

Remembering His Death

I want to take the opportunity, before the first breaking of bread and the inauguration of the tribe here in the western portion of the United States, on the other side of the great divide, to speak of some of the reasons we have come to do what we do. Whether or not anyone else is doing it, I don't know, but this is what our Father has shown us.

Why We Break Bread When We Do

We can start in Acts 20, to see why we commemorate our Master's death and resurrection the way we do. He said to remember His death in the breaking of bread.

But we sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at Troas, where we stayed seven days. (Acts 20:6)

Everywhere Paul went, in every community, they celebrated the feasts. There it was, the feast of the Days of Unleavened Bread. We could go into that, but right now is not the time. They did celebrate all the feasts that old Israel celebrated. It goes into the breaking of bread here from the seventh verse on.

⁷Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. ⁸There were many lamps in the upper room where they were gathered together. (Acts 20:7-8)

At sundown it will be the first day of the week.¹ You can see that it was at night on the first day of the week because it says many lamps were in the upper room. They were gathered together there, and Paul came and spoke to them all night — which is not a pattern we are to necessarily follow! He had a lot to say to the brothers there in Troas.

¹ This special teaching began at four in the afternoon on the Sabbath, followed by the Resurrection Celebration, the Victory Cup, the children's story, and the Breaking of Bread. The Tribe of Yoseph was inaugurated then as the candles representing the established ten tribes merged their fire to ignite the eleventh candlestick.

Not too long after that, you see that Troas wasn't one of the seven apostolic centers in that area, mentioned in Revelations 2 and 3.

Obviously, the Edah had lost their lampstand by then. They had lost their first love. The messengers were not walking there anymore. The life in the community was going on in ritual. It became just like Christianity today. But here, at this time in history (Acts 20), they were still breaking bread in Troas. So you can see why we break bread at the beginning of the First Day of the week, at night. There is no other place in the Scripture where it gives us that instruction.

I don't know of anyone in Christianity who does that. Luke 22 (which is different from the rest of the gospels) shows us how we are to break bread. 1 Cor 11:20-34 speaks to us about it as well, the seriousness of the breaking of bread. You can see in Jewish history that there were four cups in their Passover meal, but our Master only speaks of two cups.

The Two Cups

¹⁵Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer; ¹⁶"for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God." ¹⁷Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves; ¹⁸"for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes." (Lk 22:15-18)

When He returns He will drink of it again, with His overcomers. We will go into Psalm 116, which speaks of the breaking of bread and the remembering of our Master as He experienced death on our behalf. But this is speaking of the first cup — the cup of victory. The overcomers drink this cup every week.

And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." (Lk 22:19)

Now, two thousand years later, we are doing it in remembrance of Him. He has brought it back to our remembrance through the Word.

Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you." (Lk 22:20)

This was the second cup, after the bread. That is the cup that represents the blood of our Master Yahshua. It in no way lacks the same degree of severity as if it were actually His blood — if we drink it unworthily, or eat the bread unworthily. “It is the New Covenant in My blood,” our Master said. That is why we have two cups, because we saw this right in the Scriptures, right before our eyes. It’s not in Matthew, Mark, or John, but only Luke brought it back. It says in Lk 1:1-4 how Luke investigated everything, interviewed people, and brought back to remembrance everything the disciples did and what they heard and passed on to others. The Holy Spirit was able to give him enlightenment in order to write this down so that we could have it today.

In 1 Corinthians 11 Paul wrote according to how he was instructed by our Master and also by the apostles and those who had been with our Master:

For I received from the Lord that which I also delivered to you: that the Master Yahshua on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” (1 Cor 11:23-24)

“Do it all together in remembrance of Me...” in commemoration. Paul didn’t go into the first cup here, but obviously he didn’t neglect it, because he was in tune with those who heard our Master’s words before He was crucified.

In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.” For as often as you eat this bread and drink this cup, you proclaim the Master’s death till He comes. (1 Cor 11:25-26)

We will try to understand a little bit more today about His death for us. Not just His dying, or His suffering on the cross, but His suffering in death; the pangs of death (Acts 2:24). That is what we are to remember. That is what paid for our sins — what He experienced in death — the wages of sin is death. He didn’t save us from having to die on the cross. He saved us from having to go to death by experiencing our death for us.

For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes. Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man

examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. (1 Cor 11:26-29)

He who does not discern our Master's body eats and drinks judgment to himself, as we have been learning lately.

For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. (1 Cor 11:30-31)

"Sleep" here means "died." If we don't judge ourselves right, someone else must come and make that judgment. If that never happens, our Master comes and makes that judgment, which is death. But we have our brothers and sisters to come to us in order to save our soul from death, as it says in Jms 5:19-20, before our Master has to discipline us with death. 1 Cor 11:32 — Chastened, or disciplined by our Master, that we may not be condemned along with the world. That is a little bit of the understanding we have, and your brothers and sisters will explain it more to you.

