

HOLY COMMUNION

THE DOOR NO MAN CAN CLOSE

Ebook by www.realhealthhope.com

Jacquie Woodward

Introduction

Holy Communion is the “*door no man can shut*”. (Revelation 3:8)

In late 2015, I had a counterattack against my health which included, among other things, scathing verbal attacks from a demonically influenced and a stalking internet troll who took great issue with the faith I’ve expressed in my blogs and book, *Slam the Door on Cancer*. It is quite likely this individual was active in witchcraft. I will not satisfy the enemy’s craving for attention; therefore, I will not be disclosing all the details of this health attack except to share what I learned that brought me back to health after a number of tumors appeared rather suddenly in my liver. A doctor admonished that “he could only give me hope” after the efforts of another doctor had actually resulted in tumor growth. It was not operable. The doctors are quite amazed with my recovery.

The initial diagnosis of “masses in liver” came in a local ER after I awakened one morning with a “stabbing pain”. Immediately after the doctor shared the ominous scan results, I asked my husband to put his hand on the painful area, to verbally curse the tumors illegal and command them to leave **in Jesus’ name**. Jesus said to speak to the mountain (problem) in your life and it would have to obey. (see Mark 11:23 & Matthew 17:20—also John 16:23 & 26)).

The tumors did not immediately disappear with this command—a point where too many people panic in fear. However, our following God’s directions in His Word began a process that has been remarkable—as though a supernatural incision was made into which a “seed of healing”, indeed a seed of health, was planted. Such seeds can take time to develop and it is important to water them with God’s Word and avoid uprooting them with expressions of doubt or fear.

Please hold that concept—healing is a process rooted in God’s own Word which is “ . . . *living, and working, and sharp above every two-edged sword, and piercing unto the dividing asunder both of soul and spirit . . .*” (Hebrews 4:12 Young’s Literal Translation with my emphasis because many translations confuse this wording). Instantaneous miracles are wonderful but elusive. Health restoration is God’s heart. God’s Word is filled with healing promises and we know from Psalm 138: 2 in Young’s Literal Translation, David says, “*I bow myself toward Thy holy temple, And I confess Thy name, For Thy kindness, and for Thy truth, For Thou has made great Thy saying above all Thy name.*”

God has put His Word above His name and we must embrace this truth to walk in full health. Throughout this ebook, please remember that our God never indicates He is keen to be begged for “healing intervention”. Rather He has described Himself as our health. Early in Scripture, God recorded in a present and ongoing tense, “*For I am the Lord who heals you.*” (Exodus 15:26) In original Hebrew this passage directly translates as, “*I am your health.*” This distinction changes our point of view if we seek effective prayer. I recommend you read Andrew Wommack’s book, *A Better Way to Pray*, on this important subject.

No, I did not receive an instantaneous healing; however, all healing is miraculous if we recognize it. What I saw factually for months to come did not seem to match the truth of God’s Word and that tested my faith. I still had great hope; however, it was vital that I bring substance to that hope through faith because “*Faith is the substance of things hoped for.*” (Hebrews 11:1) ALL I had was ALL I needed and that was God’s truth in His Word. But I had to release it within myself. I had to look for healing rather than looking for symptoms. I had to speak knowing that my every word absolutely prophesied my own future. I believed I was speaking what God, through His Word, promised and had established through His Son, *the Word made flesh*. (See John 1:1-5 and 14) I guarded myself from the possibility of well meaning others begging God to do what Jesus has already done. I controlled the tone of every conversation to avoid negative words. I told my family to treat me normally regardless of what they saw. I believed the Word of God above anything I felt or saw or read in a doctor report.

The enemy wants us to confuse facts with truth and let symptoms convince us to give up. This is a critical concept—dwelling on facts or ‘the words of the world’ regarding a condition is counterproductive and even disastrous. I don’t mean we are to deny the existence of a factual condition; however, we **must** deny its right to exist if it conflicts with God’s will. We absolutely must stand on God’s truth in doing so. Facts do not equal truth. When we speak to the issue—cancer, heart disease, diabetes, a painful tooth, whatever, we must speak very specifically saying we will not accept it as our “new normal” because it is not God’s ‘normal’ for us per His Word. **In Jesus’ mighty name**, we must command our bodies to come into full health as our Creator intends. We line our spoken intent up with God’s intent for us as is clearly proclaimed in His Word. That intent is HEALTH, period. We speak aloud because the enemy cannot read our minds and because our bodies obey what we say whether it is positive or negative. I recommend you read E.W. Kenyon’s book, *The Wonderful Name of Jesus*, or Kenneth W. Hagin’s book, *Jesus: Name Above All Names*. These are not long books but share revelations that can

change your life because you will realize you have legal power of attorney to command and pray in that mighty name. The enemy has to respect that name.

Still, the enemy is insidiously creative if he can get us to embrace what seems to be reality and, if we constantly give voice to facts the enemy has conjured up. I cringe when I see people share such information on social media as they are essentially prophesying their own future of doom. In my case, my weight (now recovered) dropped quickly from 120 to 88 pounds and I became so weak I used a walker for a while, determined that use would be temporary, and it was. My experience was a severe challenge to body and soul yet it became an exhilarating process of turning hope into faith and, then, manifesting restored health.

I earlier quoted the familiar NIV of Hebrews 11:1 about hope and faith, but the New Living Translation opened my heart a bit more saying, “*Faith shows the reality of what we hope for; it is the **evidence** of things we cannot see.*” I purposed to fill out the doctors rather winsomely offered hope with the substance of healing truth or faith. I asked Holy Spirit to counsel me through the journey. I told the Lord, “I know your Word promises a long life. If my time is up it’s up, but I refuse to be another ‘notch on satan’s belt’ because he has no legal right to kill me. I told the Lord I know that He is a healer not a killer and His Word says that He wants us to have abundant life start to finish. (see John 10:10)

The Hebrews 11:1 passage above is often quoted, I observe, in efforts to motivate Christians to somehow try harder to believe their prayers will be answered which is futile to do through striving. Seldom have I heard or read of this passage being used to teach HOW to give substance to hope. I’ve come to realize that the manifestation of healing depends, to a great extent, on the reality of this Scripture and, over the next few months, I plan to share (through ebooks) several very specific and powerful insights that brought me through this serious health attack. This first ebook will, I pray, share a discovery I made that I believe brought my healing process to fulfillment. This ebook will focus on God’s revelation to me that partaking of Holy Communion is like passing through a portal where we can receive those “*Keys of the Kingdom*” Jesus promises in Matthew 16:19. There is no sickness in heaven and Jesus has given us the “Key” to no sickness on earth.

Romans 2:11 (KJV) tells us “...*there is no partiality with God*”; therefore, please realize that what I am sharing herein is not special to me in particular but is also for you. I’m dedicated to reveal to you very powerful and practical aspects of your own healing manifestation—or your future avoidance of sickness/disease. I want to help you realize, as I did, that the sacrament Jesus employed to establish The

New Covenant is a portal into a sacred place where He will meet us any time and under any circumstances. Some readers may be conflicted by my last sentence due to their being condemned by unbiblical but well meaning teaching regarding both Holy Communion and God's will regarding physical healing. Please bare with me.

I must emphasize that ALL disease is of the enemy and God NEVER puts sickness on us to "teach us a lesson". I've heard this man-made doctrine taught as an excuse for good people contracting horrible disease. That teaching is in no way Biblical and I will not elaborate in this document but I refer you to the teachings of several strong Bible scholars for your edification on this matter including but not limited to F.F. Bosworth's classic, *Christ the Healer*, Dr. Sandra Kennedy's *Healing Simplified*, T.J. McCrossen's *Bodily Healing and the Atonement (re-edited by Dr. Roy Hicks & Dr. K.E. Hagin)*, E.W. Kenyon's *Jesus the Healer*, and Andrew Wommack's *God Wants You Well*. Every book I recommend is packed with Scripture.

We must not accuse our Heavenly Father of actions an earthly father would be put in prison for doing. What loving father would afflict a child with a terrible sickness to "teach her a lesson"? NONE! Overcoming disease includes realizing where it comes from and the enemy of one's soul is the ONLY perpetrator. Because satan is a defeated foe of God with no authority over us due to Jesus' atoning work, we must spiritually leave a gap in our souls (mind, will, emotions) for an attack to succeed—usually the gap is emotional. Such openings can include becoming offended or soul wounded (as in my case), fear (as with Job), bitterness (as with my pancreatic cancer a decade ago), guilt, resentment, worldly stresses not dealt with, and many other issues including reaction to sin perpetrated against us. I explain the physiology of this cause/effect dynamic in *Slam the Door on Cancer*.

Terms and Information in This Ebook

I plan to publish several succinct PDF "ebooks" for FREE; yet, I have added a PayPal "donate" button on the blog home page IF you want to help out with a small donation of any amount if either of my blogs or the books have blessed you. There has been significant cost in reviving my blogs because I was not able to maintain internet domain status during my illness attack. Self-publishing is expensive. I have reduced the price of *Slam the Door on Cancer* as much as possible and still have it available worldwide through www.amazon.com in paperback and kindle. If you need to, contact me through this blog and I will provide you with an ebook version of that book. Making a profit was never the purpose for my writing ministry. I am not a 501c.3 because I do not want to be

subject to anti-Christian government constraints as most churches and ministries unfortunately are. I am not associated with any church denomination although have experience in several.

I will use New Living Translation unless otherwise noted. My goal is to show the very essence of the pertinent Word of God so I will compare translations in certain cases. If there is bold type in any Scripture reference, I have added it but will not always note that. I will only use verse numbers in longer passages.

