the Holy spirit suffering. Because of our sins, we cause all of heaven to suffer. How could we continue to sin against all heaven?

Remember the suffering of the whole host of heaven because of our sins against God.

***Luke 15:7 I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent. 15:10 In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents***<sup>1</sup>.

**Remember, At Supper Time On Day One, We Gather To Remember The Awesome Event Of God At The Resurrection Moment Of The Body And The Blood Of Y'ehsus.** (A)



Y'ehsus resurrected at supper time on God's **Day One**. **At early dark on Day One**, Y'ehsus did resurrect from the tomb to make us sinless, to give us new birth and new life in God<sup>2</sup>. The resurrection of Y'ehsus regenerates us to a new spiritual life in God. The resurrection moment is on the same beginning night of God's Day One, when the New Testament Ekklesia gathered regularly to observe the Lord's supper (our modern Saturday night)<sup>3</sup>.

The Gospel records were wrote many years after Y'ehsus ascended into heaven. Counting the apostle Mathias, the record of Luke declares that Y'ehsus gathered with eleven of his disciples on the first night after the resurrection. The night of this gathering is on a repeat cycle of the second day of creation. According to the record of John 20:19, the apostle Thomas Didymus (the twin) could not have been in this first gathering on the night of the second day. Y'ehsus is gathering with the eleven disciples on the next night after the resurrection (our modern Sunday night)<sup>4</sup>. Seven days later, or the eight days after the moment that Y'ehsus resurrects from the tomb, in the evening of **Day One**, Y'ehsus gathered again with his disciples on the night of day Ones.

The night of **day One**, is on what we identify as Saturday night. The record of the second gathering of Y'ehsus with his disciples, after his resurrection, is at supper time, on a repeat cycle of the resurrection moment, seven days after the day of his resurrections.

The measure of the beginning Pentecost day festival, always begins at supper, early dark on day One, a cycle of the same moment of the same day that Y'ehsus came forth from the tomb<sup>2</sup>.

Some fifteen to twenty five years after the resurrection of Y'ehsus, the disciples are recorded to be continuing to gather regularly in Troas to break bread, at the same awesome resurrection moment of Y'ehsus<sup>6</sup>. The Ekklesia in Troas is recorded to be gathering on the night of Judaic Greek day "**Mia Sabbaton**" or **Day One of the Sevens** of God (our modern Saturday night)<sup>7</sup>.

**(26) The Kingdom or The Ekklesia of Christ, Is Established At The Resurrection Moment of Y’ehsus. The resurrection begins the Ekklesia or kingdom of Heaven and Time To Celebrate The Lord’s Supper.**

When Y’ehsus took upon himself the burden of our sins, he became sin for us and when he was filled with our sins, he was no longer the son of God. The once pure and spotless life of the Lamb Y’ehsus, he took on our sins and he was made impure, dirty and Fatherless as he became our victim for our sins against God. Our load of guilt and shame was all put upon him.

When God the Father resurrects Y’ehsus again into the world, at the resurrection moment, God the Father said concerning Y’ehsus or God the son; “***Let all the angels worship Him***”<sup>2</sup> God the Father said about God The Son Y’ehsus, at the resurrection moment; “***My son today I have begotten thee***”<sup>3</sup>.

When Y’ehsus became sin for us, he become Fatherless on our behalf. The moment God the Father raised Y’ehsus from the dead, He begets or God the Father, Fathers Y’ehsus again from the dead. At the same moment God begets Y’ehsus again into the habitable world, through the same resurrection moment of Y’ehsus, through our obedience to God in our passive immersion in water or our baptism, through the power of the resurrection of Y’ehsus, God begets or Fathers us again unto our new life in God<sup>4</sup>. The moment when God the Father resurrects Y’ehsus, God the Father said about Y’ehsus The Son, “***Again I will be to him a Father and he will be to me a son***”<sup>5</sup>.

When God the Father raised and Begot again or Fathered Y’ehsus again into the world, the Father God declares Y’ehsus the son ***Ho Theos*** or ***The God***, through the power of that awesome resurrection moment. Through that same power of the resurrection moment of Y’ehsus, God the father also ***begets*** us or spiritually Fathers us again and makes us spiritually the sons of the living God<sup>6</sup>.

God the father said to Y’ehsus the son at the resurrection moment, “***Your throne O God will last forever and ever and righteousness will be the scepter of you kingdom***”<sup>7</sup>. When we

overcome, Y'ehsus gives us his promise, that through our overcoming, we also will reign with Christ Y'ehsus in heavens.

We all sin and we all die a physical death. When Y'ehsus became sin on our behalf, He was no longer the son, because the righteous, spotless Y'ehsus, became our unrighteous sin for all our sins that we commit against God-if we believe, repent and obey. Y'ehsus did no sin, neither was there any guile found in him. Our Lord Y'ehsus; ***“Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by Him and afflicted”***<sup>10</sup>.

