

Lesson 51

Breaking of Bread

Introduction:

In the last lesson we discovered that Jesus actually broke bread three times¹ during the Last Supper and drank four cups of wine.² Throughout this lesson we will be looking at the significance of the bread and wine.

In the New Testament the term “breaking of bread” is used in reference to the sacrament³ Christians commonly know as Holy Communion ... the partaking of bread and wine. Traditionally, several names have been associated with this ordinance.⁴ They are:

- Breaking of Bread
- Communion – a common relationship or fellowship between peoples.
- Holy Communion – a common relationship or fellowship between God and believers. *"For where two or three have gathered together in My name, there I am in their midst."*
- The Lord's Supper.
- The Table of the Lord.
- Meat and Drink Offering.
- The Bread and the Wine.
- The Blessed Sacrament – the good oath or promise.
- *Agape* – love or love feast.
- *Eulogia* – blessing or to speak well of.
- *Eucharist* – a Greek word meaning: I rejoice, thanksgiving or gratitude. The use of the word was derived from Jesus offering a thanksgiving prayer at the “Last Supper.”

Reading The Scripture:

Matthew 26:26-29, Mark 14:22-25, and Luke 22:14-20

¹ At Yachatz three pieces of unleavened bread (matzah) enclosed in white linen are produced and the middle one is broken into two pieces. (This is the first breaking) The smaller of the broken pieces along with the other two original pieces are again enclosed in the white linen. They will be eaten during the part of the Seder known as Motzi, Matzah, which is part of the main meal. (This is the second breaking) The larger of these two pieces is hidden until the after the meal is finished. It is eaten as dessert (afikomen) at the part of the Seder known as Tzofun. (This is the third breaking)

² The four cups of wine each have a name and their aspects are expressed in Exodus 6:6-8. They are:

1. Sanctification (holiness) - *I will bring you out from under the burdens of the Egyptians; I will deliver you from their bondage.*
2. Judgment (instruction or plagues) - *I will also redeem you with an outstretched arm and with great judgments.*
3. Blessing (redemption) – *Then I will take you for My people, and I will be your God.*
4. Elijah (praise or hope) - *I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD.*

³ The word sacrament means “holy obligation”.

⁴ Some Christians prefer the term ordinance rather than sacrament. It means “an authoritative decree”.

The Last Supper⁵ Matthew 26:20, Mark 14:17, Luke 22:14-16, and John 13:1

(Gospels forged together into one seamless story, in collaboration with New American Standard Bible,
authored by Michael Gibson, Founder of Spirit & Truth, dba Key 2 Changes: "Follow Me: A Message from God", a Journey with Jesus)

AD 31, April 22nd, Tuesday Evening (Abib/Nisan 14th) [4th day of the week]

Now before the Feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. And when the hour had come He reclined at the table, and the apostles with Him. And He said to them, "I have earnestly desired to eat this Passover⁶ with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God."

The First Cup⁷ "Kiddush"⁸ Luke 22:17-18

(Gospels forged together into one seamless story, in collaboration with New American Standard Bible,
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And when He had taken a cup and given thanks, He said, "**Take this and share it among yourselves**; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes."

The Three in One Revealed "Yachatz"⁹ Luke 22:19

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⁵ **The Last Supper.** The meal which Jesus ate with His disciples that night "appears" to have followed a ritual similar to that of the Jewish Passover which began the following evening. The term for this ritual meal is "seder," which means "order." It is so called because there is a specific order of events which are followed in the partaking of the meal. The order of service is described in footnotes, which include the Hebrew name for that part of the ritual meal and a brief explanation of it.

⁶ **This Passover** refers to the Lord's Passover, not to the Jewish Passover the following evening.

⁷ **The First Cup.** During the meal four cups of wine are served to each individual. Each cup of wine with its accompanying Scripture symbolizes an expression of God's redemption towards His people. The first cup of wine is the cup of Sanctification or Holiness (*I will bring you out from under the burdens of the Egyptians; I will deliver you from their bondage*). For a Christian the first cup of wine represents God's promise to deliver him from bondage in this world, setting him apart for a life of holiness..

