

Daily Communion

The doctrine of transubstantiation does not date back to the Last Supper as is supposed. It was a controverted topic for many centuries before officially becoming an article of faith, which means that it is essential to salvation according to the Roman Catholic Church. The idea of a corporal presence was vaguely held by some, such as Ambrose, but it was not until 831 A.D. that Paschasius Radbertus, a Benedictine monk, published a treatise openly advocating the doctrine of transubstantiation. Even then, for almost another four hundred years, theological war was waged over this teaching by bishops and people alike until at the Fourth Lateran Council in 1215 A.D., it was officially defined and canonized as a dogma.

Like many of the beliefs and rites of Romanism, transubstantiation was first practiced by pagan religions. The noted historian Durant said that belief in transubstantiation as practiced by the priests of the Roman Catholic system is "one of the oldest ceremonies of primitive religion. The syncretism and mysticism of the Middle East were great factors in influencing the West, particularly Italy. In Egypt priests would consecrate mest cakes which were supposed to be come the flesh of Osiris. Encyclopedia Of Religions, Vol. 2, p. 76. The idea of transubstantiation was also characteristic of the religion of Mithra whose sacraments of cakes and *Haoma* drink closely parallel the Catholic Eucharistic rite. Ibid. The idea of eating the flesh of deity was most popular among the people of Mexico and Central America long before they ever heard of Messiah; and when Spanish missionaries first landed in those countries "their surprise was heightened, when they witnessed a religious rite which reminded them of communion...an image made of flour...and after consecration by priests, was distributed among the people who ate it...declaring it was the flesh of deity.

The believers of the first three hundred years remained somewhat pure and faithful to the Word of אֱלֹהִים (Yahuah), but after the pseudo-conversion of Constantine, who for political expedience declared Christianity the state religion, thousands of pagans were admitted to the church by baptism alone with out true conversion. They brought with them pagan rites which they boldly introduced into the church with Christian terminology, thus corrupting the primitive faith. Even the noted Catholic prelate and theologian, Cardinal Newman, tells us that Constantine introduced many things of pagan origin: "We are told in various ways by Eusebius, that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own... This unholy alliance also allowed the continuance of the pagan custom of eating and drinking the literal flesh and literal blood of their god. This is actually how transubstantiation entered the professing church.

Pagan Competing Practice of Round Cakes of Leavened Bread

In the pagan religion of Rome, in the Sol Invictus aka Baal religion imported from Syria in the 200s (taken from Phoenicia), a transubstantiation ritual was performed on Sun-day with a round cake and wine which the faithful were told had become the flesh and blood of their god. This was particularly important on Easter Sun-day i.e., the celebration of the goddess Eostre / Ishtar / Ashtoreth day, the 'Mother of God' aka Baal.

Origin of Roman Church Eucharistic Practices

The famous early reformer and translator, Wycliffe, was the first to resurrect in 1381 AD knowledge that the Eucharistic practice of Roman Catholicism copied Baal practices. As Bridgett summarizes:

"And--to confine ourselves to the matter of the Holy Eucharist--Wycliffe, as we have just been told, spoke of those who held the doctrine of transubstantiation as 'priests of Baal.' Wycliffe considered that this belief brought upon its holders the anger of God."

Wycliffe was also concerned about the deification of the host in the ceremony.

According to Lechler's summary:

"[Wycliffe] affirms that so-called Christians who take to be their God that 'accident' which they see in the hands of the priest at Mass, sin worse than heathen who in their fetish worship give divine honors throughout the day to whatever object they chance first to see in the early morning.' 'The indignation of Wycliffe against the idolatry committed in the worshipping of the Host,' says the same writer, 'is all the stronger that he cannot avoid the conviction that the authors of this deification of a creature are perfectly well aware of what their God really is. Such priests accordingly he does not scruple to call plainly Baal-priests.

In Roman Catholic practice, as of 1200 AD, the only mandatory day of the year one had to take the host was the Sunday of "Pasqua" (Passover / Easter in British territories).

