

Amanuwal's Memorial



Detailed

Amanuwal's Memorial

This evening is probably the most sacred occasion of Yahuwah's calendar year because this is the anniversary of the death of our Master and Savior Amanuwal Mashyach. We keep this service in memory of Ha'Mashyach's death.

Luke 22:7-16 7 The day of Unleavened Bread would be upon them, on which the Passover lamb had to be sacrificed. 8 So Amanuwal sent Peter and John, saying, "Go and prepare for the Passover for us, that we may eat it." 9 They said to him, "Where will you have us prepare it?" 10 He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house which he enters, 11 and tell the householder, 'The Teacher says to you, Where is the guest room, where I am to eat the Passover with my disciples?' 12 And he will show you a large upper room furnished; there make ready." 13 And they went, and found it as he had told them; and they prepared the Passover. 14 And when the hour came, he sat at table, and the apostles with him.

It has been assumed by some that this was the hour to eat the Passover, but that is incorrect.

15 And he said to them, "I have earnestly desired to eat this Passover with you before I suffer; 16 for I tell you I shall not eat it until it is fulfilled in the kingdom of Yahuwah."

Ha'Mashyach was saying plainly "I really want to eat this Passover with you before I suffer but I am telling you I will not eat it until it is fulfilled in the Kingdom of Yahuwah". Luke 22:7-16 has been translated in a few different ways to get round this text. Ha'Mashyach did not eat *the* Passover meal. He ate *a* meal. It's clear and simply stated. He wanted to eat it with them but he knew he would be dead. Ha'Mashyach said here that he would not eat it until it was fulfilled in the Kingdom of Yahuwah. Ha'Mashyach thus foretold his death before Passover. He was in fact the Passover Lamb.

We know that to the Israelites, this was the beginning of the Days of Unleavened Bread. This is the day they were actually preparing the lamb for sacrifice.

In John 6, Ha'Mashyach performed the miracle of the feeding of the five thousand with the five loaves and two fishes. The symbolism was that the elect were saved by being taken in twelve baskets. The miracle of walking on water was performed by Ha'Mashyach as part of the salvation of the elect. After the miracles, Ha'Mashyach had groups falling away because of his sermon when he said *Unless you eat the flesh of the son of man and drink his blood, you have no life in you. He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day*" (Jn. 6:53-54).

The Feast of Unleavened Bread included both the preparation day and the killing of the Passover into the Feast.

Matthew 26:17-30 17 Soon it would be the first day of Unleavened Bread the disciples came to Amanuwal, saying, "Where will you have us prepare for you to eat the Passover?" 18 He said, "Go into the city to a certain one, and say to him, 'The Teacher says, My time is at hand; the

Passover at your house with my disciples." 19 And the disciples did as Amanuwal had directed them, and they prepared the Passover. 20 When it was evening, he sat at table with the twelve disciples; 21 and as they were eating, he said, "Truly, I say to you, one of you will betray me." 22 And they were very sorrowful, and began to say to him one after another, "Is it I, Master?" 23 He answered, "He who has dipped his hand in the dish with me, will betray me. 24 The Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born." 25 Judas, who betrayed him, said, "Is it I, Master?" He said to him, "You have said so." 26 Now as they were eating, Amanuwal took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is my body." 27 And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you; 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you I shall not drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." 30 And when they had sung a hymn, they went out to the Mount of Olives.

The preparation day, the 14th, was counted as the first of eight days of the Feast of Unleavened Bread, so it is actually on the preparation day that this took place. This preparation day established a new symbolism. The symbolism is found in the preparation for a Passover yet to come. Because there will be a second exodus and new priests (Isa. 66:20-21) Amanuwal's Memorial symbolizes the preparation of the Assembly for the millennial reign.

1 Corinthians 11:23-26 23 For I received from the Master what I also delivered to you, that the Master Amanuwal on the night when he was betrayed took bread, 24 and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." 25 In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." 26 For as often as you eat this bread and drink the cup, you proclaim the Master's death until he comes.

This night proclaims the Master's death until he comes: as an ordinance enjoined upon the assembly.

The whole chapter of John 6 is a sequence of symbolism leading up to the preparation and to the sacrificing of the Passover. There is specific meaning in every single sentence of John 6 and how it prepares everyone for their calling, their placement in the elect and their placement in the tribes as part of the 144,000 under the twelve apostles as judges of the tribes.

John 6:53-54 53 So Amanuwal said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; 54 he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.

There are **three elements** to eternal life. These elements are not normally dealt with in the Master's Supper. The first two elements are from John 17:3.

First, And this is eternal life, that they know thee the only true Aluhym, and Amanuwal Mashyach whom thou hast sent.

The **second** element of eternal life is faith in Amanuwal Mashyach through knowledge of the one true Aluhym.