I will use certain terms including “The Lord’s Supper”, “The Eucharist”, and “Holy Communion” somewhat interchangeably throughout this ebook. In these, I am referring to the sacrament the Lord, Himself, introduced at His last supper on earth with the bread symbolizing His body and the wine/grape juice symbolizing His blood. The Lord instructed His disciples then and now to partake of these emblems in remembrance of Him. **I will also use the term, Eucharisteo which means “remembering with gratitude” and is the root of the word, Eucharist.** We will examine celebrating communion with the Lord as being both healing and strengthening—indeed as a portal into “*that secret place of the Most High God.*” (Psalm 91)

Section One

Healing Begins Within Our Spirit.

When I was really struggling for healing these past two years, Holy Spirit led me to celebrate Holy Communion as “medicine”. My husband joined me in this celebration as we began every day partaking. I began to see my health improve a bit daily and we continue the celebration now. The “seed of healing” I mentioned sewing in the ER has life—the very same life that all believers have within them through the same spirit that raised Jesus from the dead. Paul assures us that this spirit will “*quicken our mortal bodies*” (Romans 8:11).

James 1:21 speaks of “*the engrafted Word*” in believers and Jesus says, “*the spirit it is that is giving life; the flesh doth not profit anything; the sayings that I speak to you are spirit, and they are life.*”, in John 6:63-64 (Young’s Literal Translation). Human medical professionals can do some amazing things sustaining the lives of trauma patients so they can heal or helping alleviate symptoms so the body can heal; however, the best of humankind cannot create life. Our focus, herein, is restoring health and living out the life God’s given us. We are not talking about “delaying death”. We are created to heal, to live in health, and to complete the

purpose of our lives. Each of us is, in truth, part of “the Body of Christ” on this earth and we have an important part to finish. Without health, we are hampered severely in carrying out our personal role in that body.

You, too, can experience healing if you understand that God has provided us a portal into His own heart through the amazing sacrament of Holy Communion. He has taught us, in His Word, how to participate in the power He gives through our Eucharist—*Eucharist*—that is, through remembering with gratitude what our Lord has done for us that applies to our living now. Perhaps some of my readers are uncomfortable with my sharing this realization because you have been cautioned against partaking of Holy Communion for several reasons I will later address; however, for now let me lay a foundation for the truth within *Eucharist*.

“Remembering With Gratitude” Opens Holy Gates.

Psalm 100:4-5 instructs: *“Enter His gates with thanksgiving, go into His courts with praise. Give thanks to Him and praise His name. For the Lord is good; His unfailing love continues forever, And His faithfulness continues to each generation.”*

God, who IS LOVE according to 1 John 4:8, can get along just fine without our gratitude. Love of course requires something or someone to love, but love like God’s supernatural parental love will not demand love from His beloved. His Word, especially through David’s Psalms, encourages our love because of the blessing it is to us rather than the blessing it is to God, Himself. Although, of course, we can bless God by our worship and that multiplies our own blessing. I will share later some interesting ‘scientific’ recognitions of the positive impact our being grateful has on our health. First, let’s look at how remembering with gratitude or *Eucharist* opens holy gates for us to enter in order to share Holy Communion or intimate fellowship with our Lord.

Psalm 100 is often memorized without sufficient meditation on the benefits of gratitude to us. The enemy counts on us being ignorant of the doorway we can step through when truly giving thanks for what our Lord Jesus accomplished for us which is the health of all three parts of our “being”—body, soul and spirit. The Greek word for salvation is *sozo* meaning “wholeness of body, soul and spirit”. In truth, it is impossible to carve a person into healthy parts and sick parts, so knowing the greater concept of salvation is critical.

Now let us examine a helpful insight about Jesus' great accomplishments so we can take hold of the life giving blessings the Lord paid so dearly to give us. In 1 Corinthians 2:8, Paul says regarding God's perfect stealth salvation plan that Jesus completed: *"But the rulers of this world have not understood it; if they had, they would not have crucified our glorious Lord."*

Of course, the 'rulers of this world' are now fully aware of what Jesus accomplished from Gethsemane through the cross and to the Throne Room of Heaven although many human beings are still unaware. I once heard an amazing minister say that, "If satan had known what Jesus would accomplish through the cross, he'd have killed every human who was trying to kill Jesus." The enemy counts on our not knowing all that Jesus accomplished for us. Until we have a revelation of and become openly thankful for what Jesus completed, we cannot use our full inheritance. We cannot employ what we are unaware we have. And we won't take advantage of something we don't appreciate.

Let's be clear. The entire canon of Scripture teaches us that God the Father certainly does want us to appreciate His Son's great obedience through the cross and resurrection then into the throne room of heaven. Every person who truly embraces God's only begotten Son has a place in God's own heart and a home in *"the house of the Lord forever"* as David writes prophetically in Psalm 23. However, every day we see many of those who "love the Lord" suffer sickness, disease, and some die before their time from the disease rather than peacefully going to sleep when it's their time to pass from this realm to the next.

Holy Communion Is Outside Time and Space

I strongly recommend you read E.W. Kenyon's book, *What Happened From the Cross to the Throne*, for deeper insight into a critical subject seldom taught or preached. The "Body of Christ" too often stops at the cross even though our Lord went far beyond the cross to open up and give us personal entry into the heavenly "holy of holies" where he took His own blood assuring us a "once and for all atonement". Now would be a good time to stop and read Hebrews 9 & 10 paying particular attention to chapter 10, verse 20-23:

"And since we have a great High Priest who rules over God's house, let us go right into the presence of God with sincere hearts fully trusting him. For our guilty consciences have been sprinkled with Christ's blood to make us clean, and our bodies have been washed with pure water."

Let us hold tightly without wavering to the hope we affirm, for God can be trusted to keep His promise.”

Jesus already established our welcome in the presence of God Almighty—Father, Son, and Holy Spirit—our triune God. We have our own High Priest who has made our way for us. We will further study this good news of the gospel yet I want to insert, here, that intimacy with our God is His intent and, if it is also our intent, the benefits are beyond measure and include restoration of health. We must express our gratitude in order to realize the reality of that benefit. Here on this earth the enemy of our souls badgers us seeking to plant destructive thoughts, symptoms, and accusations of things Jesus took care of once and for all.

When we are being bullied by the enemy, what is it we can “remember with gratitude” that takes us into the “Holy of Holies” where we commune with the Lord. There, outside of time and space, we remember the Lord Jesus who gave a dear price, His own body, to purchase ours as His earthly temple and who gave His own blood for redemption of all our sin—past, present, and future. Through His proprietorship of our bodies, sickness is illegal. The enemy cannot legally touch God’s property but we have to enforce that reality by our “*taking every thought captive to the obedience of Christ*” as we remember with gratitude what His obedience bought for us. (2 Corinthians 10:5b NKJV) [Note: This verse is often mis-translated so be sure read it in KJV or NKJV. Some translations make it sound like we must focus on our own efforts rather than on our gratitude for Jesus’ finished work as we capture every thought.]

In the holy place of Eucharist, we are to remember with gratitude that Jesus’ obedience reversed the Edenic curse (see Galatians 3:13) and we enjoy that victory. Paul is telling the Corinthians and us that our soul (mind, will, emotions) is **the** ultimate battleground against the enemy because the “*accuser of the brethren*” (Revelation 12:10) stays busy lying to convince us we aren’t worthy of walking in what Jesus did for us.

Jesus finished satan’s authority. Of course we aren’t worthy by our own “works”, however good they may be, but believers “*are the righteousness of God in Christ Jesus*”. (2 Corinthians 5:21 NKJV). We bind the enemy when we remember with gratitude who we are in Christ and what Christ has accomplished for us. We cannot celebrate Eucharist too often and we enter that portal to the Holy of Holies by faith through grace just like we are saved. (see Acts 15:11 & Ephesians 2:5 & 8)

Later, I will take you through the timelessness of Eucharisteo where I pray you begin to celebrate Holy Communion with the Lord as an occasion when you are watering the seed of health growing within you—the seed that Jesus planted through His obedience. As we faithfully commune with God regularly, it becomes not a habit but a joyful celebration of the Lord’s victory for us through the agony of Gethsemane, the scourging and terrorizing within the “trial”, and the cross. We can experience what Paul describes in 2 Corinthians 3:16-18 in a Scripture many of us wistfully long for but wonder how to step into the promise:

*“Nevertheless when one turns to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is **liberty**. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.” (NKJV)*

The word “liberty” in this Scripture is from original Greek root word “eleutheros” which includes freedom from physical sickness. We come to “The Lord’s Supper” and partake of His very own glory and it is a cumulative blessing. Our healing seed is watered with God’s own living water every occasion of Eucharisteo. We change and know Him more intimately every time we hold those emblems in our grateful hands and hearts—we must change because His Word promises it and He is faithful. Remember He’s put His Word above His name.

Section Two

Holy Communion Is a Timeless Place.

“In celebrating the Holy Eucharist, time and space telescope together. Within the sacramental world; past and present are one. Together they point forward to the still-future liberation.” The “still-future liberation”, of course, is a reference to the second coming of our Lord when “*all things are made new*” (*see Revelation 21). I’m quoting insightful theologian and Bible teacher, N.T. Wright from his book, *Surprised by Hope* (p 274).