⁸ **Kiddush.** The prayer of sanctification or blessing of the festival day. A typical blessing might be, "Blessed are you O' lord our God, ruler of the universe, who creates the fruit of the vine."

⁹ **Yachatz.** At Yachatz three matzos (individual unleavened bread), enclosed in a white linen bag are taken out. The middle matzah is broken into two pieces. (This is the first breaking) The smaller of the broken pieces along with the other two original matzos are again enclosed in the white linen bag. They will be eaten during the part of the Seder known as Motzi, Matzah, which is part of the main meal. (This is the second breaking) The larger of the two pieces from the first breaking is hidden until the after the meal is finished. It is eaten as dessert (afikomen) at the part of the Seder known as Tzofun. (This is the third breaking)

Jewish people usually have difficulty explaining the significance of this part of the Seder. Most concede that it represents unity (echad): three in one. They might say that it refers to the three names of God in the Sh'ma (Deuteronomy 6:4): YHWH, Eloheynu and YHVH or that it refers to the patriarchs: Abraham, Isaac and Jacob.

As Christians, our understanding of this ritual is that three matzos represent the Godhead: Father, Son and Holy Spirit. All three are of the same substance (bread) and without corruption (unleavened). They exist separately but as one (unity: three in one, like the three names of God in the Sh' ma). Being wrapped in white linen indicates their heavenly abode, which is pure and holy. When the Godhead is revealed from heaven, the middle piece, which represents the Son (Jesus) is broken that He might become the bread of life (manna) to all those who partake of Him. The portion of broken bread that was returned to the white linen points to the Son's resurrection from the dead and ascension into heaven. At the completion of the main meal the children search for the hidden piece of matzah and when they find it are rewarded. This points to the children (Christians) who discover Him after His resurrection. The fathers (Jews) will primarily partake of Him at His second coming.

And when He had taken some bread and given thanks, He broke it, and gave it to them, saying, "This is My body which is given for you; **do this in remembrance of Me.**"

The Second Cup¹⁰
"Maggid"¹¹

The Third Cup¹²
"Motzi, Matzah"¹³

Matthew 26:26-29 and Mark 14:22-25

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And while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "**Take, eat; this is My body.**" Matt 26:27 And when He had taken a cup and given thanks, He gave {it} to them, saying, "Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

Table Talk
"Shulhan Oreikh"¹⁴

Afikomen or Afikomenos¹⁵
"Tzafun"¹⁶

Luke 22:19

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And when He had taken some bread and given thanks, He broke it, and gave it to them, saying, "This is My body which is given for you; **do this in remembrance of Me.**"

The Fourth Cup¹⁷
Luke 22:20

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He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood."

¹⁰ **The Second Cup.** The second cup of wine is the cup of Judgment or Instruction (***I will*** also redeem you with an outstretched arm and with great judgments.). For Christians the Passover story is the Gospel. In other words, how Jesus stretched out His arms on the cross to redeem them.

¹¹ **Maggid.** Telling the Passover story, of how God delivers His people from bondage and takes them to the Promised Land.

¹² **The Third Cup.** The third cup of wine is the cup of Blessing or Redemption ("***Then I will*** take you for My people, and ***I will*** be your God").

¹³ **Motzi, Matzah.** The two original whole pieces of unleavened bread and the smaller piece which was saved from the first breaking (Yachatz) are brought out again, broken, and distributed to all.

¹⁴ **Shulhan Oreikh.** While eating the main meal, the participants may use it as a social time or for further discussion of Seder themes.

¹⁵ **Afikomen or Afikomenos.** Both are Greek words. Afikomen means "dessert" while *afikomenos* means "the coming one."

¹⁶ **Tzafun.** The large piece of unleavened bread that was obtained during the first breaking of bread (Yachatz) and hidden is searched for and found by the children. Then it is ransomed, broken, and distributed to all.

¹⁷ **The Fourth Cup.** The fourth cup of wine is the cup of Praise or Hope (***I will*** bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and ***I will*** give it to you for a possession; I am the LORD.). It is also called Elijah's Cup and looks forward to the future fulfillment of all of God's promises.

The Commands:

1. Take this and share it among yourselves
2. Do this in remembrance of Me
3. Take, eat, this is My body
4. Drink from it, all of you

The Lesson - Biblical Roots:

The use of the bread and wine can be traced back to Abraham.

