

# Communion (Last Supper)

## Com·mun·ion

noun

1. the sharing or exchanging of intimate thoughts and feelings, especially when the exchange is on a mental or spiritual level.
2. the service of Christian worship at which bread and wine are consecrated and shared.

synonyms: Eucharist, Holy Communion, Lord's Supper, Mass

Communion comes from the Greek koinonia (pronounced koy-nohn-ee'-ah) Strong's #G2842:from G2844; partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction:--(to) communicate(-ation), communion, (contri-)distribution, fellowship.

Thayer's Greek Lexicon::koinō nia

- 1) fellowship, association, community, communion, joint participation, intercourse
  - 1a) the share which one has in anything, participation
  - 1b) intercourse, fellowship, intimacy
  - 1b1) the right hand as a sign and pledge of fellowship (in fulfilling the apostolic office)
  - 1c) a gift jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship

Part of Speech: noun feminine, from the root G2844 used 20 times in the following ways:

**Acts 2:42:** "in the apostles' doctrine and **fellowship**, and in breaking of bread,"

**Romans 15:26:** "Achaia to make a certain **contribution** for the poor believers"

**1 Corinthians 1:9:** "whom you were called unto **the fellowship** of his Son **ΩΥΑΞΖ** (Yahusha) HaMashiach"

**1 Corinthians 10:16:** "we barak (bless), is it not **the communion** of the blood of Mashiach?"

**1 Corinthians 10:16:** "we break, is it not **the communion** of the body of Mashiach?"

**2 Corinthians 6:14:** "unrighteousness? and what **communion** has light with darkness?"

**2 Corinthians 8:4:** "gift, and take upon us the **fellowship** of the ministering to the"

**2 Corinthians 9:13:** "of Mashiach, and for your liberal **distribution** unto them, and unto"

**2 Corinthians 13:14:** "of Aluhym, and the **communion** of the Ruch Ah Qudesh be with"

**Galatians 2:9:** "and Barnabas the right hands **of fellowship**; that we should go unto the"

**Ephesians 3:9:** "to make all men see what is the **fellowship** of the mystery, which from"

**Philippians 1:5:** "For your **fellowship** in the gospel from the first (1st)"

**Philippians 2:1:** "if any comfort of love, if any **fellowship** of the Ruch (Spirit), if any bowels"

**Philippians 3:10:** "resurrection, and the **fellowship** of his sufferings, being made conformable unto his"

**Philemon 1:6:** "That the **communication** of your Amunah (faith) may become effectual by"

**Hebrews 13:16:** "But to do good and **to communicate** forget not: for with such"

**1 John 1:3:** "you also may have **fellowship** with us: and truly"

**1 John 1:3:** "and truly our **fellowship** is with the Father, and"

**1 John 1:6:** "we say that we have **fellowship** with him, and walk"

**1 John 1:7:** "the light, we have **fellowship** one with another, and the"

## What Does Communion Memorialize?

Paul refers to the taking of the bread and fruit of the vine (new wine/grape juice) as my Master (Lord)'s Supper (**1 Corinthians 11:20**) also known as communion (**1 Corinthians 10:16**). The words supper is the Greek word deipnon meaning "a formal meal usually eaten in the evening." Communion is the Greek word koinonia meaning "fellowship, association, community, communion, joint participation, intercourse, the share which one has in anything, participation, intimacy, the right hand as a sign and pledge of fellowship." From these definitions we see that **OWYAZL** (Yahusha)'s last supper is a serious, formal and intimate meal involving the pledge of intimate fellowship or friendship. This meal is not open to the public, but only to **OWYAZL** (Yahusha)'s disciples who are those who have an intimate spiritual relationship with him and have accepted him as their Adon (Lord) and Savior, and who are actively and obediently living out their Amunah (faith). By way of a quick overview, **OWYAZL** (Yahusha)'s last supper symbolizes the following spiritual realities in the believer's life. During communion the believer should...