As I read Dr. Wright’s statement, my own spirit quickened to the reality that God is outside time and space and as we have discussed, our miraculous intimate communion or celebration of Eucharisteo takes us through a spiritual portal to be there with Him. Our entrance is not by our own performance but our Lord’s. Yet

we are welcomed and made whole of body, soul, and spirit there in the glorious presence of our God. It seems only for a few minutes to our mortal consciousness; however it is forever to our spiritual consciousness. God blesses and *adds no sorrow with it*. (see Proverbs 10:22) Jesus assured us, “*Behold I have opened a door and no man can shut it.*”

N.T. Wright continues in *Surprised by Hope*, p275, “What happens in the Eucharist is that through the death and resurrection of Jesus Christ, this future dimension is brought sharply into play. We become for a moment the disciples sitting around the table at the Last Supper. But that’s only half of it... To make any headway in understanding the Eucharist, we must see it as the arrival of God’s future in the present, not just the extension of God’s past (or of Jesus’s past) into our present. We do not simply remember a long-since dead Jesus; we celebrate the presence of the living Lord. And He lives, through the resurrection, precisely as the one who has gone on ahead into the new creation, the transformed new world, as the one who is himself its prototype. The Jesus who gives himself to us as food and drink is himself the beginning of God’s new world. At communion we are like the children of Israel in the wilderness, tasting fruit plucked from the promised land. It is the future coming to meet us in the present.” Eucharistio puts us in a “holy timeless place” with all our brethren—past, present, future.

Abraham Partook of Holy Communion.

We see “Holy Communion” in Genesis 14:17-24 through a “communion” between Abraham and the King/Priest, Melchizadek, a type and shadow of Jesus.

Melchizadek brings Abraham bread and wine to reinvigorate him after his victory in battle with 3 evil kings who had kidnapped Lot and others. (Genesis 14:18) The aging childless Abraham was so invigorated through this and subsequent experiences communing with God that he eventually became “the father of many nations” through a promised son when both he and his wife were far past child bearing ages.

Abraham also experienced great prosperity after he “tithed” giving 10% of the battle spoils to the Melchizadek who is identified as “King of Salem” (later known as Jerusalem) and is serving as a Priest. We know that Melchizadek represents Jesus as the only King/Priest in Scripture because both David (Psalm 110:4) and the writer of Hebrews (Chapters 5-7) explain. No wonder John said, “*Abraham saw Jesus’ day.*” (John 8:56) Abraham had taken a holy “time out” with God as we are invited to do. His faith was amazing and empowering.

It is beyond the scope of this ebook; however, our giving does have an impact on our healing. I recommend you read Andrew Wommack's book, *Financial Stewardship: Experience the Freedom of Turning Your Finances Over to God*.

The First Passover in Egypt Brought Great Health.

Another great revelation of Holy Communion also occurred long before Jesus walked the earth as a man. I refer to the First Passover on the eve of the Hebrew children's deliverance from Egypt. (Exodus 12:1-13) This situation is the first recognition of the "blood of the sacrificial lamb" as a deliverance mechanism for 'God's people'. We know that later in Jewish history, lambs were regularly sacrificed by the Jews for "sin covering"; however, at this critical turning point in Jewish history, God (through Moses) gave precise instructions for each family killing, preparing and eating all of a lamb.

The blood of that lamb was ordered to be put on the lintel (top sill) and doorposts (sides) of the entry door to the family's house. In this scenario, there is a foreshadowing of the blood of the true sacrificial lamb, Jesus, as the blood from the lintel of the door would certainly drip down onto the floor sill and, thereby, mark each of the 4 points of a cross. Exodus 12: 8-10 speaks of the body of the passover lamb and required bread made without leaven. God gave very specific instructions for eating the meal. See Exodus 12: 7&13 (Entire chapter is pertinent.)

God also commanded the Hebrews to commemorate this Passover as a "*special festival to the Lord. This is a law for all time.*" (Ex 12:14) It was also known as "Feast of the Unleavened Bread". God wanted regularly scheduled "time outs" with His people then as now but we are not restricted to an imposed schedule as the Hebrew children were.

Those Hebrews who followed Moses' instructions regarding this meal were spared when the angel of death came through the streets to kill the first born of the Egyptians. Not only were the obedient children of God spared but they were made robust for their journey. Of the hundreds of thousands in the exodus, none were feeble or sick for journey (Psalms 105:37) Even their sandals never wore out during the long wilderness trek. Obviously even the type and shadow of Jesus in the passover lamb was supernaturally healing and strengthening. Certainly the body of the true "*lamb of God*" provides even more supernatural healing.

It is important to note that this first and all subsequent passover lambs were chosen for their lack of blemish and they were always sacrificed as humanely as possible (later by Levitical Priests). Exodus 12:14-20 shows us specific future Passover Feast instructions. Of course we know Jesus was without sin or blemish but not humanely killed. We will look at Isaiah's prophesy of this brutal reality shortly.

The Last Supper Was The Last Passover Under Old Covenant.

At the 'Last Supper' table, Jesus presides as a Priest 'in the order of Melchizedek' (Psalm 110:4 and Hebrews 7). He is also the true '*King of the Jews*' as Pilate implicitly discerned and explicitly wrote above Jesus' head on the cross. As Melchizedek foreshadowed, Jesus held forth as King/Priest at the 'Last Supper'. Jesus is already legally a priest because His baptism followed the process by which a Jewish priest was required to "ordain his son to a priesthood". He was age 30, water baptized, anointed with Holy Spirit (signified by the dove), and the Father declared aloud, 'This is my son'.

As Jesus presides at the Last Supper in the upper room, He says, "*Take eat; this is my body*" (Mt 26:26) and "*.....for this is my blood of the new covenant which is shed for many for the remission of sins.*" (Mt 26:28). We see here a climax to His earlier admonition in John 6:56-58 (AMP)

"He who eats My flesh and drinks My blood remains in Me and I in him. Just as the living Father sent Me and I live because of the Father, even so the one who feeds on Me will also live because of Me. This is the Bread which came down out of heaven. It is not like (the manna that) our fathers ate and they (eventually) died; the one who eats this Bread (believes in Me, accepts Me as Savior) will live forever."

It is well to keep in mind the Lord's separately emphasizing the benefit of partaking of both His body and of His blood as we note that, after the last supper of his earthly life, He experienced great emotional and physical stress (even sweating blood) before willingly surrendering to unjust arrest. Great violence followed that arrest and John 19 is a thorough poignant account of it. His soul took the ultimate hit providing for the health of our souls. He, thereby, put wholeness of soul, body and spirit into our inheritance and finished His atonement suffering by yielding His spirit to the Father.

With a few hours left in his earthly life, Jesus gave thanks and broke bread with His disciples. (Luke 22:19) This event, which is of such great import that it is

shared in all four gospels, established the “New Covenant in Jesus’ Blood” that we are so blessed with.

The Passover or “Feast of Unleavened Bread” under the Old Covenant prophetically signified many things about the body of the Lord in sacrifice as our substitute. Leaven prophetically symbolizes sin. It was and is a Jewish practice to rid a home of leaven/yeast for Passover. (Ex 12:17-20) Jesus, Himself, taught of this symbolism in Mark 8:15 saying, “*Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.*” Evil symbolized indeed! Satan used the body of a serpent in Eden. Jesus referred to the Pharisees as a “*brood of vipers*” several times in the gospels and John the Baptist had used that term as well. The Religious leaders who killed Jesus were no doubt “temples of satan’s evil spirit” and filthy with leaven/sin. Jesus blesses us to be temples of Holy Spirit—His Spirit— and His body and blood cleanse us of our leaven.

This truth is important to us in all ways but we can certainly discern why, as temples of Holy Spirit and as disciples of Christ our bodies are favorite targets of satan, God’s defeated but frantic foe. I recommend you read Charles Capps’ booklet, *Authority in Three Worlds*, in order to firm up your grasp of the “spirit in body” dynamic I’ve referred to here. It clearly and Biblically explains the importance of God abiding in human beings and exercising God given authority.

Holy Communion is Administered by Our Risen Lord.

We treasure the few times we see our risen Lord on this earth sharing a communion meal with his disciples and bringing so much peace to them in the midst of their great anguish. This meal came at a time when the enemy might have successfully used his favorite lying tricks of accusation and guilt, to cause the disciples’ faith collapse which might have nullified our Lord’s earthly ministry. But the Lord did not leave them to heal on their own. He showed up to bring them to the place emotional stability where they could receive Holy Spirit power. He does this for us as well even in the “*valley of the shadow of death*” a bad diagnosis can evoke.

We see several other examples of the risen Jesus administering Holy Communion ; here are two:

On the “Road to Emmaeus” in Luke 24:30-31, after Jesus had joined up with two very dismayed disciples and had shared much of the prophesy that foretold His ministry, He accepted their invitation to lodge with them even though they did not yet recognize Him. Then “ *.....He took the bread and blessed it and brake, and*

gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.” They benefitted greatly from this personal encounter and “knew him” within the context of the blessing and breaking of bread as we can also.

Then, on “Shore of Sea of Galilee” in John 21:4-14, the disciples recognized Jesus after He blessed them with a large catch of fish. Verse 13, “*Jesus then comes, and takes bread, and gives them, and fish likewise....*” (NKJV) Remember that Peter was fully restored in a poignant “time out” with the Lord there, by the lake, after Peter had earlier denied Jesus three times near the cross. In this grace-filled scenario, Jesus emphasizes that He wants Peter to “feed His sheep”.

John 21 is certainly worth your time to stop and meditate upon before continuing. It exemplifies the Lord’s tender longing for the company of His beloved. It also reassures those who have been wrongly taught that we should not participate in Holy Communion with sin in our lives. Peter certainly had sinned as we all have. And, we should never forget that the Lord died for us “*while we were still sinners*”. (Romans 5:8)

We also see Holy Communion as a strengthening celebration in Acts 27:27-38. Even though Paul wasn’t one of the twelve disciples and had been a persecutor of early Christians, Jesus chose him to take the gospel to the gentiles (non Jews). Paul spent three years in preparation between his conversion after his encounter with the risen Jesus and the beginning of his own preaching ministry. He knew the Lord. He knew the truth of Eucharist and we will learn from that knowledge a bit later. In Acts, we see him administer communion to a pagan ship’s crew as he was being transported to stand trial in Rome. He’d learned in a dream the ship was doomed but all would survive. To that end, Paul gave thanks and broke bread and admonished the crew to join him. All these men did survive and Paul even survived unharmed when bitten by a poisonous viper after reaching shore. He knew first hand the health and strength Eucharist provides.

