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Introduction

When Joseph stood before his brothers they didn't recognize him. He looked Egyptian, dressed like an Egyptian, spoke Egyptian and was in Pharaoh's palace in Egypt! You can't blame his brothers for mistaking him for an Egyptian. Yet he wasn't Egyptian at all. When the truth was finally revealed, they saw Joseph for who he really was and their lives were changed forever. Our understanding of communion is Egyptian. It is masked and hidden and this book will attempt to remove the garb and, like Joseph's brothers, you will be stunned.

Prepare for an extreme makeover!

ONE OF THE MOST NEGLECTED HEALING TOOLS TODAY is Communion, also called the Eucharist, the Breaking of Bread, or the Lord's Supper. We want to use the gifts of the Holy Spirit to bring healing to ourselves and others without recognizing the close relationship between the exercising of the nine gifts (1 Corinthians 12) and integral part communion plays in our salvation; spiritually and physically. They go together like a horse and carriage. The potency of communion as Jesus intended it has, by and large, been lost to the church. Some denominations have a better understanding than others but the potential of this amazing, grace-releasing spiritual tool has yet to be truly tapped. Why have we misunderstood and underestimated so great a gift? It

is because we have separated communion from its context, the Passover. We have separated the celebration of our Messiah's last Passover from its Jewish roots.

Like the westernization of so many traditions that have their origin in the East, we have extricated, cleansed and sanitized the celebration of communion from its rightful place within the Passover meal and in doing so we have inadvertently thrown the baby out with the bath water. Today, in many churches, what we celebrate is but an anemic shadow of the blessing and power God intended.

Our counseling focuses on physical and mental healing and over the years God has shown us the potency of communion, taken the right way, in healing. It is an important component in aiding healing, both physical and mental, as well as a helpful aid in maintaining our daily walk. If you believe and apply the principles and truths outlined in this book, it will significantly impact your life.

This book will excite you and fill in the gaps that have led to so much ambiguity in the Body of Christ regarding this amazing gift. It will increase your intimacy with Jesus and with others. This book only scratches the surface of this incredible blessing and will launch the inquisitive reader on a journey of discovery; unraveling and plumbing the seemingly bottomless depths of this gift.

Phrases such as the Lord's Supper, the Breaking of Bread, the Eucharist, Holy Communion and Communion are all used to describe the event when the Lord blessed the bread and wine at his last Passover. For simplicity, throughout the book, the word 'communion' will be used to refer to this event. To increase reading ease and visual flow, words like 'communion', 'scripture' and 'cross', which can be expressed either as proper nouns or in lower case, will be written in lower case

Let the reveal begin!

CHAPTER 1

Was Jesus' Passover the Same as Today's?

BEFORE WE CAN UNDERSTAND COMMUNION, we need to understand the Passover. Before we can understand the Passover, we need to appreciate the Jewish approach to biblical interpretation.

Written and Oral

Most Christians are unaware of the parallel streams of Jewish oral and written tradition that were important to the people of Israel in interpreting and expanding on what was contained in the scriptures. As gentile believers, we tend to see the Bible exclusively as the infallible word of God, given to all mankind, almost independent of its Jewish roots. Yet it is fundamentally an historical narrative from a profoundly Jewish perspective, a love letter from God to his chosen people. As such, the oral and written traditions that accompany the Tenakh, the 39 books of the Old Testament, lend a richness to the original text that is ignored at our peril. This is not to say that such accompanying commentary is equally inspired. Nonetheless, it often fleshes out the skeleton of scripture with a fullness that can give greater revelation and insight. Such is the case with the Passover, or "Pesach." The order of the Passover and the main body of what is done and said during a Passover celebration is extra-biblical.

Lest some readers want to close this book because what I will be discussing next isn't taken directly from the Bible, consider the following exhortation of Paul to the Thessalonians.

So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us. (2 TH 2:15)

Notice that Paul makes no distinction between whether the traditions are passed down orally or in written form. In his eyes, both are equally valid forms of transmission.

Talmud = Mishnah + Gemara

The oral tradition of the Jews is called the Mishnah. This, the Jews believe, was given simultaneously with the written law to Moses and passed down orally from generation to generation. After the fall of Jerusalem in 70 AD and the dispersion of the Jews, the Mishnah was put in written form so that Jews everywhere had a common reference point. Commentary on the interpretation of the Mishnah by rabbis was recorded in a work called the Gemara. Collectively, the Mishnah and the Gemara are called the Talmud.

Since the Talmud was a first century work, compiled a few decades after Jesus had died, there has been some conjecture as to whether the 'modern' celebration of the Passover, as recorded in the Talmud, was the same as what Jesus celebrated. There are some who argue that because we have no written record prior to the Talmud, it is impossible to know exactly how Jesus celebrated Pesach. Others argue that it has been essentially the same for more than 3000 years and that the Talmud was merely the written version of that which had been meticulously transmitted over the millennia. In other words, the way Jesus celebrated Passover was likely to have been essentially the same as we do today.

To solve this dilemma, let's look at the main features of the Passover today¹ and then compare it to the gospel accounts of the Last Supper. If there is a strong correlation, we can conclude that

little has changed over the last two millennia. If there is little similarity, then we need to look at other sources to establish a context for what Jesus said and did during the last meal with his disciples.

The Passover meal is called a “Seder” and the written order of celebration for the Passover Seder is called the “Haggadah.”

The Order of the Passover

1. Searching for Leaven

This was in accordance with the biblical injunction to eat only bread without leaven. The house is ceremonially searched to remove any leaven that might contaminate the meal.

