

Assembly of Eloah

This is eternal life: that they may know you, the only true God, and the one you have sent -- Jesus Christ. Jn. 17:3

The Lord's Supper

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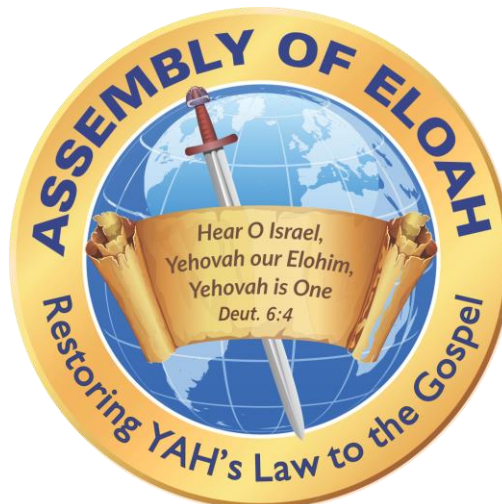
Edition 4

James Dailley

We will all receive a renewed understanding of sin and the requirement for our repentance combined with follow up actions on the needed changes in our lives. This understanding was first initiated by the Holy Spirit and was followed with our baptism and the subsequent receipt of God's Holy Spirit. Baptism is the first sacrament and from our baptism we all agreed to stop sinning. We made this contractual agreement without our having lost the freedom to discern and act on our own way of thinking.

The second sacrament is termed the Lord's Supper (*1Corinthians 11:19-22*). This Supper was formerly termed the Chagigiah which was one of the two evening meals of the annual Passover service. The first one was on the night of the 14th preparation day, while the second which was the obligatory Passover meal called the Night to be Greatly Remembered or Much Observed was on the night of the 15th.

The purpose of the second sacrament is to annually re cleanse us (*1Peter 3:21*) although we may have our feet washed by Jesus Christ and still be unclean (*John 13:10*) because it is our spiritual thinking and application of the law that needs the cleaning.



P.O. Box 45 • Rockton • Ontario • Canada • L0R1X0 • www.assemblyofeloah.org

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It is generally and correctly understood by everyone that Jesus Christ's, Yehoshuah Messiah's sacrifice covered the penalty of sin which means the penalty for breaking God's law (1John 2:4). The penalty is the last enemy, death. This one sacrifice was made for all (*Romans 6:10; Hebrews 7:27, 10:10; 1Peter 3:18*). All means all of the adamic beings of the physical creation as well as all of the beings of the spirit creation. All now have the opportunity to receive life inherent in the kingdom of God. This service is a salvation event.

Background

Only baptized adults from twenty years of age (*Exodus 30:14; 38:26*) or those mature in their conduct, if younger, may partake in the Lord's Supper service. This is to be held in a temporary dwelling (*Luke 22:11-12*) after dark (*1Corinthians 11:23*). Those un-baptized who will participate in the Passover meal the following evening should be removed during this service.

If you have no Unitarian Covenant keeping believers in your area and you are unable to travel, then keep the 36 hour service by yourself outside of your home. In rented facilities that have kitchenettes, you will need to check for and remove any leavened products and pagan symbols that may have been left.

Matthew 26:17-30 Now on the first day of Unleavened Bread the disciples came to Jesus, 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; I will keep the Passover at your house with my disciples.'"¹⁹ And the disciples did as Jesus 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, Lord?"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, Jesus 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 again 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.

This is a very important memorial service of the Last Supper of our Lord Jesus Christ before he was sacrificed as the Passover Lamb for the next evening, the Night To Be Much Observed, which is the second night of the Passover season (*Exodus 12:8-11; Deuteronomy 16:6-7*). This is the Passover proper of the Exodus and the night that Israel was spared by the blood of the Passover lamb.

None of the bread and wine used in the service of the first evening or the meal of the second evening can be left until the morning of the first Holy Day.

The bread and wine is then exposed and the person conducting the service is to give thanks and ask the blessing on the bread, as a symbol of the body of Jesus Christ, breaking it into pieces and having it distributed to those present. Each then consumes the bread in silent contemplation.

The person conducting the service then prays over the wine giving thanks and asking it to be blessed as a sacred symbol of the blood of Jesus Christ which was shed for the remission of our sins. The wine is then passed in the individual glasses and drunk as a symbol of the renewal of the acceptance of the blood of Jesus Christ for the remission of sin.