Commemoration

"Do this in remembrance of Me." It is a *commemoration*: co-remember, "remember Me together," as it says in Lk 22:19 and 1 Cor 11:24-25, that we may remember His sacrifice and His time in death. The memory should cause us to pray that we would be able obey Him, so that we won't see a temporary death, as our Master said in Jn 8:51. Mt 6:13 is what the man in Jms 5:19-20 obviously wasn't praying. But we are to pray as our Master said in Mt 6:13 that we would be delivered from the evil one. Our Master had to pray that He would be delivered from the evil one. He tells His disciples to pray that they would be delivered from the evil one. When the evil one came to Him, He was prepared. He didn't fall prey to him.

This commemoration of Him involves our coming together in celebration. It is a memorial to Him. If you will look in Psalm 116 (we will sing this song tonight) you will see that it speaks about our Master's death, that He went into death:

I love YHWH, because He has heard My voice and my supplications. Because He has inclined His ear to me, therefore I will call upon Him as long as I live. The pains of death surrounded me, and the pangs of Sheol laid hold of me; I found trouble and sorrow. Then I called upon the name of YHWH: “O YHWH, I implore You, deliver my soul!” (Ps 116:1-4)

Since He has inclined His ear to us, we will call upon Him as long as we live. We will take up the cup of salvation and we will pay our vows to Him, calling on the name of our Master Yahshua:

¹⁶O YHWH, I am your servant; I am your servant, the son of your maidservant. You have loosed my bonds. ¹⁷I will offer to you the sacrifice of thanksgiving and call on the name of YHWH. ¹⁸I will pay my vows to YHWH in the presence of all his people, ¹⁹in the courts of the house of YHWH, in your midst, O Jerusalem. Praise YHWH!

We call on Him with a cry of desperation. If you were in the ocean drowning, going down for the third time, and you saw the ship coming, you would cry out. It is not just raising your voice. It is an urgent call from the heart.

What shall I render? David says vows in praise of our Father in an audible, public voice, among His people. It is the cup of salvation, even as on the very night our Master was taken and betrayed. We have to really understand the shout. It could be the shout of joy, gladness, a cry, proclamation, shouting, singing, calling out, a shrill sound. It's a shout of triumph; it's a loud cry. Some people don't understand why we do that. But you'll hear it tonight when we raise the cup, because we're going to cry out to our Master, call upon His name, and continuously every week we'll call upon His name.

That gives you just a little bit more understanding about what you'll see tonight and hear and participate in, which many of us haven't done in three years. Some of you have never broken bread, so we are learning what it means to remember Him in the breaking of bread.

Forsaken

In Mt 27:46 our Master cried out to His Father, “My God, my God, why have you forsaken me?” When all our sins and the sins of the whole world came upon our Master,

our Father had to turn His face from Him, and forsake Him, and He had to go into death when He died. He said, "It is finished," meaning, "I have finished the course in this life, here in this world, in this time. Now I have to go to death." And that's why our Father had to forsake Him. The divinity in Him, that was housed in Him, could no longer be with Him. He had to experience death alone, sealed in the pit for three days and three nights, paying for our sins.

It speaks in the Word about how the fathers of old cried out in their distress and were delivered, but our Master cried out in vain to God (Ps 22:5). Our Father forsook Him, though He trusted Him. When He said, "It is finished!" on the cross, it was as much as to say, "I finished My course without being disqualified by any sin. Now I shall go to the place of my final torment to pay for the sins of My people, for three days and three nights, in death."

He took our sins upon Himself. He was tormented in our place as Psalm 116 says. "How can we repay Him for all He has done for us?" We know that He laid down His life on His own volition, as a perfect sacrifice. It had to be His own volition to perfect the sacrifice. Otherwise it wouldn't have paid for our sins.

If you look up the word *forsake* in Mt 27:46 you'll see it means to leave helpless, to abandon. The divine Word of God was embodied in the man Yahshua here on earth, expressing the glory of God in Him, but on the cross all of our sins came upon Him, and our Father had to forsake Him at that time. "My God, my God, why have You forsaken Me?" He had to go alone; He had to take our sins alone on His personal spirit and soul in death. It's only a man that can die for a man. It's only a perfect man that can atone for a sinful person. It's only a spotless lamb that can be the propitiation for our sins. And that lamb has to be *chosen*; there can't be one blemish. Our Master was a spotless Lamb.

The word *God* in Mt 27:46 is divinity (#2316), and the word *forsake* means *leave* (#1459). So who was saying this? Who was saying, "My God, my God, why have You forsaken Me?" God can't leave God. God can't say, "God, how come you've forsaken

me?” It had to be the *man* Yahshua, our sacrifice. Who is the mediator between God and man? The *man* Yahshua. We have to really understand that.