The **third** element of eternal life is participation in Amanuwal's memorial and the eating of the body and blood of Amanuwal Mashyach (Jn. 6:53-54).

Those are the three elements that you require to have eternal life. All of those three elements depend upon obedience. Obedience is to Yahuwah by the keeping of His commandments. That is the necessary requirement to the retention of the Ruwach Ha'Kadosh. Without the Ruwach Ha'Kadosh you cannot enter the Kingdom of Yahuwah and thus have eternal life. So with those three elements you are then required to participate from obedience. Obedience to this festival entails keeping the laws and regulations that Ha'Mashyach set for the participation in Amanuwal's Memorial. If you don't take this ceremony you have no part with Amanuwal Mashyach.

The Footwashing

The first ceremony of the Master's Supper is the foot washing. The act of washing someone's feet was a common practice in Amanuwal's day. People wore footwear which exposed them to the grime of the environment. They had open-toed sandals. They were efficient marching shoes, as we know. People wore sandals because they were cool and cheap and easy to make, but they did get your feet dirty. Normally, foot washing was done as an act of hospitality by a host when the guest arrived. People normally had bathed but they had walked through the streets. Thus they were made to feel comfortable. It was the job of the lowest servant to wash feet. The guest was provided with a towel and an urn of water. It normally took place on arrival or before the beginning of a meal, prior to, or while the guests were reclining at the table. The dislike of the task symbolized the fact that nobody likes doing dull things, necessarily, for other people.

It is an act of love to serve other people and this world is based upon people who don't actually love one another. People don't normally put themselves down and elevate other people. It takes a special mind set and it is the Ruwach Ha'Kadosh that makes that possible. It is a mark of the elect (of the servants of Amanuwal Mashyach) where they actually rejoice in the service of other people; that they take the triumphs of the brethren as their own and they exalt each other above themselves. That process of service is not evident in the system that was set up under the *god of this world*. The *god of this world* set up a system (or the god of this world set up a system) which was of superiority and rank and priority like the animals. That is not to be so with us. We are not to think like that. This whole process of foot washing is not just service. It symbolizes the laying aside of your own self. We see this from the concept of "the placing aside of the garment" and the girding by Ha'Mashyach with a towel.

John 13:4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

That whole process was the symbolism where Ha'Mashyach literally laid down all his trappings and apparel. He laid aside firstly his status as a mighty one. He laid it aside and he became a man in order to serve us. He knew that he had to come down here, not just to show us, because we

lived under a system that the demons had set up. He came to earth as a man to show the demons that he had to lay his life aside.

The demons by their rebellion had no sacrifice to restore them to Yahuwah. There was no sacrifice possible that Satan and the hosts could have made to reconcile themselves to Yahuwah for sin. Somebody had to die. So Yahuwah of Hosts had to assume human form and be killed to reconcile humans to Yahuwah to show the way. It wasn't simply that Yahuwah desired a blood sacrifice. It was simply that He said that without that mentality you cannot be Me. I cannot live in any one of you who is not prepared to lay down his life for his brother. If you will not lay aside your life and wash your brother's feet to suppress yourself, Yahuwah cannot live in you. And that is the sad fact of the matter. We have watched the assembly in the twentieth century reach levels of respect of persons such that they will not sacrifice for each other. The Ruwach Ha'Kadosh has been taken away from them. Ha'Mashyach instituted this ceremony for his followers as an example of sacrifice.

Judaism and/or Hebraic Roots look back to the Passover and see it in physical terms. We look forward to the Passover and see it in both physical and spiritual terms. Ha'Mashyach knew he would be betrayed and that he was required to lay down his life.

John 13:1-5 Now before the feast of the Passover, when Amanuwal knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. ² And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, ³ Amanuwal, knowing that the Father had given all things into his hands, and that he had come from Yahuwah and was going to Yahuwah, ⁴ rose from supper, laid aside his garments, and girded himself with a towel. ⁵ Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded.

This laying aside of his garments was symbolic of laying aside his life. For by laying aside his life he washed all of us. The most basic lesson concerning the foot washing is that of self-sacrifice and humility. Amanuwal's attitude was one of being willing to lay down his life for humanity, being willing to lay down his life for each one of us personally, as a friend. And so too, we ought to be prepared to lay down our lives for one another.

John 13:6-8 ⁶ He came to Simon Peter; and Peter said to him, "Master, do you wash my feet?" ⁷ Amanuwal answered him, "What I am doing you do not know now, but afterward you will understand." ⁸ Peter said to him, "You shall never wash my feet." Amanuwal answered him, "If I do not wash you, you have no part in me."