*Then after his (Abraham's) return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh (that is, the King's Valley). And **Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.** And he blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth; and blessed be God Most High, Who has delivered your enemies into your hand." And he (Abraham) gave him a tenth of all." **Genesis 14:17-20***

Group Discussion:

1. What is bread symbolic of? Food – body – teaching
2. What is wine symbolic of? Drink – blood – joy
3. Why do you think Melchizedek brought bread and wine to Abraham?
4. Why do you think Abraham responded to Melchizedek by giving him the tithe (a tenth portion of all the plunder he had taken)?

According to Scripture, Melchizedek was both the “King of Righteousness” and “King of Peace” (Hebrews 7:2). This is derived from his name and his title. His name was Melchizedek (*Melchi* meaning king and *zedek* meaning righteousness). His title was king of *Salem (Shalom)*, meaning “peace”. Since he was the “King of Righteousness and Peace,” it meant that he had authority over those two things. Therefore, he had the power to grant righteousness and peace to anyone as he wished.

Melchizedek imparted his righteousness and peace to Abraham through the gifts of bread (righteousness) and wine (peace). Then, he spoke a blessing to Abraham. Abraham was so honored by Melchizedek’s gifts and blessing that he gave Melchizedek a tithe (tenth) of all God had given him (the plunder of the conquered worldly kings).

According to Psalm 110:4 and Hebrews chapters 5 and 6, Jesus is a priest forever after the order of Melchizedek. And in the book of Hebrews, Jesus is referred to as the high priest of that order fifteen times. This has profound implications in regards to the bread and wine.

The order of Melchizedek is a “**royal** priesthood” since the head of the order was a king (Melchizedek was king of righteousness and king of peace). Jesus, being the high priest of that order is able to impart righteousness and peace through the elements of bread and wine in the same manner as Melchizedek did. At the Last Supper Jesus Christ indicated that the bread represented His body and the wine, His blood. Christians as partakers of these elements are able to share in Christ’s righteousness and peace.

Four hundred years after Abraham’s encounter with Melchizedek we see the bread and wine surface again. This time, Moses under God’s direction, makes it a **communion** offering to God by the Levitical priesthood.

The entire sacrificial offering system in Israel was for the purpose of being in **communion** (relationship or fellowship) with God. Offerings fell into two categories: **1)** those that restored communion with God and **2)** those that were taken in communion with God. Because sin separated people from having a relationship with God the offerings that restored communion (relationship or fellowship) with God were offered first.

Two offerings restored communion with God.

- **Sin** – for offenses against God through ignorance.¹⁸ (Jesus our high priest made the only permanent sin offering for mankind)
- **Trespass** – for offenses against others. (Restitution has to be made)

Five offerings were taken in communion with God.

- **Burnt** – This is the sacrifice of devotion or service and was performed twice each day, once in the morning and once in the evening.
- **Peace** – This is the sacrifice of thanksgiving and praise and the offering could be brought anytime.
- **Meat** – Although this offering is called the meat offering it is actually a grain offering and consists of partaking of bread, usually unleavened. It was brought in conjunction with burnt and peace offerings.
- **Drink** – It concerns the pouring out of wine as an offering. It was brought in conjunction with burnt and peace offerings.
- **Incense** – This is the sacrifice of prayer and was performed twice each day, once in the morning and once in the evening.

Group Discussion:

According to 1st Peter 2:9, Christians are members of the Melchizedek priesthood of whom, Jesus is the high priest. *“But you are a chosen race, a **royal priesthood**, a holy nation, a people for God’s own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light.* As priests, what should we be doing to fulfill the requirements of our office?

Serve as mediators between God and men bringing forth righteousness and peace.

Bring the daily offerings: **Sin** – 1 John 1:9, **Trespass** – James 5:16 & Matthew 5:23-24, **Burnt** – Romans 12:1, **Peace** – Psalms 100:4, **Meat and Drink (Bread and Wine)** – 1 Corinthians 11:23-26, **Incense** – Revelation 8:3-4.

The Lesson - Body and Blood:

Jesus taught His disciples about the spiritual implications of communing with God. His instructions were so controversial that many of His disciples abandoned the faith. Those remaining were confused and failed to understand its meaning until after His crucifixion.