I cannot overstate that we, too, as modern day disciples of the Lord, can know Him intimately in the simple sharing of bread and wine or juice while remembering with gratitude what we have because of the Father’s perfect plan of redemption and Christ’s obedience to that plan. We’ve looked back in The Word; however, our future is promised to be bright!

Marriage Supper of the Lamb

The Marriage Supper of the Lamb is anticipated through our celebration of the Eucharist/Holy Communion/Lord's Supper . Again, the brilliant British theologian, Dr. N.T. Wright, shares in his book, *Surprised by Hope*, p 275 that, "The resurrection of Jesus and the promise of a world made new provide the framework to understand the Eucharist afresh."

The Lord promises in Rev 21:5 "*I am making everything new.*" I believe that, through Eucharist our own bodies, minds, and spirits are renewed and we are restored in much the same way as Peter in John 21. That is my own testimony.

Dr. Wright encourages me greatly as he continues, "In Holy Communion we can put faith substance with the hope that comes to us from God's future promise and that will sustain us in the present. We can see that God's new world has begun as we partake of the energizing foundation of Christian Life—the very life of God. He's alive and we can partake of that life intimately in the emblems of His body and His blood."

To me, these Scriptural accounts of Eucharist or "holy time outs" somehow illustrate that we, being made in God's own image, are purposely created to be "emblems" of Him on this earth. So, in a real but not 'natural' way, eating and drinking the emblems of His body and blood solidify the union He intends. And, He surely intends for His children to be blessed in every way. Communion is an opportunity for us to actually bless Him back. We've noted as we've seen throughout Scriptures that He's planned these time outs with us to remember our Lord's fulfilling of God's perfect plan of redemption, and we are blessed to glorify Him for it. What a concept—"we can bless very God of very God" Himself. (As writer, Ann VosKamp observes in her amazing book, *1000 Gifts*.) How could anything be more invigorating? I repeat. We are the primary beneficiaries of such blessing.

Section Three

Physical and Spiritual Food Are Medicine For Body, Soul and Spirit.

I have shared my own testimony of growing stronger bit by bit after I began celebrating Eucharist daily. Some have actually ask why I believe that "eating crackers and drinking juice" really could be that healing. Crackers and juice or wine, in themselves, of course are just a snack. Obviously these are emblems of

Jesus' body and blood taken as food. Why stress these symbols so much? Food and faith are consistently connected throughout Scripture. The "*fall of man*" in Genesis involved food that impacted body, soul and spirit of fallen man—indeed of us prior to our salvation. One might say that satan performed a diabolically successful 'food commercial' in Eden. It makes sense, then that the restoration of man's dominion and authority as God's co-laborers on earth also involves food physically, emotionally and spiritually. Living life in a healthy body/soul involves stewardship of food. That stewardship is rooted in the grateful remembering we do while partaking of the emblems of the Lord's body and blood as he asked us to do when He said, "*Do this in remembrance of me.*" (Luke 22:19 & 1 Corinthians 11:25)

Most people show hospitality to visitors by offering food and drink. Why scorn the Lord we invite so longingly into our homes and hearts ending an excuse to avoid or minimize a holy meal—even a snack—commemorating His great atoning sacrifice?

In Eucharisteo, we are not only remembering gratefully what Jesus accomplished for us, but we are, ourselves, being obedient. Remember He wants to bless us for our own sakes—for our well being including health and wholeness. His Word promises the reward of our own obedience. James instructs: "*Submit to God. Resist the devil and he will flee from you.*" (James 4:7 NKJV) God gives us instruction we can trust.

Certainly Eucharisteo is a practice of submission to God's love and grace. Just as certainly, "*taking every thought captive to the obedience of Christ*" (cited earlier) is absolutely resisting the devil who knows but ignores that it is illegal for him to trespass on God's property. Holy Communion is a mechanism God has provided for us to not only hold our place in life through health but for becoming evermore "*strong in the Lord and the power of His might*" as we co-labor in moving God's Kingdom forward "*on earth as in heaven*". (Ephesians 6:10 & Matthew 6:10)

It's a topic for another ebook, but I am compelled to mention here that moving God's Kingdom forward on earth is hampered by longstanding habits of believers unaware of all the benefits of their inheritance in Christ. Much church dogma and many human-conceived doctrines have served our enemy well as believers have deferred to humanly contrived "rules" rather than walking in the truth of God's Word. The Word always works and our prayer is only strong when guided by the Word. Holy Communion or Eucharisteo is a demonstration that we take God at

His Word. I know I've said this before but I do not apologize for seeking to drive this life saving point home to my readers.

Let's realize the richness of the emblems we use in our precious sacrament—again, not from a doctrinal perspective but from Scriptural perspective.

Discerning the Body Secures Our Own Health.

John reinforces the body/soul health link in 3 John 1:2 saying, “*Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.*” (NKJV) I'm about to examine Paul's instructions to the Corinthians about the one single intrinsic reason so many of them are sick and it is clearly a body and soul sickness. We will look at discerning both the body and the blood in some depth including features not often shared of both elements. However, for now let's focus on the body.

We'll look at 1 Corinthians 11:23-30 which follows a mix of praise and corrective criticism the Apostle Paul has written to the Corinthian church as they struggle in a wicked pagan city. Paul is particularly concerned that they aren't remembering with gratitude the Lord's great sacrifice for them (an issue of the soul) and they are suffering the consequences of this error through sickness (an issue manifested in physical bodies). The entire problem is, of course, a spiritual detriment the enemy has crafted through confusion, one of his favorite ploys.

Paul is seeking to set aright these new believers' spirits, souls, and bodies and his pivotal point is about their “*not discerning the Lord's body*”. Please put aside all the guilt distributing teaching you may have heard in your life regarding this passage. Paul, and certainly not Jesus, ever agree with the “*accusers of the brethren*”. Satan is self appointed to that 'office' as Revelation 12:10 makes clear. Paul, therefore, is making no accusations but lovingly instructing.

To facilitate our discussion of this point, I share the following Scripture Paul describes as a Word from the Lord Himself in three different translations. I am going to cite Young's Literal Translation first:

23 “For I—I received from the Lord that which also I did deliver to you, that the Lord Jesus in the night in which he was delivered up, took bread, and

24 having given thanks, he brake, and said, ‘Take ye, eat ye, this is my body, that for you is being broken; this do ye—to the remembrance of me.’

25 In like manner also the cup after the supping, saying, *'This cup is the new covenant in my blood; this do ye, as often as ye may drink [it]—to the remembrance of me;'* for as often as ye may eat this bread, and this cup may drink, the death of the Lord ye shall shew forth—till he may come;

27 so that whoever may eat this bread or may drink the cup of the Lord unworthily, guilty he shall be of the body and blood of the Lord: 28 and let a man be proving himself, and so of the bread let him eat and the cup let him drink; 29 for he who is eating and drinking unworthily, judgments to himself he doth eat and drink—**not discerning the body of the Lord.** 30 **Because of this, among you many [are] weak and sickly and sleep do many;**

Now I share the New King James Version of this important passage:

23 "For I received from the Lord that which I also delivered to you: That the Lord Jesus on the same night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, *'Take, eat; this is My body which is broken for you: do this in remembrance of Me.'* 25 In the same manner He also took the cup after supper, saying, *'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.'*

26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. 27 Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of the bread and drink of the cup. 29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, **not discerning the Lord's body.** 30 **For this reason many are weak and sick among you, and many sleep (died)."**

Finally, the New Living Translation:

23 "For I pass on to you what I received from the Lord himself. On the night when he was betrayed, the Lord Jesus took some bread 24 and gave thanks to God for it. Then he broke it in pieces and said, *'This is my body, which is given for you. Do this in remembrance of me.'* 25 In the same way, he took the cup of wine after supper, saying, *'This cup is the new*

covenant between God and his people—an agreement confirmed with my blood. Do this in remembrance of me as often as you drink it.” 25 For every time you eat this bread and drink this cup, you are announcing the Lord’s death until he comes again.

27 So anyone who eats this bread or drinks this cup of the Lord unworthily is guilty of sinning against the body and blood of the Lord. 28 That is why you should examine yourself before eating the bread and drinking the cup. 29 For if you eat the bread or drink the cup without honoring the body of Christ, you are eating and drinking God’s judgment upon yourself. 30 That is why many of you are weak and sick and some have even died.’

I’ve added font emphasis to these translations of this Scripture that is too often used as the basis for warning folks not to celebrate communion without ‘examining the sin in their lives and determining their worthiness to partake. A closer study of this passage, however, shows that Paul is not saying partakers aren’t unworthy because of their sin but rather because they aren’t really understanding what the emblems should mean to them and **do for them** and they are suffering because of this chaos. Please note that Paul says “the reason” and not “the reasons”. There is only one detriment noted in his lesson.

Paul clearly stated in the Romans epistle (3:23) that “*all have sinned and fall short of the glory of God*”. And we know that, throughout his ministry, he encourages repentance even as he expounds upon God’s glorious grace we have as a gift. He also teaches (Romans 8:1-2) “*So now there is no condemnation for those who belong to Christ Jesus. And because you belong to him, the power of the life-giving Spirit has freed you from the power of sin that leads to death.*” Some translations add a legalistic “works condition” to the end of verse one. I’ve quoted NLT which is consistent with original language here.