We do error when we blame God the Father for causing Y'ehsus to be smitten. God the Father did not smite Y'ehsus, it was us, it was our sins who killed Y'ehsus. We all sin and through our sins we all struck, smote and afflict Y'ehsus. We cause Y'ehsus to be stricken and afflicted through our transgressions against God. Every time we sin, we smite and hurt Y'ehsus.

It was not God the Father that causes Y'ehsus to die for us. We were deceived and in our lust, anger, our wickedness and pride, we rebelled against God and we all sinned and it was because of our sins and because we had no hope to live, God had mercy upon us, and in his mercy and grace, Y'ehsus was stricken, smitten and afflicted for us so we could put on the heart to repent and continue to live in the presence of God.

We continue the literal translation about God the Father and Y'ehsus the son at the resurrection moment. At the resurrection moment of Y'ehsus, God the Father spoke and ask the angels of God to confirm, ***“Who makes His angels spirits and His ministers a flame of fire?”***<sup>1</sup>Heb. 1:7.

At the resurrection moment, when God the Father brought Y'ehsus the son again *into the habitable world*, God the Father commands the Angels concerning *God the son*; ***“And let worship Him, all the angels of God”***<sup>2</sup>.Heb. 1:6

At the resurrection moment of Y'ehsus, ***God The Father*** said to ***God the son***, ***“Thy throne the God [or in the Greek Ho Theos], is to the age of the age. A scepter of uprightness [is] the scepter of***

*thy kingdom. God, Your God anoints you with the oil of exultation above your companions”<sup>3</sup>. Heb. 1:8-9*

*Y’ehsus is the son of God, and he is our creator or our Father. He is the anointed of God, the Messiah or “The God” Y’ehsus or his name is meaning salvation. Y’ehsus is anointed by God the Father, with the oil of exultation or happiness or gladness above his companions. His Scepter or sign or ensign of his awesome sovereign power, in his kingdom or in his Ekklesia, is righteousness or uprightness. “Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Y’ehsus, every knee should bow, in heaven and on earth, and every tongue should confess that Y’ehsus Christ is Lord, to the glory of the Father”<sup>4</sup>.*

*Paul wrote about Y’ehsus; His intent was that now, through the Ekklesia, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ Y’ehsus our Lord. In him and through faith in him, we may approach God with freedom and confidence. I ask you therefore, not to be discouraged because of my sufferings for you, which are your glory<sup>5</sup>.*

*For this reason I kneel before the Father, from whom his whole family in heaven and on earth derives its name. I pray that out of his glorious riches he may strengthen you with power through his Spirit in our inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge- that you may be filled to the measure of all the fullness of God.*

*Now to him that is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the Ekklesia and in Christ Y’ehsus throughout all generations, for ever and ever! Amen<sup>6</sup>.*

**(26) We are Saved by the Resurrection moment of Y’ehsus.**  
**NIV Romans 6:3** *Or don’t you know that all of us who were baptized into Christ Y’ehsus were baptized into his death?*

**4** *We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.*

In baptism, we are united with Christ through the moment of his resurrection, to NEVER die again SPIRITUALLY.

**5** *If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.*

**6** *For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin—*

**7** *because anyone who has died has been freed from sin.*

**8** *Now if we died with Christ, we believe that we will also live with him.*

**THE KINGDOM OF GOD OR The Ekklesia is Established  
At The Resurrection Moment Of Y'ehsus.**

**Contrary to the false teaching of many, the Ekklesia of Christ was established long before the day of Pentecost.**

The Day of Pentecost is also scripturally known as God's **Day One** of the Sevens, the same **Day One** on which Y'ehsus did resurrect.

While we eat, we remember the Father who gave us the Holy sacrifice of a body to buy us back from our bondage to sin. Remember, Y'ehsus is ***the first born from the dead***. He is the first born in the kingdom of God, because God begets or Fathers Y'ehsus from the dead at the resurrection moment of His son Y'ehsus.

If Y'ehsus resurrects first in the kingdom of God, then the kingdom of God or the Ekklesia begins at the exact resurrection moment of Y'ehsus. Through the death and the moment of the resurrection, and through our humility in obedience, God has passed over us and He has Fathered us again, or He has give us a new spiritual birth or He has renewed us, through the power of the resurrection moment of Y'ehsus on the night of **Day One**.

Long before Pentecost and before ascending into heaven, Y'ehsus said: *All power is given to me in heaven and in earth.*

*Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the son, and of The Holy spirit, and teaching them to obey everything I have commanded you.*

*And surely I will be with you always, to the very end of the age”<sup>1</sup>.*

*“And God placed all things under his feet and appointed him to be head over everything for the Ekklesia, which is his body, the fullness of him who fills everything in every way<sup>2</sup>”*

\_\_\_\_\_ Long before the day of Pentecost, Y'ehsus gathered on a repeat cycle of the resurrection moment, on the night of *day One*<sup>3</sup> and he *breathed a measure of the holy spirit* upon his disciples. At supper time on the night of *day One*, Y'ehsus commands his disciples, from that moment on, they will teach forgiveness for sins and men will now receive forgiveness of sins. This moment of this gathering with Y'ehsus after his resurrection, is many days before the day of Pentecost. If sins can be forgiven before the day of Pentecost, and the Ekklesia is not yet established, as some men teach, then men can be saved outside the Ekklesia of Christ. We know Men cannot receive forgiveness of their sins or be saved outside the body of Christ. Then the Ekklesia of Christ or the kingdom is established at the resurrection moment of Y'ehsus.