We probably all know these words by heart. Peter didn't want him to wash his feet for a very good reason. Peter wanted a King Mashyach. He did not understand the Day of Atonement. He did not understand that the High Priest walked in first in linen garments to atone and sacrifice. Then he changed into a new set of garments. He did not understand that there were two Mashyachs: one who was lowly in plain linen garments and the other who would be dressed in the apparel of a King. He wanted somebody to rule, like Darius or any of the Persians, or the Caesars. That is what Peter is getting at there when he said *you are not going to wash my feet*. He

said that because that meant we were going to be servants. Ha'Mashyach said at the Master's Supper that he was among them as he that serves.

We must allow our feet to be washed, symbolic of our lives being washed clean by Ha'Mashyach on a continuing basis, if we are to have our part with him in the Kingdom and, indeed, everything that he does. If we do, we will inherit the Kingdom as he did. Peter realized the necessity of the act but not its significance.

John 13:9-11 9 Simon Peter said to him, "Master, not my feet only but also my hands and my head!" 10 Amanuwal said to him, "He who has bathed does not need to wash, except for his feet, but he is clean all over; and you are clean, but not every one of you." 11 For he knew who was to betray him; that was why he said, "You are not all clean."

The understanding is, that if you are not prepared to work and submit and become part of the body (to have this done), you'll get nothing of the Kingdom. But Peter says to him *Master not my feet only but also my hands and my head*. In other words he did not want to miss out. He was rebuked and his attitude was dealt with. He wanted the lot done because he did not understand the symbolism of foot washing. He did not understand that he had been immersed once and for all. Nor could he really understand then, because the full impact of Ha'Mashyach's death and sacrifice had not yet occurred. But he should have known from the Old Testament; he should have understood from the Scriptures that Ha'Mashyach had to die and that it was Ha'Mashyach's death that reconciled men to Yahuwah. He should have understood that fact.

Once that death reconciled men to Yahuwah they were clean through immersion. Everybody who had taken part in the immersion service was clean through immersion because of the death of Ha'Mashyach which would come. The foot washing was an annual renewal. In the same way the guests who had been invited into the marriage supper of the Lamb had been cleaned (they had their bath through immersion). They had their garment given to them. Their garment was spotless because it had been cleaned (in the blood of Ha'Mashyach). Only their feet, from the traveling through the world, became stained and that had to be cleaned on a renewing basis each year.

So with the foot washing each year you clean your feet, physically. Spiritually, we clean the basics of our spiritual bodies. We get ourselves back in a position with Ha'Mashyach so that we can go on to the next year prepared, with our batteries charged to carry out the tasks that are given us. So our garment is kept clean. We are kept clean because we have had only part of us (symbolically the feet) dirty. So we are re-cleaned.

In the immersion service the sins were taken away and would be taken away. This was a very difficult process to understand because Ha'Mashyach hadn't yet died and these people were not yet converted. What they were doing was setting up the system that could be understood by us, so that we could go back and examine everything they did. We would know then what the sequence and symbolism of it all was. So he said to them *You've been bathed so you are clean*. We only have to wash our feet and that regenerates us. We don't need to be immersed each year. All we need to do is to have our feet washed every year. If this symbolic refreshing was not good enough we would have to be immersed every twelve months to repeat the cycle or there would

be no meaning in what is done at the Master's Supper. This whole thing is done in order to regenerate us and to bring us into a state of thought and settlement with Yahuwah.

The Corinthian Assembly fell because they did not bring themselves into a state of reflection of their relationship with Yahuwah. They did not prepare themselves to take this meal. They did not prepare themselves to take that period. If they had been obeying Deuteronomy 16, or even simply eating away from the service, they would not have been in the position where they were turning it into a drunken mess, which they were doing.

1 Corinthians 11:34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

What we see here also is that, from the immersion sequence, Judas Iscariot was immersed. Now Judas Iscariot had his feet washed as well. The sequence of this foot washing and the bread and wine was that the foot washing was done early in the meal. The bread was broken at the end of the meal and the wine was taken after the meal. Judas Iscariot did not leave until the wine had been drunk. He took part in the entire service and that is something for us to consider. Judas Iscariot was immersed, he took part in the foot washing, he took part in the body and blood of Amanuwal Mashyach, yet Judas Iscariot allowed himself to be possessed by and used by Satan because his motives were wrong.

We need only to have our feet washed as we were once bathed in the waters of immersion and so we are clean once and for all. Only at the Master's Memorial do we need our feet washed. Every year, spiritually speaking, we collect sins as we walk the path of life, and so we need to have that immersion covenant renewed. We need to be rewashed. We symbolically accept that rewashing as we go through the foot washing.

From John 13:12-17 we look again at that concept.

John 13:12-17 12 When he had washed their feet, and taken his garments, and resumed his place, he said to them, "Do you know what I have done to you? 13 You call me Teacher and Master; and you are right, for so I am. 14 If I then, your Master and Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have given you an example, that you also should do as I have done to you. 16 Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. 17 If you know these things, blessed are you if you do them.