2. Lighting of the Candles

This ushers in the Passover and signifies that the Passover was celebrated in the evening.

3. First Cup - Cup of Sanctification

There are four cups of wine that are drunk during Passover. Each cup is linked to the “I will...” statement God made in Ex 6:6,7

“Therefore, say to the Israelites: ‘I am the Lord, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the Lord your God, who brought you out from under the yoke of the Egyptians. (Ex 6:6,7)

Cup 1: “I will bring you out” [deliverance]. Often called the Cup of Sanctification.

Cup 2: “I will free you from being slaves [freedom]. Often called the Cup of Plagues.

Cup 3: “I will redeem you” [redemption]. Often called the Cup of Redemption.

Cup 4: “I will take you as my own people and I will be your God” [consummation]. Often called the Cup of Praise.

Even “the poorest in Israel ... must not have less than four cups of wine to drink.”²

4. The Washing of Hands

Just as the priests washed their hands in the bronze laver in preparation for entering the presence of God, this ceremonial washing is a symbol of cleansing and preparation for what is to follow.

5. Eating of Green Vegetables

Green vegetables, preferably bitter, are taken and dipped in salt water. The bitterness is a reminder of the bitterness of slavery and the salt water, the tears of affliction.

6. Breaking the Middle Matzah

There are three pieces of matzah bread that are used. These are unleavened, flat, looking similar to a water cracker, about the size of a small dinner plate. The middle one is removed from the other two and broken in half. One half is wrapped in linen cloth and then hidden (or 'buried') somewhere in the room. The other is broken into smaller pieces and passed around the room and eaten.

7. The Four Questions

The youngest person present asks the leader four questions. This is to preserve the injunction to pass onto each generation the story of the Passover.

(a) How different this night is from all other nights?!

(b) On this night why do we eat only bitter herbs?

At this point horseradish is put on a small piece of matzah and eaten, the bitterness of the horseradish bringing tears to the eyes, another remainder of slavery in Egypt.

(c) On all other nights we do not dip our vegetables even once. On this night why do we dip them twice?

This time, another small piece of matzah is taken, combined with more bitter herbs and dipped in charoset, an apple & nut puree representing the mortar used in setting the bricks in Egypt.

(d) On this night why do we eat only reclining?

8. The Story of the Passover

9. Second Cup - Cup of Plagues

During the drinking of this cup, the ten plagues God used to bring judgment on Egypt are remembered.

10. The Festival Meal

The main meal is eaten. Before the fall of the temple in 70 AD, it would have included the lamb that was sacrificed.

11. Eating the Afikomen

Towards the end of the meal, the hidden piece of matzah bread (called the 'Afikomen') is found, returned to the table, ceremonially unwrapped and eaten.

12. Third Cup - Cup of Redemption

During the drinking of this cup, the focus is on the blood of the lamb that was put on the lintels of the door; the blood redeemed the Israelites and bought their freedom.

13. Elijah the Prophet

The belief is that Elijah will return before the Messiah comes. A place at the table is set for Elijah and a glass of wine poured though not drunk. This is often called the fifth cup. In some Passover celebrations, the place set at the table is referred to as the Lord's instead of Elijah's.

14. Fourth Cup - Cup of Praise

One of the Psalms from 113-116 is recited. These are called the Hallel or praise psalms because they praise God for his deliverance and loving kindness. These Psalms are often sung and signify the end of the Passover. Psalm 136 is the great Hallel psalm.

How closely then does the gospel record of the Last Passover or Last Supper fit the format of the way Passover is practiced by the Jewish community today?

Matthew's Gospel

Let's begin with the written record of the last Passover that Jesus shared with his disciples.

Now when evening came, Jesus was reclining at the table with the twelve disciples. As they were eating, He said, "Truly I say to you that one of you will betray Me."

Being deeply grieved, they each one began to say to Him, "Surely not I, Lord?" And He answered, "He who dipped his hand with Me in the bowl is the one who will betray Me. The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." And Judas, who was betraying Him, said, "Surely it is not I, Rabbi?" Jesus said to him, "You have said it yourself." While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." 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 forgiveness of sins. 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." After singing a hymn, they went out to the Mount of Olives. (MATT 26:20-30)

The Passover has started and Matthew commences his commentary in the middle of the Passover. The order, in relation to a modern Passover, is

7. Dipping of the matzo and bitter herbs.
10. Eating the main part of the meal.
11. The bread is blessed becoming his body (Eating the Afikomen).
12. Giving thanks, the wine becomes his blood (Cup of Redemption).
14. They sing a hymn.
Go to Mount of Olives.

Mark's Gospel

Mark's Gospel is almost identical to Matthew's.

Luke's Gospel

When the hour had come, He reclined at the table, and the apostles with Him.

And He said to them, "I have earnestly desired to eat this Passover with you before I suffer, for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God." And when He had taken a cup and given thanks, He said, "Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes." And when He had taken some bread and given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." 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 but behold, the hand of the one betraying Me is with Mine on the table. For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!" And they began to discuss among themselves which one of them it might be who was going to do this thing. (LK 22:14-23)

Luke's account of the Passover begins at the beginning but it is unclear whether the first cup mentioned in the narrative is the first or second cup that is partaken of in the ceremony. Luke then moves ahead to the sequence of events after the main part of the meal.

3,9. He shares a cup of wine.

Jesus declares he won't drink wine again till the kingdom of God has come.