Long before the day of Pentecost and before Y'ehsus ascends into heaven Y'ehsus told his disciples, *“All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age”* (Matt. 28:18-20). If Y'ehsus has all authority, he is King. If Y'ehsus is king, he has an established kingdom. The kingdom is the Ekklesia. The kingdom or the Ekklesia is established at the resurrection of Y'ehsus.

The records of Acts show that, before the coming of the day of Pentecost, there was in the Ekklesia gathering *About one hundred and twenty in all* (Acts 1:15). *On the day of Pentecost there was*

**added to the (believers) or the Ekklesia that existed before Pentecost, about three thousand souls (Acts 2:41).**

**(B) WE REMEMBER, WE are saved by baptism or immersion in water and by the resurrection moment of Y'ehsus.** Because we are saved by water together by the resurrection of Y'ehsus, for this reason we gather with regularity near the awesome resurrection moment of Y'ehsus. *“Those who refused to obey God in the past, while God waited patiently in the days when Noah was building the ark; in it a few people, eight in all, were brought to safety through the water. This water symbolized baptism, through which you are now brought to safety. Baptism is not the washing away the bodily impurities but the appeal made to God from a good conscience; and it brings salvation through the resurrection of Y'ehsus Christ.”*<sup>9</sup> (In brackets is mine.

We are saved or God has passed over us by our water baptism into God, through the resurrection of Y'ehsus from the dead (See Revised English Bible. 1Pet. 3:20-21-C). Y'ehsus resurrected on the beginning night of *Day One*.

**(27) We Are Saved From Our Sins In Our Passive Act of Baptism Or Immersion In Water And By The Power of The Resurrection Moment of Y'ehsus.** Through his resurrection and his life, Y'ehsus gives life to those of us who accept him and through him we have hope of our resurrection to a new life with God.

Remember only through Y'ehsus; the faithful will be raised like he is raised to eternal glory. It is our boast in God, we also will be raised like our Lord Y'ehsus was raised<sup>10</sup>. 2Cor. 4:14.

Remember how great and loving is our God, who gives us His Passover memorial, that we who are spiritual, in spirit we commune upon the spiritual body and blood of Y'ehsus, we also will have our resurrection to life eternal<sup>1</sup>. The Passover of Israel, is a model of our Passover. God heals the spirits of all Israel while they eat the Passover of the Lamb<sup>2</sup>. We remember; *He himself bore our sins*

*in his body on the tree, so that we might die to sin and live for righteousness; by his wounds you have been healed* 3. God will heal each of us as we eat the Passover of Y'ehsus. While we eat and supper spiritually, we rejoice as we all who participate in eating spiritually his body and blood, we are spiritually healed every one. **Remember The death of our Lord! He died that we might live.**

**(D) WE ARE SAVED BY THE RESURRECTION OF Y'EH SUS FROM OUR MORTAL ENEMY- DEATH.** Who is he, that would deny the power of the awesome and glorious event of the resurrection moment of Y'ehsus?

Who would deny the awesome moment that saves us from death and dying? We are saved at supper time on *Day One* of the Sevens. Y'ehsus did not resurrect on Sunday or the "first day of the week" as many translators incorrectly interpret. Y'ehsus did resurrect at *early dark*, immediately at the end of the seventh or Sabbath day. Y'ehsus resurrected, some six hours before Sunday or the first day of the week begins<sup>4</sup>.

**(E) THE APOSTLE PAUL WROTE:** *"My one desire is to know Christ and the power of his resurrection, and to share his sufferings in growing conformity with his death, in hope of somehow attaining the resurrection from the dead"*<sup>5</sup>.

With Y'ehsus, we conform to the death of Y'ehsus, by putting to death the flesh or the old man, that we might somehow through our obedience to the plans of God and through the resurrection of Y'ehsus, we might also attain our resurrection from the dead, by the power of our rebirth to life through the resurrection of our Lord Y'ehsus Christ.

**(F) In the Old Testament, God made a physical model of our deliverance from slavery to sin. God baptized in water ancient Israel as they are being delivered from slavery while in Egypt. 1Cor. 10:1-3 God delivered ancient Israel at supper time (evening) on the 18th day of the new moon Abib** <sup>6 EX.14</sup>. The resurrection moment of Y'ehsus is at early dark, on the same new moon night as Old Israel is delivered (at Supper time) on the eighteenth day of the new moon Abib<sup>7</sup>. We also are deliver by the



resurrection of Y'ehsus on the same new moon night of the eighteenth day. The awesome resurrection moment of Y'ehsus is designed by God to save us, at supper time on God's *Day One*.