The glasses and the unused bread are then replaced on the tray and table and re-covered with the serviette or napkin.

The person conducting the service should then read aloud portions from John 13:18 to John 17:26.

After these words were uttered by Christ, he then left for the garden and was seized to be taken and crucified.

The person conducting the service may read passages of the sections, if that is desired. If there are enough present a hymn may be sung or a psalm recited.

The assembly may then disperse to their temporary accommodation.

Preparation for the Service

For observing the Lord's Supper obtain:

1. Unleavened biscuits like Rye-Vita or Matzos which are available at most cities' grocery stores or order some ahead. If you need to bake the unleavened bread for yourself, you will find that numerous recipes are available but ensure that no yeast, baking soda, baking powder or any other leavening agent is used. For the service, set an appropriate size of unleavened bread aside for the number of saints present and break it for consumption at the correct time of the service.

2. A bottle of red wine. Do not use any fortified wines or grape juices. For the service, use the required number of small disposable plastic glasses and pour them ahead of time or use glasses, if you are alone or only have a few people present.

3. Small basins and clean towels.

4. This service has been held in hospitals behind a curtain without difficulty. For coordinating larger numbers of people, prepare before service by having women removing hose or stockings and explain that two people should go together according to sex and the rooms should be set apart accordingly. The first person should sit down and remove their own shoes and socks putting them to one side while the other places some warm water in the basin and kneels and then washes and dries both feet. The basin can then be emptied while the first person puts their shoes and socks back on and the roles are then reversed.

5. Prepare the room that is set aside for the observance and make it neat and

clean. Have small amounts of the bread and wine set aside, on a tray, under a clean white serviette or napkin. Use a small glass per person with a small amount in each glass.

The service should be held outside of your permanent dwellings as is the next evening meal, the Passover (*Deuteronomy 16:6-7*). On the morning of the first Holy Day, you may return to your dwellings.

The service is to be conducted with solemnity and with joy. Only converted baptized adults may attend this service. The children are sanctified in the called parents who themselves are sanctified by God the Father (*1Corinthians 6:11, 7:14; Hebrews 10:29*), being preserved through the sacrifice of Jesus Christ (*Jude 1:1; Hebrews 10:10*).

At the ninth hour or at 3:00 p.m. on the annual 14th day is a service covering the Lamb's Death.

This is the time that the Lamb was sacrificed (*Exodus 12:6; Deuteronomy 16:5-6; Josephus Wars of the Jews, book 6, chapter 9, verse 3*).

We will hold the Passover offertory after this Service, which is held in order to commemorate, and in appreciation for, the Lamb's Death. This is the first of the three annual Festival offerings (*Deuteronomy 16:16; Exodus 23:17, 34:23*). The offering must be handed in before the morning of the first day of Unleavened Bread (*Exodus 23:18; 34:25*) or it should not be accepted.

Prepare the Passover meal and commence eating it sometime after dark. At the meal's end, use the paper [*Passover Questions and the Reasons for our Faith*](#) in discussion and for edification so that all may learn to express themselves more completely.

Rented facilities should have any leavened products removed (*Exodus 12:15, 19, 13:6-7; Deuteronomy 16:3-4*). De-leavening of our permanent residences must be done prior to leaving for the Passover. If any of us dwell with an unconverted spouse, then perhaps a single room could be cleaned and set aside for prayer on our return from the Feast.

If the Lord's Supper/Passover is missed through illness or accident, the ordinance may be held after dark on the 14th & 15th day of the Second Month (*Numbers 9:9-11; 2Chronicles 30:2-3, 12-15*).

Eloah's Peace on all of His creation. We are in a contractual relationship with our creator and we must be sure that we are constantly abiding by our part of the agreement.

We are sanctified by:

God the Father: (*Exodus 31:13; John 10:36*)

Jesus Christ: (*Ephesians 5:25-27; Hebrews 10:10; Hebrews 13:12*)

the Holy Spirit: (*Romans 15:16; 2Thessalonians 2:13; 1Peter 1:2*)

Faith: (*Acts 26:15-18*)

the Truth: (*John 4:23; John 17:17; John 17:19*)

Fasting: (*Joel 2:15-16*)

Prayer: (*1Tim 4:4-5*)
 Law keeping: (*Romans 6:18*).