In Hebrews 13 it says, “I will never leave you or forsake you,” speaking about us. He’ll never leave or forsake us. But our Father forsook our Master when our sins were placed upon Him. The man in 2 Cor 5:21 is the man that the sins came upon. That’s a perfect man, the spotless Lamb of God who was born of an undefiled, untainted human seed. It was a seed from God, a human seed that the Creator created or preserved, however He did it — a *human* seed. The Holy Spirit came upon Mary, and the Holy Spirit implanted a human seed in her womb. Heb 10:5 says, “A body You have prepared for Me.” Now it is the Word of God speaking here: “A body You have prepared for Me.” Our Father prepared a human body that the Word of God could be embodied in. That’s incarnation.

Incarnation

The Word of God was never born. The Word of God was always God. Jn 1:1 says the Word of God. The Word of God came and was embodied in the man Yahshua, a perfect human being, without sin. At that time He became the Son of God. He was the Son of God. He was born of a virgin. He was a son just as Adam was a son of God (Lk 3:38), and as we are sons.

In the natural, human sense all men are born sons of God from the creation of Adam. But in the spiritual sense we become sons when we’re born anew by the Holy Spirit. Our Master recognized the Father’s voice when He was baptized by John. He said, “This is My Son in whom I am well pleased.” At that time, He could set His face like flint because He heard His Father’s voice.

Our Father is one who hides Himself from us (Isa 45:15). The only way we can have communion with Him and know Him and receive revelation is by seeking for Him, searching for Him. Those who love Him seek for Him, and He lets them find Him. Our

Master continued to seek for Him. From the time that He heard the voice saying, “This is My Son in whom I am well pleased,” He could go on with unshakable certainty, and walk, and be tempted by the evil one, and overcome (Mt 3:13 - 4:11). And then He went on to the cross without sin or stain so that He could be a perfect sacrifice for us. Then He went into death to pay for our sins that we so richly deserved to pay for ourselves. But He paid for them. That’s why we love Him so much.

His Suffering in Death

In Acts 2:24 and Ps 116:3 it speaks about the pangs of death; the cords of death surrounded Him in *Sheol*. It talks about Him going to *Sheol*, the abode of death. Our Master went to *Sheol*. He went into death and experienced the unmentionable, unimaginable pangs of death. 2 Cor 5:21 says He *became sin* on our behalf. He became whatever we were. Just think of the worst sins imaginable and He became that. He was made that on our behalf, to take our punishment for those sins in death so that we would not have to go there, that we could be free to serve our Master.

In Mt 12:40 He said He would go into death for three days and three nights — that’s 72 hours, but to Him it was eternity. If you could spend three days and three nights there what would you be like if you ever came back to life? Would you be ashamed of the gospel, the good news? Lk 16:28 describes a little of what *Sheol* or death is, and these are our Master Yahshua’s words — no one else’s words except His. The Word of God in Him was speaking. He spoke in His humanity, but He never spoke unless our Father spoke through Him. He didn’t say anything on His own. He talked about death as a place of torment, and He meant it. Lk 16:27-28 — The rich man became an evangelist right there, didn’t he? But it was too late.

So our Master went into death on our behalf. Now remember, God did not die. God *cannot* die. God *cannot* be born. The Word of God was not born. Mary wasn’t the mother of God. She was the mother of the man Yahshua, in whom the divine Word of

God was embodied, became resident. He was resident there. His body was the residence of the Word. When we join ourselves to Messiah, we become one Spirit with Him (1 Cor 6:17). We become one Spirit with Him in the same way our Master's human spirit and the Holy Spirit became one.

He trusted in the divinity in Him. He never did anything in His humanity without divinity telling Him what to do. He obeyed completely. He never acted independently. He never was separate. He always prayed, "Father, let me say nothing except what You are saying." He said this so many times in the gospels so that we would know how we ought to walk — as our Master walked (1 Jn 2:6). When we're not walking as He walked, then we have to confess it. We have to see it and judge it, that we're not walking as our Master walked. If we're walking in the light as He is in the light, then we will be able to see when we fail to walk as He walked, and so we are able to confess our sins so they won't pile up as high as heaven, since we have a high priest over our house.

In 1 Chr 28:9 it talks about the word *forsake*. We must pay the price of going to death for an age if we're not faithful, because the wages of sin is death. That's absolute. If we don't put those sins on our Master we will have to go to death for them ourselves. Only He, if we put our sins on Him, can save us from death even now. He's paid for our past sins, and we don't remember those anymore. Now since we've known Him, we confess our current sins, which He's already paid the price for. If we confess them He'll forgive us. They're already on our Master, but we have to confess them.

We have to judge ourselves right before we walk into the Breaking of the Bread. How many hundreds of people have already spiritually died because they didn't do it? Our Father is going to have a pure people. He's not going to have a people who don't honor the Son and honor His Word. He means business.

So that word *forsake* is to leave destitute, to leave behind. Mt 27:46 — He was only forsaken for His time in death when our sins were upon Him. Then He was born again. He paid for all of our sins that were on Him, on His own head. Then He rose again

from the dead, and He has new life. He'll never die again, it says — never. Yet He had to pay for our sins.