All true disciples of Y'ehsus, are saved by the resurrection moment of Y'ehsus at Lamp lighting (at supper time) on the night of day One (Our modern Saturday night).

Y'ehsus set us the example of Christian living. In our supper memorial, we show or reenact the death of Y'ehsus. We show how Y'ehsus sets us the example, to overcome trials in this life and in death, God will raise us as he raised Y'ehsus to life to live forever with God. We keep his supper memorial on this night in his memory as Y'ehsus exemplifies to New Testament disciples at even on *Day One of the Sevens*.

**(G) We Are Saved By The Resurrection Moment Of Y'ehsus , As He Is: “Delivered for our offences and raised for our justification” 9. “We shall be also in the likeness of his resurrection”10.**

To be justified by the resurrection of Y'ehsus, is to be made sinless by his resurrection. We keep the memorial of Y'ehsus at the resurrection moment, because we believe and hope in our resurrection by the same awesome power that resurrects Y'ehsus from the dead at supper time on *Day One*.

**(H) God Has Fathered Us Again By The Resurrection Of Y'ehsus.** We will not deny the command to remember Y'ehsus at supper time or refuse to keep his Havdalah, because He is our Passover, our salvation and deliverance is come down from God into the world to save all men who would be saved<sup>11</sup>.

Y'ehsus who did resurrect at supper time *On Day One*: “*Hath begotten us again unto a lively hope by the resurrection of Y'ehsus Christ from the dead*”<sup>12</sup>.

**(I) WE CONTACT THE GRACE OF GOD THROUGH OUR BAPTISM OR THE WASHING OF REBIRTH INTO THE AWESOME RESURRECTION MOMENT OF Y'EHSUS.**  
“*For the grace of God that brings salvation has appeared to all*

*men. It teaches us to say 'no' to ungodliness and worldly passions and to live self-controlled, upright and godly lives in the present age, while we wait for the blessed hope—the glorious appearing of our great God and Savior, Y'ehsus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good. These, then are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you”<sup>1</sup>.*

*“At one time we too were foolish, disobedient, deceived by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. But when the kindness and love of God our savior appeared, he saved us, not because of the righteous things we had done, but because of his mercy. He saves us through the washing of rebirth and renewal by the holy spirit, whom he poured out on us generously through Y'ehsus Christ our savior, so that, having been justified by grace, we might become heirs having the hope of eternal life. This is a trustworthy saying. And you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone”<sup>2</sup>.*

No man can boast that he was working and doing good works for God, to cause God to send Y'ehsus to earth and redeem us from our sins. The plan was made and give to us by Grace. We are saved by Grace.

**Remember, it is God Who Has Made Us Spiritually Alive Through the resurrection of Christ Y'ehsus.** “*So then, just as you received Christ Y'ehsus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness.*

*See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principals of this world rather than on Christ.*

*For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority. In him you were also circumcised , in*

*the putting off of the sinful nature, not with a circumcision done by hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.*

*When you were dead in your sins, and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross. And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross”<sup>3</sup>.*

*Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Y’ehsus, by a new and living way opened for us through the curtain, that is his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleans us from a guilty conscience and having our bodies washed with pure water. Let us hold unswervingly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another- and all the more as you see the day approaching<sup>1</sup> Heb. 10:19-25.*

*And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. For he has rescued us from the dominion of darkness and brought us into the kingdom of the son he loves, in whom we have redemption, the forgivingness of sins.*

*He is the image of the invisible God, the first born over all creation. For by him all things were created: things in heaven*

*and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things and in him all things hold together.*

*And he is the head of the body, the Ekklesia; he is the beginning and the first born from among the dead, so that in everything He might have supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross<sup>1</sup>.*

**There Is Only One Time for us to possibly scripturally Supper On God's Day One of the Sevens!** The scriptural *Day One* of God's sevens begins on what we identify as Dusk, *early dark* on Saturday night. Men only fool themselves when they make a "Lord's supper," at any other time of day, then the time Y'ehsus identifies as supper time on *Day One*.

If we know anything at all about the Lord Y'ehsus, it is the abundantly clear, if Y'ehsus makes a supper for his friends, we must go to his supper, at supper time or else we will not have any of the Lord's supper. Y'ehsus is more than exacting when he gives us the parable about the master who made a great supper<sup>2</sup>.

In the teaching of this parable of the great supper, Y'ehsus is not directly speaking about His Lord's supper, but he is teaching about the beginning of the Kingdom or the Ekklesia belonging to Christ.

Supper for all men is understood to be eat only at the beginning of God's twenty four hour Day. Y'ehsus in all of his teaching, in every case, taught that to eat a supper is to be eat in the evening, or at the beginning of God's twenty-four hour day.