Introduction

The year began with the cleansing of the Temple of God from the first day by preparing for the Sanctification of the Elect (*2Chronicles 29:16-19; 30:1-6, Mark 11:11-18*). The spiritual principle of our individually being 'set aside for a specific purpose' as Holy, Consecrated, Sanctified saints, should be covered on this first day and during our personal preparation for Passover and for our daily witness to the world over the first twenty one days and the full year.

Most important is our individual personal preparation for the memorial Passover sequence (*1Corinthians 11:25-27*), which must be held in temporary accommodation (*Deuteronomy 16:5-7; Matthew 26:17-19; Luke 22:7-16*).

On the seventh day of the first month, we will fast for error and ignorance (*Ezekiel 45:18-20, Mark 11:1; Hebrews 5:2*). That is, for ours, our families, our nations, the world and the host.

We will then continue our ongoing personal preparation for the Passover in discerning the body, which is the Church or Assembly of the One True God, Y^ehovah Eloah, and in examining and judging ourselves.

1Corinthians 11:28-32 Let a man examine himself, and so eat of the bread and drink of the cup. ²⁹ For any one who eats and drinks without discerning the body eats and drinks

judgment upon himself. ³⁰ That is why many of you are weak and ill, and some have died. ³¹ But if we judged ourselves truly, we should not be judged. ³² But when we are judged by the Lord, we are chastened so that we may not be condemned along with the world. (RSV used throughout).

2Corinthians 13:5-6 Examine yourselves, to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you? -- unless indeed you fail to meet the test! ⁶ I hope you will find out that we have not failed.

We will need to discern and understand the beliefs of those we intend to be in fellowship with as we may not even eat with declared believers who are also idolaters (*1Corinthians 5:11*). Many are learning and actively repenting and working to fulfill the Commission with a renewed understanding, therefore we need to exercise discretion and caution with our discernment.

This self scrutinizing is best accomplished when we all make a list of our recent failings and misunderstandings then make a plan to correct them and thereby strengthen our resolve. This repentance and correction is being done by all of us every day of the year. This is done so that we may mature and so that we are not placed under Christ's judgment.

1Peter 4:17 For the time has come for judgment to begin with the household of God; and if it begins with us, what will be the end of those who do not obey the gospel of God?

1Corinthians 11:31-32 But if we judged ourselves truly, we should not be judged. ³² But when we are judged by the Lord, we are chastened so that we may not be condemned along with the world.

We are restoring the Law of God to the good news or gospel of the coming Kingdom of God.

The period of the first 13 days of each New Year is a more intense period of our ongoing repentance, which culminates at the Lord's Supper. This supper anciently was the first of two meals and it was a meal that was considered part of the Passover services.

See Edersheim's *The Temple, its Ministry and Services*; the Preparations for the Passover; *The Three Things* (pages 170-171) with references to the Mishnah. The Mishnah is a commentary of the general understanding of Scripture and the Traditions of the elders, which Christ opposed and which were compiled between close to 200 B.C.E and 200 C.E.

We have already explained that according to the Rabbis (Chag. ii, 1; vi. 2), three things were implied in the festive command to 'appear before the Lord' -- 'Presence,' the 'Chagigah,' and 'Joyousness.' As specially applied to the Passover, the first of these terms meant, that every one was to come up to Jerusalem and to offer a burnt-offering, if possible on the first, or else on one of the other six days of the feast. This burnt-offering was to be taken only from 'Cholin' (or profane substance), that is, from such as did not otherwise belong to the Lord, either as tithes, firstlings, or things devoted, etc. The Chagigah, which was strictly a peace-offering, might be twofold. This first Chagigah was offered on the 14th of Nisan, the day of the Paschal sacrifice, and formed afterwards part of the Paschal Supper. The second Chagigah was offered on the 15th of Nisan, or the first day of the feast of unleavened bread. It is this second Chagigah which the Jews were afraid they might be unable to eat, if they contracted defilement in the judgment-hall of Pilate (John 18:28). In reference to the first Chagigah, the Mishnah lays down the rule,

that it was only to be offered if the Paschal day fell on a week-day, not on a Sabbath, and if the Paschal lamb alone would not have been sufficient to give a satisfying supper to the company which gathered around it (Pes. vi. 4). As in the case of all other peace-offerings, part of this Chagigah might be kept, though not for longer than one night and two days from its sacrifice. Being a voluntary offering, it was lawful to bring it from sacred things (such as tithes of the flock). But the Chagigah for the 15th of Nisan was obligatory, and had therefore to be brought from 'Cholin.' Thus the sacrifices which every Israelite was to offer at the Passover were, besides his share in the Paschal lamb, a burnt-offering, the Chagigah (one or two), and offerings of joyousness--all as God had blessed each household.