- Reflect on what **OWYAZL** (Yahusha) did for us when he died on the stake (**Luke 22:19; 1 Corinthians 11:24–25**), for which we should be eternally grateful.
- Realize that even as Pesach (Passover) commemorated **AYAZL** (Yahuah) delivering the children of Yasharal (Israel) from enslavement to Mytrsyim (Egypt) (a biblical metaphor for enslavement to sin through the sinful influences of the world and the flesh). Communion pictures **OWYAZL** (Yahusha) delivering us from bondage to the sinful rudiments of the world and the flesh, bringing us into his glorious, eternal and spiritual kingdom (**1 Corinthians 5:6–8; Colossians 1:13–14**).
- Pledge our unity with each other and our loyalty to **OWYAZL** (Yahusha).
- Renew our Amunah (faith) and participation in and loyalty to the New Covenant (**Matthew 26:27–28**).
- Appropriate the broken bread as a symbol of **OWYAZL** (Yahusha)'s body being broken for the healing of our spiritual and physical brokenness or sickness as a result of Sin (**Isaiah 53:5; 1 Peter 2:24**).
- Recognize that as physical bread nourishes the physical body, so **OWYAZL** (Yahusha), who is the spiritual bread of life (through his Word and Ruch (Spirit), **Ephesians 5:26; Titus 3:5–6; John 14:26; ; 15:26; 16:8,13–14; Romans 8:9–11**), nourishes our spiritual body (**John 6:53–58**).
- Understand that the bread not only symbolizes the physical, broken body of **OWYAZL** (Yahusha), but his resurrected, glorified body as well, through which the believer has communion or intimate fellowship (**1 Cor 10:16**), and receive spiritual empowerment (**John 11:25; Rom 5:10; Phil 3:10; 1 Pet 3:21**).
- Understand that the wine symbolizes the believers sins being atoned for by the shed blood of **OWYAZL** (Yahusha), who took upon himself the wages of our sins, which is death and died in our place. When we drink the new wine (Grape Juice), we are accepting and legally appropriating **OWYAZL** (Yahusha)'s vicarious atonement to cover our sins (**1 John 1:7; Rev 1:5**).
- Take the time to exercise self-examination to ensure that you are in a right spiritual relationship with **OWYAZL** (Yahusha) (**1 Corinthians 11:27–32**). This we must continue to do "until he comes" (**1 Corinthians 11:26**).
- Remember that communion symbolizes connecting with the body of **OWYAZL** (Yahusha) (**1 Corinthians 10:14–17**). The believer recognizes that the body of **OWYAZL** (Yahusha) is now a spiritual entity of which **OWYAZL** (Yahusha) is the head and the believers are members, and each part of the body edifies and strengthens the other. Therefore, the believers recognize their need to be a participatory part

of and loyal to that spiritual body (**Ephesians 1:18–23; 4:15–16; 1 Corinthians 12:12–31**).

•Know that **OWYAZL** (Yahusha)'s last supper is prophetic in that it points to **OWYAZL** (Yahusha)'s second (2nd) coming and the marriage supper of the lamb that is yet to occur, and in which his wise virgin believers will participate (**Matthew 26:29; 25:1–13; Revelation 19:7–8**).

### **The Testimony of Scripture**

True believers who correctly interpret the Word of **AYAZL** (Yahuah) see without any difficulty whatsoever that **OWYAZL** (Yahusha)'s reference to His body and blood was symbolic. When **OWYAZL** (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 **AYAZL** (Yahuah) turned a piece of bread into Himself.

When **OWYAZL** (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 Pesach (Passover) bread and wine.

In **Luke 22:22**, **OWYAZL** (Yahusha) said, "This cup is the new covenant in my blood."

In **1 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 **OWYAZL** (Yahusha)'s death till he come."

After giving the wine to the disciples **OWYAZL** (Yahusha) said, For I tell you that I will not drink of the fruit of the vine from now on until the kingdom of **AYAZL** (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 also 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' **1 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 **OWYAZL** (Yahusha) and Paul both declare that the elements still are bread and wine."

Our Mashiach (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 beliefs. Any believer, his mind illumined by the Ruch Ah Qudesh, 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 **AYAZL** (Yahuah) into a lie," substituting the authority of their religion for the authority of the Qadosh Scriptures.

### **Scriptural Communion**

When we observe Communion we show our participation in the body of **OWYAZL** (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 (1st) 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 **OWYAZL** (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 **OWYAZL** (Yahusha). The New Testament believers gathered daily, ate together daily, observed **OWYAZL** (Yahusha)'s Supper daily.

Keeping **OWYAZL** (Yahusha) and everything **OWYAZL** (Yahusha) did in the forefront of their lives made them strong as a family and as believers. Communion, prayer, worship & the teaching of **OWYAZL** (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 **AYAZL** (Yahuah) as it is to be a proclamation of what **OWYAZL** (Yahusha) did for you. Your mind and heart become saturated with the truth of who **OWYAZL** (Yahusha) is and all that His shed blood purchased for you. We pay tribute and honor to **OWYAZL** (Yahusha) when we remember Him by administering communion to one another, our family, our friends, our brothers and sisters in **OWYAZL** (Yahusha) on a daily basis.