Here he is trying to explain to them the symbolism because they did not know the sequence as we know it. But these words are put down so that we understand that there is a symbolism that they had to know. From the concept of the Master and Teacher having washed the feet of his disciples, *you also ought to wash one another's feet* was, this then an injunction of Ha'Mashyach. The thought process was to become enshrined on a continual basis forever to try to instill in our minds how we have to be serving of one another.

Ha'Mashyach said in verse 16, *"Truly truly I say to you a servant is not greater than his master nor is he who is sent greater than he who sent him."* Now this is a concept where he was

emphasizing the placing of himself at a level below Father Yahuwah so that we understood that all of us are not greater and we do not have the expectations of the fallen hosts of taking over from Yahuwah. We wash one another's feet in order to show each other that we are developing our own positions and our own spirituality with Amanuwal Mashyach.

The symbolism of the washing is twofold. Initially, it was a physical form, and in 1Corinthians 10, starting in verse 1, you will understand that physical salvation of our people was done as an example to us all to prepare us for this second phase of our salvation. Through immersion we participate in the Ruwach Ha'Kadosh which was closed to Israel before Ha'Mashyach.

1Corinthians 10:1-13 1 I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea, 2 and all were baptized into Moses in the cloud and in the sea, 3 and all ate the same supernatural food 4 and all drank the same supernatural drink. For they drank from the supernatural Rock which followed them, and the Rock was Ha'Mashyach. 5 Nevertheless with most of them Yahuwah was not pleased; for they were overthrown in the wilderness. 6 Now these things are warnings for us, not to desire evil as they did. 7 Do not be idolaters as some of them were; as it is written, "The people sat down to eat and drink and rose up to dance." 8 We must not indulge in immorality as some of them did, and twenty-three thousand fell in a single day. 9 We must not put the Master to the test, as some of them did and were destroyed by serpents; 10 nor grumble, as some of them did and were destroyed by the Destroyer. 11 Now these things happened to them as a warning, but they were written down for our instruction, upon whom the end of the ages has come. 12 Therefore let any one who thinks that he stands take heed lest he fall. 13 No temptation has overtaken you that is not common to man. Yahuwah is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it.

In verse 6, they saw mighty works. If any of us had been there we would have been amazed with the mighty works Yahuwah did with Israel when He brought them out under Moses during that march, that exodus and the plagues. If we had seen those activities we would have been amazed at the power of Yahuwah. It would have been firmly well-established in our minds. Yet they did not put their minds on Yahuwah. One of the reasons they didn't is that they did not have the Ruwach Ha'Kadosh. It doesn't mean we're any better than they were in any way except that Yahuwah has chosen us, to put his Ruwach Ha'Kadosh in us, in order to overcome our own carnality and our own problems. That process is a very serious problem.

Verse 7 goes on with some of the problems that he saw, namely idolatry.

Verse 11 shows that it happened to them as a warning. It wasn't a warning to those killed. They are dead. They were killed. It was a warning to the rest of Israel and it was a pretty major warning. And it was a warning to us. Verse 12 shows that every one of us endure temptations but Yahuwah does not allow a temptation beyond that which you can endure and He gives you a way of escape when you are tempted. In other words, there is always a door. There is always a situation where you can avail yourself of two choices and you make the choice.

It is written: *the people sat down to eat and drink and rose up to play*, reflecting the symbols of the idolatrous practices of those days. Yahuwah is a jealous Aluhym and He will not tolerate

idolatry. It is the sin of people turning their backs on their own elohim. Yahuwah divorces Israel for idolatry. Yahuwah sends Israel into the wilderness and Yahuwah punishes Israel because of those sins.

Through the commission of fornication, these people prefigured the temptation of Ha'Mashyach and the elect, of putting Ha'Mashyach to the test, whereupon many were destroyed. They reflected on a carnal level the higher spiritual problems we face with the fallen hosts, as partners of Ha'Mashyach in the altar and Sons of Yahuwah. So all these things are simply there to prepare us and show us where we should be aiming for and the standards that we should set. This shows you what the minimum standard of the high jump bar is, but we have been given a pole vault. We're not jumping on the high jump bar; we're going over the pole because we have the Ruwach Ha'Kadosh and these people did not have it. We have higher standards. Sometimes the elect can't even make the simple standards of the Gentiles who have none of the Ruwach Ha'Kadosh.

1 Corinthians 10:14-20 14 Therefore, my beloved, shun the worship of idols. 15 I speak as to sensible men; judge for yourselves what I say. 16 The cup of blessing which we bless, is it not a participation in the blood of Ha'Mashyach? The bread which we break, is it not a participation in the body of Ha'Mashyach? 17 Because there is one bread, we who are many are one body, for we all partake of the one bread. 18 Consider the people of Israel; are not those who eat the sacrifices partners in the altar? 19 What do I imply then? That food offered to idols is anything, or that an idol is anything? 20 No, I imply that what pagans sacrifice they offer to demons and not to Yahuwah. I do not want you to be partners with demons.

