

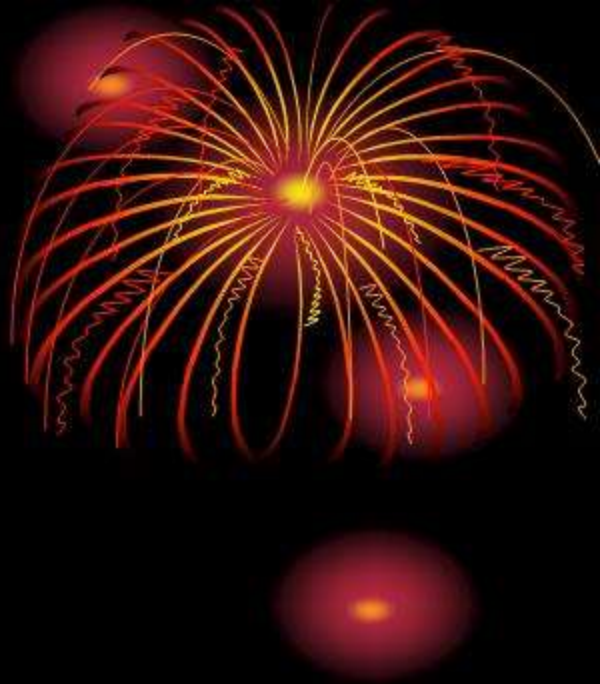
The
Significance
Of
Communion



The Scriptures

In the night in which Yeshua was betrayed, he took bread; and when he had given thanks, he broke it and said, "This bread is my body, which is given for you; do this in remembrance of me."

Likewise, after supper, Yeshua took the cup and when he had given thanks, he gave *it* to them, saying, 'This cup is my blood of the covenant poured out for you for the forgiveness of sins; do this, as often as you drink it, in remembrance of me.' "



The Bread And The Body

The Manna

The Matzah

The Afikoman

The Blessing of the Bread

LEADER:

***BARUKH ATTAH ADONAI, ELOHEINU
MELEKH HA'OLAM, HA MOTZI LE-
CHEM MIN HA'ARETZ.***

ALL:

***Blessed art Thou, O Lord our God,
King of the Universe, Who brings
forth bread from the earth.***

The Manna

- In Greek: artos [ἄρτος G740]
- In Hebrew: mān [מַן H4478]
- Meaning: "*What is it?*"
- Yeshua spoke of its true significance

Exodus 16:15 John 6:32-33 John 6:48-51

The Coriander Seed

Numbers 11:7 – *"Now the manna was like coriander seed, and its appearance like that of bdellium."*

The coriander seed has a shell that has furrows, resembling the stripes on Yeshua after the whipping he received at Pontius Pilate's command.



The Gethsemane

Numbers 11:8 – *"The people went about and gathered it, and ground it in mills or beat it in mortars . . ."*

Coriander has to be beaten, crushed or ground in a mill, a Gethsemane (Γεθσημανή G1068), before it can be used for cooking or eating. Likewise, Yeshua was crushed with the burden of the sin of the world in *the place called Gethsemane* (**Matthew 26:36**) and was bruised and beaten during the two trials.



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Blessing and Eating the Matzah

LEADER:

**BARUKH ATTAH ADONAI, ELOHEINU
MELEKH HA'OLAM, ASHER KIDSHANU
VA DOM SHEL HA'MASHIACH, VITZI-
VANU AL A-CHEE-LAS MATZOH.**

ALL:

**Blessed art Thou, O Lord our God, Ruler
of the Universe, Who sanctified us by the
blood of the Messiah, and commanded us
concerning the eating of unleavened
bread.**

The Matzah

- In Hebrew: מצה matstsaḥ (H4682)
- Meaning: “Unleavened bread”

Matzo is mentioned in the Torah several times in relation to the exodus from Egypt. Matzo is a perfect picture of the body of Messiah.

