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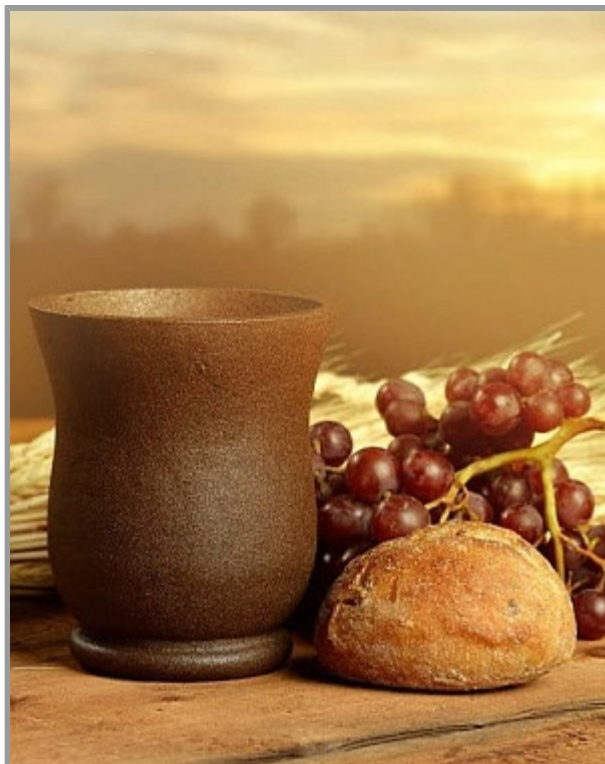
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Kingdom Mysteries
Communion

by haRold Smith
a citizen of the Commonwealth (Ephesians 2:19)

"Now as they were eating, Yeshua took bread, and after blessing it broke it and gave it to the disciples, and said, **'Take, eat, this is my body.'** And he took a cup, and when he had given thanks he gave it to them, saying, 'Drink of it, all of you, for **this is my blood of the covenant, which is poured out for many for the forgiveness of sins.**'" Matthew 26:26-29

"And when the hour was come, He sat down, and the twelve apostles with Him. And He said unto them, 'With desire I have desired to eat this **Pesach seder** (Passover meal) with you before I suffer: For I say unto you, I will not any more eat thereof, **until it be fulfilled in the kingdom of YHVH.**' And he took the cup, and gave thanks, and said, 'Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, **until the kingdom of YHVH shall come.**' 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 22:14-19



...the celebration of a covenant relationship

"I speak as to wise men; judge what I say. The cup of blessing which we bless, is it not the communion of the blood of Yeshua? The bread which we break, is it not the communion of the body of Yeshua? **For we being many are one bread, and one body: for we are all partakers of that one bread.**" 1Corinthians 10:15-17

There are two items of significance to make note of in these verses from Matthew 26 and Luke 22. The first is that Yeshua encourages the 12 disciples sitting at a meal with Him to **DRINK** His Blood of the Covenant. He is telling His disciples to take an active part in receiving the pouring out of His Blood. The second is that He will not eat or drink again until **the Kingdom is Fulfilled**. Now, one of the first things Yeshua did after His Resurrection in the room with the eleven was He **ate and drank** before them (**click on highlighted words to see content**) - meaning the Kingdom had been fulfilled? Let us to keep these two items in mind while we continue to read through this article.