Now this is a very significant concept. It's the sacrifice at the altar that determines what you are, who you worship and with whom you worship. What altar you go before determines what mighty one you worship and that is the most significant concept we face. You cannot, with impunity, go before the altar of a false god. The penalty is death.

The Exodus and the Passover demonstrate the downfall of the fallen hosts and the placement of idols before Yahuwah our Father. There is only one true Eloah and that is Yahuwah the Father; and Amanuwal Mashyach is His son.

1 Corinthians 10:21-22 21 You cannot drink the cup of the Master and the cup of demons. You cannot partake of the table of the Master and the table of demons. 22 Shall we provoke the Master to jealousy? Are we stronger than he?

There is no mixture. When you create the doctrine of the Anti-Mashyach and a false table, you create a false god. The participation in the table of demons is forbidden. Participation takes the form of giving as well as receiving.

The Bread – The Body

There is only one bread, the body of Ha'Mashyach, making us all one body, partaking of this one bread. There is only one cup, the cup of the Master. So do we denigrate Ha'Mashyach by saying there is only one true Aluhym? No, we do not. Ha'Mashyach is our Sovereign and Master but he

is not the one true Father Yahuwah. Ha'Mashyach lives in me as Yahuwah lives in me and he lives in all of us, as all of us were redeemed from death.

By this symbolism we are set apart. The first Exodus was to take us out of Egypt and establish the nation of Israel, so that a place could be established in which Yahuwah could reveal His plan through His prophets.

Jeremiah 31:31-34 31 "Behold, the days are coming, says Yahuwah, when I will make a new covenant with the house of Israel and the house of Judah, 32 not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was their husband, says Yahuwah. 33 But this is the covenant which I will make with the house of Israel after those days, says Yahuwah: I will put my law within them, and I will write it upon their hearts; and I will be their Yahuwah, and they shall be my people. 34 And no longer shall each man teach his neighbor and each his brother, saying, 'Know Yahuwah,' for they shall all know me, from the least of them to the greatest, says Yahuwah; for I will forgive their iniquity, and I will remember their sin no more."

We will be developed by the Ruwach Ha'Kadosh to the point where we will all know Yahuwah. That is why the head of Ha'Mashyach is Yahuwah and the head of every man is Ha'Mashyach. Because we have the Ruwach Ha'Kadosh we know Yahuwah and we know Amanuwal Mashyach, everyone of us. That is the fulfillment of the Scripture of Jeremiah. That is why no minister (or priest) can place himself between any one of us and Amanuwal Mashyach. No minister can say to you that you do not need to do any specific action laid down by the Bible and pardon you from the responsibility. No elder has the power to diminish the law; none of us have.

This covenant that had to be made required the sacrifice of blood.

Matthew 26:26-28 26 Now as they were eating, Amanuwal took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is my body." 27 And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you; 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins."

Thus, Ha'Mashyach made a covenant with us; but that covenant required, like all covenants, the sacrifice of blood. He was appointed as our high priest, from Hebrews 8:3.

Hebrews 8:3 3 For every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer.

The high priest went into the Holy of Holies for the blood sacrifice. The symbolism was to lead to, or point to, Ha'Mashyach's sacrifice as a blood sacrifice. Ha'Mashyach, as leader, had only himself to offer. No other sacrifice would have been good enough, nor would it have demonstrated the way Yahuwah thinks, and the way He would have us think.

1Corinthians 10:24 24 Let no one seek his own good, but the good of his neighbor.

This is the same concept coming back to foot washing. This admonition was through Ha'Mashyach, where Ha'Mashyach did not seek his own, but our wealth; the things that were ours, and to do that, he entered into a sacrifice whereby he laid down his own life as an example to us that we should lay down our lives for one another. This concept of the body of salvation as the bread is seen from John 6:58.

John 6:58 58 This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live for ever."

Manna was the prototype, the example for us, that we would eat of the bread of Amanuwal Mashyach. That bread was from heaven. That symbolized that nothing we could make or do would suffice. It was through Ha'Mashyach and his sacrifice that we would achieve our capacity to be Sons of Yahuwah.

Mark 14:22 22 And as they were eating, he took bread, and blessed, and broke it, and gave it to them, and said, "Take; this is my body."

Yahuwah, Eternal Father, we ask your blessings on the bread and the wine. We ask also your inspiration in the understanding of the symbolism.

Fruit of the Vine

The covenant mentioned by Jeremiah in 31:31 is not looking forward to a future covenant. That covenant could only have been at this time, and established on an ongoing basis.

Luke 24:39 39 See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have."