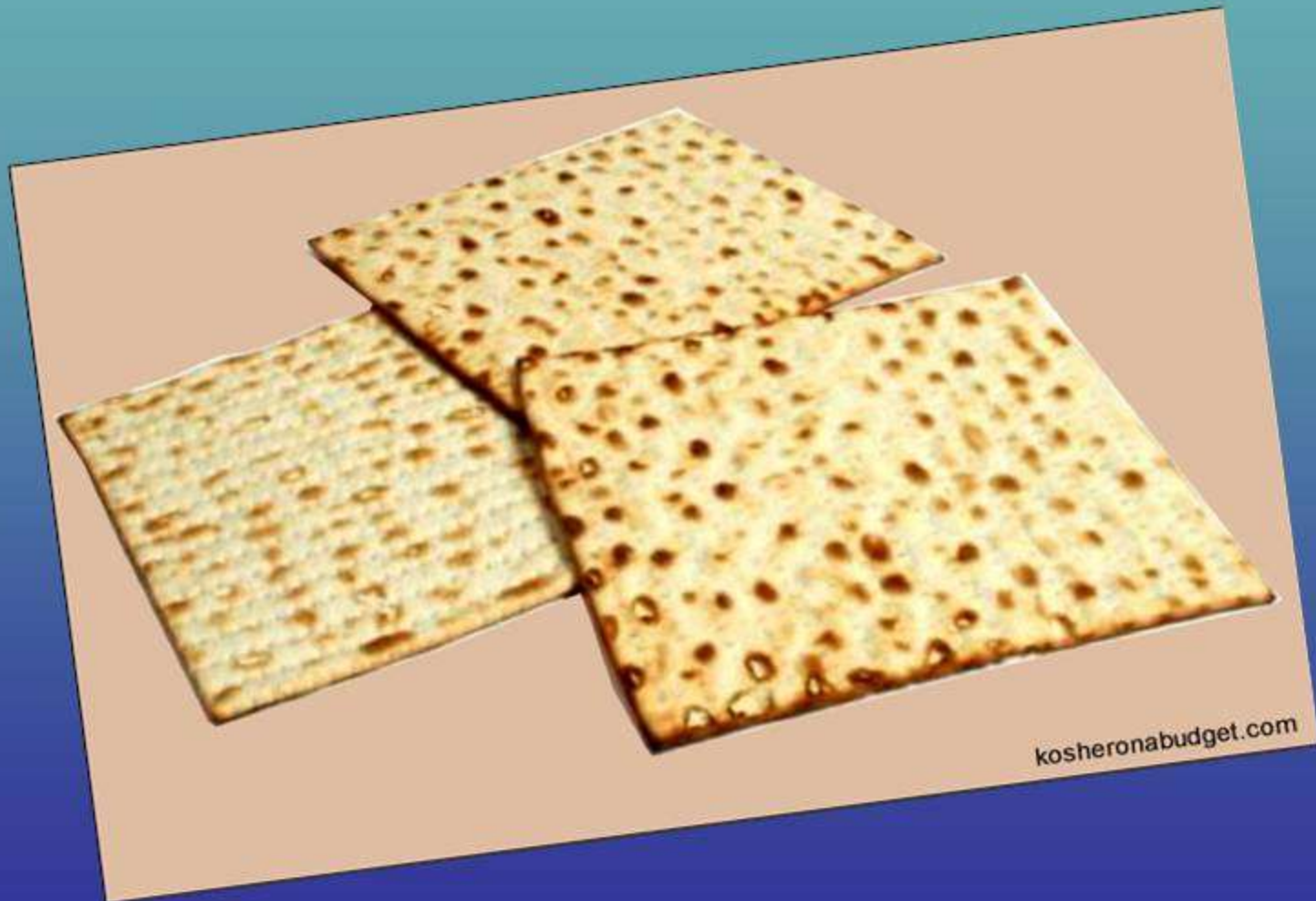
- First of all, matzo has no leaven. Leaven is a shadow and type of sin, and Yeshua knew no sin. (**2 Corinthians 5:21**)
- Matzo also has stripes on it. This represents the stripes He bore for our healing. (**Isaiah 53:5**)
- Matzo also has dark splotches over it's surface from the baking process. This represents the bruises the He suffered for our iniquities. (**Isaiah 53:5**)
- Matzo is also pierced so that it won't curl up when baking. This represents the piercing that Yeshua suffered for our transgressions. (**Psalms 22:16**)

Exodus 12:8 – “And they shall eat the meat on that night, roasted over the fire, and *matzah*, with bitter herbs, shall they eat it.”

Exodus 12:8, 12:15, 12:20, 12:39, 13:6&7; Deuteronomy 16:3&8

The Matzah Bread

Exodus 12:8 – “And they shall eat the meat on that night, roasted over the fire, and *matzah*, with bitter herbs, shall they eat it.”