Communion is translated from the Greek word **koinonia** and means **fellowship, association, community, joint participation**, and the definition that is of particular interest - **intercourse**. In fact, of the 20 times this word *koinonia* is used in scripture, it is translated more than half the time (12) as "fellowship" and is actually only translated 4 times as "communion". According to this definition, the Life does not exist solely in me. Just as much as His Blood flowing in my veins is a mystery unto itself, but nonetheless true - so that same Blood flowing, coursing through the veins of every other one who embraces the Life Yeshua exemplified is just as much of a mystery, but still true. For there is only ONE Body Yeshua inhabits (**Ephesians 4:4-6**). The bread and the wine He shared at this meal are not just symbols. He said HE IS the Bread of Life and that Bread IS His Body (we are His Body) and His Blood (which flows in the veins of His Body) IS the RESTORED Covenant spoken of in **Jeremiah 31:31-34**. He said that as often as we partake of His Body and His Blood, as often as we have a mingling of spiritual intercourse; to do so remembering the example of how He does it with us - as a servant. As often as we partake, have fellowship with one another we should remember His example of considering the things of our brethren as more important than our own (**John 13:12-15, Philippians 2:4**).

What is the purpose of Communion? For most of us, having been taught in the tradition of men, communion has become symbolized into the ritual of the taking of the wafer and the small cup of grape juice (or some variation thereof). If we are really "spiritual", that ritual becomes traditionalized in an actual cup of wine and some fresh-baked homemade bread. In most scenerios, those elements are administered by someone in a position of religious authority as a solemn means of reflection over our sins that "the Christ took away" by His suffering for us on the cross. What we have been told is that the ritualized taking of these elements (commonly referred to as "Eucharist") was what Yeshua was instructing us to do to remember His sacrificial atonement for the sins of mankind on the cross. This ritual is what has come to be known as "Communion". However, words mean things and if we simply read the words given to us in the context they are presented in and with an appreciation of the Hebrew mindset they were written from, it might surprise you to know that communion was never meant to be anything like the ritualized tradition that has been handed down to us (see [the Evolution of Eucharist](#) - *this is an important read in understanding this article*).



...Pesach - the fulfillment of the covenant

As was noted in a [previous article](#), what has been embraced through traditional religious teachings and handed down to us as "truth" are not necessarily aligned with what the words of scripture actually say and mean. The first fact presented to us in the passages quoted at the beginning of this article is that what has come to be known as "the Last Supper" was actually a Hebrew Feast. As a Torah observant Hebrew, Yeshua and His Hebrew disciples were celebrating the Hebrew Feast of **Pesach** - what the English translations have overwritten as "the Passover". The use of bread and wine did not originate with the Master in this setting. In fact, this was a full course meal Hebrews have been celebrating *Pesach* over for thousands of years as a remembrance of their deliverance from their bondage in Egypt by the Grace of YHVH. That's right, Grace - they did nothing to earn that redemption (see [the Law of Grace](#) for an expanded look). Secondly, Yeshua said the bread IS His Body (see the difference between His Body and [the Church](#)) and to divide the wine among them which IS His Blood of the covenant (see the significance of [the Blood](#)). Third, this is the ONLY place in scripture where it says He gives a NEW commandment (that really wasn't "new" at all). But, the only ones in attendance at this final *Pesach Seder* were the disciples, so this commandment was given only to them - not to the world. Finally, although they

could not yet recognize it, Yeshua was showing His disciples [the fulfillment](#) of His Father's covenant - not initiating a "[new covenant](#)". There are only two places where scripture tells us that the Spirit of YHVH was breathed into men. (wherever you see the capitalization of **LORD** or **GOD** in the scriptures, that is where the Name of YaHoVeH appeared in the original manuscripts - refer to [Deuteronomy 6:4](#)). The first time is in [Genesis 2:7](#) where YHVH breathed into Adam - and, in so doing, [imparted Life](#). The second time is in [John 20:19-22](#) where Yeshua breathed the Breath of Life into the disciples - again, imparting Life. This event was a pre-cursor for what was to follow 50 days later on [Yom Shavu'ot](#) (renamed Pentecost) fulfilling YHVH's Purpose from the beginning - to bring Life out of death for His Family. From reading both [Leviticus 17:11](#) and [Acts 15:20](#), we can see that these Hebrews understood that the Life is in the Blood. Communion is a recognition of [the Life](#) flowing in and through those who have received YHVH's Breath of Life that is celebrated every time [two or more](#) of those members are joined together.