**A Great Event of God, that He creates as a Holy Solemnity. We need to ask ourselves, What great event did God create for mankind in the daylight hours of Sunday?** Did God set an awesome event of time to eat the Lord's supper on Sunday morning? If there is a set time to eat the lord's supper, do we have authority from God to change his Set time for his Lord's supper from the night of *Day One* to a Sunday morning? If we make a "Lord's supper" on Sunday morning and if God will despise what

we call a “Lord’s supper,” would we not be eating and drinking damnation or eternal judgment unto ourselves?

**(28) The Blood of Y’ehsus Saves Us.** a) The blood of

Y’ehsus is precious and *without blemish*- NIV **Colossians 1:22** *But now he has reconciled you by Christ’s physical body through death to present you holy in his sight, without blemish and free from accusation—*

**1 Peter 1:18** *For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect.*

b) Through his blood, Y’ehsus obtains for us, eternal redemption: NIV **Hebrews 9:12** *He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.*

c) Life is in the blood. NIV **Leviticus 17:11** *For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life.*

Pouring out the blood of Y’ehsus, reconciles us to God . NIV **Romans 5:10** *For if, when we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!*

The blood of Christ brings us peace. NIV **Colossians 1:19** *For God was pleased to have all his fullness dwell in him. 20 and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.*

d) The blood of Y’ehsus takes away the guilt of sin; **Matthew 26:28** *This is my blood of the covenant, which is poured out for many for the forgiveness of sins.*

e) **Hebrews 12:24** *Y'ehsus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.*

We must not eat the Lord's supper in an unworthy manner, for if we do eat without discerning the body and the blood of Y'ehsus in our Lord's supper, we eat and drink damnation or eternal judgment against ourselves.

**The Life Giving Blood, Is Give By The Spirit From Heaven—Y'EHSUS. Do we really Eat The Body And Drink The Blood Of Y'ehsus?**

To speak of blood is to speak of something disgusting to most of us. Some are so faint at the sight of blood they pass out. To the Jews who wrote our Bible the very thought to drink blood from any animal was so repulsive the very thought to drink blood was highest of disgust.

Y'ehsus wanted to separate his kingdom from the kingdom of the law through Moses and direct the minds of those in his kingdom into a world of the spirit. The blood that is drank in spirit is a life giving blood. Only those who study the thing of the spirit begin to fill their lives in spirit with the blood of Y'ehsus. Millions began to say their drink the blood of Y'ehsus. Those who would recant under threat of t Early disciples of Y'ehsus stated; "We do eat the body and we do drink in spirit the blood of Y'ehsus" For saying they eat the body and drink the blood of Y'ehsus many were burned at the stake, some were flayed and skinned alive,. Some were burned for confessing that they eat the body and the blood of the son Y'ehsus. We have records that early Christians were called cannibals for saying they in spirit eat the body and drink the blood of Y'ehsus.

Torture and death from the state or Roman Government, would promise the government that they would never again eat the body and the blood of Y'ehsus. Multitudes of disciples were slaughtered because of false accusation and lies made about those who say they eat the body and the blood of Y'ehsus. The world can not understand the spiritual blessings that come from God.

Y'ehsus stated when He first began his beautiful memorial, he said; "***This is my blood***" concerning the contents of the cup<sup>4</sup>. Y'ehsus also spoke concerning the bread; "***This is my body***" (...

There is almost a full page of Greek words that Y'ehsus could have used to say, "This bread or cup only represents or is only symbolic of his body and his blood." Y'ehsus wants us to think on the spiritual aspect of His body and his blood.

*"When Christ came as high priest of the Good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption. The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God.*

*For that reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.*

*In the case of a will, , it is necessary to prove the death of the one who made it, because a will is in force only when somebody has died; it never takes effect while the one who made it is living. This is why even the first covenant was not put into effect without blood. When Moses had proclaimed every commandment of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people. "He said, this is the blood of the covenant, which God had commanded you to keep." In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies. In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.*

*It was necessary then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. For Christ did not enter a man-made sanctuary that was only a copy of the true*

*one; he entered heaven itself, now to appear for is in God's presence. Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that not his own. Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself. Just as man is destined to die once and after that the judgment, so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.*

**There is life only in the blood of Y'ehsus. NIV Heb 9:22;**  
***Without the shedding of blood there is no forgiveness"***

As we remember the blood of Y'ehsus, all primary emphasis of the spiritual disciple, is upon the spiritual body and the blood of our Lord Y'ehsus and is not upon the physical container, the contents of the cup or the bread. The contents of the cup or the blood of Y'ehsus, we use in memorial, should begin first as we pray for one organized physical substance. We will all share from out of one cup that is to be divided to all participants. Because we are all made one blood and one body through the sacrifice of Y'ehsus.

Our main purpose of gathering together AT SUPPER TIME on the night of God's **Day One**, is to **break bread**, in the **remembrance** of The death of the Body by the suffering by the pouring out the Blood of Y'ehsus.