Jesus said, *“**I am the bread of life.** Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, so that one may eat of it and not die. I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh.”* The Jews therefore began to argue with one another, saying, *“**How can this man give us His flesh to eat?**”* (John 6:48-52)

¹⁸ There is no offering for sins committed intentionally (willful wrongdoing). This type of sin requires repentance and a change of the attitudes that made it possible for the transgressor to flout God’s will. For example: Hebrews 10:26 says, *“For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins ...”*

Having heard their argument Jesus hammers home His point.

*"Truly, truly, I say to you, unless you **eat the flesh of the Son of Man and drink His blood**, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. **He who eats My flesh and drinks My blood abides in Me, and I in him.**" John 6:53 –56¹⁹*

After hearing Jesus' teaching many of His disciples abandoned the faith.

"As the living Father sent Me, and I live because of the Father, so he who eats Me, he also shall live because of Me. This is the bread which came down out of heaven; not as the fathers ate, and died, he who eats this bread shall live forever." These things He said in the synagogue, as He taught in Capernaum. Many therefore of His disciples, when they heard this said, "This is a difficult statement; who can listen to it?" But Jesus, conscious that His disciples grumbled at this, said to them, "Does this cause you to stumble? What then if you should behold the Son of Man ascending where He was before?"

*It is the Spirit who gives life; the flesh profits nothing; the **words**²⁰ that I have spoken to you **are spirit and are life. But there are some of you who do not believe.**" For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him. And He was saying, "For this reason I have said to you, that no one can come to Me, unless it has been granted him from the Father." As a result of this many of His disciples withdrew, and were not walking with Him anymore. John 6:57-66*

The Lesson - Making Strong Men

Many of Jesus' disciples were offended and repulsed at His suggestion that they needed to eat His body and drink His blood in order to partake of eternal life. The pagans, not Jews, practiced cannibalism. The fact that there was a prohibition against eating blood in the Law of Moses hindered their understanding of the spiritual implications He was giving them.

A working definition of cannibalism is "the practice or process of making **strong** men." The ancients would eat the flesh and drink the blood of a dead man to share in his strength, holiness, wisdom and character. The most likely ones to be eaten after their death were warriors, holy men, virgins and parents. The meal consisted of just a small amount of **flesh** and **blood**, not the consumption of the entire body. It was also practiced to **commune** in a holy way with the deceased.

So prevalent were these concepts that many people believed that Christians were cannibalistic because they ate the flesh and blood of their Lord Jesus Christ. And in a **spiritual sense** they were right. The early church believed by faith that partaking of the Body (bread) and Blood (wine) of Christ did make them spiritually strong. They also believed that they were participating in the strength, holiness, wisdom and character of their Lord. In fact their interconnectedness to Him was through Holy Communion; that by eating His flesh and drinking His blood they were abiding in Him and He in them.

Both their faith and prayer life was strengthened just as Jesus had said:

*"**Abide in Me, and I in you.** As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. I am the vine, you are the branches; he who abides in Me,*

¹⁹ According to Jesus: **1)** A believer abides (dwells) in Jesus when he eats Jesus' flesh and **2)** Jesus abides (dwells) in a believer when the believer drinks Jesus' blood.

²⁰ The "words" Jesus refers to as being spirit and life are: "He who eats My flesh and drinks My blood abides in Me, and I in him."

*and I in him, he bears much fruit; for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned. If you abide in Me, and My words abide in you, **ask whatever you wish, and it shall be done for you.** By this is My Father glorified, that you bear much fruit, and so prove to be My disciples.” John 15:4-8*

The Lesson - Spiritual Insight

Jesus knew what he was telling His disciples to do and why they were offended. The Law of Moses plainly stated that a person would be cut off from the fellowship of Israel and God would be against him if they ate any blood.