11. Jesus blesses bread saying, "This is my Body" (Eating the Afikomen).

12. Jesus shares the cup again, this time saying, "This is my Blood" (Cup of Redemption).

Jesus talks about his betrayer.

John's Gospel

Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, got up from supper, and laid aside His garments; and taking a towel, He girded Himself. (JN 13:1-5)

Leaning back against Jesus, he asked him, "Lord, who is it?" Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon. As soon as Judas took the bread, Satan entered into him. (JN 13:25-27)

John begins the Passover narrative at the washing of hands but Jesus departs from tradition and surprises the apostles by washing their feet as well. He then takes the other half of the middle matzah, and during the Four Questions, the matzah is combined with bitter herbs and dipped into a bowl. At this point, after dipping the matzah, he hands the morsel to Judas.

4. Jesus washes the disciples feet.
- 6,7. Jesus dips the bread and passes it to Judas.

In addition to the steps mentioned, we can add, by default, steps 1 & 2. When the apostles went ahead to prepare the room for the Passover, the first thing they would have done is check for any leaven since this was an important stipulation direct from the Torah.

Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel. (EX 12:15)

Regarding step 2, they would have obviously lit candles to enable them to see at night.

Of the 14 steps of the current Passover celebration, we can see, combining all four gospels, that the following steps are included: 1, 2, 3, 4, 6, 7, 9, 10, 11, 12, and 14. With 11 of the 14 steps included, we can say with reasonable confidence that what Jesus celebrated with his apostles was identifiable as a Passover Celebration, or Seder, as we know it today. The similarity is likely to be higher than the 78% match already noted, because the gospel accounts don't claim to be comprehensive, only recording what the writer deems relevant.

Paul's account in Corinthians confirms that the blessing of the bread took place after the main meal or supper.

In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." (1 COR 11:25)

Why is it important to show that the modern celebration differed little from Jesus' Passover? Why is it important to know at what point during the celebration did Jesus say, "This is my body. This is my blood?" Does it really matter whether it was after the first cup or third cup? Yes. It is crucial to understanding what Jesus meant when he said, "This is my body" and "This is my blood". A foundational premise of this book lies in the timing of these statements. Once established, this will change the whole complexion of communion and its relevance.

SUMMARY

- The church universal, both the traditional and protestant branches, have separated communion from its context within the Passover celebration and hence we have missed out on so much of the blessing God intends us to reap from this gift.
- Our understanding of how Passover should be celebrated is found in the oral law.
- The oral law complements the written law and a great deal of weight is given to the oral law. What the Tenakh (scriptures) express in concise terms, the oral law expands or fleshes out.
- In 2 Thess 2:15, Paul acknowledges the importance of the transmission of truth in oral as well as written form.
- If it is the Passover and its celebration that gives us vital clues about the meaning of communion, we need to establish whether the celebration of Passover today was the same as when Jesus celebrated it.
- Comparing the gospel accounts with the modern day celebration, there is an 80% correlation so we can say, with reasonable assurance, that the celebration has differed little since Jesus' time and probably its inception 2300 years ago.

CHAPTER 2

The Passover and His Resurrection Body

A CONUNDRUM I could never understand why we had to take the body of Jesus separate from the blood, the bread separate from the cup. Whenever you have a piece of flesh, it has blood in it. Meat is red because blood is still in the meat. You cannot get all the blood out of any piece of red meat because it is locked into the tiny capillaries that infuse every cubic millimeter of flesh. That is the reason why meat still oozes blood when it is cooked. In fact, it is the whole premise of the play, “The Merchant of Venice” by William Shakespeare. Shylock wanted his ‘pound of flesh’ but the judge ruled that it is impossible to have flesh without blood in it and therefore it was impossible to get a pound of pure flesh.

So here is the conundrum.

Why didn’t Jesus just say, “*This is my body*” and not bother about saying, “*This is my blood*” because when you have the body, you have the blood as well?

It’s a package deal! When you take the body, the blood is automatically included! I have asked a number of people, from pastors to priests, and no one has been able to answer the question. Some

have agreed that this thinking has also occurred to them but no one has been able to give any kind of explanation. So why did Jesus make the point of separating his blood from his body when taking his body alone should have logically been sufficient?

Interlude

The answer to the problem lies in the Passover. Before we tackle that problem, you may have noticed, from the first chapter, another difficulty with the gospel accounts that has caused some debate amongst theologians; John differs from the other three gospel writers regarding when Jesus celebrated the Passover meal. It appears that Jesus celebrated the Passover a day before it was supposed to be celebrated. John states:

Now before the Feast of the Passover,... [see quote in first chapter] (JN 13:1)

John confirms this:

Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover. (JN 18:28)

Clearly, the day of Jesus' crucifixion was the first day of Unleavened Bread, when the Passover lamb was killed. It was killed late in the afternoon and the Passover celebrated that same evening.

However, Matthew, Mark & Luke seem to indicate that it was at the normal time, implying that Jesus was crucified on the second day of unleavened bread.

On the first day of Unleavened Bread, when the Passover lamb was being sacrificed, His disciples said to Him, "Where do You want us to go and prepare for You to eat the Passover?"(MK 14:12)

Various theories have been postulated for the discrepancy and I don't want to get sidetracked with all the conjecture. Personally,

if I were to throw my hat in the ring, it would be in favor of John's version; that the Passover meal Jesus and his disciples celebrated was a day before the rest of Israel celebrated it. He celebrated it on the Thursday night and died on the Friday. The rest of Israel celebrated Passover on the Friday night. The reason I support John's version is as follows:

- (a) As will be explained later, the main point Jesus was trying to make during the last Passover celebration was his complete identification with the Passover lamb. Hence it would be appropriate that he would die at the same time the lambs were being slaughtered in the temple, not afterwards as the other gospels suggest.