Don't say what we eat in our memorial of Y'ehsus, represents the body and the blood of Y'ehsus. To say what we eat in our memorial to Y'ehsus, is a representation or is figurative, only shows our ignorance in spiritual feasting on the body and blood of Y'ehsus. While we spiritually eat, don't remember the world, because the world is not spiritual, therefore the world cannot understand our spiritually eating the body and the blood of Y'ehsus.



In secular records we learn, many of our ancient brethren we not ashamed to speak about spiritual things, and for speaking out, they were flayed alive, some were burned alive, martyred and called cannibals by the ancient unbelieving world. Ancient disciples were killed, because, out of fear, the ignorant unbelieving in the world, did not understand eating and drinking the body and the blood of the son Y'ehsus.

**The type or model of the Lord's supper that shows how to divide the blood in memorial.** God commands all the congregation of ancient Israel are to kill the lamb, the victim of the Passover. God commands Israel is to use Hyssop to divide the blood of the victim around the door, before roasting and eating the body of the victim<sup>4</sup>.

In every sacrifice victim, the blood is first poured out for the sacrifice. God commands, do not eat or drink the life giving blood. Before eating an animal, pour out the blood before the body is eat. This ancient Passover lamb of Israel is our type of Y'ehsus and the type shows us how we should first divide the fruit of the vine as Y'ehsus did. God said; ***"The blood will be a sign on the houses where you are; and when I see the blood, I will Passover you"***<sup>5</sup>.

Y'ehsus show how to divide the cup or blood. The record reads: ***"And he took the cup and gave thanks and said take this and divide among you"***<sup>6</sup>.

***"Y'ehsus said to them, I tell you the truth, unless you eat the flesh of the son of man and drink his blood, you have no life in you.***

***Whoever eats my flesh and drink my blood, has eternal life and I will raise him up on the last day. For my flesh is real food and my blood is real drink.***

***Whoever eats my flesh and drinks my blood remains in me, and I in him. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. This is that bread that came down from heaven. Our forefathers ate manna and died, but he who feeds on this bread will live forever"***<sup>3</sup>.

Let each of us divide to ourselves, our part of the blood we cause Y'ehsus to pour out for our sins. After dividing the fruit of the vine that is made holy and spiritual blood, then give thanks for the bread and let each person tear off his part of the holy bread or the spiritual body of Y'ehsus, that he or she causes Y'ehsus to suffer in his body for the sins of the participants. Y'ehsus came and he did taste death for every man, even his enemies who continue to despise, hate and reject Y'ehsus.

To be quicken or made alive from the spiritual dead, is to be made spiritually alive from the lifeless spiritual dead. When Y'ehsus quickens us, he is spiritually making us and keeping us alive, while we spiritually eat His Body and His blood. It is the spirit of God that makes the spiritual dead, come alive spiritually. To stay alive spiritually, we must continually eat the spiritual Y'ehsus, the spiritual bread from heaven.

To stay alive spiritually, we must eat the spiritual bread Y'ehsus, and obey the commands of the spiritual Y'ehsus. Y'ehsus taught: ***“Not everyone who says to me Lord, Lord, will enter the Kingdom of heaven, but only he who does the will of my Father in heaven”***. Only in keeping the commands, by doing the will of God, will he keep us spiritually alive for eternity.

While we eat the Lord's Passover supper, if we say as we eat the bread that the bread we eat is a body representation of the spirit of Y'ehsus, we eat and drink emptiness and worthlessness. If we say as we eat the spiritual body of Y'ehsus, “it is a figure, symbolic or represents anything,” we miss the mark or we sin against God.

We must recognize and discern, that we do eat the spiritual body of Y'ehsus and not a representation of his Body. To discern is to make difference between eating the body and the blood of Y'ehsus correctly. What we eat is spiritually understood!

While we sup, we commit the physical act to receive the spiritual reward. While we drink the cup, we understand the contents of what we drink to be the spiritual blood of Y'ehsus. We say what we drink in memorial of Y'ehsus, is not a representation or image, or a type of the blood of Y'ehsus, it is his spiritual blood. If we say it represents the blood of Y'ehsus, we do not understand

the spiritual Y'ehsus and spiritually drinking in memory of the blood of Y'ehsus.

**The Blood of Y'ehsus Through Prayer And Thanksgiving, God Will Separate, Set Aside or Make Holy The Elements of Our Memorial *The Lord Knows Who are His and everybody who confesses the name of the lord must turn away from wickedness.***

By his blood, we are all made one body, and by that one blood he sanctifies us and He gives life to us who are the one body of Christ.

It was the fault of all of us that Y'ehsus suffered for us, because when we all sin, our sins are the cause of Y'ehsus having to come and to pour out his blood for each of us. Because we all sin against God, we all separate ourselves spiritually from God. We each individually will cause Y'ehsus to pour out His blood for us.

Before giving thanks for the bread, we do as Y'ehsus did, we first give thanks for the one cup. Then we do as Y'ehsus said, ***divide the cup (the contents) among yourselves*** (Luke 22:17) 4.