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The Afikoman

Its Greek meaning can be understood as "that which is coming"

- In the Passover Seder three matzah bread wafers are used.
- The middle matzah is taken and broken in two. This is the portion that Yeshua broke during the Last Supper when He said, "This is my body that is broken for you"
- One half of the broken Matzah is wrapped in a white cloth and hidden This portion is called the Afikoman. We remember that Yeshua three times asked his disciples to "stay awake" (*Matthew 26:36-46*).
- The middle person of the Godhead was broken for us at Passover, and we remember that hiding the middle matzo is a picture of His burial.
- The children later "find" the hidden portion. When the children find the Afikoman, we remember that Yeshua is risen, no longer hidden in the belly of the earth.

The Afikoman

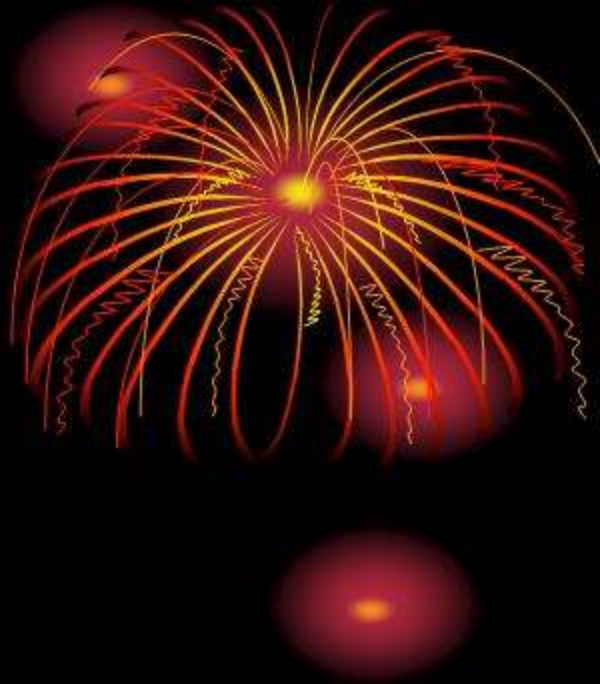
For centuries the Jews have celebrated Passover with a Seder meal. During this meal three Matzot are used.

There has been much debate about who or what the three Matzos represent. Some Rabbis say they represent the Kohens or Priests, the Levites, and the Israelites. Others say they represent Abraham, Isaac, and Jacob.

The middle matzo, therefore, would correspond to Isaac, the miraculously born son of Abraham, who was taken to what would become the Temple Mount to be offered as a sacrifice! (Genesis 18:13-14, 21:1-2, 22:1-18 and 2 Chronicles 3:1).

But we know that they represent El Elyon -- The Father Mighty God, Ben Elohim -- the Son of God, and Ruach ha'Kodesh -- the Holy Spirit of God.

The nation of Israel has been taking the middle matzo, the Afikoman, not understanding that the Matzo that is broken, wrapped in a cloth, buried, and found is symbolic of Yeshua their Messiah.



The Wine and The Blood

The Blood of the Paschal Lamb

The Blood of the Abrahamic Covenant

The Blood of the Betrothal Cup

Blessing the Grape Juice / Wine

LEADER:

**BARUKH ATTAH ADONAI, ELOHEINU
MELEKH HA'OLAM, BORAY PRE HA GAH-
FEN**

ALL:

**Blessed art thou, O Lord our God, King
of the Universe, Who creates the fruit
of the vine.**

The Paschal Lamb Covenant Blood

- The Paschal Lamb was traditionally roasted on a spit
- The hind legs were bound together
- The forelegs were opened and tied to a cross beam
- This traditional position of the lamb on the spit is the same position as Yeshua on the cross.

This understanding that Yeshua is the Paschal, or sacrificial lamb, is well known, and no doubt, the usual image one forms when the cup of wine is taken during communion. The blood from the crown of thorns, the blood from the whippings and beatings, the blood from the nails in His hands and feet, and the blood from His side where the sword punctured His body, all of these images come to mind as one considers what Yeshua has done to redeem mankind.

John 1:6 – “The next day he saw Yeshua coming to him and said, “Behold, the Lamb of God who takes away the sin of the world!”

The Paschal Lamb

Exodus 12:3-8 – “They shall take . . . a lamb for an house. [The] lamb shall be without blemish . . . And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.”



The Abrahamic Covenant Blood

Genesis 15:7-10,17 — ⁷⁻¹⁰And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord GOD, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. ¹⁷And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

- Yahweh pledges to Abraham an everlasting covenant (Land and an Heir)
- Only Yahweh walks through the blood path
- Yahweh alone pledges to shed His blood if the covenant is broken
- Yeshua fulfilled this covenant when He shed His blood during the trials and ultimately when He shed His blood on the cross.