Mediators

1 Tim 2:5 — Our Master is the mediator between God and man. But who is the mediator between our Master Yahshua and man? We are, because we are priests. That's why we are called priests. We mediate between our Master Yahshua and man. We bring man to our Master Yahshua, and where does He take him? To the Father. We can't take a person to the Father. We're not mediators to the Father — we're mediators to our Master. Our Master is the mediator to the Father. But we are mediators. We have a part in salvation as His ambassadors (2 Cor 5:21).

There's no way a person can come except they receive the sent one, the priest, the righteous one (Mt 10:41; Jn 13:20; Rom 10:14-17; Lk 10:16). What happens if you don't receive a sent one? What happens if you do? Lk 10:16 — If a person rejects the priest, the mediator to our Master, then of course he rejects Him.

He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me. (Lk 10:16)

There's no reconciliation to the Father there. That's serious. That's why no one can become a disciple by himself, by reading one of our papers, or reading the Bible. You can send all the Bibles you want to Iraq or Russia. But it only makes them twice the sons of hell as the person who sends them, because all they're going to do is be fighting over the Word pretty soon. They'll divide into denominations and kill each other. That's what Christianity has done all down through the centuries.

You have to receive a disciple. He's a priest, a sent one. If you receive a prophet you'll receive his reward. If you receive a righteous man you'll receive a righteous man's reward. Our Master said that. We ought to believe what He said, and know it.

When Billy Graham invites people down to the altar, where do they go from there? Back to the Catholic Church? Jews are already saved, according to them. They're

already God's people, they say. So everyone is sent back to their "Bible-believing" churches or synagogues. Is that the Body of Messiah? No.

Three Days and Three Nights

What did David say in Ps 22:1? It was the very words that our Master expressed Himself. *"My God, My God, why have You forsaken Me? Why are You so far from helping Me?"* That is what David said. Our Master expressed the agony of being abandoned by divinity or Elohim, "my God" ("Eli" as in Elohim). He in His humanity alone bore the sins of the world. Even His intense suffering on the cross could not be compared to the death which He was about to descend into. When He died, He breathed His last breath before going into the place where He had already prophesied He was going in Mt 12:40. Just as Jonah was three days and three nights in the belly of the fish, so must the Son of Man be in the center of the earth (*Sheol*) for three days and three nights. But He still trusted His Father as He addressed Him as "my God."

Incarnation

Jn 1:14 — The word *dwelt*, from the Greek word for *tent*, was used to describe the *tabernacle* where the presence of God dwelt.² The word in Heb 10:5 meant *tabernacle* or *tent*, just as Peter said of his body in 2 Pet 1:13. Peter wrote that before he died, "I'm about ready to leave this tent..." That *tent* was his body, of course. And we see in Rev 21:3 the same word, *tabernacle*, dwelling place. So we see in Jn 1:14 that Yahshua's "tent" was the residence of the Word of God, just as our bodies:

For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. (2 Cor 5:1)

We see in Jn 1:14 that the Word of God was embodied in our Master Yahshua. Our Master Yahshua was born. The Word was not born. The Word was never born. It

² 4637 from 4636; 1) to fix one's tabernacle, have one's tabernacle, abide (or live) in a tabernacle (or tent), tabernacle 2) to dwell. (4636 from 4633; 1) a tabernacle, a tent 2) metaphorically. of the human body, in which the soul dwells as in a tent, and which is taken down at death.

always existed with God — the Word of God (Jn 1:1). The Word *came* (Jn 18:37) and was embodied in the man, the body that was prepared for Him (Heb 10:5). We have to understand that. That's the essential understanding before we can understand anything about the Trinity, about the decrees of the past in Christianity. We have to understand this first, for they get it all mixed up together.

In Rev 21:3 the *tabernacle* is the Twelve Tribes of Israel. That is the tabernacle that God in all His divinity will dwell in eternally. And He will dwell among men and women of the nations. He will dwell in each one of us, to the far reaches of the universe. We'll be His tent, His house, His tabernacle, His body. We'll be His body. God is spirit, and we're material. He needs us to manifest Himself.

So we'll go everywhere in the universe to rule forever and ever. Rev 22:5 says we will rule forever and ever. His tabernacle will dwell with men, and we're His tabernacle, and they will be His people, and He will be their God, through His tabernacle. You can't see God, but you can see Yahshua. "If you've seen Me you've seen the Father," He said to Philip, "because I express the Father in my humanity." And we're to be like our Master Yahshua.

Look at 1 Cor 15:24-28, and you'll see that the time will come when our Master Yahshua, to whom all authority has been given in heaven and on earth until that time when all His enemies are put under His feet, will give His authority back to the Father, and our Master and His bride/brothers will be the dwelling place of God forever and ever. We'll be like Him in every aspect. Right now, we're the wife of the Lamb. Rev 21:3 — That tabernacle is the wife of the Lamb. And the Lamb and His bride/wife will become the tabernacle of divinity.