The blood of Y'ehsus seals our agreement or our Testament with God. We each sin and cause the blood of Y'ehsus to be poured out for our sins. The cup of blood is poured out to each individual for our sins. We pour out of the cup to ourselves the spiritual blood of Y'ehsus, the spirit that comes from heaven.

Και λαβων το Ποτηριον,  
***And having taken the cup***

Και ευχαριστησαζ  
***And having given thanks,***

εδοκεν αυτοιζ λεγων  
***He gave [it] to them Saying***

Πιετε εξ αυτου παντεζς.  
***Drink of it all.***

Mark's .literal record says:

ΕΠΙΟΝ ΑΥΤΟΥ ΙΞ ΠΑΝΕΖ  
**"They drink of it all"**

ΤΟΥΤΟ ΕΣΤΙΝ ΤΟ ΑΙΜΑ ΜΟΥ  
**This [cup] is my blood**

ΤΟ ΤΑΖ ΚΑΙΝΖ ΔΙΑΘΗΚΗΣ,  
**that of the new covenant,**

ΤΟ ΠΕΡΙ ΠΟΛΛΩΝ ΕΚΧΥΝΟΜΕΝΟΝ.  
**which for many is poured out.**

To parallel this chronicle with that of Luke 22:14-17; Y'ehsus in "having" or past tense, already taken the cup and **having** in past tense already given thanks, he had already divided or poured out or gave the cup to them, saying; drink of it all, or drin all the contents of the cup. Matthew and Mark both are saying, the cup has already been divided or poured out to the disciples and they drink of it all.

Nothing of the contents of the cup is to be left until the morning, because what we eat and drink, God has sanctified and made holy. God separates or sets aside the elements for a peculiar purpose . None of the elements are to be eat in the hours of daylight, because God has made the blood we divide to ourselves-holy, the holy body we tear off and we eat is holy, the spiritual blood we drink is holy.

Y'ehsus continues to say;

***For this is my blood, that of the New covenant, which for many is poured out for remission of sins***<sup>1</sup>.

When Y'ehsus said The cup is the blood that is poured out, the cup is already poured out or divided to the disciples, but the blood of Y'ehsus is not yet poured out. Y'ehsus began to pour out his blood later on this same day.

When we gather to commune on the body and the blood, after prayer for the contents of the cup, let every man or woman pour out his or her own part of that one blood of Y'ehsus.

Let each pour out to themselves, each a part of the one blood of the covenant that he or she causes Y'ehsus to pour out for us. Let each have their own vessel and if they are able, divide with their own hands, their portion from the cup, that through prayer, God will separate or make holy the fruit of the vine, the spiritual blood to cover our sins. As we pour out to ourselves, let each participant speak out loud and confess it is because of my sins I pour out to myself, the blood of the spiritual Christ that will cover my sin.

**Because Of Our Sins Against God, We Each Cause Y'ehsus To become a curse for us and as we Pour Out His Blood.** Let each person pour or divide from out from out of one container<sup>2</sup>, the one organized physical substance, that spiritual blood which spiritually heals each one who participates in the memorial of Y'ehsus<sup>3</sup>.

Remember Y'ehsus; When at the first, the Father was not pleased with the sacrifices of animals for the sins of the people. *“First He said, “Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them” (although the law required them to be made). Then, He [Y'ehsus] said; “Here I am, I have come to do your will.” He sets aside the first to establish the second, and by that will we have been made holy through the sacrifice of the body of Y'ehsus Christ once and for all”* (Heb. 10:8-9) <sup>4</sup>.

Let each of us say as we give thanks and begin to divide the blood when we commune; I am pouring our my part that sin offering, that I cause Y'ehsus to pour out for my sins against God. We are made holy by the blood sacrifice of Y'ehsus.

*“The high priest carries the blood of animal into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. And so Y'ehsus suffered outside the city gate to make the people holy through his blood* (Heb. 13:11-12) <sup>5</sup>.

**While We Pour Out His Blood, Don't Say; “Y'ehsus Spilled His Blood.” Y'EHSUS DID NOT accidentally SPILL HIS BLOOD.** The spilling of anything happens by accident. Y'ehsus did not accidentally spill his blood, but Y'ehsus purposely pours out

his blood for our transgressions. In the night, Y'ehsus said concerning the dividing or *pouring out* of the cup; ***“Drink of it all [the cup].. This is my blood of the covenant, which is poured out for many for the forgiveness of sins”***<sup>1</sup>. Mark 14:23-25

Luke is exact chronology gives us the order of how to divide or pour out the one cup of the blood of Y'ehsus.

When we commune the blood of Y'ehsus, as Y'ehsus did, start with only one container filled with the fruit of the vine. The apostle Paul wrote; ***“Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ?”*** (1Cor. 10:16).<sup>6</sup> .

Regardless of the size of the congregation, use only one blood or one container and then pour out, cut or divide the contents so the whole congregation can share the One blood of Y'ehsus. This is the way Y'ehsus shows us how to divide his one cup in his memorial. We see a great spiritual impact this has on the congregation of God's people, when all the congregation divide to themselves the blood when all drink from one organized physical substance.

