

THE ORIGIN OF THE COMMUNION
Roots & Branches Hebraic Roots (Sacred Name) Study Group
The Vero Essene Yahad | New Earth Restoration Organization
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I. About the Siddur (Order) Todah (Thanksgiving) Rabbah (Great)

A. Communion (Sharing in Common) is Like the Kiddush (Sanctification)

Also called the Eucharist (Thanksgiving) and Lord's Supper. If one is attentive, he / she may relive the entire Passion through this Communion service – from Yahshua's entry into Jerusalem to his Resurrection. If you are from a Messianic or Jewish background, you may perceive the similarity of the Communion to the Kiddush from the end of the synagogue service. Here, we use Kiddush to begin the service and thus prepare for the Mystery (*μυστήριον / raza*).

B. Communion Defamed, Discarded, or Relegated to the Occult

The Communion follows the ancient pattern of worship found in Nehemiah 8. From the first, this pattern has been used to remember Yahshua the Anointed, as evidenced in the uncomplicated services recorded in the New Testament and the Didaché (and less evidenced in the complicated masses of the Roman and Greek churches). Do we discard a precious pearl along with the accretions, paste and tarnished alloys that developed around it? Heaven forbid! Let us conserve that which is not only good, but commanded (John 6:51-55). Many among the Sacred Name and Messianic fellowships have discarded Communion, relegating it to a few words during and annual Passover or dropping it altogether on account of the excesses and false teachings of others. Some have remarked that the term *Eucharist* “sounds like a ‘new age’ thing.”

The Greek word *eucharistos / εὐχάριστος* – or some close variation – appears with great frequency throughout all the Scriptures and means “thanksgiving” or “a thankful thing” Certainly, it is every bit as Scriptural – if not more so – than

the Aramaic words left untranslated in the New Testament, like *Maranatha*, *Abba*, and *Hallelujah*. The Communion is also known simply as The Great Thanksgiving.

C. The Communion has been Hijacked; Believers Must Now Reclaim It

The Communion is not the property of movements that would use it to ‘sacrifice Christ’ daily on behalf of the people; *i.e.* certain priests, through the breaking of the ‘host,’ teach that they execute the Master afresh so that he may rise again in the hearts of those in fellowship with the church. This artificial sacrificial theology has its roots in the ancient pagan mysteries; its great mass of branches furnished by the bold, unrighteous embellishments of past and present Roman apostates.

As for peeling the detritus from the pearl; let us consider the simplicity and theology of the following Communion service (and the several others I have gleaned from the earliest successors to the original Nazorean movement in Palestine). I have left the original terms for the parts of the Communion in the Latin or Greek language, since these languages were once *world languages* (as English is today) in the years that the Communion developed. (Historians like Josephus (b. 37) translated Aramaic accounts into Greek in order to achieve greater readership. Jerome (b. 347) translated the earliest Greek and Hebrew versions of Scripture into Latin for the same reasons.)

D. But Communion is Not a Sacrifice; It is a Sacrament!

Sacrament simply means “a qadosh or sacred thing or actions.” The potential result of sacrament might be described as:

“a sacred action taken in three dimensional reality that creates consequences in the higher dimensions then echoes back”; or “an action in the physical sphere that creates consequences in the spiritual sphere and physical sphere.”

As there are general sacraments, such as spiritually-infused speaking, praying and anointing - and there are *special* sacraments, sacraments with a capital ‘S.’ (Again, the term ‘sacrament’ sometimes triggers a negative reaction due to its technical nature, connection with church and religion and the pagan excesses of certain churches previously mentioned.) The difference between sacrament and Sacrament is that such actions are succinctly described in Scripture and their doing is absolutely required. Then upon the completion of the sacramental ritual,

special *favor* is bestowed on those taking part. The *favor* originates in the “heavens” and is bestowed by the deity. In our understanding, this favor is poured out upon those trust in the Qadosh Spirit.

Communion was commanded and thus is a capital “S” Sacrament:

Mark 14:22 While they were eating, He took some bread, and after a blessing He broke it, and gave it to them, and said, “Take it; this is My body.” 23 And when He had taken a cup and 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 covenant, which is poured out for many.”

Foot-washing is another.

John 13:14 “If I then, your Master and Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have given you an example, that *you also should do just as I have done to you.*”

And so is Baptism:

Matthew 28:19 “So while going, make disciples of all the tribes, baptizing them into the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you.” (This passage is thought to be an interpolation, but demonstrates that the practice was observed from the start.)

In the case of any Sacrament, gifts and favors from the Spirit of Elohim are bestowed upon those believing. (There are so many examples of Sacrament in both Testaments that I hardly need to point out an example.)