- (b) It has always intrigued me as to why a large number of priests, the religious establishment who should have been the most resistant, became converts.

So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith. (ACTS 6:7)

If John's timing is correct, then we may have an explanation. On the day of preparation for Passover, when thousands of lambs were killed in the temple, all the priests and Levites were required en mass to help with the enormous task, because the blood from each lamb had to be collected by a priest. They would have been in the outer court but with access to the Holy Place and able to see the great veil that separates it from the Holy of Holies. The timing couldn't have been more perfect from God's perspective; the greatest concentration of priests all together to witness the miracle of the veil being torn in two, from top to bottom no less. They, like everyone else felt the earthquake and experienced the dark-

ness and realized that Jesus was dying at the same time as the Passover lambs. They couldn't have failed to join the dots and realize it was all too much to be a coincidence. This, coupled with the powerful events of the resurrection and the stumbling efforts of the upper echelon to cover it up, would have been enough to convince them that Jesus was God.

- (c) It seems unlikely that the Romans would crucify prisoners in the midst of such an important religious celebration. It would have raised the ire of the religious leaders and, as we have seen in Pilate's reaction to Jesus' innocence, he had to play his political cards correctly for fear of an uprising.
- (d) Traditionally, John's version has been accepted by the early Church as well as throughout the ages since. Catholic and Eastern Orthodox believe that Jesus celebrated the Passover a day before the rest of Israel.

Preparation

It takes a lot of work to prepare for the Passover meal today and it appears it did back then because the apostles went ahead to prepare it. If it was just a simple meal, as some conjecture, without all the trappings that have been outlined, then it wouldn't have been the big deal that the apostles made about getting it all ready (Mk 14:12).

We have noted that the apostles would have made sure the environment was yeast free. This may have been symbolically repeated at the commencement of the Passover. Then the candles would have been lit, obviously because it was dark, but they are likely to have done this in a more solemn manner than normal, perhaps talking about light and all that it symbolizes.

Now the first cup, the cup of deliverance, was drunk. In Luke's account, wine is drunk twice but it is unclear whether it is cups 1 & 3 or cups 2 & 3. Jesus then moves onto the washing of hands

and extends it to the washing of the apostle's feet as well. Following that they would have eaten the bitter herbs and then come to the part of the ceremony concerning the middle matzah, which was pregnant with symbolism.

The symbolism deepens

Jesus now took the three pieces of flat bread. Why three pieces of bread? Even today Jews have no adequate explanation as to why three pieces of bread are always used. Some say they represent Abraham, Isaac and Jacob. Others say it represents the Law, the Prophets and the rest of the Tenakh. No one knows. It was bread that is made from nothing other than flour and water. Bread baked in a hot oven till it was dry and crisp; bread as thin as a wafer with no yeast in it whatsoever. Why? Because yeast or leaven, in scripture, was frequently a symbol of sin.

And He was giving orders to them, saying, "Watch out! Beware of the leaven of the Pharisees and the leaven of Herod." (Mk 8:15)

Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough? Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth. (1 COR 5:6-8)

It is not that yeast is inherently bad (Matt 13:33) but in the context of the Passover, it symbolized sin. At all other times it is acceptable. In fact, the Jews do some great yeast-based cooking.

The bread has small holes in it, bread pierced with hundreds of tiny holes, slightly bigger than the size of a pinprick. Not random holes, but holes in neat straight lines. Holes that make the bread look like it is striped. Pierced and striped. Sinless, pierced and striped.

He took the three pieces of bread and, as the apostles expected, he separated the middle piece from the other two. It is always the middle piece. Why the middle piece? Having attended several Passover celebrations conducted by Jews, I have asked the question, "Why take the middle piece of the three and not the first or third?" No one knows. He took this piece and solemnly broke it in two. He broke it in half. He took one of the broken halves and breaking off a corner, passed it around. Each of the participants at the table also broke off a piece and when they all had a piece, they ate it together. Jesus then took the remaining half and wrapped it in a white linen cloth. He took it and hid it somewhere in the room. Somewhere where it couldn't be seen, somewhere dark. The word, 'buried' is used in some written versions of the Passover celebration. We are not told whether the apostles had their families with them or not. If they did, then the youngest child or younger children would have closed their eyes while Jesus hid the wrapped up piece of bread. If it was only the apostles, the youngest member attending, John, would have closed his eyes while Jesus was hiding it because later in the celebration it was his task to find it.

Whether there were one, two, four or more questions is debatable. Today there are four questions that the youngest person attending asks. However, it was during this phase of the Passover that the matzah bread was dipped with the bitter herbs in charoset, a mixture of apple, nuts and honey, and Jesus gives it to Judas. Judas departs and leaves the rest of the apostles confused. Next, the cup of wine linked to the plagues would have been taken and the ten plagues recited.

The main meal

Now comes the main part of the celebration, the meal. At this point the lamb has been well roasted. Interestingly, it may not have been spit roasted by horizontal suspension over a fire, as is common today. The Jewish writer Maimondes³ indicates the lamb

was suspended vertically over the fire with a vertical stake thrust through from mouth or throat to anus. Justin Martyr also adds that the lamb was transfixed with a horizontal stake through the shoulders, forming a cross. The lamb was probably eaten with more matzah and bitter herbs.