*“For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement. Therefore I said to the sons of Israel, ‘No person among you may eat blood, nor may any alien who sojourns among you eat blood.’ So when any man from the sons of Israel, or from the aliens who sojourn among them, in hunting catches a beast or a bird which may be eaten, he shall pour out its blood and cover it with earth. For as for the life of all flesh, **its blood is identified with its life.** Therefore I said to the sons of Israel, ‘**You are not to eat the blood of any flesh, for the life of all flesh is its blood; whoever eats it shall be cut of.**” Leviticus 17:11-14*

Jesus was well aware of what God said: that life was in the blood and that life could be transferred through the eating of the blood. That’s why God made a prohibition against the eating of blood, since men would take on the characteristics imparted by it. However, Jesus is not a bird or beast but the Son of the Living God. He is the Christ; holy and pleasing to His Father in all things, obedient even to death. This is the life He wants to impart to us. Jesus made eating His flesh and drinking His blood an ordinance, knowing that He was imparting spirit and life through the elements. The participants would be taking on the characteristics of His life.

The Lesson - The Exchanged Life

Jesus dealt with the spiritual issues of communion at the beginning of His ministry when He turned water to wine at the wedding in Cana.²¹ It was the first of His signs and He used it to convey the basic concept of an **exchanged** life²² by changing water to wine (blood).

1. Jesus used **six**²³ large water pots that were set aside for **purification** purposes.
2. A pot represents a container for **something**.
3. Throughout Scripture, **men** are referred to as containers. (Vessels, pots, houses, temples, wine skins, white washed sepulchers, etc)
4. The container is important but in no way compares to the contents for which the container was designed for and made.
5. When a purification pot was filled with water (**immersed in or baptized**) it became useful for purification of others.
6. Jesus however changed the water to wine.

²¹ John 2:1-11.

²² “I have been crucified with Christ [symbolized by baptism - water]; and **it is no longer I who live, but Christ lives in me** [symbolized by communion - wine]; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.” (Galatians 2:20)

²³ Six is the number of man. Man was created on the sixth day. His basic time units are divisible by the number six (60 seconds in a minute, 60 minutes in an hour, 24 hours in a day and 12 months in a year). His basic geometric measuring units are divisible by six (360 degrees in a circle, 90 degrees in a right triangle, etc.) And more recently, man’s knowledge systems are based on the number six. Computer technicians say “6” is the perfect computer number. Computers work on a series of “6” cores. It allows changing of direction of current to performing switching operations. The “6” cores work in conjunction with “60” displacements times “6” equaling one character or one bit of information. The formula for this system is “6” “60” “6”.

7. Wine is a symbol for blood, life, the Holy Spirit and joy (see Wilson's Dictionary of Bible Types for a full explanation).
8. Jesus was indicating that true purification would come by blood, an exchanged life, the infilling of the Holy Spirit and that the outcome would produce great joy.
9. The change in the contents of the purification pot indicates a change in the nature of the individual. No longer would water be poured out, but the Holy Spirit.
Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified." John 7:37-39
10. Wine produces a change in a person's behavior. Alcoholic beverages are sometimes referred to as "spirits" because of the change it produces in one's behavior.
11. When the disciples were filled with the Holy Spirit they were accused of being drunk.
12. The purification pots (men) that had been filled (immersed in or baptized) with purification water would be changed inwardly (spirit-filled) and then be poured out to effect change in others.

The Lesson - The Three Major Views of Holy Communion

1. Transubstantiation - The bread and the wine is transformed into the physical substance of the body and blood of Christ although the actual **appearance** of bread and wine remain. This is the historic viewpoint of the Church and remained so for the first 1500 years until the Protestant Reformation. It was because of this view that the Romans accused the early Christians of cannibalism.
2. Consubstantiation – The bread remains bread, and the wine remains wine, but the body and blood of Jesus is **in, with, and under the bread and wine**. In other words the bread, wine, body, and blood are co-mingled together. (Introduced by Martin Luther in 1519 AD).
3. Memorial Only - The bread and wine are merely symbols; based on the phrase, "**Do this in remembrance of Me.**" Ulrich Zwingli originated this view about 1520 AD in response to some of his contemporaries who found the idea of eating flesh and drinking blood offensive.

The Lesson - The Evolution of the Sacrament

1. Originally communion was served **daily**.²⁴ The Catholic Church still offers it morning and evening seven days a week.
2. There are **three** requirements for participation in receiving communion.
 - Baptism.
 - Faith.
 - A life conformed to the will of Jesus Christ. This is usually accomplished through self-reflection and **confession** of one's sins.