The Brit Hadashah (New Testament) believers, who were the Body of **OWYAZL** (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 **OWYAZL** (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 (1st) 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 (1st) day of the week In **1 Corinthians 11**

Paul is addressing the Corinthian church concerning the taking of **OWYAZL** (Yahusha)'s Supper or communion. and when He (**OWYAZL** (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. Do this, 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 **OWYAZL** (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 **OWYAZL** (Yahusha) in an unworthy manner will be guilty of the body and blood of **OWYAZL** (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 **OWYAZL** (Yahusha)'s body. 30 For this reason many are weak and sick among you, and many sleep (Die). 31 For if we would judge ourselves, we would not be judged. 32 But when we are judged, we are chastened by **AYAZL** (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 **AYAZL** (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.

### **Breaking of Bread**

At the beginning of the family meal, the barakah (blessing) is said as the bread is broken. The barakah (blessing) is referred to as "the breaking of bread".

Sharing meals is a very important part of Hebrew family and community life. So important, that special barakah (blessings) are said at the start and end of the meal. The term "breaking bread" is mentioned

several times in the Brit Hadashah (New Testament) writings. It is important that we take a look at what it means in Hebrew life, to "Break Bread".

The "Breaking of Bread" is something which is done only in the context of a meal. The term "breaking of bread" reference to the barakah (blessing) at the start of the meal. The one who says the barakah (blessing) over the bread is referred to as the one who "breaks bread". At every meal, it was, and is the custom to have bread and wine. The barakah (blessings) over the bread and wine are said at the beginning of the meal. The one who recited the barakah (blessing), did so while literally breaking the bread.

So, in these few examples, we can see that the Hebrew terminology "Breaking Bread", simply refers to the "barakah (blessing)" at the start of the meal, or to the meal itself.

In the days of **וַיֵּשֶׁב** (Yahusha), a 'communal meal' was a common practice, particularly among the Hebrew Sect of the Essenes. The Essenes, a community living mostly in the Judean hills, were known for their absolute community of goods. Those who came into the Community, had to give all they had: there was one purse for all, and all members had expenses, clothing, and food in common. In the second (2nd) chapter of the book of 'Acts', many of the believers in Mashiach (Messiah) began to follow the Essene lifestyle, selling their belongings, having all things in common and breaking bread (sharing communal meals) from house to house: "And all believers were together and had all things in common; and those who had possessions sold them and divided to each man according to his need. And they went to the Temple every day with one accord; and at home they broke bread and received food with joy and a pure heart."

But with the advent of Christianity in the fourth (4th) century CE, a "Communion" ritual was introduced as part of Christian worship. This ritual involved the reconstructing of the 'sacrifice of Mashiach', where the worshipers partook of bread and wine, which represented the body and blood of their god.

Within Judaism, there is no such concept as 'Communion', nor has there ever been. There is no Biblical equivalent to 'Eucharist', or 'Communion ritual'. Actual, the 'Communion' practice caused many severe problems for the Hebrews, particularly in medieval times with the strange charges of 'host desecration'.

Hebrews were accused and executed, for allegedly profaning the communion wafer. It was imagined in Christian circles that the Hebrews, not content with crucifying Mashiach once, continued to renew the agonies of his suffering by stabbing, tormenting or burning the host. It was said that such was the intensity of their hatred, that when the host shed blood, emitted voices or took to flight, the Hebrews were not deterred.

The charge of host desecration was leveled against Hebrews over all the Christian world, frequently bringing large scale massacre. So, if the concept of 'communion' has no Hebrew root, where did the Church's ritual originate?

In the second (2nd) century CE, the Roman Church officially rejected all Hebrew custom and Law, stating that Christianity had nothing in common with the Hebrews. In order to accommodate pagans into the new Roman Empire religion, the practices and rituals of the Mystery Religions were modified to suit Christianity. Let us take a look at the origins of the "Communion Ritual" in the Mystery Religions of Babylon and Greece:

The Ritual of Communion was a ritual called 'Omophagia'. In the Greek mysteries, Dionysus (or Bacchus - his Babylonian counterpart), was one of the main deities. His birth was celebrated on December 25. He was the god of wine. His followers, called "Bacchants", celebrated the communion ritual of Dionysus by crushing the fruit of the vine and drinking the scarlet lifeblood pressed from its flesh. They also dismembering the animal which represented Dionysus (the bull), and worshipers

would tear the bull to pieces with their hands and teeth. By practicing "Omophagia" (the dismemberment of the sacrificial victim and eating the flesh and drinking the blood), it was believed the worshiper absorbed the nature, or life of the god into his own. Thus, having consumed the flesh of the bull and the wine representing Dionysus, the worshipers took on his power and character. This was a communion in the god's own body and blood - to become like the god, they had to consume the god.