Towards the end of the meal, or when the meal was over, it was time to find the hidden bread wrapped in the linen cloth. John looked for it and when he found it, he brought it back to the table and handed it to Jesus. Jesus unwrapped the bread, broke a piece off and passed it around as before. However this time he said something that had never been said before. He uttered a phrase that puzzled his hearers. Everything was business as normal up until this point, the apostles had been through this many times before. He paused and he said, "Take, eat, this is my body". At the time they didn't understand because the events that were symbolized in the bread had yet to take place. They didn't understand because they had not yet grasped clearly the concept of God as a Trinity: the Father, the Son and the Holy Spirit.

With the wisdom of hindsight, we can link the events and see what Jesus was getting at.

Explanation

The three pieces of bread represented the three members of the Godhead. Bread has always been a symbol of life. The Trinity is life. The middle piece symbolized Jesus, himself. It was separated from the other two pieces of bread just as Jesus was separated from the Father and Holy Spirit and became a tiny cell in Mary's womb. The yeast-free nature of the bread represents Jesus' sinlessness. The holes through the bread symbolized Jesus' piercing. The holes in straight, parallel lines, speaks of the stripes. He was scourged; by his stripes we are healed. The breaking of the bread symbolizes the actual death of Jesus, the moment when he died.

The two halves

The sharing of one half of this bread amongst those participating, each breaking off a small part of the same piece, symbolized that the fact that Jesus' death, the death of his earthly body, the death of this one righteous man, was actually a source of life, eternal life. Everyone who ate was taking into themselves, symbolically, the same Lord and Savior. This act represents the moment of salvation when Jesus, through the presence of the Holy Spirit, comes to dwell in us.

But the story isn't over yet. The other uneaten half still symbolized Jesus' earthly body. The wrapping of this piece of bread in a linen cloth was an obvious symbol of Jesus' body after his death, being taken down from the cross and wrapped in linen by Joseph of Arimathea. The hiding of the bread symbolized Jesus' burial. Finding the bread and bringing it back to the table, symbolized Jesus' resurrection. The piece of bread that Jesus now held in his hand represented Jesus' resurrection body.

When Jesus said, "Take, eat, this is my body", he was really saying, "Take, eat, this is my *resurrection* body". If he had paused and said, "This is my body" when he first broke the bread in two, it would have symbolized his earthly body. But he didn't. He waited till the latter part of the ceremony when the main meal, the Pass-over lamb, was being eaten.

While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." (MATT 26:26)

A crucial distinction

This is a very important point, a point that few recognize or emphasize. When we take communion, the body we are eating is the resurrection body of Jesus, not his earthly body. On further reflection, this makes sense. When Jesus rose from the dead, it wasn't a resuscitation back to earthly life, like Lazarus' resurrection. It was

a transformation of one body into another new and different kind of body. It was a radical transformation, a transformation not unlike that of a caterpillar changing into a butterfly.

Paul makes this very clear.

So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. Just as we have borne the image of the earthy, we will also bear the image of the heavenly. Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. (1 COR 15:42-50)

Paul is saying that our resurrection body is quite different from our earthly body. Our resurrection body will still be physical, as Jesus' resurrection body was still physical, but it is now part of a dimensional reality that has moved beyond the physical limitations of our space-time world. The atoms that make up our resurrection body, if indeed that is still an appropriate name for the new structural building block, will no longer be affected by the four fundamental forces that govern our world; gravity, electromagnetism, the strong and weak nuclear force. The strong and weak nuclear forces hold the nucleus of an atom together. The electrons of an atom orbit the nucleus because of electromagnetic attraction. Gravity is the force of attraction that exists between all forms of matter. As we go beyond our present dimensional existence, moving up through increasingly higher dimensions,

each of these forces weaken and the nature of matter necessarily changes. Our current understanding regarding the origin of all matter, space and time is that this happened in ten dimensions or higher.⁴ This means our resurrection bodies are likely to exist in higher dimensions still.

His resurrection body

Jesus' new body was totally different from his earthly body. As stated, it was no longer limited to the dimensions of this space-time world. His new body was not affected by gravity, but could walk on terra firma when required. He didn't have to eat, didn't have to breathe oxygen anymore and didn't have a blood supply. Now he could eat, and did but he didn't have to. He may have appeared to breathe but he didn't have to breathe because his cells were no longer made up of a molecular structure that required nourishment by oxygen. This new body could appear and disappear at will. That is a capability any being existing in a dimension one higher than our space-world would have. This is why angels and demons can materialize and disappear in an instant in our world. It is not a quality linked to Jesus' divinity. However, this next quality is likely to be linked to Jesus' divinity: his new body was no longer limited to looking like his earthly body did. He could change his appearance and he did.

The first person he appeared to was Mary Magdalene. She didn't recognize him. That is surprising really. When you spend a lot of time with someone, you recognize him immediately. You recognize him from a distance because you are so familiar with the way he carries himself and moves and the subtle mannerisms that set him apart from the next man. Now we would naturally expect that if Mary was alone in the garden with Jesus, with no one else present, that Mary would recognize Jesus in an instant. She didn't. Why? Because Jesus was now able to mask his identity if he chose to. He could hide who he was, or reveal who he was, at

will. He could change his body subtly so that someone who knew him wouldn't be able to recognize him. He did this again when he walked with the disciples on the road to Emmaus.