The context of the 1 Corinthians 11 admonition I’ve cited is Paul’s re-teaching of this fledgling church at-risk church a most important kind of remembrance. (Remember we established early in this ebook that God gave us the Holy Communion sacrament for our benefit not His own.) The church in Corinth has been treating the Lord’s Supper casually—even just making it part of a regular meal and some not waiting for the others before eating. The pagans around them eat meat sacrificed to idols and these new Christians have fallen prey to satan’s trick of causing confusion regarding acceptable food. I won’t elaborate on this issue which Paul clearly addresses elsewhere. We must stay focused on the life or death lesson we must learn from Paul aside from food choices.

Taking to heart the 1 Corinthian verses 29 & 30 cited above we can see that Paul is chastising those treating the Lord's supper as merely part of a secular shared meal and/or those who do not **discern the difference between the impact of the body and of the blood**. (Body for physical healing and blood for sin remission.) The word for "discerning" here is Greek word 'diakrino' meaning 'making a distinction between'. This clearly indicates that the one single 'reason' for the sickness and weakness noted in 1 Corinthians 11:29 is the church members not realizing the difference between the blessing through Christ's body and the blessing through Christ's blood even though Jesus, Himself, makes that distinction.

In our society, the majority who are interested in health think first of fad diets, vitamin supplements, exercise, and other self-help practices not excluding pagan medicine or devices. It appears the Corinthians and modern Christians share a common contextual pressure that makes it easy to not discern the Lord's body—to not remember with gratitude the rich truth of the "Last Supper" Paul shares in the verses 23-27. Then and now, if we live both in and of the world, it is really easy to overlook the blessing of Eucharist. But we are not of the world and Holy Communion is the door we walk through in order to participate in the supernatural reality Jesus brought us into leaving behind worldly pressures.

John 17:15-16 includes Jesus' wonderful prayer for His disciples then and now—where He says to the Father, *"I'm not asking you to take them out of the world, but to keep them safe from the evil one. They do not belong to this world any more than I do."* If you want to really understand who you are and why you can come to the Holy Communion table with the Lord any time and any place in this world, read the entire chapter 17 of John's gospel. Verse 19 is profoundly spoken before his last ordeal, *"And I give myself as a holy sacrifice for them so they can be made holy by your truth."* Paul taught the Corinthians that they did not have to share in the world's ills. Neither do we. We have the same Word, the same Lord and the same blessing.

Many Christians also share a worldly 'suffering from ignorance' with the Corinthians. Both experience a plethora of sicknesses, chronic conditions, common diseases, even terminal diagnoses. Generally, Christians do not see themselves as having any better help or blessing than non-believers have. This error, in fact, neutralizes what Jesus paid so dearly to establish for us. The enemy has been quite successful luring us into such fatal ignorance. Hosea 4:6 clearly states the same dynamic that Paul was confronting with the Corinthians (and subsequently with us in Scripture). Hosea says it plainly, *"My people are*

destroyed for lack of knowledge.” (NKJV) or “*My people are being destroyed because they don’t know me.*” (NLT) I hope you see in these two translations that “knowing God” is, in fact, a life or death revelation of the Lord—the intimate kind of knowing we are invited to enjoy through Eucharist.

We cannot realize our healing if we don’t remember with gratitude Jesus’s own explanation of His body and His blood that Paul shared in 1 Corinthians 11. Verses 23-26 of this Scripture clearly open a door for our complete healing. Paul speaks power in remembering what Jesus did and why He did it. Clearly Jesus means to set His believers apart through their remembering and partaking of the legacy He established. We must, of course, meditate upon—remember with thanksgiving the entire scenario of our Lord’s atoning obedience start to finish including His betrayal; His passion in Gethsemane; His arrest and corrupted trial; His horrible scourging; His enduring the terrorizing taunting; His agony in the crucifixion; and probably the worse of all—the rejection He felt when a just God had to turn His back on the sin Jesus carried—our sin. Surely both the Father and Son suffered beyond description but we honor them both when we remember with gratitude and partake of the sacrament that lets us see with the eyes of our hearts that climatic moment in time that changed everything to our benefit.

From this turning point in history, we who embrace Christ are given a new and much better covenant; although, in ignorance, we too often cling to an old covenant mentality. Paul tells us “ . . . *anyone who belongs to Christ has become a new person. The old life is gone; a new life has begun.*” (2 Corinthians 5:17) and he teaches it well throughout his epistles. So do Peter, James, Jude, and John. It’s a joyful, powerful and miraculous change of status that comes to us at the great price only Jesus could pay; however, we too seldom take hold of the limitless gifts we have through God’s grace. We’re like a family whose safe deposit box is crammed full of everything we need but we don’t take the key and open the box.

If we will use this key of Eucharist, we can rejoice that, from the beginning, God has set forth Holy Communion as a means for intimate fellowship with His children. I add my own testimony to the many shared in such books as Pastor Joseph Prince’s *Health & Wholeness Through Holy Communion* and Perry Stone’s *The Meal That Heals: Enjoying Intimate, Daily Communion With God*. I strongly recommend you reinforce your pursuit of divine health by reading one or both of these great books.

God Sanctifies “Common Things” to Benefit Us.

Shortly we will look into the rich prophetic ground God laid for Jesus’ first coming because it answers some questions most people have asked over the ages—Why did God wait 2000 to send Jesus? Before we move to that important subject, let’s round out our discerning of the emblems of Holy Communion by examining how God even makes mundane things like bread and seemingly ubiquitous things like blood to be prophetically significant. We don’t often consider the inner significance of such commonly encountered substances.

Unleavened Bread Is Prophetic Within Itself.

When we looked at “The First Passover” earlier, we said that God established the Old Covenant Festival also known as “Feast of Unleavened Bread”. God gave Moses detailed instructions for that first “passover supper” among other things. God is careful with detail beyond our recognition. The unleavened bread is a great example of His purposeful instruction. I think it emphasizes to believers in every age how deliberate He is in guiding and counseling us through His Word and Spirit in every age.

The Passover or “Feast of Unleavened Bread” under the Old Covenant prophetically signified many things about the body of the Lord in His sacrifice as our substitute. We’ve said that leaven prophetically symbolizes sin so I won’t discuss that factor here except to say that bread without leaven is commonly used for communion bread whenever possible. Of course our Lord was without even a slight trace of evil which made him a perfect “sacrificial lamb” to *“take away the sins of the world”* as John the Baptist cried out in John 1:29.

The emblematic “Passover or Unleavened Bread” is Jewish Matzah or Matzo. We see it in grocery stores around the Easter/Passover season but it can be ordered online any time. Some would describe it more as a cracker than bread by modern terms. It is prophetic within its physical appearance, however. [I am not saying we cannot celebrate Eucharist with plain crackers or bread and juice. I’m simply noting God’s careful description of the emblems we can see as ‘prophetic’.]

Even Jesus’ birthplace spoke of this truth as He was born in “the house of bread” which is the English translation for the word “Bethlehem”. Matzo bread is striped, pierced, and deliberately tinged/burnt in baking. Jesus was striped by the scourging, pierced by thorns and nails, and suffered the spiritual wrath of God’s fire because He took onto His body and soul the sins of the world as he hung on

the cross. He experienced the weight of all sin and all disease. As we have said, the Father (a wholly just God) had to turn away from that sin. Jesus knew the pain of complete rejection in our place because He had done no wrong. All mankind, too, knows the pain of separation from God through persistent sin. Yet believers in Christ Jesus know they are redeemed by the grace of God. I pray your understanding now includes physical redemption.

Wafers can also serve as symbols of Christ's body for celebrating Holy Communion. The manna God supernaturally provided the Hebrews in the wilderness was a wafer-like food material. (Ex 16:31) Manna was crushed and ground and baked and eaten daily by the Hebrews. (Num 11:8) This manna preparation (described in Scripture) was a type and shadow for Jesus' tortured body although perhaps not as graphically as Matzo bread. John 6 is largely about Jesus' body being the "Bread of Life" (verses 48 and 51 are explicit on this point). In verse 48, Jesus says plainly, *"I am the bread of life."* In verse 51, Jesus states:

"I am the living bread that came down from heaven. Anyone who eats this bread will live forever; and this bread, which I will offer so the world may live, is my flesh."

Then in John 6:32,33 and 35, Jesus compared His own body to the health sustaining manna God provided the Hebrew children in the wilderness:

"Jesus said to them, Very truly I tell you, it is not Moses who has given you the the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is the bread that comes down from heaven and gives life to the world." "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty." [my emphasis]

Jesus is as candid and succinct about the subject of His body as life giving power as He is about anything. Clearly He wants us to see the truth and the promise to us without a doubt. He wants us to discern His body for our own good. I looked at several translations of these verses in John 6 and it didn't seem that nuances of wording varied much except some emphasize more that the phrase *"gives life to the world"* means "gives life to the entire cosmos" and not merely human beings. These are blunt statements we can stand on as we partake of the emblem of our Lord's body. We can not merely hope for but faithfully expect that we have ingested, through the sanctified communion elements, THE very elements of life

that enliven the cosmos. We need to always remember to stand on God's Word in every move we make because that is where our power is.

A Deeper Discernment of “The Blood” Is Also Essential.

We have before considered that Jesus said both His flesh and His blood were life giving. (John 6:35-41, 48-51 & 54-56) Today we see many congregations making the same discernment error Paul called to the attention of the Corinthians—that of not distinguishing between the benefits of Jesus' body and His blood in the atonement. Remember, Jesus did not have to have His body ripped to shreds to be a “sacrificial lamb” like lambs in the traditional Jewish animal sacrifices for remission of sins. The prophesy in Isaiah 53 cited in the next section, however, makes a clear distinction between body and blood and we will examine that Scripture shortly because it clarifies and strengthens the study of 1 Corinthians 11 we have already made.