Therefore, the blood of Ha'Mashyach could only be once. Once Ha'Mashyach had ascended, there could be no more sacrifice, because he would be a spiritual body. There could be no further stage in which the covenant could be introduced. It was introduced there and then, and is a continual and ongoing covenant. The wine is symbolic of the high priest's sacrifice, where yearly, through the blood of bulls, the high priest entered into the Holy of Holies. Ha'Mashyach by his blood tore the curtain veil, and he, once and for all, entered into the Holy of Holies and made it possible for us also to enter into a relationship with Yahuwah, receiving the Ruwach Ha'Kadosh. In order to do this, we had to be purged from sin which was a symbolism of Ha'Mashyach's sacrifice.

Hebrews 1:3 3 He reflects the glory of Yahuwah and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high,

This sacrifice was twofold, and wine was also symbolic of Ha'Mashyach acting as the vine.

John 15:1-6 1 "I am the true vine, and my Father is the vinedresser. 2 Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear

more fruit. 3 You are already made clean by the word which I have spoken to you. 4 Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. 5 I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. 6 If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned.

This concept of the wine coming forth from the fruit is also symbolic of the Ruwach Ha'Kadosh, where every one of us produce fruit of the Spirit, through Ha'Mashyach, by the power of Yahuwah. The simple symbolism of Ha'Mashyach's sacrifice is reflected in the two symbols of bread and wine.

It is perhaps important to realize that the bread and the wine added a new dimension to the understanding of Ha'Mashyach's sacrifice that was not understood through the Passover lamb. The bones of the lamb were never broken to symbolize the bones of a righteous man having his bone's remain intact to fulfill Psalm 34:20. The bread represents the body of Ha'Mashyach being made up of many different people and hence the bread is broken into different parts. The lamb's blood was never drunk, but we drink the wine, symbolic of Ha'Mashyach's blood being shed for us. It has been said that having taken these symbols, we should go through the next day recognizing that Ha'Mashyach is going to suffer in a terrible manner for us. We shall examine one of the prophecies that dealt with this, and that is in Isaiah.

Isaiah 52:13-15 13 Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. 14 As many were astonished at him -- his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men -- 15 so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand.

Isaiah 53:1-12 1 Who has believed what we have heard? And to whom has the arm of Yahuwah been revealed? 2 For he grew up before him like a young plant, and like a root out of dry ground; he had no form or comeliness that we should look at him, and no beauty that we should desire him. 3 He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. 4 Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by Yahuwah, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and Yahuwah has laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. 8 By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? 9 And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. 10 Yet it was the will of Yahuwah to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of Yahuwah shall prosper in his hand; 11 he shall see the fruit of the travail of his soul and be satisfied; by

his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. 12 Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

We see that Isaiah understood the exact nature of Ha'Mashyach. We see that Isaiah saw that Ha'Mashyach had to die to be numbered with transgressors and, yet, that he would see his offspring. Now Ha'Mashyach was not married and bore no children, yet this prophesy says that he will see his offspring. This prophesy has to be fulfilled. We are the bride of Ha'Mashyach and the offspring of us is to come in the era of righteous judgment. The bride will be coupled with Ha'Mashyach to rule this planet and the planet will be in complete harmony with Yahuwah. That is the prophecy. That is why we are likened to a bride. That is why we become part of a system, and Ha'Mashyach becomes an *everlasting father* from Isaiah 9:6. He becomes a father and we become brides to him and our offspring are those who come into the fold after the first resurrection; those who are instructed in righteousness. Only by this meal can we understand that or take part in it.

After the disciples had gone through the ceremonies, Amanuwal gave them keen instruction.

John 14:1-31 1 "Let not your hearts be troubled; believe in Yahuwah, believe also in me. 2 In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? 3 And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. 4 And you know the way where I am going." 5 Thomas said to him, "Master, we do not know where you are going; how can we know the way?" 6 Amanuwal said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me. 7 If you had known me, you would have known my Father also; henceforth you know him and have seen him." 8 Philip said to him, "Master, show us the Father, and we shall be satisfied." 9 Amanuwal said to him, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show us the Father'? 10 Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. 11 Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves. 12 "Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father. 13 Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; 14 if you ask anything in my name, I will do it. 15 "If you love me, you will keep my commandments. 16 And I will pray the Father, and he will give you another Counselor, to be with you for ever, 17 even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you. 18 "I will not leave you desolate; I will come to you. 19 Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. 20 In that day you will know that I am in my Father, and you in me, and I in you. 21 He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him." 22 Judas (not Iscariot) said to him, "Master, how is it that you will manifest yourself to us, and not to the world?" 23 Amanuwal answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. 24 He who does not love me does

not keep my words; and the word which you hear is not mine but the Father's who sent me. 25 "These things I have spoken to you, while I am still with you. 26 But the Counselor, the Ruwach Ha'Kadosh, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. 27 Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. 28 You heard me say to you, 'I go away, and I will come to you.' If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I. 29 And now I have told you before it takes place, so that when it does take place, you may believe. 30 I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; 31 but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go hence.