*"Indeed, under the law almost everything is purified with blood, and
without the shedding of blood there is no forgiveness of sins." Hebrews 9:22*

And there we have it. The one verse that Christianity uses to validate its religious doctrine of "the Christ" shedding His Blood for "forgiveness of the sins of mankind." But, as we have seen in the article [Yom Kippur](#), where we examined the difference between forgiveness and atonement, we found that since there are other instances in the *Tanakh* (OT) where clearly sin is forgiven by means not requiring blood, then we have to ask - just what the heck is being spoken of here in Hebrews 9? And, again, rather than plucking out one scripture and trying to make an empirical doctrine out of it, we need to look at the context this verse is encapsulated in. What is being spoken of in this chapter beginning with verse one? Clearly, it is speaking of what makes the Temple purified - and that atonement of blood has been made for the family of YHVH by and through Yeshua. Indeed, [Hebrews 9:20](#) goes on to say it is ***the blood of the covenant*** that cleanses the Temple. Yeshua reinforced that statement in [Matthew 26:28](#). This passage from Hebrews 9 is stating that as ***the Kinsman Redeemer*** to the House of Israel, Yeshua's true blood was the atonement, the price of redemption needed to bring the family of YHVH out of the bondage of darkness they had been subjected to since ***the first Hebrew***, Adam (not the first of mankind) - thus, ***fulfilling and completing*** the covenant of YHVH to bring Life out of death to the Family *of Israel*.

In [Acts 1:8](#), Yeshua says the Power of the Source of Life becomes resident within those who receive the gift of the Breath of Life. The Greek word used for Power in this verse is ***dynamis*** and means ***inherent power, power residing in a thing by virtue of its nature***. This is the same Greek word we see used in several places of scripture describing the Power flowing from Yeshua's Life that healed and delivered from bondage and was credited to ***the Virtue***, the purity, the excellence of Spirit that dynamo within Him produced ([Mark 5:30](#), [Luke 6:19](#)). When we are filled, baptized, empowered with the Breath of Life, what we are empowered with is the Virtue of His DNA - His Blood. It begins to course through our veins. This is not some wispy, mystical, ethereal occurrence to be had somewhere in the future - it is the Life He said would occur right now (see what it means to be ***In Perpetuity*** with the Spirit of Life right now). So, where is ***that Power*** found today? If what Yeshua bequeathed to those who would come after Him was the Power to do ***the Works*** He did and greater than the works He did ([John 14:12](#)) - then what are we celebrating with Communion? Could it be that the words of Yeshua are true? Could it be that the ***only*** thing Yeshua ***ever*** pointed to as having the power to nullify, make void, bring to "***none effect***" the Power of the Living Word in our lives, ***the tradition of men***, is what is keeping that Power from exploding forth in our lives? Is this actually doing what He said it could do because we have ritualized the Power right out of our lives? Where is the Power evidenced in the lives of those early disciples, those who were the most recent to witness the Source of that Power? A Power so vibrant, so real that [Acts 5:16](#) describes how all who were sick and possessed of demon spirits were simply brought into the city where these witnesses had accumulated - ***and they were all healed***. The scripture does not say they were brought to an individual, not to Peter, not to John - just into the place where the Body of Yeshua gathered. What was it about their gathering that was so ***inherently*** powerful? Could it be the greater works He spoke of is that, while He was one individual imbued with the Power of the Life, that Power now resides in many - a greater working of the same Power? The "one bread" the apostle *Sha'ul* speaks of in the verse from Corinthians at the top of this article? We have lost something. Because of the tradition of men that has been handed down to us, because of the manner, the ***WAY*** we approach these words - we have lost something. That something is the Power that accompanied the lives of those written about in the book of the Acts of the disciples. The dynamic, inherent Power, given to us has ceased to function. Why? Could it be we have intellectualized ourselves into impotence? Yeshua always pointed to the works that flowed from Him as a validation of the words He spoke ([John 10:36-38](#)) - not the other way around. And, according to scripture, those works came from the Virtue that flowed from Him. He gives that same Power ***JUST AS*** He had to all who embrace His manner of Life.