In Roman Catholic practice since the 4th century, the round Eucharist was a leavened cake; it was not made of unleavened bread until the 10th century. "Indeed Sirmondus maintains that the use of unleavened bread in the holy Eucharist was unknown in the Latin Church before the tenth century.... Thus, it started out more as a round cake than the host we think of today.

Ishtar aka Eostre and Baal-Sol-Invictus

Ishtar was the Mother goddess of ancient Babylon. There is a reference to her in Jeremiah 44:19. Because Ishtar was known as the Queen of Heaven, the Bible is speaking of her when it says the women of Judah were "burning incense, pouring out

drink [i.e. wine] offerings, and offeringcakes to the Queen of Heaven." (Jer. 44:19.)

Notice there is a cake and wine involved in worshipping this Queen of Heaven.

In Alexander Hilsop's work *The Two Babylons or Papal Worship Proved To Be The Worship of Nimrod and His Wife* (New Jersey: Loizeaux Brothers, 1959) he explains: "the goddess-mother has evidently radiated in all directions from Chaldea [i.e., Babylon]." Id., at 158. Ishtar became a deity of Egypt and many other lands. Ishtar's worshippers everywhere "partook of the [cakes and wine], swearing new fidelity to her." Id., at 159. Hilsop then explains the modern Eucharistic practices of a round host replaced the Christian communion services with normal bread in the 4th Century in the Roman Catholic Church:

"In the fourth century, when the Queen of Heaven, under the name of Mary, was beginning to be worshipped in the Christian church [at Rome], this 'unbloody' [bread and wine] sacrifice also was brought in...[A]t the time, it was well-known to have been adopted from the Pagans." Id., at 159.

The Eucharist in that period was a round cake. Hilsop explains that a similarly shaped round cake was an emblem of the Sun in pagan practices, and reflected Sol Invictus aka Baal, the Son of Ishtar:

The importance which Rome attaches to the roundness of the wafer, must have a reason, and that reason will be found, if we look at the altars of Egypt. 'The thin round cake,' says Wilkinson, 'occurs on all Egyptian altars. Almost every jot and tittle in the Egyptian worship had a symbolic meaning. The round disk, so frequent in the sacred emblems of Egypt, symbolized the sun.'...[The] round wafer, whose roundness is so important an element in the Romish Mystery...is only another symbol of Baal, or the sun. (Hilsop, id., at 160, 163.)

Hilsop then explains the Egyptian practices with the Sun-God, known in Egypt as Osiris -- a child born of Ishtar in the Egyptian version of the same religion:

Now, when Osiris, the sun-divinity, became incarnate, and was born, it was not merely that he should give his life as a sacrifice for men, but that he also might be the life and nourishment of the souls of men....Now, this Son, who was symbolized as 'Corn' was the Sun-divinity incarnate, according to the sacred oracle of the goddess of Egypt....What could be more natural then, if this incarnate divinity is symbolized...as a round wafer to identify him with the Sun?" Id., 160-61, 163.

In Phoenicia, the Sun-God was called Baal. And the main female deity was Ashtoreth -- phonetically close to Ishtar and Eostre.

In the *Holman Bible Dictionary* we read about Baal in Canaan commonly meant the Sun-God: Baal worship revolved around two themes that represented the conception of Baal his worshippers held. Baal was both the sun-god and storm-god. He was worshipped as sun-god when the people wished to express thanks and gratitude for light and warmth and fertility.

In Roman Catholicism, Mary receives the reverence and worship that belonged to Ishtar in paganism. In 1954, Pope Pius XII officially declared Mary the Queen of Heaven. Here is a [link](#) to the official encyclical. In The Dogmatic Constitution on the Church (LUMEN GENTIUM) by Pope Paul VI, November 21, 1964, paragraph 59 we read this reverential statement, giving Mary the title that belongs to a pagan deity:

... Finally, the Immaculate Virgin, preserved free from all guilt of original sin, on the completion of her earthly sojourn, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen of the universe, that she might be the more fully conformed to her Son, the Lord of lords and the conqueror of sin and death.