E. The Sacrament Must Not Be Abandoned

Communion is a Sacrament. The earliest assemblies built their entire service around the Supper. Frequent Communion not only help keep the talmidim pure and spiritual (there is a very deep well of spirituality in it), but the favor bestowed is extendible to others outside the Communion. Since coming to understand a little of Sacramental Theology, I have personally seen and experienced wonderful ‘reactions’ that served to heal families, drive out unclean spirits, and open the spiritually dead to outpourings of praise and thanksgiving.

The fact is, I am writing this essay and sharing this service on account of the needs of my family – that though we may leave the church and religious establishment, we must not leave the table of the Master. (Frequent communing leads to a hunger for the body and blood of our Savior as well as a strong desire to ever be close to He who loved us enough to share his body with us.)

II. The Ancient, Traditional Divisions of the Service

(modified for language by the editor)

Each section is very short and to the point, as the complete service below demonstrates. The first label of each line is the Hebraic term; the second the traditional term (Latin or Greek in some cases). Note: 14 sections:

Qidush (Make set-apart) | The Preparation

Shimah (Calling on) | The Invocation

Vadim (Psalms 32:5) | The Confession & Absolution

Soo Sharim Levichem (Lifting the Heart Psalms 9:9) | The Sursum Corda

Shloshet Qadosh ("Three times qadosh" Isaiah 6:6) | The Tersanctus

Tzecher (remembering / reliving) | The Anamnesis

Raza (mystery 1 Timothy 3:9) | The Mysterion (of Faith)

Vetered (calling down or consecration Psalms 144:5) | The Epiclesis

Tefillah l'Adonecha "Teach us to pray" | The Master's Prayer

Parac | The Fraction

Chalek | The Distribution

Tefilah | The Prayer

Amidah (The Blessing: Luke 1:46)| Benediction (The Blessing: Luke 1:46)

Benediction (the Good Phrase)

III. Siddur Todah Rabbah

The Service of Communion = The Great Thanksgiving

Kiddush | Preparation

Let us bless our Maker for his Shabbat rest.

Baruch atah YHWH Ęloheinu, Sovereign of the Universe, Who sanctified us with his commandments, and hoped for us, and with love and intent invested us with his set-apart Sabbath as a memorial to the deed of Creation.

This is the first amongst the set-apart festivals, commemorating the exodus from Mitzraim. For you chose us, and sanctified us, out of all nations, and with love and intent you invested us with your set-apart Shabbat.

Baruch atah, Sanctifier of the Shabbat! Amein.

(At the Proper time:) Let us bless our Maker for the body of bread, kneaded and baked by the hands of women.

Baruch atah YHWH Ęloheinu, Sovereign of the universe, who brings forth bread from the earth!

(At the proper time:) Let us bless our Maker for the wine, grapes pressed and preserved by the hands of men.

Baruch atah YHWH Ęloheinu, King of the Universe, Creator of the fruit of the vine!

Shimah | Invocation

Psalms 61. *(Hymn)* Hear us cry (*shimah*), O Ęlohim; attend to our prayer. From the end of the earth will we cry out to you, when our hearts are overwhelmed: lead us to the rock that is higher than us.

For you have been a shelter for us, and a strong tower from the enemy. We will stay in your tent forever: We will trust in the cover of your wings.

For you, O Ęlohim, have heard our vows: you have given us the same heritage as those that revere your name.

So will we sing praise to your name forever, that we may daily perform

our vows.

Psalms 83 (*Hymn, Elohymn 45*) O Elohim, do not be silent; do not be still; do not be speechless: for our enemies, they cause an uproar!

They conspire in one accord to undo your loved ones.

O El-o-him, why not pursue them? Why do you not send in your whirlwind?
O! You could strike their shameful faces!

Or you could let them seek your name and be saved, O Father.

Vadim | Confession

Let us confess our iniquities and sins, and thus be forgiven of all our offenses. Sovereign YHWH Ĕlohim, we confess that we have sinned against you in our thoughts, words, and acts. We are worried about the future, even though we have proclaimed you as our Source and Sovereign.

We have failed to love our neighbors sufficiently; we have disobeyed your commandments. Have mercy upon us, Master.

Forgive us our sins and cleanse us of all unrighteousness so we may walk in your ways and serve you in your favor and love.

{pause for silent prayer}

This our plea for forgiveness;

we ask all in your famous Name, O YHWH. Amein.

HaSlicha | Absolution

At the behest of our Father, Yahshua his Son is faithful and just to forgive us our sins and to cleanse us of all unrighteousness; and as he promised - you are forgiven!

And you also are forgiven!

We are cleansed of all unrighteousness, and worthy to participate in this qadosh meal.

Amen.

Soo Sharim Levichem | Sursum Corda | Lift Up Our Hearts

May YHWH be with you!

May He also be with you!

Let us lift up our hearts! (*Lamentations 3:41*)

Yes, we lift up our hearts to our Sovereign One!

Let us render todah rabbah to YHWH our Ėlohim!

To give YHWH our yadah and todah rabbah is a righteous mitzvah.