²⁴Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. ²⁵For He must reign till He has put all enemies under His feet. ²⁶The last enemy that will be destroyed is death. ²⁷For "He has put all things under His feet." But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted. ²⁸Now when all

things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all. (1 Cor 15:24-28)

Right now, our Master has all authority in heaven and earth, so He says, “Go and make disciples. Be the priests, the mediators between me and the men of the nations. Be my mediators. When you bring them to me, I’m going to bring them to the Father.” That’s what He’s saying. He’s given us authority to do that. So we have to take advantage of that authority He’s given us. We can’t be ashamed of Him or the gospel, or He’ll be ashamed of us. And He’s not going to be ashamed of His brothers, is He? He said, “I am not ashamed to call them my brothers” (Heb 2:11). Does that bring Him down or us up? It brings us up. It even makes us love Him more.

Rev 21:9 says, “Behold, the wife of the Lamb,” and then it goes on to explain who this is. Who is the wife of the Lamb? The twelve tribes of Israel. If you’re not in the twelve tribes of Israel you’re not in the Body, are you? You’re not going to be His wife. You’re not betrothed to our Master unless you’re in one of the tribes of Israel.

Paul says, “our twelve tribes.” This is what our Father is raising up on the earth — twelve self-governing tribes in different geographical locations on the face of the earth, that the gospel of the kingdom can be lived out as a witness. *Proclaimed* in Mt 24:14 doesn’t necessarily mean preaching, but it means the same thing as our Master went and preached — that the kingdom was in their midst, if they had eyes to see it.

In every locality we’re one. There are no divisions among us. No differences of opinion. We all have the same mind of Messiah; we all have the same Spirit. We’re connected and in tune and in fellowship with the one Spirit who teaches us all things. Now of course in Christianity the “one Spirit” is saying, “Kill the Germans,” and, “Kill the Americans,” or, “Kill the South,” and at the same time, “Kill the North” — all of these things down through history. “Let’s go kill the Muslims; let’s go crusading;” and then the Inquisitions... Supposedly God is saying this. This is Christianity. She is guilty of all the blood that has ever been shed on the earth (Rev 18:24).

Now if you want to stay in Christianity you can. If you want to suffer the consequences of people who claim to know God, but don't keep His commandments. But we've come out of her. A lot of people say that, but if they don't have the witness then their guilt remains. Anyone who claims to see, and they don't really see, their guilt remains forever and ever (Jn 9:39-41). There's no hope for them. They're claiming to see, and they don't see. They don't have that discernment from the Holy Spirit. They're not one. He only has one Body. Any kingdom divided will fall. Any house divided will fall.

Our Father prepared a body, our Master Yahshua, for the Word of God to dwell in. And now we're all with Him in one body, and we embody the Godhead, if you can say that. God won't dwell anywhere else in the universe except in His body, in the different members of His body. In Ps 102:28 it says there will be a continual procreation of His servants. The continual sons will continue to be somehow propagated, procreated, continually — from generation to generation, forever and ever and ever. The increase of His government will never cease (Isa 9:7). It will increase forever and ever and ever.

It says, "the *wife* of the Lamb." He is the husband, remember? What do husbands and wives do? Have babies. Well, it's not going to be a sexual intercourse like the nations in the world that propagate man naturally as they do now, but there will be a spiritual propagation. He'll be able to propagate descendants from us, as many as the cells in the body. And they'll go on forever and ever, and they will rule the universe. But the universe never ends. It goes on forever and ever. There's no END to the increase of His government because there's no END to the universe. For all eternity you'll never come to the end of the universe, of the uncountable galaxies.

There will be a continual propagation, procreation (Ps 102:28; Isa 9:7; Eph 3:21) forever and ever and ever, from generation to generation forever and ever. "Forever and ever" means there is no end; "forever" there's an end. It's according to what age you're in. You go forever in one age, and then the next age is forever in one age. But "forever

and ever” never ends. The lake of fire is forever and ever, and we’ll reign forever and ever in Rev 22:5. If you look in the right translation you’ll see it even in Dan 7:27 (NRS, ESV). We’ll reign with Messiah forever and ever.

Jn 1:14 — The eternal Word of God took upon Himself a human body, Yahshua, to dwell in Him. He took up His residence in Him. The One in residence is divine, which is the Word. In verses 12 and 13 you see us also. We become the sons of God. There’s the combining of the two natures into one, as we are one with Yahshua who is One with the Word. We have to understand it right. We can’t say that Jesus never was born, because He was. You can’t say that Jesus Christ was with God in eternity past. The Word was, but Yahshua the man was born. He was the body in which the Word of God would be embodied. We’re just now barely understanding it. We have to have understanding, we have to have revelation, not just receive a decree from those apostates in the fourth century whom Constantine legitimized. They weren’t divinely inspired — they were naturally inspired. Then if you didn’t believe what they said they’d KILL YOU. It proved who their father was.