I would add that even though the blood is the object of most church's attention at “The Lord's Supper” or “Eucharist”, even that precious blood is seldom fully discerned. Many Christians “plead the blood of Jesus” for all sorts of things and often don't pause to truly discern significant and powerful truths about that blood. I've found a terribly wide variety of explanations given for “pleading the blood”, and, I think, we can all benefit from a closer, though not comprehensive, look.

Leviticus 14:17 declares, “*The life of a creature is in the blood.*” The Jews were forbidden to eat animal blood under Old Covenant, but then told to “partake of Jesus' blood” in the New Covenant. Can we realize what changed this central concept of faith between the Old and New Covenants? Hebrews 9 and 10 help us here:

13 “Under the old system, the blood of goats and bulls and the ashes of a heifer could cleanse people's bodies from ceremonial impurity. 14 Just think how much more the blood of Christ will purify our consciences from sinful deeds so that we can worship the living God. For by the power of the eternal Spirit, Christ offered himself to God as a perfect sacrifice for our sins. 15 That is why he is the one who mediates a new covenant between God and people, so that all who are called can receive the eternal inheritance God has promised them. For Christ died to set them free from the penalty of the sins they had committed under that first covenant.
(Hebrews 9:13-15)

Hebrews 10:3-5 further explains that, like all the Levitical Law (Law of Moses),

*3“Those sacrifices actually reminded them of their sins year after year.
4For it is not possible for the blood of bulls and goats to take away sins.
5That is why, when Christ came into the world, he said to
God,” (Hebrews 10:3-5)*

Let's move on to Hebrews 10:8-10

8“Christ said, ‘You did not want animal sacrifices or sin offerings or burnt offerings or other offerings for sin, nor were you pleased with them’ (though they are required by the law of Moses). 9Then he said, ‘Look, I have come to do your will.’ He cancels the first covenant in order to put the second into effect. 10For God’s will was for us to be made holy by the sacrifice of the body of Jesus Christ, once for all time.”

We read this Scripture and yearn to absorb the blessing in it so that partaking of Jesus' blood during Holy Communion will impact our lives as He dearly meant for it to do. There is one “scientific or natural fact” that, I believe, will help us in receiving this blessing. The blood in an unborn human child comes entirely from the father's DNA. Normally, the blood of the mother and her unborn child do not mix and sometimes problems ensue if they happen to do so and their blood types aren't compliant. Jesus had only one earthly parent, his mother, Mary (a virgin). Jesus, therefore, had only God's pure **life** blood.

I repeat, “*The life of a creature is in the blood.*” (Leviticus 17:14). I hope you can now more deeply embrace the “*precious blood of our Lord*”—knowing it carries the very zoe life of our Creator. It is the very means to our becoming “*new creations*” as we partake of this blood of the New Covenant. Some may say, “it's just emblematic of God's blood”. Let's again consider that being created in God's image, we are “emblematic of God, Himself”. God doesn't make most of the limiting distinctions that human beings often do that rob us of great blessings. I hope you won't get too caught up in denominational doctrine on this subject. The Word always works.

One more treasure we get from looking at the verses from Hebrews 9 and 10 cited earlier is that God wants us no longer burdened, as Scripture terms it, by “sin consciousness”. The law and old covenant were great perpetuators of guilt and the consciousness of our sin. The ensuing guilt has kept people in great bondage. Jesus' blood, indeed, God's own blood is now ours and “life is in that blood”.....

God's life is "love conscious", "grace conscious", "health conscious" making us "*new creations in Christ*" as we've before noted repeatedly. I'll leave it to you to look at 2 Corinthians 5:17 and Galatians 6:15 for further meditating on this conclusion. Revelation 3:14 also holds rewarding insight.

Partaking of Jesus' emblematic blood changes our "eternal identity" and opens the portal that gives us entry into a participation in Jesus' own status. 1 Corinthians 10:16 says, "*Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break in participation in the body of Christ?*" Life giving indeed! Remember, Jesus never was sick even as a man walking the earth among throngs of sick people.

We can find in Romans an expression of the "*the life of God*" as it fills the truly believing believer and the importance of Jesus' resurrected body to again prove the atonement includes physical healing. Romans 8:10-11 below again proves the atonement includes physical healing. Corruptible could never heal corruptible. Jesus needed a human body to be our substitute and it became incorruptible/ glorified in resurrection:

"But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness. And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you." Rom 8:10-11)

I want to conclude this important section by citing one more powerful Scripture that solidifies who we are and what we can do because the body and blood of our Lord has established a place where we are not only welcome but sought after to move in Kingdom advancing ways. Hebrews 10:19-23 (NKJV) gives us a beautiful look at our status in the New Covenant as well as our entry into "the Holy Place of Eucharisteo".

19Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, 20by a new and living way which He consecrated for us, through the veil that is, His flesh, 21and having a High Priest over the house of God, 22let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. 23Let us hold fast the confession of our hope without wavering, for He who promised is faithful."

We are MOST blessed of any and all who have ever lived because we can be in God's presence and have full assurance of faith. We aren't subject to sin consciousness and our words are powerful—so powerful that Holy Spirit is telling us to “*hold fast to our confession of our hope without wavering, for He who promised is faithful.*” This means we can confess our hope, as we earlier noted, aloud and God will take note and God is faithful to respond according to His Word. We go straight to the throne room and celebrate with our Lord what He assures for us and we can give Him our thanks. He's always waiting at the table and knows our names and our hearts.

Confessing aloud, as we've noted earlier is powerful and healing is the fruit it yields.

And always remember, we are the '*righteousness of God in Christ*' by the grace of God. It is a gift. (Also see Phil 3:9, Rom 3:25, 5:17, 1 Cor 1:30).

Section Four

Prophecies Long Before Jesus' Birth Help Us With Eucharist.

Many ask why God waited thousands of years after the debacle in Eden before sending His Son to reverse the Edenic Curse and restore the dominion on the earth to God's Son—and, by extension to the Body of God's Son on earth as in heaven. We celebrate that extension in Holy Communion although perhaps without realizing the glorious truth within our celebration.

I yearn to elaborate here on how Jesus' re-established of God's kingdom/ dominion shared with His created children “*on earth as in heaven*”. Such a discussion is outside the scope of this ebook so, for now, let's recall again that God has put His Word above His name and His Word (rhema or spoken as well as logos or written) is more powerful in our own lives than we can even imagine. Ephesians 3:20-21 has a wonderful prayer benediction speaking to that point. It says, “*Now to Him who is able to do exceedingly abundantly above all that we ask or think, **according to the power that works in us**, to Him be all glory in the church by Christ Jesus to all generations, forever and ever. Amen.*”

Our God who made the universe set forth principles or laws that govern His creation and He restricts Himself to those principles and will not break them. He gives His Word and He keeps it. We can count on it. What's this have to do with

Him waiting thousands of years before sending His Son to set things right again—to restore humankind to the status God intended at first creation? God always creates through His Word. He needed obedient human prophets to speak the words that foretold God’s plan of redemption and restoration and it took 4000 to “prepare the way”. God speaks what will happen before He allows it to happen. No exceptions! And, He made us creative like Him so that our words are powerful also. The words of God’s obedient prophets eventually brought forth the “fullness of time” for Jesus to come.

I hope to write another ebook where we study the power of words and the application of that great truth to our own healing with more attention the the “confession” we just cited in Hebrews 10 in the last section. For now, I recommend you read Charles Capps’ book *God’s Creative Power* and EW Kenyon’s book, *God’s Word is Now*. Andrew Wommack has a wonderful teaching regarding this subject in the DVD series “Lessons From the Christmas Story For Every Season” in which he explains very well the need for the prophetic to prepare for Jesus’ birth.

Let’s examine some essential prophesy of Jesus’ coming and see how those Words help us realize that Jesus took the scourging stripes on His back to procure our healing.

Isaiah’s Prophecy is Fulfilled

Living hundreds of years before Jesus, of course Isaiah could not remember Jesus; however, as we’ve said, God does not operate in time and space so this great prophet’s foretelling of Christ’s atonement gives us yet another pillar of our own remembering with gratitude so that believers can faithfully expect manifestation of the healing inheritance our Lord so passionately provides. Isaiah 53 gives us “Scripture to stand on” thereby giving substance to our hope.

I suggest you commit Isaiah 53:3-5 to memory and confess it aloud as a powerful resistance to the enemy of your soul when he brings troubling thoughts your way. Like Jesus used the Word against the devil in the wilderness, so can we now. Remind God of this fulfilled prophesy when you pray for manifestation of your healing. He’s promised also through Isaiah 55:11 that His word “*will accomplish all I want it to, and it will prosper everywhere I send it.*” Here is that word:

Isaiah 53:3-5 in Young’s Literal Translation prophesies: “*He is despised, and left of men, A man of pains, and acquainted with sickness, And as one*

hiding the face from us, He is despised and we esteemed him not. Surely our sicknesses he hath borne, And our pains—he has carried them, And we—we have esteemed him plagued, Smitten of God and afflicted. .And he is pierced for our transgressions, Bruised for our iniquities, The chastisement of our peace IS upon him, And by his bruise (stripes so numerous they form one large wound) there is healing to us.”

I love the New Living Translation’s matter of fact interpretation of Isaiah 53:5:

“He was whipped so we could be healed.”

This Isaiah 53 verse is referenced through three Biblical witnesses so that we know God wanted it to be emphasized. Matthew 8:17 and 2 Peter 2:24 harken back to Isaiah 53:3-5. I recommend “*submitting to God and resisting the devil*” (James 4:7) by memorizing all three of these Scriptures to confess aloud—quickly and emphatically whenever a symptom tries to manifest. Satan can’t read your mind so you must speak aloud into the atmosphere. When the enemy tries to come at you with even a headache, raise your ‘*sword of the Spirit which is the Word of God*’ (Ephesians 6:17) and rebuke his bluff. He’s a bully and bullies always back down to superior strength. You are stronger because “*Greater is He in you than he that is in the world.*” (1 John 4:4 AMP) Persistently demonstrate to the enemy that you know the truth—God’s own Word. Truth trumps facts and makes them temporary. You will be prophesying your own future.