A man for every man

The earthly body of Jesus no longer exists. It existed for 33 years on this earth but at the moment of Jesus' resurrection, it disappeared for good. The Nazarene who lived and walked and talked through the pages of the gospels; the man who appeared to have long hair, a beard and dressed in a one-piece seamless robe, no longer exists. It may surprise some readers to find out that Jesus can and does appear in physical form, for brief periods of time, to people today. When he does, he is always ethnically appropriate.

If he were to appear to an African in Africa, he will look African. He will be tall, slender, dark skinned with tightly cropped curly hair. If he was to embody and appear to an Asian, he will look Asian. To a European, he will look European. He can have blue eyes or brown eyes, black straight hair, wavy brown hair or have sun-bleached blonde surfer's curls. If he walked through your local mall, you probably wouldn't recognize him. He certainly wouldn't be wearing a one-piece white robe; that would be inappropriate. He would likely be dressed in jeans and a tee shirt or whatever most other people are wearing. He can reveal his wounds or he can hide his wounds. Yes, if he chooses to, he can still make himself look like he did when he was on earth. He is not going to do that, however, unless the context is right. He is a man for everyman, a man for all seasons, a God that everyone can identify with.

This is clearly conjecture, but I imagine that my resurrection body may have an ethnic residue that enables others in heaven not only to recognize me as Peter Toth but also my European heritage. When I meet the Ethiopian Eunuch I will recognize his darker complexion just as I would also identify a Chinese believer as Chi-

nese. Because of the undimensionally limited aspect of Jesus, due to his divinity, I envisage we will all see him simultaneously with an ethnicity that is the same as ours. Jesus is not black, brown, tan, yellow or white but all of these and none of these! Yes, Jesus will have a physical resurrection body in many respects just like our resurrection body but his divinity infused with our humanity means that he will have many additional attributes we won't possess. We need to be careful not to limit his presentation to our three dimensional understanding.

Solved!

The context of the communion within the Passover solves the conundrum raised at the beginning of the chapter. When Jesus said, "This is my body" he meant his resurrection body and, as we have stated, Jesus' resurrection body was no longer an earthly body. It was not dimensionally limited. Jesus' resurrection body doesn't have a blood system because Jesus doesn't have to breathe oxygen anymore. When Jesus appeared in the upper room and Thomas put his fingers in the wounds, they wouldn't have bled. If someone cut him, there would have been no blood oozing from the wound.

It now finally makes sense, Jesus' body is, in fact, quite distinct from his blood.

SUMMARY

- Why didn't Jesus just say, "This is my body" and not bother about saying, "This is my blood" because when you have the body, you have the blood as well? It doesn't make sense.
- The Passover has powerful pointers toward the coming Messiah.
 - (a) Three pieces of matzo; the Trinity.
 - (b) The matzah bread is without yeast; Jesus was sinless.
 - (c) Separate the middle from the other two; Jesus becomes flesh.
 - (d) Matzah has holes in it and these are in straight lines; Jesus was pierced and striped (scourged).
 - (e) The matzah is broken and wrapped in linen cloth; Jesus died and was buried.
 - (f) Later the 'buried' matzah is found and returned to the table; Jesus rose from the dead.
 - (g) Jesus declares at this point in the celebration. "This is my body" implying that he is referring to his resurrection body not his earthly body.
- Jesus' resurrection was not resuscitation to earthly life but a transformation, not unlike a caterpillar changing to a butterfly.
- The undimensionally-limited nature of his resurrection body means that he doesn't need a blood system, he doesn't need to breathe, he doesn't need to eat.
- Jesus has the ability to change his appearance. He is no longer limited to looking Jewish.
- Jesus physically embodies today to appear to people. When he does, he is always ethnically appropriate.
- The only logical answer to the conundrum is that Jesus was referring to his resurrection body. This body has no blood.

CHAPTER 8

The “Appearance” of Bread and Wine

IN A NUTSHELL when the bread is blessed it miraculously transforms, at the instant of the blessing, into the resurrection body of Jesus and the wine transforms into his blood. It is no longer bread, it is the resurrection body of Jesus under the *appearance* of bread. It is no longer wine, it is the blood of Jesus under the *appearance* of wine. Before the blessing, the bread was bread. After the blessing, the bread is no longer bread. It just looks like bread. The wine is actually now blood. It is not wine any longer. It is a miracle that we accept by faith because we cannot see the bread become ‘fleshy’ looking and the wine doesn’t turn into thick, red blood. Everything in Christianity we accept by faith and it is God’s grace that he doesn’t actually alter the chemical structure of the bread into chewy flesh and wine into thick gluggy blood, even though it is no longer bread and wine.

What do we mean by the appearance of bread and the appearance of wine? Surely the molecular structure of the bread is still the same, and the molecular structure of the wine hasn’t changed after the blessing? To understand what is happening, let us take other examples in scripture where things are not what they appear.

Looks can be deceiving!

The most obvious example is the Holy Spirit appearing as a dove. The Holy Spirit, at Jesus' baptism took the form of a dove but the Holy Spirit was not a dove. The Holy Spirit hasn't taken the flesh of a dove in the same way as Jesus has taken the flesh of man. For whatever reason, he chose to present as a dove. He wasn't a dove, he was the Holy Spirit although he *had the appearance of* a dove.

When angels embody to interact with us, they take on flesh. They look like us. You may have shaken hands with an angel and not known it was an angel. Seriously! In every respect they appear to be human but they are not. They don't have a 'halo' or 'glow' about them. They don't look odd. They are spirit and soul temporarily clothed in flesh and we are an integrated trinity of body, soul and spirit. That may be a subtle difference but it is an enormous difference. Angels cannot maintain the connection of flesh with soul and spirit for any considerable length of time.