So we have to have revelation and understanding. He has to reveal it to each and every one of us. We have only begun understanding this. So now we’ve received more of His glory, haven’t we? The world has to behold His glory through us. “You are the light of the world, a city on a hill.” Some recognize us, and others don’t. And some recognized our Master, and others crucified Him. The revealed glory of the Word of God, they didn’t understand, for they weren’t willing to do His will (Jn 7:17). They weren’t of the truth. Whoever is of the truth would hear His voice, would be a witness of the truth. Our Master came to witness to the truth. And all who are of the truth will hear His voice.

It says He was “the only begotten” Son of God. What does that mean? “Oh, He wasn’t begotten,” they say, “That’s just the kind of a term they used.” But He *was* begotten. It means He came into existence. The Word never came into existence. Our Master came into existence in order for the Word to dwell in Him. We came into

existence so the Holy Spirit could dwell in us. He's looking for a home, you know; He's homeless, and He's looking for a home. He's just begun to find a home in people who are willing to do His will, who want to be His dwelling place forever and ever. That's what *incarnation* means — the Word made manifest, comprehensible. Can you see God? No. No man can see God except through humanity. He made humans for His dwelling place, and now He stands in awe at them, at what He's done. It's amazing. Man fell, but now He's going to bring them back. If they can be His dwelling place forever and ever and ever, they can rule all the nations of the universe.

Incarnation means the Word of God embodied in a human being. Our Master was not tainted with any sin. He was a perfect human being. We were not. We were sinful creatures. Our Master wasn't. He was born from a PURE human seed. Lk 1:35 does not mean that this was a *divine* seed that entered into the womb of Mary, and created a human being, because there is no such thing as a divine seed that is material and can cause a human being, because God is spirit. It takes a human, material seed. It wasn't God turning Himself into a man. God is God. God was never born. Mary was not the mother of God. Mary was the mother of our Master Yahshua, a human being, a body prepared for the Word to dwell in. Our Master is one with the Word as we are one with our Master.

The Veil is Rent

Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split. (Mt 27:51)

The event of the incarnation of the Word did not tear the veil from top to bottom. (The Bible uses the word *rend* or *rent*, which means “tear.”) Nor did our Master Yahshua's sinless life or His perfect virtue or valor, or moral character and beauty, nor His anguish in Gethsemane — it didn't rend the veil of the temple; nor did His agony on the cross rend the veil in the temple. These things could never have torn that veil. In order for the curse resting on us (the sentence of death) to be lifted, Yahshua the man

had to actually die and go into the throes of the unimaginable pangs and suffering in death on our behalf. That was the only thing that could rend that veil. When was the veil torn? When He died and went into death on our behalf. Did He really go into death? Acts 2:24 says He did. Ps 116:2 says He did. Acts 2:31 says He did. *He went into death.* People don't want to admit that He went into death. They think His suffering ended on the cross.

This Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. (Acts 2:23-24)

It says that His *resurrection* put an end to the agony of death. It was not His last breath on the cross that put an end to the agony of death. His dying on the cross was the means by which His soul and spirit were released from His body to go into *Sheol*, the realm of death, where He paid the wages of our sins in that place of torment described in Lk 16:28. He went there alone in His manhood, in His human spirit and soul, after God had forsaken Him on the cross, when He took on Himself all our own personal sins, as many as we committed before we knew Him, and all we've committed since we knew Him, and all the sins we will commit in the future. Do you understand? They were all put on Him. But we have to confess them.

We have to judge ourselves rightly. You can't let things slide. You can't brush it under the rug. Remember what we said in the Litmus Test teaching. If we see a brother with gaping holes in his shoes and we don't do anything about it, we sin. We may not have the shoes he needs, because he wears size 12 and we wear size 10, but we know who to tell about our brother in need, and we can make sure he gets what he needs. We can do our part in loving our brother — not just clothes and physical needs, but in every other thing under the sun that we go through daily. Otherwise we will be alienated from one another, and alienated from our Master. If we're alienated from our Master, we're alienated from one another because He's the One who keeps us together.

So the veil was torn from top to bottom in His death, His descent into the pit to free us from the curse that rested on us, the sentence of the same death He suffered for us in death. But if our sins aren't put on Him we have to go where He went. The wages of sin is death. The gift of God is eternal life. The wages of sin is death. Sin has to be paid for. The only way that sin can be paid for is death — either His death or our death. But sin must be paid for.

Even the people in the nations have to go to death and pay for their sins. There are certain sins that can't be paid for in the first death, so there's a second death that's eternal. But what does Rev 21:4 say will happen? These people have just experienced and come out of death, and then it says death is no more. Death is no more. There are no more mortals, no more dying; death is ended, done away with. He put all His enemies under His feet.

“Men” there in verse 3 means men and women, two genders. The NRSV says, “And He dwells among mortals,” because they are ignorant. They say “mortals” when right there it says death is no more, so how could they be mortals? Mortality has to be put off in order to have immortality. Death is no more. They just don't want to say “men” because they want to be “*gender sensitive*.”