To participate or commune together on one blood of Y'ehsus, we must drink from one organized physical substance, the fruit of the vine. This is showing to us and to the whole world, we have only one life giving blood or One Lord or One God. ***“For also, by one spirit, we all into one body were baptized, whether Jews or Greeks, whether bondmen or free and all into one Spirit are made to drink. For also the body is not one member, but many”***

(1Cor. 12:13) <sup>7</sup>.

**NIV Ephesians 2:18** *For through him we both have access to the Father by one Spirit.*

**Y'ehsus commands first to, “Take this cup and divide or distribute” (Luke 22:17.** Before we give thanks for the bread or the body of Y'ehsus, do as Y'ehsus did, first by giving thanks for the one cup or fruit of the vine, and then after prayer, pour out to each member or divide the blood of Y'ehsus to all the congregations.

Don't drink the fruit of the vine first or before giving thanks for the bread or before the bread is eat. Do as Y'ehsus did-only first give thanks for one cup and then distribute or divide one cup of

blood to the disciples who after the supper of bread, drank the cup. Let each one pour out to themselves and hold that portion of the blood of Y'ehsus that he freely pours out for our sin against God. While we hold in our hands the contents of one cup (the spiritual blood), remind the congregation, it was for our sins the physical blood of Y'ehsus was divided or poured out for us.

The blood of our Lord Y'ehsus, is the blood that is necessary to sanctify our agreement or our Covenant or our New Testament with God the Father. Only by his sacrifice, are we made worthy to participate in the sharing of his blood.

(27) **THE FRUIT OF THE VINE**, The Spiritual Blood of Y'ehsus. What was the fruit of the vine that Y'ehsus used on the night he made his supper memorial? The fruit of the vine was made from the juice of the Grape.

In Jerusalem, in the northern hemisphere, Y'ehsus made his Lord's supper on the night of the fourteenth day of the New Moon Abib (or Nisan). In our modern calendar, that time of the year would be about our modern fourth day of April.

The Jews did not have our modern refrigeration or the vacuum canning process to preserve grape Juice as we have today. The Grape juice that Y'ehsus used had to have been at the least some six months old from the last harvest.

The grape or the juice from the grape will begin to ferment immediately after being squeezed. It will take about one months to make fermented wine (relative to the temperature of the juice). After one month, the amount of alcohol content in the grape juice, will be determined by the amount of sugar in the grape. Most grapes will make near 8 to 11 percent alcohol in one month (depending on the temperature).

It was possible to make raisins out of the grapes and then reconstitute them with water, but that is very unlikely, when we compare the tradition of the Israelites in their four cups of fermented wine in their Passover first and second Seder.

The spirit of Y'ehsus is with us in our worship. Paul Said; "The cup of blessing which we bless, is it not the communion of the blood of Christ. The bread which we break, is it not the communion of the body of Christ? Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf" 1.1) 1Cor. 10:15-17.

Paul did not say the fruit of the vine or the bread is a sharing in the representation of the body and blood of Y'ehsus! We must understand, what we eat and drink is spiritually understood to be the body and the blood of Y'ehsus. When we commune in spirit, we receive the unseen part, the spirit body and the spirit life from pouring out the blood of Y'ehsus.

The type or the pattern of our Passover is give to us from God through Moses. In the pattern, nothing is to be left till the morning in eating the Passover of the Lord's supper memorial [Ex. 12:10). Y'ehsus commands all who eat and drink, we are to consume all or to eat or Drink all of it [27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it (MAt.26:27) Note carefully, the little word YE is an addition to the original text. The word Ye is not in the Greek text. Ye has been added to the text by the translators. Leave out the added word ye and you have the true record, drink all of it, nothing is to be left until the morning. Do not throw in the garbage that which God has made holy in our memorial of deliverance. Eat and drink it all.

Those who humble and are obedient to God, now have rights to life through his blood. We now accept the death of Y'ehsus and praise and remember him, as He broke bread at supper time. At supper time, Y'ehsus said;

***"Do this in remembrance of Me"*** (Luke 22:19)

Y'ehsus is breaking bread at his supper hour, then while he is breaking the bread, he commands us at supper hour , to do this break the bread of His supper as a supper memorial at the time of day he calls "supper time."



We are to supper in remembrance of the Christ near the awesome event of God in time (see Greek of Acts 2:37, in the at supper time on the day Mia or the day God gives the name day One). This is the same night the Y'ehsus resurrects at supper tie and the same time we are passed over by his resurrection (Rom 4:25; 1Pet. 1:3; 3:21).

Y'ehsus knew, we cannot proclaim the death of Y'ehsus without also proclaiming his resurrection.

When we proclaim the resurrection of Y'ehsus, we proclaim our own resurrection, by the same power that resurrects Y'ehsus. When we observe His Passover supper, near the resurrection moment, let us rejoice and proclaim the death and resurrection of the body and the blood of our Lord Y'ehsus until He comes.