In John 14:3, Ha'Mashyach told the disciples that he is going to prepare a place for them (and for us). The rooms in the Temple of Yahuwah were occupied by the priests. The rooms in the Temple were constructed in specific sequence to be occupied by the priesthood from the High Priest down. Each room prepared for us symbolizes the fact that we are appointed, everyone of us, **as priests of the living Aluhym**. That is the significance of the rooms that Ha'Mashyach is preparing for us.

From John 14:4-7 we see that by our knowledge of Amanuwal Mashyach, by participation in this sacrifice, we come to know Yahuwah. When anyone says to you Yahuwah is a mystery and he cannot know HIM, you know thereby that they are not converted and they are not part of the elect. Because it is our job, through the sacrifice of Amanuwal Mashyach, to participate in the knowledge of Yahuwah. If you say Yahuwah is a mystery, you do not know Him and you are not any one of Ha'Mashyach's. To know the one true Aluhym and His son Amanuwal Mashyach is eternal life (Jn. 17:3). To deny that is to have no part either in our Father or His son Amanuwal Mashyach.

From John 14:8-9 we see the reason Ha'Mashyach could say what he did concerning the Father is because he partook of the divine nature. The divine nature conferred the aspects of the Father on the son, as the divine nature also confers the aspects of the Father on us. Whenever anyone looks at us they see the Father and they see Ha'Mashyach.

So from John 14:10-12, *the works themselves are evidence (our works are evidence) that the Father is in us.*

From John 14:13-20 we see that because Yahuwah gave Ha'Mashyach the power to live He has given us the power to live. So Ha'Mashyach is in the Father, and the Father is in us. We are in Ha'Mashyach and in the Father and they are both in us. Any system that tries to limit Ha'Mashyach and the Father and separate Ha'Mashyach and the Father from us is a heresy. It is an attempt to steal our birthright with lies.

From John 14:21-27 it is quite clear that both come and make their home in each of the elect who love them. From verse 24: the keeping the commandments of Yahuwah is necessary for the retention of the Ruwach Ha'Kadosh and the occupation of each of the elect by the Father and the Son.

Verse 27 is very important. The Ruwach Ha'Kadosh ties us all together, the Father, Son and all the sons of Yahuwah. Every single son of Yahuwah is tied to the Father in the same way. We are all co-heirs with Ha'Mashyach, tied together with the Father by the Ruwach Ha'Kadosh. It is the Ruwach Ha'Kadosh that enables Ha'Mashyach and us to all become elohim.

From verse 28 we are reconciled to the Father. If the Father wasn't greater He would have gone to Amanuwal Mashyach.

From verse 30 we see that the *god of this world* has no power over the sons of Yahuwah.

It is important to understand the way in which the relationship with the Father is maintained. The important part is that it is maintained by the Ruwach Ha'Kadosh, and through the keeping of the commandments, in the love of Ha'Mashyach. We have taken of the body and blood of Ha'Mashyach and become fused with Ha'Mashyach for a purpose and the purpose is to become one with the Father. This Master's Memorial service is purely to reconcile us to Yahuwah. It is not an end in itself to become one with Amanuwal Mashyach. The end is to become one with Amanuwal Mashyach so that we are all one with Yahuwah. There is no separation of one from the other. It is necessary to become one with Ha'Mashyach in order become one with Yahuwah.

The close of the Master's Memorial dealt with the head and our relationship with Father Yahuwah.

John 17:1-26 1 When Amanuwal had spoken these words, he lifted up his eyes to heaven and said, "Father, the hour has come; glorify thy Son that the Son may glorify thee, 2 since thou hast given him power over all flesh, to give eternal life to all whom thou hast given him. 3 And this is eternal life, that they know thee the only true Father Yahuwah, and Amanuwal Mashyach whom thou hast sent.

There is only one true Father Yahuwah and Amanuwal Mashyach is His son. Knowledge of them is eternal life.

John 17:4-5 4 I glorified thee on earth, having accomplished the work which thou gavest me to do; 5 and now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made.

Ha'Mashyach accomplished his task in the glorification of Yahuwah. He then requested to be reinstated from this sequence to the glory that he had with Yahuwah before the world was made.

John 17:6-8 6 "I have manifested thy name to the men whom thou gavest me out of the world; thine they were, and thou gavest them to me, and they have kept thy word. 7 Now they know that everything that thou hast given me is from thee; 8 for I have given them the words which thou gavest me, and they have received them and know in truth that I came from thee; and they have believed that thou didst send me.

Ha'Mashyach made known the name of Yahuwah to the people whom Yahuwah had given to Ha'Mashyach. The elect had kept the word of Yahuwah. They knew that Ha'Mashyach came from Yahuwah. They believed that Yahuwah sent him.

John 17:9-10 9 I am praying for them; I am not praying for the world but for those whom thou hast given me, for they are thine; 10 all mine are thine, and thine are mine, and I am glorified in them.