So He descended to the pit to free us from the curse that rested upon us, the sentence of the same death He suffered for us in death. That's where we would have had to go. That's where all mankind has to go if they don't put their sins upon Him. He redeemed us from that curse by suffering it Himself on our behalf. So the veil was not rent to permit us to approach God until He died and went into death for three days and three nights. He had to go into death before that veil was rent. The transgression in Lev 4:27 was not loosed from the sentence of death until the sin offering was slain, and all of its blood was poured out at the base of the altar. It had to be a perfect unblemished animal, the demonstration of Messiah's actual death.

If our Master, who is the mediator between God and man, did not Himself go into death as a perfect, blameless, and unblemished man who bore all our sins, then He could not be our mediator, and He did not save us from death. It's a wonderful, wonderful fact that the one righteous man that ever lived, at the end of His life of perfect obedience and moral perfection, declared He was forsaken of God. Understand? It's a marvelous, wonderful fact that the one righteous man that ever lived, at the end of His life of perfect obedience and moral perfection, declared, "My God, my God, why have you forsaken me?" It establishes as a fact that our sins were placed upon Him.

And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" (Mt 27:46)

Faith triumphed over all that Satan could accuse God of. Though forsaken on the cross with all our filth put on Him and then shut up in the pit of death, a place of torment, He still trusted. Even though in our Father's presence He was made sin, and became every sin that we've ever committed, every sin that even everybody in the world has committed, so that our Father had to turn His face from Him and forsake Him. That's awesome, isn't it, that our sins would cause that to happen?

What is sin? Knowing the right thing to do, and not doing it (Jms 4:17). Even in the world everyone has the knowledge of good and evil, and they have to answer for that.

Our Master had nothing to hide His shame. He was hung there naked before everyone. Think of the shame of it all. No clothes and nothing to hide His defilement, no mercy to cover His shame or to forgive it. He suffered, but believed and triumphed as none other could have done. Then to top it all, when He said "It is finished," He was plunged into the pit of hell (if you want to call it that), and suffered infinite torment for three days and three nights to pay for all sins' wages.

⁵*For there is one God and one Mediator between God and men, the Man Christ Jesus,*
⁶*who gave Himself a ransom for all, to be testified in due time. (1 Tim 2:5-6)*

As we said a while ago, the fathers of old in their distress cried and were delivered, but He cried in vain to God who forsook Him, though He trusted Him. He triumphed. His triumphant shout on the cross was, "It is finished!" meaning, "Now I shall go to the place of final torture to wrap it all up." He'll never suffer again in that sense. And we don't have to suffer for our sins if we trust in Him, because He took upon Himself all of our sins. He was tormented in our stead. How could we repay Him for all He has done for us? He laid down His life of His own volition to make the perfect sacrifice. Otherwise it wouldn't have saved us. But He volunteered; it was His own volition. He was looking toward us. He loved us SO MUCH. He did not cower back one bit. And we have to follow Him in that way if we're His true disciples.

Of course, He prophesied, "If I be lifted up, and be killed to die, to go to death for mankind, then those who are more than thankful will tell others how much I love them, and they will show it, and they will show it..."

Jn 13:34-35 — You've heard this a million times. If we're not this we're not His. "If you love one another as I've commanded you, the whole world will know you're my disciples. And you'll have unity." (Jn 17:23) "And the whole world will know that I love them as much as I loved you" (His Son). So that's how He's going to draw all men to Himself.

Remember this: the Son refused to act separately or independently from His Father, for to act independently is to sin. Some say, "Lord, Lord," but they practice lawlessness. Our Master fed others, but Himself He would not feed. He saved others, but Himself He would not save. When He was on the cross they said, "He saved others, but He can't save Himself." No, He didn't save Himself. He saved us. That's what He wanted to do more than save Himself. And if He laid down His life for us we ought to lay down our lives for one another. That's how we know we've passed out of death and into life, because we live with brothers whom we can lay down our lives for on a daily basis, encouraging one another daily. Otherwise you can't pass the litmus test, and you won't.

How do you know you've passed out of death and into life? Because you love as He commanded us to love "that the world may believe and all men know that you are my disciples."

As He said, "Do this in remembrance of Me; as often as you do this, remember Me in the Breaking of the Bread. In the bread and the wine, you proclaim the Master's death until He returns." We have to do this until He returns. We don't just remember His time on the cross and His dying, but His death, for only in death could He pay for our sins, so that we wouldn't have to pay for them ourselves in eternal death. So we don't have to experience death. His time on the cross brought Him to death. His shed blood brought Him to death. And we're not saved from dying on the cross, but we're saved from death, because He said we have to take up the cross every day and follow Him (Lk 9:23).