TRANSUBSTANTIATION

ACCORDING to the COUNCIL of TRENT

When Europe was electrified by the eloquent preaching of the sixteenth century Reformation, the Roman Catholic hierarchy gathered her ablest theologians who worked for three decades in the preparation of a statement of faith concerning transubstantiation. This document remains, to this day, the standard of Catholic doctrine. As the Second Vatican Council commenced, Pope John XXIII declared, "I do accept entirely all that has been decided and declared at the Council of Trent." What did the Council of Trent decide and declare? The first sections are as follows:

Canon I: "If any one shall deny that the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore entire Christ, are truly, really, and substantially contained in the sacrament of the most holy Eucharist; and shall say that He is only in it as a sign, or in a figure, or virtually, — let him be accursed."

Canon II: "If any one shall say that the substance of the bread and wine remains in the sacrament of the most holy Eucharist, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, the outward forms of the bread and wine still remaining, which conversion the Catholic church most aptly calls transubstantiation, — let him be accursed."

Canon III: "If any one shall deny, that in the venerated sacrament of the Eucharist, entire Christ is contained in each kind, and in each several particle of either kind when separated, — let him be accursed."

Canon IV: "If any one shall say that, after consecration, the body and blood of our Lord Jesus Christ is only in the wonderful sacrament of the Eucharist in use whilst it is taken, and not either before or after, and that the true body of the Lord does not remain in the hosts or particles which have been consecrated, and which are reserved, or remain

after the communion, — let him be accursed."

Canon V: "If any one says that the principal fruit of the most holy Eucharist is the remission of sins or that other effects do not result from it, — let him be accursed."

Canon VI: "If any one shall say that Christ, the only begotten Son of God, is not to be adored in the holy sacrament of the Eucharist, even with the open worship of *latria*, and therefore not to be venerated with any peculiar festal celebrity, nor to be solemnly carried about in processions according to the praiseworthy and universal rites and customs of the holy Church, and that He is not to be publicly set before the people to be adored, and that His adorers are idolaters, — let him be accursed."

How frequently we hear Catholics and liberal Protestants exclaim, "Rome is changing!" What optimism prevails among religionists that Rome is heading toward a new reformation. Even professing evangelicals are convinced that Roman Catholicism is changing, changing, changing. However, true believers are not impressed by Vatican window-dressing. The Romish mass, that wicked counterfeit of the Lord's Supper, has been modernized but not renounced. The renowned Hislop states that "the doctrine of transubstantiation is clearly of the very essence of Magic, which pretended, on the pronouncement of a few potent words, to change one substance into another, or by a dexterous juggle, wholly to remove one substance, and to substitute another in its place." The Two Babylons, p. 259. The God of flour and water, produced by priestly sorcery, is still worshipped and adored to this day as it was defined in the dark years of medieval religion (bowing, genuflecting, praying to the "Blessed Sacrament" may be seen daily in any Catholic church). Modern Catholicism has produced no change in doctrine, but only a change of position.

VATICAN II UPHOLDS TRENT

Vatican II began in 1962 and ended in 1965. Some two thousand, five hundred bishops, and each with his committee of theologians, worked the greater part of four years, and spent between forty and sixty million dollars. Dozens of resolutions, called "Schemae," were passed, hundreds of similar ones were rejected, and thousands were proposed, most of which were reported in newspapers around the world. At the third session, the Council produced *Sacrosanctum Concilium* (The Holy Liturgy). One of its articles entitled "The Mystery of the Eucharist" completely reaffirmed its belief and practice in the changing of the bread and wine at the mass into the very body and blood, soul and divinity of Jesus Christ. It was not long thereafter that Pope Paul VI issued an encyclical, *Mysterium Fidei*, which reads in part: "During the Second Vatican Council the Church has made a new and most solemn profession of her faith in and worship of this mystery...For if the sacred liturgy holds the first place in the life of the Church, the mystery of the Eucharist stands as the heart and center...Those who partake of this