The second (2nd) century Church took this concept and adapted it to 'Jesus'. For this reason, the miracle of communion was that the symbols of 'Jesus', the bread and wine, were believed to literally become his flesh and blood. This is called "transubstantiation", and is a belief of Catholics to this day.

Although the Protestant Church rejected 'transubstantiation', they kept the communion ritual, declaring that in the bread and wine, the believer partakes spiritually in the flesh and blood of the god. There are three (3) main doctrines of the Communion rite within Christianity:

1. The Roman Catholic Church teaches that the wafer and wine of the Sacrament become the actual flesh and blood of Christ (Transubstantiation).
2. The Lutheran Church teaches that the flesh and blood of Christ are consumed in and with the bread and wine. This doctrine is called Consubstantiation.
3. The Calvinists say that the bread and wine give those who partake of them a spiritual participation of the flesh and blood of Christ.

It has been a common practice of non-Catholic denominations to simply 'spiritualize' Catholic doctrines. However, the belief still remains, that by either literally or spiritually partaking in the body and blood of the 'god', the believer receives the very life of the god.

In the Hebrew beliefs, there is no ritual where a worshiper literally eats a symbol of **וְיָשׁוּעַ** (Yahusha) in order to 'receive Him'. We are transformed only by the Ruch (Spirit of **יְהוָה** (Yahuah)) in the observance of the Commandments.

If this is the case, then what did **וְיָשׁוּעַ** (Yahusha) mean when he used the symbolism of bread and wine and flesh and blood in reference to himself? Let's begin by taking a look at **וְיָשׁוּעַ** (Yahusha)'s words while partaking of his 'last' meal with his disciples, before he died:

"And he took bread and gave thanks and broke it, and gave it to them and said, 'This is my body, which is given for your sake; do this in remembrance of me' **Luke 22:19**.

Most of us know, that at this time **וְיָשׁוּעַ** (Yahusha) was having a Pesach (Passover) Seder with his disciples. What piece of bread did he take, describing it as "my body"? He took the Afikomen; not just any piece of matzah, but the piece which was broken and hidden at the start of the Seder, and compared this to his body. At the Pesach (Passover) seder table, three (3) matzahs are placed in a stack. Near the beginning of the seder, the middle matzah is broken in two (2) pieces, and the larger piece of this matzah is called the afikomen. It is saved to be eaten after the meal.

Many families have the custom of hiding the afikomen—either the parents hide it and the children search for it, or the children hide it and parents search. A prize is often given to whoever locates this important piece of matzah. The seder cannot continue until the afikomen has been located and consumed.

This was UNLEAVENED bread, signifying the sinlessness of Mashiach (Messiah). It is only at the Pesach (Passover) Seder, held on the Eve of Abib (Nissan) 14, that the Afikomen is eaten. The Torah clearly states that we are to remember our redemption by eating unleavened bread at the Pesach (Passover) and Feast of Unleavened Bread. This is the only time at which we are commanded by

אֲיָהּ (Yahuah) to do this. **וַיֹּשֶׁה** (Yahusha) is the unleavened bread. For this reason he said, "Do this (keep the Feast of Unleavened Bread/Passover) in remembrance of me."

Most often, at a 'Communion service', leavened bread is used. Leaven represents sin; Mashiach (Messiah) is 'the sinless one'. It is the anti-Mashiach (Messiah) who is called the 'man of Sin'. So it is interesting that churches choose to use leavened Bread during Communion service.

When the term "Breaking Bread" is used in the Brit Hadashah (New Testament) writings, it is either in context of the Pesach (Passover) Seder, or the weekly community meal. The "Communal meal" is found in **Acts 2**.

In **1 Corinthians 10:14-22**, there are two (2) issues which Paul addresses:

1. The sanctity of the Pesach (Passover) as being a meal for 'the redeemed' (the Body).
2. The prohibition of partaking in 'Pagan meals'.