To give you, Father, todah always and in all places is a righteous, good, proper, and happy activity.

Sovereign Ėlohim! We join our voices with the cherubim, the seraphim, and kol qol tzeva ha shamayim who through the ages sing:

(let us continue)

Shloshet Qadoshim | Tersanctus | Holy, Holy, Holy

Qaddosh, Qaddosh, Qaddosh YHWH Tze'va'ot

Heaven and earth are full of your fame

♪ Me'lo chol-ha'a'retz ke'vo'do (*Isaiah 6:3*)

O YHWH, rescue us mightily!

♪ Ana YHWH ho'shi'ah ha'ga'dol

Send us success

♪ Hatz'li'cha na (*Psalms 118:25*)

Blessed is He who comes in the name of YHWH.

♪ Baroo'ch ha'ba be'shem YHWH!

For we have blessed you from the house of YHWH.

♪ Ba'rach'noo'chem mi'beit YHWH! (*Psalms 118:26*)

Rescue us mightily!

♪ Ho'shi'an'a ha'ga'dol (*Mattyah 21:9*)

Amen!

Tzeker | Anamnesis | Remembering & Reliving (*Homily*)

1. At the start, you created us for yourself. But even though we have fallen to sin and death through our own disobedience, you in your infinite mercy, favor, and charity sent your only begotten son, our savior Yahshua ben YHWH, a man, an Anointed One, to live among us.

2. He suffered every hardship and adversity, every trial, trouble, tribulation,

and temptation that we might ever face - yet he did not transgress Torah (Hebrews 4:15). Finally, he stretched out his arms toward the stake in perfect obedience to your will and offered himself as the atoning sacrifice for our transgressions and those of the entire world (1 John 2:2).

3. On the night our savior was given over to suffering and death through the betrayal of a friend, he took bread, and after He had blessed it and given thanks to you, he gave it to his disciples and said, "Take this and eat it; this is my body given over for you."

4. After the supper, he took the cup, and after He had blessed it and given thanks to you for it, Father, He said, "Take this and drink it, all of you. This is the renewed covenant in my blood, shed for you" (1 Corinthians 11:26-25, 1 John 2:2).

5. Now as often as we eat this bread and drink from this cup, we eat the body and blood of our Master Yahshua the Anointed One under the authority of the renewed covenant. This is the way we will proclaim his story until He returns to us (John 6:53-59). Therefore, let us proclaim the raza-mystery of faith:

Raza | Mysterion | Mystery of Faith

Moshiach has died.

Moshiach is risen.

Moshiach is coming again!

Vetered | Epiclesis | Consecration

Ruach haKodesh, you are the giver of life in whom we live and move and have our being; consecrate this bread and wine to be for us the body and blood of our Master Yahshua Messiah (Acts 17:28, John 6:53-59) and consecrate us, Father, to partake of this set-apart food. (More if so inspired.)

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All this we ask, O Ruach haKodesh, in the name of Yahshua Messiah, who lives and reigns in the esteem of his Father, Amein. Therefore we pray the prayer our Sovereign taught us, saying:

Tefillah l'Adonecha | Sovereign's Prayer

Avi in shamayim, may your name be qadosh. May your malkuth come;

your will be done as in shamayim so also on h'erezt. Give us our lechem that we need this very day. Forgive us our sin-debts, as we also have forgiven our sin-debtors. Lead us not to testing, but convey us from the evil one. Amein.

Parac | Fraction | Breaking

The Anointed One, our *Pesach Kebes*, has been sacrificed for us. Therefore, let us keep the feast! (1 Corinthians 5:7-8a)

HalleluYah! (*Let all prepare to eat and drink:*)

Chalek | The Distribution (If not already, the elements are now distributed.)

“The body of Messiah, the bread of heaven!” *or other words to that effect.*

“The blood of Messiah, the cup of salvation!” *or other words to that effect.*

“May the body and blood of our Sovereign Yahshua Messiah keep you in health and enduring life!.”

Tefillah Todah Rabbah | Prayer of Great Thanksgiving

We thank you, YHWH our Sovereign, that you have fed us with the *razim* of the body and blood of your Son our Savior Yahshua the Anointed. By eating his body, we become members of his body (John 6:56), and thus his agents in this world. Help us to be the distributors of your blessings, the heralds of your providence, the instruments of your favor, and the ambassadors of your charity to all the people we meet in our everyday lives. By drinking his blood, we have taken on his life (Genesis 9:4, John 6:53), which was not finalized by the piercing of a stake nor smothered in the tomb; his life is ageless.

We thank you for this, the medicine of life; the antidote to death. All this we pray in the most kadosh and chozeq name of Yahshua-YHWH, because He is alive, and He reigns with us all in the Echad Yahad of the Ėlohim. Amein.

Baruch | Benediction

Shema, Israel: YHWH Eloheinu YHWH Echad.

You are one Ėlohim, now and forever, Amein.