sacrament in Holy Communion eat the Flesh of Christ and drink the Blood of Christ, receiving both grace, the beginning of eternal life, and the 'medicine of immortality,'...Indeed, we are aware of the fact that, among those who deal with this Most Holy Mystery in written or spoken word, there are some who...spread abroad such opinions as disturb the faithful and fill their minds with no little confusion about matters of faith as if every one were permitted to consign to oblivion doctrine already defined by the Church, or to interpret it in such a way as to weaken the genuine meaning of the words or the approved import of the concepts involved...the spread of these and similar opinions does great harm to the faith and devotion to the Divine Eucharist... we cannot approve the opinions which they express...We must therefore approach this mystery especially with humble obedience, not following human arguments, which ought to be silent...It is a logical conclusion, then, that we should follow as a guiding star in our investigations of this mystery the agisterium of the Church, to which the Divine Redeemer entrusted for protection and for explanation the revelation which He has communicated to us through Scripture or tradition having this from conviction that 'what since the days of antiquity was preached and believed throughout the whole Church with true Catholic Faith is true, even if it is not comprehended by reason, even if it is not explained by means of words'...we are not to tolerate anyone who on his own authority wishes to modify the formulae in which the Council of Trent sets forth the Mystery of the Eucharist for our belief...It is the teaching of the First Vatican Council: 'that meaning of the sacred dogmas must forever be retained which Holy Mother Church has once defined and we may never depart from that meaning under the pretext and in the name of deeper understanding.'...the Catholic Church has held to this faith in the presence of the Body and Blood of Christ in the Eucharist, not only in her teaching but also in her practice, since she has at all times given to this great Sacrament the worship which is known as *latría* and which may be given to God alone. As St. Augustine says: 'It was in His flesh that Christ walked among us and it is His flesh that He has given us to eat for our salvation. No one, however, eats of this flesh without having first adored it...and not only do we not sin in thus adoring it, but we would sin if we did not do so.'...The Catholic Church has always offered and still offers the cult of *latría* to the Sacrament of the Eucharist...We therefore beseech you, venerable brothers...Tirelessly promote the cult of the Eucharist, the focus where all other forms of piety must ultimately meet and converge...May all those not yet in perfect communion with the Catholic Church, who though separated from her are honored by and glory in the name of Christian, share with us as soon as possible with the help of divine grace that unity of faith and communion which Christ wanted to be the distinctive mark of His disciples...May the Most Blessed Virgin Mary from whom Christ Our Lord took the flesh which under the appearances of bread and wine 'is contained, offered, and received in this Sacrament,' and all the saints of God, especially

those who had a more ardent devotion to the Divine Eucharist, intercede with the Father of mercies so that from this same faith in and devotion to the Eucharist may come forth and flourish a perfect unity among all who bear the name Christian." Thus Pope Paul VI reaffirmed his loyalty to those canons of Trent which belched curses for those who deny them. Every Roman Catholic, under pain of mortal sin and excommunication is obliged to render religious worship to the host. Is it not then "double-talk" for Rome to consider non-Catholics as Christians or "separated brethren" when indeed at the same time they are considered accursed or damned?