It seems that the Corinthians were attending the Pesach (Passover) Seder and then attending the pagan festivals as well (Easter?). Paul says it is an offense to אֲיָהּ (Yahuah) to mix the two (2). Verse 21: "You cannot drink the cup of our Adon (Master/Lord) and the cup of devils; you cannot be partakers of the table of our Adon (Master/Lord) and of the table of devils." This is a common problem among Gentile believers, and Hebrew believers, even to this day. Many like to attend the Biblical Festivals, but also continue in the pagan ones as well. Paul stresses the importance of the "community" of אֲיָהּ (Yahuah) as being a "set apart" body: v17, "For just as the loaf of bread is one (1), so we are all one (1) body; for we are all partakers of that one (1) bread." There can be no mixture.

The whole of **1 Corinthians 5** is about the Pesach (Passover) Seder. Paul says that those deliberately engaged in sin are not to partake of the Pesach (Passover). The Pesach (Passover) is the only Festival of אֲיָהּ (Yahuah) where only the observant can attend. The Corinthians were allowing just anyone to attend and the 'leaven' (sin) among them was not being removed. Paul stresses that those who continued in their sin were not to participate in the Seder. The Seder is to be celebrated without 'leaven' (sin) v7,8.

It is Torah law that the 'body' is to be judged correctly. Paul says that we are not to keep non-believers out at all times, but only in the context of the Seder: verse 10, "I do not mean that you should separate completely from all the immoral people of the world..... verse 11 "but with such a person, you must not Break Bread (Communion)."

Again in **1 Corinthians 11:26-31**, Paul reinforces the Torah command that "no uncircumcised person may eat of the Pesach (Passover)", meaning non believers who's heart is not circumcised towards **וַיֹּשֶׁה** (Yahusha). It seems that this command was not being taken seriously and non observant people were partaking. For this reason, as the Torah also warns, they were dying or becoming sick. This is what the Torah calls the punishment of 'Kareth' - when אֲיָהּ (Yahuah) executes punishment on a person who violates the Commandment in a hidden manner.

Paul's letters are for the purpose of dealing with issues arising among the Gentile members of the Nazarene Hebrew Community. The Gentiles had no understanding of the Torah and its requirements. Due to Corinthian 'lawlessness', many problems were being imported into the Hebrew Community. Paul is instructing the Gentiles on how things should be done and how serious these matters are. Contrary to what the Corinthians were used to, the Pesach (Passover) Seder was not a 'love feast' where anyone could come along for a good time and a good food.

The above passages bear no relevance to a "Communion service" The term "Breaking of Bread" is purely a reference to either the Pesach (Passover) Seder, or just having a meal. Any other ritual, is simply not "Breaking Bread" in the Hebrew context.

Having said this, what was **OWYAZL** (Yahusha) referring to when he said, "Unless you eat my body and drink my blood you have not life within you?"

**OWYAZL** (Yahusha)'s very words are found in Jewish Kabbalistic writings. Keeping in mind that **OWYAZL** (Yahusha) is the LIVING TURAH who came down from Shamyim (heavens), let us read the following excerpt in that context:

"... The Turah is clothed in the soul and intellect of a person, and is absorbed in them, and is called 'bread' and 'food' of the soul. For just as physical bread nourishes the body as it is absorbed internally, in his very inner self, where it is transformed into blood and flesh of his flesh, whereby he lives and exists - so too, it is with the knowledge of the Turah and its comprehension by the souls of the person who studies it well, with a concentration of his intellect, until the Turah is absorbed by his intellect and is united with it and they become one (1). This becomes nourishment for the soul, and its inner life from the Giver of Life, the baruk (blessed) Eternal Aluhym. This is the meaning of the verse, 'Yea, Your Turah is within my inward parts.'"

In **John 6: 47-57** **OWYAZL** (Yahusha) said the following, referring to himself as Turah:

"I am the living bread (Turah) that came down from Shamyim (heavens). If anyone eats this bread (Turah), he will live forever. This bread is my flesh (**OWYAZL** (Yahusha) is Turah in the flesh), which I will give for the life of the world.... v53: **OWYAZL** (Yahusha) said to them, 'I tell you the truth, unless you can eat the flesh of the Son of Man and drink his blood (**OWYAZL** (Yahusha), who is fully consumed in the Turah, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh (Turah) is real food and my blood (Covenant of the Turah) is real drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I live because of the Father, so the one who feeds on me (Turah) will live because of me.'"