The reason understanding this is important is because Christ changed the 14th evening preparation meal to an annual and sacred salvation service with very specific and necessary symbols. This is a salvation activity that must be kept on the correct day and in the correct way.

John 6:53-54 So Jesus 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.

When we eat the representative body of Christ, it must be of unleavened bread and combined with blood of the ram of the peace offering to Eloah, as the representative red wine.

Numbers 6:17 and he shall offer the ram as a sacrifice of peace offering to Y^ehovah (the LORD), with the basket of unleavened bread; the priest shall offer also its cereal offering and its drink offering.

This service is often and wrongly changed,

Daniel 7:25 'And he will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time.

to an event to be held once a week at or perhaps to be kept on the afternoon of the 14th day or with using leavened bread and grape juice, if people choose. The incorrect belief is that as it was before the days of Unleavened Bread, then using leavened bread at the service is acceptable.

This is not acceptable and Unleavened Bread **only** may be used at this Service.

Exodus 23:18 "You shall not offer the blood of my sacrifice with leavened bread, or let the fat of my feast remain until the morning.

The Lord's Supper annual service follows with the use of unleavened bread in combination with the acceptable blood sacrifice now being symbolized in the red wine. Unleavened bread wafers were offered at every morning and evening sacrifice, at 9:00 am and 3:00 pm, on **every** day of the year.

1Chronicles 23:28-32 "but their duty shall be to assist the sons of Aaron for the service of the house of Y^ehovah (the LORD), having the care of the courts and the chambers, the cleansing of all that is holy, and any work for the service of the house of God; ²⁹ to assist also with the showbread, the flour for the cereal offering, the wafers of unleavened bread, the baked offering, the offering mixed with oil, and all measures of quantity or size. ³⁰ And they shall stand every morning, thanking and praising Yehovah (the LORD),

and likewise at evening, ³¹ and whenever burnt offerings are offered to Y^ehovah (the LORD) on sabbaths, new moons, and feast days, according to the number required of them, continually before Y^ehovah (the LORD). ³² Thus they shall keep charge of the tent of meeting and the sanctuary, and shall attend the sons of Aaron, their brethren, for the service of the house of Y^ehovah (the LORD)."

Exodus 34:25 "You shall not offer the blood of my sacrifice with leavened bread, nor is the sacrifice of the Feast of the Passover to be left over until the morning.

This is a commanded annual memorial or remembrance. The memorial is held once per year. It may **only** be held at **night**, and **only** on the **night** he was betrayed.

1Corinthians 11:23-25 For I received from the Lord what I also delivered to you, that the Lord Jesus 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."

As often you drink it does not mean we can eat and drink this ordinance as often as we wish to. We are to eat and drink annually for as long as we live, as a memorial kept on the night that he was betrayed.

1Corinthians 11:26-27 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. ²⁷ Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord.

Taking this service at the incorrect time or on the wrong day may have serious physical as well as spiritual

consequences, as does not properly discerning who we keep this service with after our internal scrutiny.

1Corinthians 11:28-32 Let a man examine himself, and so eat of the bread and drink of the cup. ²⁹ For any one who eats and drinks without discerning the body eats and drinks judgment upon himself. ³⁰ That is why many of you are weak and ill, and some have died. ³¹ But if we judged ourselves truly, we should not be judged. ³² But when we are judged by the Lord, we are chastened so that we may not be condemned along with the world.

The meal itself was removed from this preparatory service and the spiritual symbols of foot washing followed by a small amount of unleavened bread and red wine replaced the meal as a new ordinance given by Jesus Christ.

1Corinthians 11:33-34 So then, my brethren, when you come together to eat, wait for one another ³⁴ if any one is hungry, let him eat at home -- lest you come together to be condemned.

If you need to eat and drink the physical food, then do it before this service begins and arrive to spend the most important annual event in contemplation of your relationship with your God and Father and with the saints and with joy.

This is a solemn but also a joyous occasion.

We must participate and we play a part in sanctifying ourselves understanding that whatever we do is acceptable only through Christ's enabling Sacrifice.