The TESTIMONY of SCRIPTURE

True believers who correctly interpret the Word of אַיָּאֵל (Yahuah) see without any difficulty whatsoever that Messiah's reference to His body and blood was symbolic. When Oװַיָּאֵל (Yahusha) spoke of Himself as being the bread, He was not teaching the fictitious transubstantiation of the Papal church. It is preposterous to hold that the Son of אַיָּאֵל (Yahuah) turned a piece of bread into Himself. When Oװַיָּאֵל (Yahusha) said "this is my body" or "blood," He did not change the substance, but was explaining that He is the one "represented" by the passover bread and wine. Oװַיָּאֵל (Yahusha) did not say *touto gignetai*, this has become or is turned into, but *touto esti*, which can only mean this represents or stands for. It is perfectly clear in the Gospels that Oװַיָּאֵל (Yahusha) spoke in figurative terms, referring to Himself as "the door," "the vine", "the light," "the root," "the rock," "the bright and morning star," et cetera. In Luke 22:22, Oװַיָּאֵל (Yahusha) said, "This cup is the new covenant in my blood." In First Corinthians 11:25, 26, He said, "This is the new covenant in my blood...For as often as you eat this bread, and drink the cup, you proclaim Oװַיָּאֵל (Yahusha) death till he come." "In these words He used a double figure of speech...The cup was not literally the new covenant, although it is declared to be so as definitely as the bread is declared to be His body. They did not literally drink the cup, nor did they literally drink the new covenant...Nor was the bread literally His body, or the wine His blood. After giving the wine to the disciples Oװַיָּאֵל (Yahusha) said, 'I shall not drink from henceforth of the fruit of the vine, until the kingdom of אַיָּאֵל (Yahuah) shall come' (Luke 22:18). So the wine, even as He gave it to them, and after He had given it to them, remained 'the fruit of the vine'! Paul too says that the bread remains bread;...'but let each man prove himself, and so let him eat of the bread, and drink of the cup' (First Corinthians 11:28). No change had taken place in the element. This was after the prayer of consecration, when the Church of Rome supposes the change took place, and Oװַיָּאֵל (Yahusha) and Paul both declare that the elements still are bread and wine."

Our Messiah and His apostles repeatedly warned that there would be a great departure from Scriptural truth, and that increasing apostasy would be manifest through the

centuries until there would be a complete turning away from the historic faith. Any believer, his mind illumined by the Ruach HaKodesh, can see that these predictions have been fulfilled. He can see that Paul's prophecy of Acts 20:29, 30 came true in less than a hundred years. He can see how "the mystery of iniquity" expressed itself in vain, unscriptural teaching through the Dark Ages when unregenerate popes, cardinals, bishops and priests "changed the truth of אַיָּאֵל (Yahuah) into a lie," substituting the authority of their religion for the authority of the Kadosh Scriptures.

Scriptural Communion

When we observe Communion we show our participation in the body of Yahusha. His life becomes our life and we become members of each others.

We are familiar with the practices that surround the modern day observance of the last Supper, taking communion during special times of the year, the first of every Month, taking communion to signify the beginning of certain seasons & celebrations and the administering of communion just before one passes from this world. This was not designed or commanded to be a religious or ritualistic ceremony conducted only in church buildings, but should be an act of worship and remembrance observed daily as you partake of eating your daily meals, as **OWYָאֵל** (Yahusha) said as often as you do this, do it in remembrance of me!

While it is common practice to take communion in a church, we know that the Chosen believers are really the Body of **OWYָאֵל** (Yahusha). The New Testament believers gathered daily, ate together daily, observed **OWYָאֵל** (Yahusha)'s Supper daily. Keeping **OWYָאֵל** (Yahusha) and everything **OWYָאֵל** (Yahusha) did in the forefront of their lives made them strong as a family and as believers.

Communion, prayer, worship & the teaching of **OWYָאֵל** (Yahusha)'s words became the glue that held the early believers together and it is no different for us today.

Communion brings healing to your body and wholeness to your life. Communion brings you closer to אַיָּאֵל (Yahuah) as it is to be a proclamation of what **OWYָאֵל** (Yahusha) did for you. Your mind and heart become saturated with the truth of who **OWYָאֵל** (Yahusha) is and all that His shed blood purchased for you. We pay tribute and honor to **OWYָאֵל** (Yahusha) when we remember Him by administering communion to one another, our family, our friends, our brothers and sisters in **OWYָאֵל** (Yahusha) on a daily basis.