Lamb and lion

As already mentioned, Jesus has appeared as a lamb in our counseling. In that presentation he looked like a lamb, acted like a lamb and for all intents and purposes was a lamb, except that he wasn't. From the catacombs of Rome and throughout the ages, Jesus has been symbolized in art and sculpture as a lamb, frequently with a cross set on an angle. Everyone knows it represents Jesus and, as has been stated, it is both symbolic and literal.

Although we haven't experienced Jesus presenting as a lion, it wouldn't surprise us. Jesus is the Lion of Judah. Again, early Christian representation of Jesus is often as a lion with wings and a paw on the Bible. C. S. Lewis's depiction of Jesus as a lion in the Chronicles of Narnia is not a coincidence. The fact that lion and lamb are mentioned in successive verses of Revelation indicates the close connection between these attributes of Jesus. Jesus is all conquering and powerful as a lion and sacrificial and surrendering

as a lamb. As a lamb, he bought our salvation and as a lion he is the supreme conqueror and judge.

Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals." (REV 5:5)

Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. (REV 5:6)

A dove, a lamb and humans are three examples of presentations that in every respect appear to be what they are but they are not. They are fully and completely something else. In like manner, the instant the bread is blessed, it becomes fully and completely the resurrection body of Jesus. The Holy Spirit is not a dove, the 'dove' is the Holy Spirit. Jesus is not a lamb, the 'lamb' is Jesus. The angel is not a human, the 'human' is an angel. Similarly, the bread is not bread, the 'bread' is the resurrection body of Jesus and the wine is not wine, it is the blood of Jesus that was shed for our salvation.

One or the other

When the Holy Spirit appears as a dove, he is not simultaneously a dove *as well as* the Holy Spirit. He is the Holy Spirit appearing as a dove. When an angel appears as a human, he is not simultaneously a human as well as an angel. He is an angel. Likewise, the bread is not simultaneously bread and the resurrection body of Jesus, it is the resurrection body of Jesus. This is where the Lutheran belief is in error. It is not consubstantiation. It has changed. The blessing made the change. When the bread was blessed, it transformed or *transubstantiated* into the physical resurrection body of Jesus. No longer bread. The same is true with the blood.

We have to accept this by faith because we cannot see any change. I cannot prove that Jesus died and rose but I believe it by

faith. I cannot prove to you that Jesus lives inside me but he does and I believe this by trusting that what Jesus said was true. Equally, every other human belief system, whether it is atheism or Islam is based on faith. The assumptions and foundations of every belief system cannot be objectively proven. Faith characterizes every aspect of our existence as humans. The crux of the matter for every human is the question, "Is what I am putting my faith in actually the truth? Is what I am trusting as true and living my life by as truth really true?" Applying that same question to the process of the bread transforming into Jesus' resurrection body and the wine changing into his blood, there is some intriguing objective evidence that would tend to confirm this belief as truth.

Secondary miracle supports primary miracle

We have found that alcoholics, who through AA have been dry for many years, can take the wine of communion without being tempted to overindulge in alcohol. These people have been strongly addicted to alcohol. For them, a shot glass full of port (fortified wine - wine with a higher than normal alcohol content) would have been enough to start them on yet another downhill spiral. Taking communion, in faith, with the same fortified wine mentioned above, hasn't been a stumbling block for any alcoholic. Having now ministered communion to many recovering alcoholics, using port for Jesus' blood, we have found that this hasn't resulted in anyone backsliding into alcohol. This has surprised the alcoholic, since in any other circumstance, the temptation to continue drinking would be too much to resist. This is what we call the secondary miracle, which we can observe and measure, that confirms the primary miracle, which we can't observe and measure.

Gluten Intolerance

But such observations are not limited to the wine. People with gluten intolerance or Celiac disease have been able to have com-

munion without any adverse reaction whereas the same amount of the same bread, without it being blessed, has caused a negative reaction. The gluten in the matzah bread has no impact on the person if it has been blessed but if that same bread is eaten with a compliment of butter, jam, honey or any other spread, the adverse reaction has been quite strong, as expected. Once again, this is the secondary miracle that confirms the primary miracle.

Bread and wine no longer

Why doesn't the alcoholic react to the alcohol in the wine or the person allergic to gluten react to the gluten in the bread? It is because the wine is no longer wine! It is the blood of Jesus. Hence the alcohol is not an issue. It is because the bread is no longer bread! It is the resurrection body of Jesus. Hence the gluten is no longer an issue. The second reason is that Jesus would never allow his resurrection body to be unpalatable in any way to a believer who receives it in faith. Jesus would never allow his precious blood to be a stumbling block for an alcoholic.

How much is too much?

Some readers may be skeptical and wryly respond, "I'd like to see you bless three full glasses of port and give these to someone to drink and I'd be highly surprised if they are unaffected by the alcohol!" Like everything in Christianity, there is a tolerance limit where Jesus gives grace and beyond that limit he removes that grace. The amount of wine that should be consumed for communion is about a shot glass or between 20 and 40 mls. That is the amount that we have found is spiritually efficacious and beyond that the spiritual impact is no greater. Hence if you use communion as an excuse to drink wine excessively, Jesus will not convert all that wine into his blood, only that amount which he knows you need. You will get drunk. This is the point that Paul was making with the Corinthians. It appears that some of them were using

the Lord's Supper as an excuse for a complete meal, rather than eating their proper meal at home

Therefore when you meet together, it is not to eat the Lord's Supper, for in your eating each one takes his own supper first; and one is hungry and another is drunk. What! Do you not have houses in which to eat and drink? (1 COR 11:21,22)

Not bread with yeast, not grape juice

Perhaps some of you are thinking why not avoid the problem of alcohol by using non-alcohol substitutes such as grape juice or some other kind of liquid. Unfortunately, this is one of the difficulties of the protestant approach to communion. We have taken liberties regarding the celebration of communion that we don't have the right to do. If the context is the Passover, then the context demands that we use wine. Not grape juice. Judaism doesn't celebrate the Passover with grape juice. They universally use wine; alcoholic, red wine. They don't use bread with yeast in it. It is always unleavened.