The Abrahamic Covenant Blood

In Genesis, Yahweh pledged to Abraham that if Abraham would both receive an heir of his own blood and that the Land would be given to him in perpetuity.

However, in verse 17, Yahweh is the only one who walks through the blood sacrifice. Only he will pay the price with His life and blood if the covenant is broken.

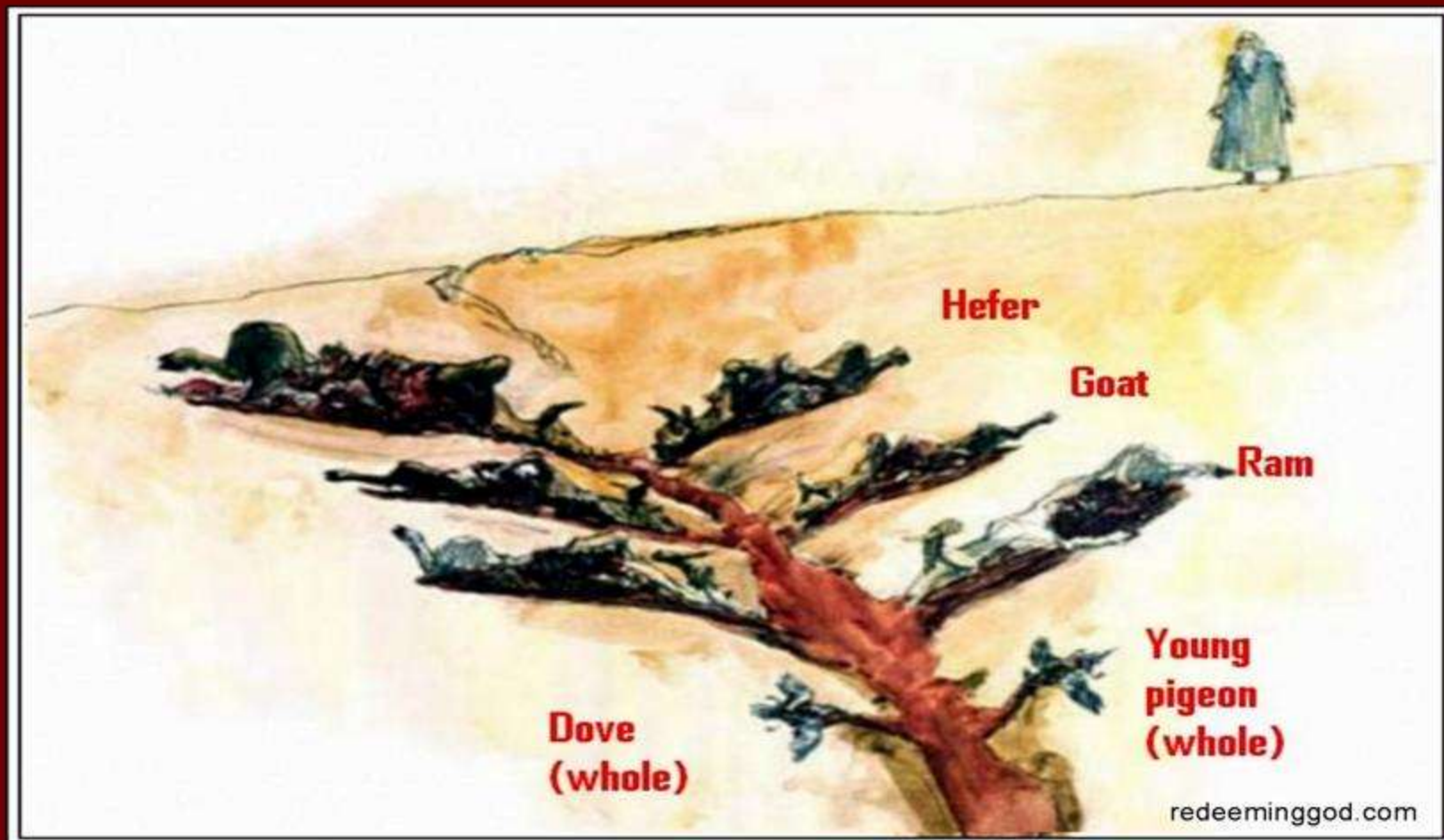
The covenant is restated in Genesis 17:2-9 and Deuteronomy 1:7-8 for the descendants of Abraham's son, Isaac. Yeshua fulfilled this covenant when he shed his blood during the trials and ultimately when He shed His blood on the cross.