If He only suffered on the cross He could only save us from suffering on a cross, but He went into death so that when we die we don't have to go to death. So we have to take up the cross, and follow Him. We'll take the abuse and the shame. Heb 12:1 teaches us how to do it. He despised the shame. Doesn't shame come to us when we pass out a paper or talk to somebody about our Master, and you think they're going to think you are a Jehovah's Witness or a Christian or a Mormon or whatever else they call cults. You have to bear that shame and despise it, despise that feeling that comes to you, it's despicable, the evil spirit. Our Master despised it. Have you ever had it? Of course you have, or He never would have said it. It's because you are true disciples. Only true disciples feel it. Kepha Qayom never felt it, but he's going to feel it after he comes back and repents and is saved. Billy Graham never felt it.

(Yônêq read Mk 8:34-35,38; Heb 2:10-18)

So we just wanted to talk a little bit about discerning the Body, who we are as members of Messiah, extensions of our Master, looking at each other as we look at Messiah, treating our Master no better than we treat one another if He were here in person, as if He dwelt in each and every one of us. 2 Cor 5:16 is very difficult to

understand. We do not regard each other according to the flesh anymore. If we're in the flesh we will.

¹⁶Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer.

¹⁷Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. ¹⁸Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, ¹⁹that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. ²⁰Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. ²¹For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. (2 Cor 5:16-21)

So we don't evaluate our brothers and sisters according to the flesh, but we discern the Body, the members of Messiah. Each one of us is a member of Messiah. We evaluate each other as members of Messiah, extensions of Him. We see each other as spiritual members of Messiah. We don't evaluate our Master any other way except in the glory of the Father.

That's what discerning the Body means. No favorites. 1 Cor 12 talks about the Body and how we need each other, and if one member hurts we all hurt. We go to each other's aid, we pray for one another. If we're not the Body we're not real, but just another movement.

ha-êmeq — Something spoke to me in there, and that was that when we were in Washington, DC, we met this woman in the thrift store one day, and she was a Muslim. And she had a head covering and all this stuff on. But you could tell that she was an American, I mean, a white American. She was really attracted to us, just totally drawn to us. So we told her about what's going on on the Mall, so she came down to see us there. She walked around and met everybody, and couldn't believe it. She told us her story how she had been a really good Catholic, and she just wanted to believe, and did all this penance and everything. And then she said she couldn't stand it, because it wasn't real. There was nothing real to it. And then she found out that the Muslims are the most serious people she knows. They believe in doing something about their faith. So she just

totally gave herself over to being a Muslim because they're doing something and they are real.

But she liked us, and she walked around, and then she came and brought me some jewelry. I don't know whether they wear jewelry under their coverings and everything because you can't see it. But she gave it to me as a gift, though I'm sure it was obvious to her that we don't wear jewelry. So I just put it over to the side. Then I went on. She said, "I heard something someone said in one of the booths, but I'm sure that it's not true. You don't believe that Yahshua, Jesus, died for your sins, do you? Please don't tell me that you believe that. I knew you weren't Jews, I knew you weren't Christians, I knew that you had real faith, and you had made a change and everything, but you don't believe that. SURELY, you don't think that HE took your sins, I mean, that people have to pay for what they do wrong." And then she just got so passionate. "You just think you can walk away, you've done all this stuff, and you just get this free ticket."

And I said, "Wait, I know why you're saying this, because you've seen Christians say, 'Yeah, I'm saved,' and walk away." I said, "We believe in life for life. He gave His life, and we give our life, and He means everything to us." We've had the right response to the fact that our Master paid for our sins. It doesn't mean we can walk off free and clear, that it's just, "OK, great, now I live my life. Da da da." And that's what she hated.

But I could not get her to stay and listen; she was already walking away. "You don't mean that, you don't mean that, please don't," and she walked off, because she was so burned by a religion that would hear, "Oh, He died for my sins. Great, a free ticket! I'm out of here. Free. All my sins gone, and I'm going back to my life, and I'm going to heaven." And I couldn't yell loud enough to her to say, "I know why you think that. I know why you gave up your religion." Because she wanted somebody who was real, somebody who heard about the horrors of death, and knew it would make a radical change in a person's life if they thought they had been forgiven for their sins.

And when you were talking about our Master, how He died, it just makes a true disciple. I said, "But you know what His best friends, Peter and Mary and all of them, did as soon as He left? It wasn't a big, "Oh, yippie, we're free from our sins, and let's go on with our own little empty lives." They gave up everything. They moved in together. It's written right in the Bible. They gave up all their possessions. But she couldn't hear, because she had been so burned by a religion that does that.

But I'm so thankful that when we say those words, that we're people who make the right response. The right response! Nothing is going to bother me anymore, because He gave up everything for us. I'm giving up everything, and that's the loaf that we're a part of. We're part of the people who make the right response. I know that's true, I know what he's saying is true, and I know what that means for me. That means everything.

Mevaser — It's SO WONDERFUL what we heard today, wasn't it? Yônêq said we need revelation, and I think I got revelation today. I'm so thankful. All I can think is that the right response is that we would have a celebration, that we would have a big celebration, and we've got hours to share all the things, the revelation that came into our hearts. So let's break for ten minutes, and arrange in a circle, and continue the celebration.

AMEN.