We Look Forward and Backward Simultaneously Through Scripture.

There is a wealth of prophesy throughout the entire canon of Scripture regarding Eucharist. Before I touch on some of those we see from Job and David, I want to retrieve a bit more insight regarding the specific act of “*taking every thought captive to the obedience of Christ*” we noted earlier. The book of Hebrews is rich in past and future prophesy melded together and adds a rich perspective of what we “see” in our spirits as we “remember with gratitude”.

Hebrews 12:2 is a pure description of just how we “*take every thought captive to the obedience of Christ*” as I’ve called to your attention repeatedly herein. I’ve found Hebrews to be a real practical synopsis of what we need to remember gratefully when we take God at his Word. We get a clear view of the change brought about by the shift from Old to New Covenant (from law to grace) and we can see clearly how to “*run with endurance the race God has set before*

us” (Hebrews 12:1) and, in doing just that, we are filling our hopes with the substance of faith that Hebrews 11:1 explains.

So what’s the key to enjoying and completing our own races in full faith and, thereby, full health? Hebrews 12:2-3 says,

“We do this by keeping our eyes on Jesus, the champion who initiates and perfects our faith. Because of the joy awaiting him, he endured the cross, disregarding its shame. Now he is seated in the place of honor beside God’s throne. Think of all the hostility he endured from sinful people; then you won’t become weary and give up.”

Think about the phrase, “*Joy awaiting him*” What joy? The joy of knowing full well what He accomplished for you and me—knowing exactly what He deposited in our spiritual and physical bank accounts to move us always forward in His Kingdom that Isaiah 9:2-7 teaches us moves in only one direction—never retreating from the “*new day*” Jesus established. This Hebrews 12:2 passage, I believe, enlivens the often quoted Word, “*The joy of the Lord is our strength.*” from Nehemiah 8:10 in the context of celebrating a communion-type feast upon rebuilding Jerusalem’s walls after the long Babylonian captivity—a miraculous feat of people co-laboring with God.

Nehemiah, who is a type and shadow of Christ in some ways, is essentially prophesying the establishment of God’s new Kingdom through the coming Messiah even though he may not have quite realized it. That coming was long in the future but Holy Spirit guided this man of excellence to reflect ahead so to speak. It is important that Nehemiah speaks these words to free the people from great guilt and dejection due to their historically persistent inability to keep the Law. Jesus, of course, fulfilled that Law for us and them as He obediently endured the shame of the cross focusing on the joy ahead as we learned in Hebrews 12:2-3. Remembering with gratitude holds us in that timeless realm of truth where looking both backward and forward through God’s Word enriches our present. Other prophets expand our insights.

Jeremiah knew God’s Word was his sustenance. In fact, we see several instances of prophets “eating God’s Word” in Scripture. I won’t take time to list them here but you can do a search on “Bible Gateway” (a free app) and find them if you are persistent.

I will, however, share an example that is particularly concise in the NIV translation. In Jeremiah 15:16 which is part of a great gratitude filled poem of remembering with gratitude, he writes: *“When your words came, I ate them: they were my joy and my heart’s delight, for I bear your name, Lord God Almighty.”* Some translations say *“I devoured them.”* Let us follow this model!

We have, from Jeremiah, another indication of the great benefit to us from putting God’s own Words into our whole beings. Heretofore you may have known that being “in the Word” really is eating “Spiritual Food” or even that your soul is fed by the Word as it brings the substance of faith to fulfill our hopes. However, we absolutely cannot separate our soul from our body either spiritually or scientifically. Again, I explain much of the factual connection in *Slam the Door on Cancer*.

My point is that health cannot evade one who “devours the Word of God”—that is, one who makes a consistent aggressive effort to read and meditate prayerfully on the Word. Doing this evokes insights you never dreamed of before. Starting with the Psalms is a wise move—not necessarily reading the book straight through but first going to the ones that celebrate Eucharist. David prophetically knew and walked out remembering with gratitude and it served him well.

In Psalm 23, **David** prophesied Eucharist. This psalm is, I believe, a song to Jesus even though David lived long before Jesus walked the earth. David knew prophetically the inheritance we have from our Lord and even embraced it for Himself. Most Christians have memorized Psalm 23 but it’s important to “see” the Eucharist significance of it—especially the “table set before us even in the presence of the enemy” (para). David, who is described in Acts 13:22 as *“a man after God’s own heart”*, showed us that he regularly stepped through a portal of remembering with gratitude which is the foundation of praise and worship. I share below Psalm 23 using Young’s Literal Translation because it is unlikely “too familiar” to most readers and we can, thereby, see it afresh.

*“Jehovah is my shepherd, I do not lack,
In pastures of tender grass He causeth me to lie down,
By quiet waters He doth lead me.
My soul He refreshes, He leads me in paths of righteousness, For
His name’s sake,
Also—when I walk in a valley of death-shade, I fear no evil, for
Thou art with me,
Thy rod and Thy staff—they comfort me.*

***Thou arranges before me a table, Over-against my adversaries,
Thou hast anointed with oil my head,
My cup is full!***
*Only goodness and kindness pursue me, All the days of my life,
And my dwelling is in the house of Jehovah, For a length of days!*

An intimate encounter with the Lord, indeed! David “saw”, through his intimacy with God, what we have and he took it for himself. Faith takes! David did not have the New Covenant but he knew God’s Word—both the Rhema and Logos . He spent time in the “*secret place*” (see Psalm 91) with the Lord and he knew the Law. It seems obvious that David’s wisdom is a gift from God released through His Word and David took it in faith. Both had their failures but only when they let go of God’s “*causing them*” to lie down in the blessed green pastures He provided then and provides now. I’m saying our blessed shepherd need us completely trusting Him and not striving in our own feeble power. We are made of the same stuff as these men and God won’t force His blessings upon us.

David, himself, demonstrates remembering with gratitude to be a substantial personal strengthener in Psalm 143:5-6. The context is David under great pressure from his adversary and forced to hide in a cave where he has come to the end of his self reliance. He says in verse 4 “*That’s why my spirit is growing faint inside me*”. Then he says in verses 5-6, “*And yet I can’t forget the days of old the days I’ve heard so much about; I fix my mind on all You have done; I ponder the work of Your hands; I reach out my hands to You. All that I am aches and yearns for You like a dry land thirsting for rain.*” (The Voice Translation) David, at this extremely low point, finds strength in remembering God’s former blessings (apparently with gratitude and experiencing the inherent relief of Eucharisteo).

The entire Psalm 110 is a clear prophesy of Jesus being “*a priest forever in the order of Melchizadek*.” (Verse 4) We noted earlier that Melchizadek was the type and shadow of Jesus who served Holy Communion to Abraham after his battle victory.

The Psalms are filled with grateful remembering and intimate communions between man and God. Psalm 68:19, Psalm 34:1, Psalm 100:4 are all wonderful songs blessing God. I hope you will look for more of these revelations of Eucharisteo as you read and meditate on Psalms in the future. Before moving on, I am compelled to look closer at Psalm 103. I’ll quote NKJV translation since it is the one I memorized for my own “daily medicine”.

*“Bless the Lord, O my soul;
And all that is within me, bless His holy name!
Bless the Lord, O my soul,
And forget not **all** His benefits:
Who forgives **all** your iniquities,
Who heals all your diseases,
Who redeems your life from destruction,
Who crowns you with lovingkindness and tender mercies,
Who satisfies your mouth with good things,
So that your youth is renewed like the eagle’s.”*

This Psalm is blatantly prophetic of what our Christ Jesus has done for us, and, of course, it was written long long before Jesus lived, died, and was resurrected to seal the reality of these verses. This Psalm proclaims the benefits we remember with gratitude when we *“take every thought captive to the obedience of Christ”*. It is no stretch at all to “see” Holy Communion in the final two lines as it reminds us our Lord through His own body and blood, *“. . . satisfies your mouth with good things, So that your youth is renewed like the eagles.”*

Personally, I have found Psalm 103:1-5 to be a powerful healing mantra. I believe Verse 1 is particularly meaningful in healing: *“Bless the Lord O my soul. **All that is within me bless His holy name.**”* This verse has quickened my spirit to realize that if I am blessing God, then I am choosing a holy emotion to replace any unholy one. I am commanding my soul to do a very healing thing. Additionally, if I am blessing God with *“all that is within me”*, I am commanding my body to be free of any dark particle of the devil—indeed, of disease and its underlying negative emotion. Our bodies listen to us and comply. Feeling thanksgiving is a choice. I expand this observation in *Slam the Door on Cancer*; but I recommend you meditate on this Psalm and confess it aloud at least daily.

Regarding replacing negative emotion with positive emotion, Christian writer Ann Voskamp says in her astonishingly wise book, *1000 Gifts*, p136 “You can’t ‘positive think’ your way out of negative feelings. . . . feelings work faster than thoughts; blood runs faster than synapses. . . .’The only way to fight a feeling is with a feeling. . . . ‘Feel thanks and it’s absolutely impossible to feel angry. . . . We get to choose — which emotion do we want to feel?’” I would add that meditating on God’s Word underpins the very positive emotions of Eucharist—remembering with gratitude the ultimate blessings we receive through our Lord’s obedience. I would add that fear is impossible in Eucharist. Fear, anger, resentment are all “make you sick stuff”. Gratitude is “make you well stuff”.

Job Knew He Needed What We Have.