The interrelationship of the elect with Yahuwah and Ha'Mashyach is evident from this text.

John 17:11 11 And now I am no more in the world, but they are in the world, and I am coming to thee. Kadosh Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one.

From verse 11 we see that Ha'Mashyach is given the name and, hence, the authority of Yahuwah. It is a Hebrew concept. Where the name is given, you carry the power of the conferring authority. That is why Moses was called an elohim. Ha'Mashyach was returning while the elect remained in the world. They were entrusted to Yahuwah. Both Yahuwah and Ha'Mashyach together with the elect are all one.

John 17:12 12 While I was with them, I kept them in thy name, which thou hast given me; I have guarded them, and none of them is lost but the son of perdition, that the Scripture might be fulfilled.

In verse 12 it is stated *that the Scripture might be fulfilled*. It wasn't that Judas Iscariot had no choice, because he did. He was given the opportunity for salvation and without the Ruwach Ha'Kadosh, he fell away. He was given the opportunity but his own basic evil was known from the foundation of the world. From the time these Scriptures were written, it was known that the sequence would occur and Ha'Mashyach would have a disciple who would betray him. Yahuwah is not confined to our time and space problems such that His foreknowledge predetermined that Judas Iscariot would sin. Yahuwah did not make him do it. Yahuwah simply knew he would do it. There is a big difference.

John 17:13 13 But now I am coming to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves.

From verse 13 we see that Ha'Mashyach spoke that we might understand what was happening to him for our enlightenment and to fulfill his joy in us.

John 17:14-16 14 I have given them thy word; and the world has hated them because they are not of the world, even as I am not of the world. 15 I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. 16 They are not of the world, even as I am not of the world.

The world hates the elect because they are of the Word of Yahuwah. Ha'Mashyach gave the word, the Logos to the elect. Thus the Logos is an expression or true utterance of Yahuwah

which is not confined to the personage of Amanuwal Mashyach. This contrasts with the *pseudologos* from 1Timothy 4:2 translated *of men who speak lies* (see *Marshall's Interlinear*).

The elect are sanctified by truth which is the Word of Yahuwah.

John 17:17 17 Sanctify them in the truth; thy word is truth.

The elect are sent out into the world as Ha'Mashyach was sent out as a lamb amongst wolves.

John 17:18-19 18 As thou didst send me into the world, so I have sent them into the world. 19 And for their sake I consecrate myself, that they also may be consecrated in truth.

Verse 19 refers to being consecrated in the truth. Truth is the blessing of the Ruwach Ha'Kadosh. Ha'Mashyach was set apart by the truth so that we also might be sanctified. There should be no lie among the elect.

John 17:20-21 20 "I do not pray for these only, but also for those who believe in me through their word, 21 that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me.

Verses 20-21 refer to the fact that the world can only know that Ha'Mashyach was sent by Yahuwah through the true evidence of us. If we do not reflect that, then the world is blind to the fact that Yahuwah sent Ha'Mashyach. It is by our example that the world sees that Amanuwal Mashyach was sent by Yahuwah and did indeed achieve His purpose. That is the responsibility placed on the elect. Sometimes sinners are called out just to show the power of Yahuwah. They are repaired and set on a train of action in the service of the one true Father Yahuwah, merely to confound the mighty (1Cor. 1:27).

We share in Ha'Mashyach's glory so that we can become one with Yahuwah.

John 17:22-23 22 The glory which thou hast given me I have given to them, that they may be one even as we are one, 23 I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me.

From verse 23 we see that there is no distinction in Yahuwah's love for Amanuwal Mashyach and Yahuwah's love for every one of us. Yahuwah is not a respecter of persons. He does not love Amanuwal Mashyach any more than He loves any one of us, because there is no sin in our Father – and respect of persons is sin. If Yahuwah loved Ha'Mashyach more than He loved us He would be a respecter of persons and sin. But Yahuwah loves us all equally and perfectly.

John 17:24-26 24 Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world. 25 O righteous Father, the world has not known thee, but I have known thee; and these know that thou hast sent me. 26 I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them."

One day we also will behold the glory of Yahuwah conferred in Ha'Mashyach.

After this, Ha'Mashyach and the disciples sang a hymn, and then they went out.

Mark 14:26 26 And when they had sung a hymn, they went out to the Mount of Olives.

Such a hymn can be found in John 14 – “Yah Speaks To Us”:

"Yah speaks to us; by His great power we're led;

Let not your hearts become disquieted.

You trust in Yah; believe and trust in Me;

You trust in Yah; believe and trust in Me."

"In Yah's vast realm are many offices;

Were it not so I surely would have said;

For I must go; a place for you prepare.

For I must go; a place for you prepare."

"And when this place has been prepared for you;

I will return; with Me you shall be, too.

So that where I am you may also be;

So that where I am you may also be."