2Chronicles 29:5 Then he said to them, "Listen to me, O Levites. Consecrate yourselves now, and consecrate the house of Y^ehovah (the LORD), the God of your fathers,

and carry the uncleanness out from the holy place.

The purpose of life

The purpose of your life is to live for the glory of your God and Father Y^ehovah. We do this by revering Him and keeping all of His commandments, because by these we will be judged. If you love Him, you will keep all of His Commandments. Claiming to know Him without keeping them makes you a liar. True knowledge begins when one knows the will of the One True God and that knowledge grants us correct understanding. This generates our faithful conduct and activity that keeps all the terms of the Covenant, which will lead to eternal, meaning inherent, life in the Kingdom of God.

The purpose of your life is to live for the glory of your God and Father.

Isaiah 43:7 Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made."

We do this by revering Him and keeping all of His commandments, because by these we will be judged.

Ecclesiastes 12:13-14 The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person. ¹⁴ For God will bring every act to judgment, everything which is hidden, whether it is good or evil.

If you love Him, you will keep all of His Commandments.

John 14:15-21 "If you love Me, you will keep My commandments. ¹⁶ "And I will ask the

Father, and He will give you another Helper, that He may be with you forever; ¹⁷ that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you. ¹⁸ "I will not leave you as orphans; I will come to you. ¹⁹ "After a little while the world will behold Me no more; but you will behold Me; because I live, you shall live also. ²⁰ "In that day you shall 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 shall be loved by My Father, and I will love him, and will disclose Myself to him."

Claiming to know Him without keeping them makes you a liar.

1John 2:3-4 And by this we know that we have come to know Him, if we keep His commandments. ⁴ The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him;

True knowledge begins when one knows the will of the One True God and that knowledge grants us correct understanding.

Psalms 111:9-10 He has sent redemption to His people; He has ordained His covenant forever; Holy and awesome is His name. ¹⁰ The fear of Y^ehovah is the beginning of wisdom; A good understanding have all those who do His commandments; His praise endures forever.

This generates our faithful conduct and activity that keeps all the terms of the Covenant, which will lead to eternal, meaning inherent, life in the Kingdom of God

You must repent, be baptized and keep the Lord's Supper annually for the remainder of your life.

The Lord's Supper Service

Matthew 26:17-29 Now on the first day of Unleavened Bread the disciples came to Jesus, 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; I will keep the Passover at your house with my disciples.'" ¹⁹ And the disciples did as Jesus 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, Lord?" 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, Jesus 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 again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

The first day being referenced above, in verse 17, and below in verse 7, is referring to the 14th day of preparation and which was combined with the 15th day in the thinking of two millennia ago. The complete period of preparation day and the days of Unleavened Bread

are referred to as Passover. Christ desired to eat the Passover meal with his disciples but would not eat it until the upcoming Kingdom of God was in place. This ancient ordinance was held in a temporary dwelling, a guest room, as this physical existence is our present temporary physical dwelling and our permanent spiritual dwelling is pending. We do not remain in our permanent physical homes for this 36 hour time period.

Luke 22:7-16 Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. ⁸ So Jesus sent Peter and John, saying, "Go and prepare 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. 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 God."

Christ gave his body and his blood even to those who would betray him. Before the representative body, symbolized in the unleavened bread and the representative blood, symbolized in the red wine, could be taken, we must be recleaned.

John 13:1-5 Now before the feast of the Passover, when Jesus 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 Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, 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.

The humility and sacrifice exhibited by Christ by the foot washing is notable. It is also evident in our following him in this example but the purpose of the foot washing is to annually reclean us all as the Body of Christ.

This does not require our being completely re washed or baptized again but just our feet are washed, as they are walking in the fallen world order and occasionally get dirty and even polluted.

John 13:6-8 He came to Simon Peter; and Peter said to him, "Lord, do you wash my feet?" ⁷ Jesus 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." Jesus answered him, "If I do not wash you, you have no part in me."

John 13:9-11 Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰ Jesus 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."

We can see here that we have a tremendous advantage in these end times. Our feet can be re cleansed by Jesus Christ personally and we still can be declared 'not clean'. We can now

understand the plan of God more clearly than the individuals who spent time with Christ. We are blessed, if we do what God requires of us and this does take a lot of our effort while we are working with the Spirit of God.