The New Testament believers, who were the Body of **OWYʼAʼL** (Yahusha) as we are today met in one another's home daily and did what Paul in **1 Corinthians 11:26** instructed them to do: "For every time you eat this bread and drink this cup and give thanks, you are recognizing what **OWYʼAʼL** (Yahusha) did for us.

Scripture clearly shows that daily communion was a common practice in the early believers life. In **Acts 2:42** we read that the early believers were devoting "themselves to the apostles' teaching and fellowship, to the breaking of bread and prayers. This is seen even more clearly in **Acts 20:7** as Luke writes, "On the first day of the week when we were gathered together to break bread ..." In this verse Luke lists communion as their purpose for gathering on the first day of the week

In **1 Corinthians 11** Paul is addressing the Corinthian church concerning the taking of **OWYʼAʼL** (Yahusha)'s Supper or communion.

and when He (**OWYʼAʼL** (Yahusha)) 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." 25 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." 26 For as often as you eat this bread and drink this cup, you proclaim Yahusha's death till He comes.

Corinthians 11:24-26

We are commanded to examine ourselves before partaking

27 Therefore whoever eats this bread or drinks this cup of **OWYʼAʼL** (Yahusha) in an unworthy manner will be guilty of the body and blood of **OWYʼAʼL** (Yahusha). 28 But let a man examine himself, and so let him eat of the bread and drink of the cup. 29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning **OWYʼAʼL** (Yahusha)'s body. 30 For this reason many are weak and sick among you, and many sleep. 31 For if we would judge ourselves, we would not be judged. 32 But when we are judged, we are chastened by **ʼYʼAʼL** (Yahuah), that we may not be condemned with the world.

33 Therefore, my brethren, when you come together to eat, wait for one another. 34 But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come. **1 Corinthians 11:27-34**

The practice of self examination brings us closer to **ʼYʼAʼL** (Yahuah) and keeps us in right standing with him daily as we examine ourselves, confessing our sins and give thanks for the food before eating each meal.

OWYAZL (Yahusha) Institutes AYAZL (Yahuah)'s Supper/Communion

16 The cup of Barachah (blessing) which we bless, is it not the communion of the blood of Yahusha?

The bread which we break, is it not the communion of the body of OWYAZL (Yahusha)?

17 For we, though many, are one bread and one body; for we all partake of that one bread. **1 Corinthians 10:16-17**

19 And He (OWYAZL (Yahusha) 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."

20 Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you **Luke 22:19-20**

22 And as they were eating, OWYAZL (Yahusha) took bread, blessed and broke it and gave it to them and said, "Take, eat; this is my body." 23 Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it. 24 And He said to them, "This is my blood of the new covenant, which is shed for many. 25 Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of AYAZL (Yahuah). **Mark 14:22-25**

26 And as they were eating, OWYAZL (Yahusha) took bread, Baruch (blessed) and broke it, and gave it to the disciples and said, "Take, eat; this is My body."

27 Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. 28 For this is My blood of the new covenant, which is shed for many for the remission of sins. 29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom **Matthew 26:26-29**

OWYAZL (Yahusha): The Bread of Life

"Give us this day our daily **bread**" **Matthew 6:11.**

"And as they were eating, OWYAZL (Yahusha) took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body" **Matthew 26:26.**

"And as they did eat, OWYAZL (Yahusha) took bread, and blessed, and broke it, and gave to them, and said, Take, eat: this is my body" **Mark 14:22.**

"And he took bread, and gave thanks, and broke it, and gave unto them, saying, this is my body which is given for you: this do in remembrance of me" **Luke 22:19.**

"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then **OWYAZL** (Yahusha) said unto them, verily, verily, I say unto you, Moses gave you not that **bread** from heaven; but my Father giveth you the true **bread** from heaven. For the **bread** of **AYAZL** (Yahuah) is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Adonai, evermore give us this bread. And **OWYAZL** (Yahusha) said unto them, I am the **bread** of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" **John 6:31-35**.

"Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that **bread** of life. Your fathers did eat manna in the wilderness, and are dead. This is the **bread** which cometh down from heaven, that a man may eat thereof, and not die. I am the living **bread** which came down from heaven: if any man eats of this **bread**, he shall live for ever: and the **bread** that I will give is my flesh, which I will give for the life of the world" **John 6:47-51**.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And they, continuing daily with one accord in the temple, and breaking bread from house to house" **Acts 2:42, 46**.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" **Acts 20:7**.

"Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth"
1 Corinthians 5:8.

"The bread which we break, is it not the communion of the body of **OWYAZL** (Yahusha)? For we being many are one bread and one body: for we are all partakers of that one bread" **1 Corinthians 10:16-17**.

"For I have received of **AYAZL** (Yahuah) that which also I delivered unto you, That Yahusha the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show **OWYAZL** (Yahusha)'s death till he come. Wherefore whosoever shall eat this bread, and drink this cup of **OWYAZL** (Yahusha), unworthily, shall be guilty of the body and blood of **OWYAZL** (Yahusha). But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eat and drink unworthily, eat and drink damnation to

himself, not discerning **OWYAZL** (Yahusha)'s body" **1 Corinthians 11:23-29**

Messiah: The Cup of Barachah (Blessing)

"Then **OWYAZL** (Yahusha) said unto them, Verily, verily, I say unto you, Except when you eat think of the flesh that was broken of the Son of man, and when you drink remember his shed blood, sealing the new covenant which brings eternal life. Whosoever when eating, remembers my flesh, and when drinking, remember my shed blood, receives eternal life; and I will raise him up at the last day" **John 6:53-54**.

"And he took the cup, and gave thanks, and gave it to them, saying, Drink all of it; for this represents my blood of the new testament, which is shed for many for the remission of sins" **Matthew 26:27-28**.

"And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, this is in remembrance of my shed blood of the new testament, which is shed for many" **Mark 14:23-24**.

"Likewise also the cup after supper, saying, this cup is the new testament in my blood, which is shed for you" **Luke 22:20**.

"Take heed therefore unto yourselves, and to all the flock, over the which the Ruach ha Kodesh has made you overseers, to feed the chosen believers of **OWYAZL** (Yahusha), which he hath purchased with his own blood" **Acts 20:28**.

"Whom **OWYAZL** (Yahusha) hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of **OWYAZL** (Yahusha)" **Romans 3:25**.

"The cup of Barachah (blessing) which we bless, is it not the communion of the blood of **OWYAZL** (Yahusha)?" **1 Corinthians 10:16**.

"For I have received of **AYAZL** (Yahuah) that which also I delivered unto you, that **OWYAZL** (Yahusha) 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: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: do this, as often as you drink it, do it in remembrance of me. For as often as you eat this bread, and drink this cup, you do show **OWYAZL** (Yahusha)'s death till he comes" **1 Corinthians 11:23-26**.

"To the praise of the glory of his unmerited (grace), wherein he has made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his enmerited favor (grace)" **Ephesians 1:6-7.**

"In whom we have redemption through his blood, even the forgiveness of sins...And, having made peace through the blood of his tree, by him to reconcile all things unto himself" **Colossians 1:14, 20.**

"For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of **OWYAZ** (Yahusha), who through the eternal Ruach (Spirit) offered himself without spot to **AYAZ** (Yahuah), purge your conscience from dead works to serve the living Alahym (God). And almost all things are by the Torah (law) purged with blood; and without shedding of blood is no remission. "**Hebrews 9:13-14, 22**

"Now the Alahym (God) of peace, that brought again from the dead our Messiah **OWYAZ** (Yahusha), that great shepherd of the sheep, through the blood of the everlasting covenant" **Hebrews 13:20.**

"But with the precious blood of **OWYAZ** (Yahusha), as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" **1 Peter 1:19-20.**

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of **OWYAZ** (Yahusha) his Son cleanses us from all sin" **1 John 1:7**

"And from **OWYAZ** (Yahusha), who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" **Revelation 1:5**