Sha'ul (the apostle Paul) explains this mystery of the Body in [Ephesians 5:30-32](#). with the example of a marriage relationship. In a marriage between a man and a woman, where we see two distinct, individual entities - in the Father's Eyes, He sees them as one flesh. Yes, one spirit, but, more importantly, *ONE FLESH*. Reach down and pinch yourself - this is the flesh he is speaking of. In verse 31 he is quoting from [Genesis 2:24](#). The word translated as the English *cleave* in this verse from Genesis originates in the Hebrew word *devaq* and gives a **Paleo-Hebraic** image these letters represent when strung together of two sticky mudballs smacked together so as to form one inseparable mudball (Frank Seekins, *Hebrew Word Pictures* - Seekins is the acknowledged founder of the modern study of Hebrew word pictures). *Sha'ul* likens this type of relationship as the same type existing with the Body of Messiah. Yeshua is the Head of the Body and *those embracing His Life* become the members of that Body. It is a mystery but, just as your head does not float around apart from your body, so His Head is not separate from the members of His Body and the members are not separate from either the Head or from each other - even though, looking through natural eyes, it appears otherwise. This is why it only takes two or more for Him, as the Head, to be present at any one time and for His Body to function as a whole. Just as was seen with the **Ashes of the Red Heifer**, this is a *mysterion* (Greek for "mystery") - a Truth hidden in plain sight. What *Sha'ul* was saying to the Body of Believers in [1Corinthians 11:16-34](#) was when



...the mystery of Yeshua's Body

they came together for this "intercourse", this "mingling" of Spirit, they were not discerning the Body properly and, as a result, many lay sick and were dying. He said this was a result of "divisions" among them. *Sha'ul* knew full well the implications of Yeshua's words of [John 3:19-21](#), that the judgment of separation that has come into the world was that men loved darkness more than they loved to bring their deeds into the Light for reproof, to see if those *deeds* are wrought in YHVH - or not. Division and separation occur when we are unwilling to allow the Light of His Life contained in the other members of His Body to shine upon our *deeds* - to voluntarily bring our deeds into the Light of judgment for reproof. Now, if the words of scripture are true and the Life within His Body is the Light of men, then we can visualize a gathering of the Faithful as the embodiment of the most Brilliant of Light - the Presence of the Father now **tabernacled** in the hearts of those embracing Yeshua's Life into their own. Since Light and darkness cannot occupy the same space at the same time, when just a small amount of darkness is brought into that Light, just as it had in the wilderness - there are consequences ([Numbers 16:27-33](#)). When we come together for fellowship, there is a mingling of Life, of this *dynamis* that flows between us. We become One Flesh. Just as Yeshua is One in the Father, so we become One in Him - and in each other ([John 17:21-23](#)). Yes, one Spirit - but, also, One Flesh. Just as when the children of Israel in the wilderness brought even a small amount of darkness into the camp where the Presence of the Father resided and as Ananias and Sapphira brought just a little darkness into the camp of the faithful where, since *Shavu'ot* the Presence of the Father now resides - consequences befell them. Just as with your body, when a miniscule bit of virus is interjected, the whole body suffers as a consequence. The more brilliant the Light becomes, the more defined becomes the line between **Light and darkness**. As a result of seeing the cleansing Power of Yeshua's Blood manifesting in their midst, great fear and respect came upon them ([Acts 5:11](#)). This is the effect *Sha'ul* was describing in [1Corinthians 11:28-30](#). It is an awesome thing to come into the Presence of the Holy One of Israel for He is a consuming fire ([Hebrews 12:29](#)). What does this tell us about our congregating, our "gathering", our "intercourse", our fellowship, our communion today? Could it be we have lost sight of what Virtue really means? How do we come by that Virtue? (see what is **the Power In His Name**).