By shedding his blood, Yeshua fulfilled the promise that he made to Abraham in Genesis 12-17. By fulfilling the promise to Abraham, Yeshua blessed all of Abraham's descendants – both those of the flesh and those of faith.

By fulfilling the promise, Yeshua has both renewed the existing Abrahamic covenant and extended it in newness to those who now come to faith in His gift of grace and salvation.

The Path of Blood

Genesis 15:17 – “And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.”





The Wedding Covenant Blood

- The husband-to-be (groom) pays the agreed upon bride price.
- He takes a cup, fills it with water and wine (blood), and pledges his life to and for his bride
- He then offers the cup to his bride-to-be
- The bride-to-be then accepts or rejects the cup, drinking it or setting it aside
- If the cup is accepted, the bride-to-be in essence also promises to give her life to and for her betrothed

Accepting The Betrothal Cup

When you partake of the communion cup, you declare to Yeshua that you accept his payment in blood for your forgiveness of sins and salvation, and that you will, therefore, give your life both to him and for him.



Covenant or New Covenant?

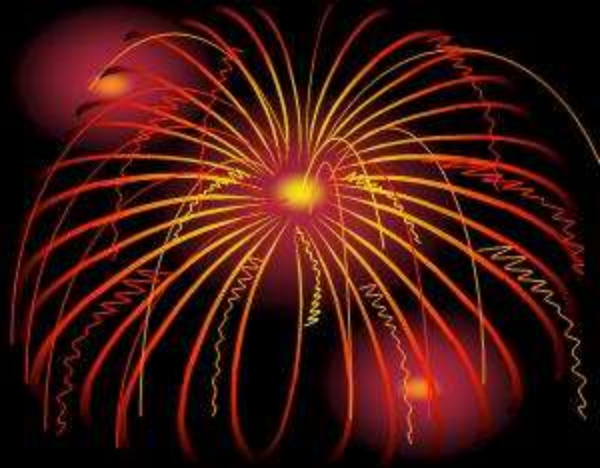
Matthew 26:27-28; Mark 14:24 – “And when he had taken a cup and given thanks, he gave it to them, saying, ‘Drink from it, all of you; for this is my **blood** of the covenant which is poured out for many for the forgiveness of sins’.”

Luke 22:20; 1 Corinthians 11:25 – “And in the same way he took the cup after they had eaten, saying, ‘This cup which is poured out for you is the **new covenant in my blood**’.”

Only the Corinthians and Luke passages call the cup of his blood a “new” covenant, in Greek, *kainos diatheke*.

- **Kainos** (καινος G2537): new, especially in freshness; new things.
- **Diatheke** (διαθηκη G1242): a disposition that is, specifically, a contract, covenant, or testament.

By shedding his blood, Yeshua has both renewed the existing Abrahamic covenant and extended it in newness to those who now come to faith in His gift of grace and salvation.



Taking Communion

Taking The Lord's Supper Rightly

1 Corinthians 11:26 – “For as often as you eat this bread and drink the cup, you proclaim Yeshua's death until He comes.”

If you are taking the bread fully comprehending that Yeshua is *the bread of life* (Manna, Matzah, Afikoman) – then you are taking the bread in a worthy manner.

If you are taking the cup fully comprehending that Yeshua's blood is *the blood of the covenants* (Paschal Lamb, Abrahamic, Betrothal) and that in taking the cup you are pledging your life **to** and **for** Yeshua – just as he has given his life **to** you and **for** you – then you are taking the wine in a worthy manner.

Taking The Lord's Supper Wrongly

1 Corinthians 11:27-32 – “Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly For this reason many of you are weak and ill, and some have died. But if we judged ourselves, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.”

Taking the Lord's Supper in an unworthy manner brings judgment.

Therefore, take the Lord's Supper in a worthy manner, for the time grows short and one does not want to be found wanting when Yeshua Ha'Mashiach returns.

Y'varekh'kha Yahweh v'yishmerekha

Ya'er Yahweh panav eleikha vichunekka

Yissa Yahweh panav eleikha v'yasem l'kha shalom

Yahweh blesses you, and keeps you;

• Yahweh makes His face shine upon you, and is gracious to you;

• Yahweh lifts up His countenance upon you, and makes you whole.