We often see fear as an enemy tactic to erode our faith in the finished work of Christ. Confused Christians often cite Job's horrible experiences as proof it's not God's will to heal because **Job** was "*blameless and upright*" (Job 1:1) yet still suffered greatly. Some folks wrongly deduce that God purposely smote Job with sicknesses. But Job let his own guard down and gave the enemy a legal access Job admitted that his own fear attracted "*that which he had feared most*" (Job 3:35). [He sensed the universal law of attraction.] Job was not able to "*take every thought captive to the obedience of Christ*". Of course, he lived long before Christ gave us our life changing inheritance but so did the other Old Testament men we've just studied.

We know that Job longed for the Eucharisteo type of experience because, deep into his misery, he said, "*If only I knew where to find Him. If only I could go to His dwelling!*" (Job 23:3 NIV). Finally Job triumphed over this horrible enemy attack not because of his lamenting and pleading or his so called friends' advice but because he had a personal experience with God leading him to say, "*My ears had heard of you but now my eyes have seen you.*" (Job 42:5). Job also asked God to forgive his "friends" for their guilt mongering to him. We, of the "New and Better Covenant" can certainly "find" our Lord welcoming us to His table any minute of any day and He paid dearly to provide this blessing of accessibility. We "*enter His gates with thanksgiving*" and can "see Him" intimately. He wants to bless us in this communion. After all love is who God is as John tells us. Fear is the negative to faith's positive feelings like love and gratitude as Job eventually learned and we are meant to learn with him.

Section Five

We MUST Overcome Misunderstandings Regarding Holy Communion.

Some fear that celebrating Holy Communion too often is dangerous because it will become a ritual. I believe it is nearly impossible to hold the bread and cup in our hands and not at least recall the Lord's great passion. I would argue that fewer are vulnerable to this practice than the enemy would have us imagine. Of course we should always reverence this celebration and come to it in a joyful, humble, reverent frame of mind. Should not all prayer be so reverent? Should not every thought of our Lord realize His love and grace? We don't warn folks not to pray

petitions regularly although so many prayers do not bother to align with God's Word. Why admonish people not to pray gratitude habitually?

Additionally, some have been taught that one should never partake of communion with sin in their lives which is like saying we should all take a bath before we take a shower. ALL of us have sin in our lives yet many people avoid the blessed opportunity to commune with the God of grace or they come to the table not in celebration of the Lord's sacrifice but full of guilt and fear that they might be offending God. The teachers of this contrived and harmful doctrine often wrongly cite 1 Corinthians 11:27-29. However they focus on the terms "*unworthy manner*" and "*will be guilty of sinning*" ignoring the pivotal verse 29.

*27 "...whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. 28 Everyone ought to examine themselves before they eat of the bread and drink from the cup. 29 For those who eat and drink **without discerning the body** of Christ eat and drink judgment on themselves."*

This Scripture is "often taught as "don't risk bad judgement by taking communion with sin in your life." I've before said that many churches lump the bread and wine together considering it a "salvation package" with no particular significance recognized for the bread. Such teaching is taken out of Paul's context that we have already studied and it misses the truth of all this Scripture we are examining. Paul is advising self-examination to make sure the partaker discerns the difference between the Lord's body and the Lord's blood.

The New Living Translation really helps us clarify 1 Corinthians 11:27-32:

27 "So anyone who eats this bread or drinks this cup of the Lord unworthily is guilty of sinning against the body and blood of the Lord. 28 That is why you should examine yourself before eating the bread and drinking the cup. 29 For if you eat the bread or drink the cup without honoring the body of Christ, you are eating and drinking God's judgment upon yourself. 30 That is why many of you are weak and sick and some have even died."

Many Christians avoid partaking of the Lord's body at a time they most need to because they are thinking, "I'm just not going to take any chances". Then and now Paul is actually trying to prevent this very misunderstanding. Bluntly put, Paul is saying, 'you Christians are sick and dying early because you don't realize Jesus

gave His body for your health just like He gave His blood for your salvation. I would add that people who say the sacrifice of our Lord is only for “spiritual healing” really are bringing judgment upon themselves. “Temples of the Holy Spirit” already have their spirits healed because they are “born again”. It is body and soul that remain at risk and need Eucharisteo for healing. We certainly see plenty of unnecessary sickness among believers and it should not be so because it is not God’s will for those who embrace His Son. I know this is a strong statement but it is Scriptural.

We Must Never Be Afraid to Celebrate Holy Communion At Home.

Many assume or have been taught that Holy Communion or The Eucharist should not be celebrated unless administered by a professional priest or ordained minister. This is an assumption not founded in Scripture. 1 Peter 2:9 indicates that we (believers or “God’s people”) are king/priests or “*a royal priesthood*” after Jesus.”

We can certainly partake and administer Holy Communion simply being who Jesus says we are. 2 Corinthians 3:6 says, “*He has made us competent ministers of a NEW COVENANT.*” (Rev 1:6) says, “*And he made us kings and priests unto God and his Father;*” (also see Philippians 4:6, Hebrews 7:8, 1 John 2:1, 1:9)

Let’s remember, also, that Jesus blessed and broke bread (signifying His impending bodily sacrifice) with multitudes of “baby Christians” several times and had supper in the homes of various naysayers as in Luke 7. Surely, the Lord longs to communion over food with any who seek His atoning love regardless of their “religious status”—especially now, after his resurrection.

How unfortunate that religious traditions and Scriptural ignorance often stymie the blessings of celebrating Holy Communion. People hindered by the unbiblical doctrines we’ve noted are either afraid to celebrate communion or prohibited by denominational tradition. Surely satan wants God’s children believing these insidious misunderstandings because our defeated cunning enemy knows how powerful this sacrament is. I assure you that you cannot be too blessed, too healthy, or too intimate with your Holy Father—all of these being the fruit of intimate communion with our Lord. Nor can we pray focused on God’s Word too often which is really what “remembering with gratitude” or Eucharisteo is.

Even the secular world senses the tangible benefits of experiencing gratitude.

Section Six-Conclusion

Gratitude is a Healing Dynamic From All Perspectives.

We've focused on the Spiritual Perspective regarding gratitude to this point; however, even sensitive secular "seekers" recognize the physically and emotionally healing power of gratitude. Let's look at the secular and scientific perspectives (some would say the 'natural perspectives') which stress the gratitude and avoid mention of "remembering". I would argue that gratitude without remembering what we are ultimately grateful for is highly diluted compared to the spiritual perspective (some would say the 'supernatural' perspective) of Eucharist. Still, God has infused gratitude into well-being at every level.

Secular Perspective: Dr. Jeremy Wolf, ND, writes in his article, "3 Ways Gratitude Can Improve Your Health" that the emotion of gratitude indeed has measurable physical healing implications. He shares results of several studies investigating this impact and reports:

- Gratitude leads to 23% lower levels of stress hormone cortisol.
- Quicker surgery recovery documented in medical studies
- Better sleep which leads to better health
- Fewer physical complaints like pain, coughing, nausea
- Enhanced happiness levels by 25% (medical studies)
- Helps bond new and strengthen old friendships/relationships (soul healing)
- Focus on good things. (see Phil 4:8) "...whatever is pure, whatever is lovely, whatever is admirable —if anything is excellent or praiseworthy—think on these things."

Scientific Perspective: Japanese scientist Masaru Emoto reports in his book, *The Hidden Messages of Water*, that water crystal experimentation indicated that even the written words, "Love" and "Gratitude" have a beautiful impact on water.

Emoto exposed many water samples gathered all over the world to written and spoken words and then photographed crystals from the samples. He reports that water exposed to written words for "love" and "gratitude" in any language produced the most perfect and beautiful ice crystals. **Taken individually, gratitude was even a bit more perfect than "love" alone.** The scientist's book includes photographs taken with a special camera he invented specifically to capture crystals "in full bloom". They are remarkable.

Realizing that the human body is about 75% water and that being grateful apparently impacts that water in a positive way, it makes sense then that the feeling of gratitude impacts a human soul and, thereby, body in a positive way. Emoto's experimentation and results are fascinating and he shares several testimonies of the power of words even cleansing large polluted bodies of water as people surrounded these lakes and prayed with gratitude. I recommend you take a look at this book to get a unique perspective of some of the glorious connections between quantum physics and real life. Quantum physics has helped us realize the impact that words and even looks or gazes have on matter. Our bodies are, after all, made of elemental matter. Have you ever blushed? Of course, God created science so we are more blessed in it if we recognize the truth and not merely the facts. Truth, as we've said, aligns with God's Word.

The Spiritual Perspective shows Love and Gratitude Amplified.

Whether or not we will it to be, God seems to have intended us to have an intimate glory encounter partaking of the Lord's emblematic body and blood—remembering gratefully His Son and looking lovingly to His return. Holy Communion, therefore, serves to carry us from glory to glory. We become “*transformed into His image*” Healing, indeed health, is a gradual progression of glory infusion—“new creation” realization every time we come to the table. (See 2 Corinthians 3:18) Another way to say it is that it takes time for the “healing seed”, like the one in my testimony, to come to full growth.

We are energized, then, to be the *'light of the world'* while here upon it. (John 8:12) The glory of the Lord will give the new earth its light—a promise to be embraced. (Revelation 21:23) We are moving in God's timeless glory light when we commune with Him—remembering what God's done in the past as well as looking ahead with gratitude.

I will close with another insight from the book, *1,000 Gifts*, Ann Voskamp's amazing journey through her own personal Eucharist, p 158 The bold type is my emphasis:

Voskamp writes, “We take the moments (of Eucharist) as bread and give thanks and the thanks, itself, becomes bread. The thanks itself nourishes. Thanks feeds our trust. There is no joy without trust! for no matter how many promises God has made, they are ‘Yes’ in Christ (2 Corinthians 1:20) . . . The God whom we thank for fulfilling the promises of the past will fulfill again, His promises In Christ, the answer to the questions of every moment is always Yes.”