**OWYAZL** (Yahusha) is the fullness of wisdom, knowledge and understanding. He is the full Comprehension (fulfillment) of Turah. If we fully absorb Turah, so that it becomes to us as flesh and blood, we will have eternal life. As the Sages say, "The scrolls of the Turah may be destroyed, but its spirit is immortal and indestructible. 3 The Ruch will quicken the spirit of the Turah within the righteous dead, and they will be resurrected.

"The goal is for man to be an incarnation of the Turah; for the Turah to be in man, in his soul and in his deeds."

We can see how important it is to understand the words of **OWYAZL** (Yahusha) and the writers of the Brit Hadashah (New Testament) from a totally Hebrew perspective. If we do not do so, we will in fact give the wrong interpretation or abolish their words. On the other hand, by interpreting the Brit Hadashah (New Testament) writings in the context of Hebrew thought, terminology and practice, we will interpret correctly, or fulfill the words of Mashiach (Messiah) and his disciples.

### **OWYAZL (Yahusha) Institutes Communion**

Is not the cup of barakah (blessing) that we barak (bless) a participation (Communion) in the blood of **OWYAZL** (Yahusha)? Is not the bread that we break a participation in the body of **OWYAZL** (Yahusha)? **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, Baruk (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 אַיָּאֵל (Yahuah). **Mark 14:22-25 26**

And as they were eating, **OWYָּאֵל** (Yahusha) took bread, Baruk (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**

**OWYָּאֵל** (Yahusha) The Bread of Life: "Give us this day our daily bread (Turah)" **Matthew 6:11.**

"And as they were eating, **OWYָּאֵל** (Yahusha) took bread, and baruk (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, **OWYָּאֵל** (Yahusha) took bread, and baruk (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 shamyim (heavens) to eat. Then **OWYָּאֵל** (Yahusha) said unto them, verily, verily, I say unto you, Moshah (Moses) gave you not that bread from Shamyim (heavens); but my Father gives you the true bread from Shamyim (heavens). For the bread of אַיָּאֵל (Yahuah) is he which comes down from Shamyim (heavens), and gives life unto the world. Then they said unto him, Adonai, evermore give us this bread. And **OWYָּאֵל** (Yahusha) said unto them, I am the bread of life: he that comes to me shall never hunger; and he that believes on me shall never thirst" **John 6:31-35.**

"Verily, verily, I say unto you, He that believes on me has everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which comes down from Shamyim (heavens), that a man may eat thereof, and not die. I am the living bread which came down from Shamyim (heavens): 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 (1st) 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.**

"For I have received of אַיָּאֵל (Yahuah) that which also I delivered unto you, That **OWYָּאֵל** (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 you eat this bread, and drink this cup, you do show **OWYָּאֵל** (Yahusha)'s death till he come. Wherefore whosoever shall eat this bread, and drink this cup of **OWYָּאֵל** (Yahusha), unworthily, shall be guilty of the body and blood of **OWYָּאֵל** (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 **OWYָּאֵל** (Yahusha)'s body" **1 Corinthians 11:23-29**

Mashiach (Messiah): The Cup of Barakah (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 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**.

"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**.

"Likewise also the cup after supper, saying, this cup is the Covenant 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 Ruch Ah Qudesh has made you overseers, to feed the chosen believers of **OWYAZL** (Yahusha), which he has purchased with his own blood" **Acts 20:28**.

"Whom **OWYAZL** (Yahusha) has set forth to be a atoning sacrifice through Amunah (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**.

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

"Now the Aluhym (God) of Shalum (Peace), that brought again from the dead our Mashiach (Messiah) **OWYAZL** (Yahusha), that great shepherd of the sheep, through the blood of the everlasting covenant" **Hebrews 13:20**.

"But with the precious blood of **OWYAZL** (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 **OWYAZL** (Yahusha) his Son cleanses us from all sin" **1 John 1:7**

"And from **OWYAZL** (Yahusha), who is the faithful witness, and the first (1st) 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**

Is not the cup of Barakah (Blessing) that we barak (bless) a Participation (Communion) in the blood of **OWYAZL** (Yahusha)? And is not the bread that we break a Participation (Communion) in the body of **OWYAZL** (Yahusha)? **1 Corinthians 10:16**.

"To the Hallu (Praise) of the esteem (glory) of his unmerited favor (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 unmerited favor (grace)" **Ephesians 1:6-7**.

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