No transformation

We have found, from experience, that if grape juice is used, it will not transform into the blood of Jesus. It must be alcoholic and it must be red. It can be red wine or a fortified wine such as sherry or port but any other liquid will not convert into his blood. Equally, bread with yeast or any kind of rising agent will not convert into Jesus' resurrection body. It must be unleavened. It doesn't have to be matzah bread but it does have to be wheat or rye based; you can't use a rice cracker. It could be a water cracker or some other supermarket flour-based wheat or rye cracker, as long as it does not contain any rising agent. Why? Because in the context of the Passover, yeast is a symbol of sin and Jesus will not allow any bread with yeast in it to become his body, because that would imply his body has sin.

Rare exceptions

What about people who are in prison or in remote places of the world where access to alcohol or yeast-free bread is not possible. In such extenuating circumstances, Jesus will give grace and allow bread with rising agents and non-alcoholic juice to transform into his resurrection body and blood. Nonetheless, Jesus does not give grace for ignorance or laziness. Hence if a church uses unleavened bread or grape juice, then there is no grace given because there is no excuse for these churches not to do the research and connect the dots back to the Passover. The rejection of the original beliefs of the church by Calvin and Zwingli is as fresh today, spiritually, as it was 500 years ago. Time, in this case, does not 'heal' or reduce the impact of such fundamental error.

Repentance necessary

As protestants, we need to repent of the abuse we have committed regarding the body and blood of Jesus. We have celebrated communion with just about anything. Our seminaries and Bible colleges have led the way with one Australian institution saying it is okay to use Coca Cola and a Mars bar. Interestingly, the Catholics, Lutherans, High Anglicans and Eastern Orthodox denominations have consistently and only used unleavened bread and alcoholic red wine. If, as protestants, someone would suggest to us that we anoint one another with Coca Cola or even with water, we would, rightly, protest and state that the Bible says to anoint with oil. Why then do we take such liberties with communion? As stated in the introduction, it is because we have so westernized our understanding of Christianity that we have separated it from its Jewish roots.

Jesus is not amused

Jesus is not pleased. He is not pleased with our laziness. He is not pleased with our failure to adequately research the Passover. He

is not pleased because of our judgment of Judaism and the traditional mainline denominations. He is not pleased with our infrequent celebration of communion. He is not pleased with the minimal focus it gets in our churches even on the occasions when it is celebrated.

The kingdom of darkness is amused

The kingdom of darkness is very pleased. They are well pleased with the impotent version that we call communion in our churches. Because Anazao has spent thousands of hours deprogramming people controlled by the occult, we know that communion celebrated the way it is in non-traditional churches has very little or no impact on the demonic. When the client has been educated with the truth about communion, as outlined in this book, and when unleavened bread and real wine is used, the kingdom of darkness hates it. It is not unusual for the demons to make the client feel sick before taking communion or to inhibit the person swallowing the bread and wine. They know a real miracle takes place.

Satan mimics what he knows is the truth

They do not want the resurrection life of Jesus and the life in his pure sinless blood combining with the life of the Holy Spirit. They will do what they can to prevent it, if they are allowed. The demons know the truth about communion even if protestants don't. When communion is celebrated in witchcraft covens, real human flesh and real human blood is used. The kingdom of darkness is doing its best to mimic what it knows the truth is. If, as protestants believe, the bread and wine are essentially only symbols, then the kingdom of darkness would not go to the effort of using *real* flesh and *real* blood. Satan is no idiot. He always mimics that which is true in the Kingdom of Light as closely as he can.

SUMMARY

- The traditional belief of the Eastern and Western traditions is that, once blessed, the bread is no longer bread but Jesus' body under the appearance of bread and his blood under the appearance of wine.
- It is a spiritual reality beyond our space-time world imposed upon the material constraints within our space-time world.
- Angels are an example of the transformation that happens in communion.
- Angels take on flesh when they enter our world. In every way their molecular structure is flesh, they look fully human but in reality they are not human but angels.
- Similarly with Jesus and the Holy Spirit when they appear as a lamb and a dove.
- We can't 'prove' that the bread converts to his body. However, there is a secondary measurable miracle that supports the primary miracle.
 - (a) Alcoholics, dry for many years through AA, can take communion several times a day if necessary without any push towards overconsumption of alcohol.
 - (b) Similarly, those with gluten intolerance can tolerate the communion 'bread' but not the same bread when it hasn't been blessed.
- Bread will not convert into Jesus body if it has yeast or any rising agent in it.
- To transform into Jesus' blood, the liquid must be alcoholic and red. Grape juice and fruit juice won't transform.
- Exceptions only apply to extenuating circumstances.
- Protestants need to repent of disrespecting the body and blood of Christ by substituting almost anything for the unleavened bread and wine.
- Satan uses real blood and real flesh because he mimics what he knows is truth.