"For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes. Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we should not be judged. But when we are judged, we are disciplined by the Lord in order that we may not be condemned along

²⁴ Day by day continuing with one mind in the temple, and breaking bread from house to house. (Acts 2:46)

with the world. So then, my brethren, when you come together to eat, wait for one another. If anyone is hungry, let him eat at home, so that you may not come together for judgment.” **1 Corinthians 11:26-34**

3. Communion links believers to one another.
“Is not the cup of blessing²⁵ which we bless²⁶ a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? Since there is one bread, we who are many are one body; for we all partake of the one bread.”
1 Corinthians 10:16-17
4. The singing of Psalm 34 accompanied the sacrament starting in the 4th century.
“I will bless the LORD at all times; His praise shall continually be in my mouth. My soul shall make its boast in the LORD; the humble shall hear it and rejoice. O magnify the LORD with me, And let us exalt His name together. I sought the LORD, and He answered me, and delivered me from all my fears. They looked to Him and were radiant, and their faces shall never be ashamed. This poor man cried and the LORD heard him, and saved him out of all his troubles. The angel of the LORD encamps around those who fear Him, and rescues them. **O taste and see that the LORD is good**; how blessed is the man who takes refuge in Him! O fear the LORD, you His saints; for to those who fear Him, there is no want. The young lions do lack and suffer hunger; but they who seek the LORD shall not be in want of any good thing. Come, you children, listen to me; I will teach you the fear of the LORD. Who is the man who desires life, and loves length of days that he may see good? Keep your tongue from evil, and your lips from speaking deceit. Depart from evil, and do good; Seek peace, and pursue it. The eyes of the LORD are toward the righteous, And His ears are open to their cry. The face of the LORD is against evildoers, to cut off the memory of them from the earth. The righteous cry and the LORD hears, And delivers them out of all their troubles. The LORD is near to the brokenhearted, and saves those who are crushed in spirit. Many are the afflictions of the righteous; But the LORD delivers him out of them all. He keeps all his bones; not one of them is broken. Evil shall slay the wicked; and those who hate the righteous will be condemned. The LORD redeems the soul of His servants; and none of those who take refuge in Him will be condemned.” **Psalm 34**
5. The wine used in communion is red in color, giving it the appearance of blood.
6. Originally the wine was fermented.
7. The practice of using grape juice did not come into fashion until late in the Protestant Reformation. Jesus drank wine, not grape juice, although grape juice is still the fruit of the vine.
8. Water was sometimes added to the wine since water and blood came out of Jesus’ side at His crucifixion.
9. The bread was normally unleavened. This represented the fact that in Christ Jesus there is no corrupting influence. Unleavened bread is typically striped and pierced. “He was pierced through for our transgressions and by His stripes we are healed” (Isaiah 54:5).
10. Leavened bread is sometimes used because it is convenient and tastier.
11. The bread was called the “host” because it contained the presence of Christ. The Greek word *hostia* means “sacrifice” which identifies Christ as our sacrifice.
12. Communion was usually taken in a kneeling position, a posture of servitude.
13. With the passing of time Christian meetings became more formal and ritualistic. Partaking of the communion meal became the focal point of the meetings, which were usually

²⁵ The cup of blessing was the third cup that Jesus drank at the Last Supper and points to Exodus 6:7. “Then I will take you for My people and I will be your God.”

²⁶ In Hebrew the blessing begins with “Barukh attah Adonai” or “Praise be to you Lord” and is followed by what the person is giving thanks for.

preceded by fellowship, prayer and teaching. Since communion was served nearer the end of the meetings, the term “Mass” began to be used by the 6th century. It is derived from the word *missa*, which means, “to dismiss” (for example at the end of a service).

14. From the beginning of the “Middle Ages” until recently, Catholic priests placed the bread on the tongue of communicants. This practice started as some communicants were saving part of the bread as a good luck charm instead of eating it.

Group Discussion:

1. What gives power and strength to your body to sustain its life? (Food and water)
2. How often do you need it? (Daily)
3. What gives power and strength to your spirit to sustain its life? (The body and blood of Jesus Christ)
4. How often do you need it?