Virtue is synonymous with **Righteousness**. Virtue is what makes possible the arena of faith whereby the Presence of the Father can only abide in this collective tabernacle **not made with hands**. Where previously the weakness of the flesh prevented us from maintaining the righteousness necessary to remain in His Presence, now He has given us the means, the wherewithal, the Power to accomplish that righteousness. Words mean things. The Power we are given in [John 1:12](#) is the Greek word *eckousia* and means "*the power of choice*". This is not made up, read it for yourself - it's Strong's **G1849**. Yeshua said in [Matthew 16:24](#) there



...the Words of LIFE

are some things we must DO to exercise that power of choice. How can that be if His purpose was to "do away" with the commandments of the law as has been drummed into us (see [Torah or the Law](#))? Apparently, Yeshua thought there is something we must actually DO to conform ourselves to, in order to obtain, lay hold of the Power of this Life He spoke about. Could it be, could the correlation be made, that these things spoken of in the Ten Commandments are the things of Spirit - of Life? As we choose to exercise the Power He gave us to keep the commandments, *Sha'ul* said we fulfill the righteousness of the law that was previously weakened by our flesh ([Romans 8:3-5](#)) - DO stuff. Yeshua said DO stuff. We want everything to just magically fall on us. By embracing such thought, however, we nullify, make void, bring to none effect the Power inherent in the Living Word ([Mark 7:6-12](#)). The embrace of tradition is the only thing Yeshua tells us has this kind of nullifying power. *YHVH* is the Living

Word within us, written on our hearts ([John 1:1](#), see [Who Is the Word](#) for confirmation) that empowers us to DO - but, it is we who still DO. These are not my words. These are not my thoughts. These are [HIS WORDS](#) taken right off the page of the Book.

Words mean things. By divorcing ourselves from Yeshua's Hebrew lineage, and consequently, His Hebrew teaching, we have lost our bearings ([1John 3:24](#)). We have lost our benchmark to measure what Virtue is. We no longer possess the fear of what it means to bring just a little darkness into the Brilliance of the Presence of the Father now occupying a seat at the table of our **"love feasts"**. We no longer possess the fear those early believers had because we have so diluted the Virtue of **His Presence** in our midst. By saying that Virtue no longer applies, we have sick and dying among us as a result - the physical being the manifestation of the spiritual. We no longer have any markers by which to measure Light. By settling for mere symbols of that Life, we have diminished the Power of the Life among us. We don't comprehend or understand what it means to have the Power of Virtue, the Power of Light resident within us ([Romans 8:11](#)). Concentrated into a laser, Light will penetrate any substance. Concentrated among a serious set of those Faithful who refuse to settle for anything less than the Excellence of Spirit He has shown us to be, that Light will penetrate the world. There will actually BE something there to affect people, to attract them as people were attracted those first few days of *Shavu'ot* and thereafter, to cause them to sit up and take notice that we are disciples, followers, practitioners of *haDerek Notzerim* (the Way of the Nazarene). An observation about the Life of Yeshua was that He never told anyone to quit participating in any religious ritual they felt would bring them nearer to the Presence of the Father. What He tried to point them to was to focus beyond the rituals which only speak of the Power inherent in the Essence of the Father and, instead, to the Life acquired by LIVING that Essence. So, when my friend, Marty, asked me, "Then, should I continue to ritually take the sacraments?" my response was simply, "Is there any Power in it?"

*"A new commandment I give to you, that you love one another: **JUST AS I have loved you**, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another." John 13:34-35*

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a discussion of Communion



???Questions???

Please feel free to email me at harold@hethathasaneer.com. While not claiming to have all the answers, it would be an honor to partake with you of what Spirit is uncovering.

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