John 13:12-17 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 Lord; and you are right, for so I am. ¹⁴ If I then, your Lord 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.

We wash each others feet but, more importantly, we also make an individual effort to spiritually clean ourselves before this service and everyday of the year and the rest of our lives.

Isaiah 1:16 Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil,

The foot washing at the beginning of the Lord's Supper Service is for the re-cleansing of the person whose feet are being washed and is not a private demonstration of our humility. This foot washing is for forgiveness of our recent sins and it purifies our thoughts, as had happened to us all from our baptism.

1Peter 3:20-21 who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. ²¹ Baptism, which corresponds to this, now saves you, not as a removal of

dirt from the body but as an appeal to God for a clear conscience, (SGD 4893) through the resurrection of Jesus Christ,

Hebrews 9:14 how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience (SGD 4893) from dead works to serve the living God.

Hebrews 10:22 let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience (SGD 4893) and our bodies washed with pure water.

4893 sunei, dhsij suneidesis {soon-i'-day-sis} Meaning: 1) the consciousness of anything 2) the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending one, condemning the other 2a) the conscience

Ezekiel 36:25 I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. ²⁶ A new heart I will give you and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh.

We will pause now and commence the foot washing ceremony.

Small basins and clean towels are at hand but we will coordinate for the number of people present with each pair of people taking turns in an orderly manner. There is no rush. For coordinating larger numbers of people, prepare before service by having women remove their panty hose or stockings and explain that two people should go together according to their sex. The rooms should be set apart accordingly.

Each pair will have one person sit down and remove their own shoes and socks

putting them to one side while the other places some warm water in the basin and kneels and then washes and dries both feet. The basin can then be emptied while the first person puts their shoes and socks back on and the roles are then reversed.

While waiting for all parties to complete the foot washing, silent contemplation and scripture reading should be maintained.

After the foot washing is completed, then continue with the service.

1Corinthians 10:1-13 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 food⁴ and all drank the same supernatural drink. For they drank from the supernatural Rock which followed them, and the Rock was Christ.⁵ Nevertheless with most of them God 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 Lord 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. God 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.

Here we have a promise from our Father that we will not receive more from, or in our life after, baptism than we are able to endure. Time and chance happen to all of us (*Ecclesiastes 9:1*). We who are the people of God need to deal with our different problems in a manner that reflects positively on God and gives Him the glory. This is the purpose of life.

1Corinthians 6:11 And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

2Timothy 2:21 If any one purifies himself from what is ignoble, then he will be a vessel for noble use, consecrated and useful to the master of the house, ready for any good work.

Women who possess the spirit of God are not made unclean or unacceptable by their natural monthly cycle and can participate with others in the first or second month. They offer themselves as living sacrifices and they are made spiritually and therefore ceremonially clean and are justified by Christ.

Leviticus 12:7 and he shall offer it before Y^ehovah (the LORD), and make atonement for her; then she shall be clean from the flow of her blood.

We will all improve our understanding of the plan of God often after the Wave Sheaf offering is completed and when we have eaten and digested the new spiritual food we receive each year at this time.

Ezekiel 44:23 They shall teach my people the difference between the holy and the common, and show them how to distinguish between the unclean and the clean.

Many people left Christ after he made a spiritual declaration in preparation for instituting new spiritual understanding and symbols for a new covenant. Numerous Scriptures show that this statement, as it was presented without immediate explanation, was not true. (See *Leviticus 17:12-14; Deuteronomy 12:16*)

John 6:53-54 So Jesus 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.

When we hear words that we do not understand, we must be cautious in exercising too quick a judgment. We are all guilty. There was a time for all of the apostles to receive understanding and it is so with us.

John 6:41-68 The Jews then murmured at him, because he said, "I am the bread which came down from heaven." ⁴² They said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, 'I have come down from heaven?'" ⁴³ Jesus answered them, "Do not murmur among yourselves. ⁴⁴ No one can come to me unless the Father who sent me draws him; and I will raise him up at the last day. ⁴⁵ It is written in the prophets, 'And they shall all be taught by God.' Every one who has heard and learned from the Father comes to me. ⁴⁶ Not that any one has seen the Father except him who is from God; he has seen the Father. ⁴⁷ Truly, truly, I say to you, he who believes has eternal life. ⁴⁸ I am the bread of life. ⁴⁹ Your fathers ate the manna in the wilderness, and they died. ⁵⁰ This is the bread which comes down from heaven, that a man may eat of it and not die. ⁵¹ I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is

my flesh." ⁵² The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" ⁵³ So Jesus 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. ⁵⁵ For my flesh is food indeed, and my blood is drink indeed. ⁵⁶ He who eats my flesh and drinks my blood abides in me, and I in him. ⁵⁷ As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. 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." ⁵⁹ This he said in the synagogue, as he taught at Capernaum. ⁶⁰ Many of his disciples, when they heard it, said, "This is a hard saying; who can listen to it?" ⁶¹ But Jesus, knowing in himself that his disciples murmured at it, said to them, "Do you take offense at this? ⁶² Then what if you were to see the Son of man ascending where he was before? ⁶³ It is the spirit that gives life, the flesh is of no avail; the words that I have spoken to you are spirit and life. ⁶⁴ But there are some of you that do not believe." For Jesus knew from the first who those were that did not believe, and who it was that would betray him. ⁶⁵ And he said, "This is why I told you that no one can come to me unless it is granted him by the Father." ⁶⁶ After this many of his disciples drew back and no longer went about with him. ⁶⁷ Jesus said to the twelve, "Do you also wish to go away?" ⁶⁸ Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life.

We have all heard these words and are participating in this event often at a great cost in our lives. We are privileged to be allowed to participate in this service. The understanding of these words and the Plan of God, as we live them, will grant us a future inherent life.

1Corinthians 10:14-20 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 Christ? The bread which we break, is it not a participation in the body of Christ? 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 God. I do not want you to be partners with demons.

Matthew 26:26 Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is my body."

John 6:58 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."

We will now pause and take the bread.

A prayer is given.

i.e. God our Father, Y^ehovah, please bless this bread which we take now. Help us use your Holy Spirit more effectively and grant us a better understanding of the physical symbol of unleavened bread and its spiritual application to your plan for all of your creation. Forgive us our sins and give us the strength to overcome in all areas of our lives. We give you thanks and ask for this through Jesus Christ. Amen

Then the bread is uncovered and broken onto a tray into suitable sized pieces for the number of people at the service. Nominated individuals will then distribute the tray of bread and return the tray to the table.

We continue

Matthew 26:27-28 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.

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

1Corinthians 11:25-26 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 Lord's death until he comes.

We will now pause and take the wine.

i.e. God our Father, Y^ehovah, please bless this wine which we take now. Help us use your Holy Spirit more effectively and grant us a better understanding of the physical symbol of the wine and its spiritual application to your plan for all of your creation. Forgive us our sins and give us the strength to overcome in all areas of our lives. We give you thanks and ask for this through Jesus Christ. Amen

This night proclaims the Lord's death until he comes again.

We do not continue in sin.

Jeremiah 31:31-34 "Behold, the days are coming, says Y^ehovah (the LORD), 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 Y^ehovah (the LORD). ³³ But this is the covenant which I will make with the house of Israel after those days, says Y^ehovah (the LORD): I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. ³⁴

And no longer shall each man teach his neighbour and each his brother, saying, 'Know Y^ehovah (the LORD),' for they shall all know me, from the least of them to the greatest, says Y^ehovah (the LORD); for I will forgive their iniquity, and I will remember their sin no more."

At this time, our sins are not in God's mind. However, our continuing in sin after years of accepting Christ's acceptable sacrifice, which was torture and murder, can have us removed from the upcoming Marriage Supper because of the loss of our garment of the Holy Spirit.

Matthew 22:3 and sent his servants to call those who were invited to the wedding feast, but they would not come.

Matthew 22:11 "But when the king came in to look at the guests, he saw there a man who had no wedding garment. ¹² And he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. ¹³ Then the king said to the attendants, 'Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.' ¹⁴ For many are called, but few are chosen."

This is an ordinance enjoined upon all Covenant keeping Christians and all must understand that the penalty of our sins are removed by Eloah. We should resolve to keep ourselves free of all sin awaiting the future with God's reconciliation of ALL things.

Concluding comments that may come to mind during the service can be presented here and the service is concluded with a suitable Hymn.

Matthew 26:30 And after singing a hymn, they went out to the Mount of Olives.

The group with Christ continued in discussion so that they gained more spiritual insight, which is acceptable. It may be better for some to retire and fill the remainder of the night in private contemplation.

Amen, Y^ehovah, the Eloah