

The Lord's Supper A Communion

Psa 40:6 Sacrifice and offering **Thou** didst not desire; **Mine** ears hast **Thou** opened: burnt offering and sin offering hast **Thou** not required. **7** Then said I, Lo, I come: in the volume of the book *it is* written of **Me**, **8** I delight to do **Thy** will, O **My God**: yea, **Thy law** *is* within **My** heart. (*Heb 10:5-7*)

- This is prophetic of **Jesus'** coming into the world to inhabit the body prepared for **Him** and to become the focus of all of **God's** word concerning **Him**.

Luk 24:44 And He said unto them, **These are** the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning **Me**.

- His coming, His death, burial and resurrection and thus our redemption are to be remembered through the partaking of the unleavened loaf and fruit of the vine in communion. But there was a shadow of the **Lord's** supper in the **Old Testament** to prepare **Israel** to understand how it was to apply to the **New** once revealed.

The Holy Place: O.T. Communion

- Under the **Old Covenant** only the **Levitical** priests were permitted to enter the first room in the tabernacle known as the **Holy Place**, the room that represented the church. Today, all members of the church that **Jesus** died for are priests of the **New Covenant**.

1Pe 2:9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of **Him Who** hath called you out of darkness into **His** marvellous light: **10** Which in time past *were* not a people, but *are* now the people of **God**: which had not obtained mercy, but now have obtained mercy.

- Entering the **Holy Place** you would have found the lampstand on the left, the altar of burnt incense straight ahead and the table of shewbread on the right which is the forerunner of our communion. It was only for the priests to consume on each sabbath.

David (*tribe of Judah*) and the shewbread that only was to be eaten by those of the tribe of Levi.

Mar 2:23 And it came to pass, that He went through the corn fields on the sabbath day; and His disciples began, as they went, to pluck the ears of corn. **24** And the **Pharisees** said unto **Him**, Behold, why do they on the sabbath day that which is not lawful? **25** And He said unto them, **Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 26** How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? **27** And He said unto them, **The sabbath was made for man, and not man for the sabbath: 28** Therefore the Son of man is Lord also of the sabbath.

- It **was** lawful for an **Israelite** to go through his neighbor's fields and eat of the crops but not to take any type of vessel with him to "doggy bag" it for later.

Deu 23:25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn.

- All such was considered labor and was not to be done on the sabbath under the Old Covenant.

Exo 16:26 Six days ye shall gather it (*manna*); but on the seventh day, *which is* the sabbath, in it there shall be none.

- Jesus relayed a story of what David did to them that they obviously knew. They were proud of the second king of Israel so much so that they overlooked something that was unlawful for him to have done; eat the shewbread that was set aside for only the priests to eat on the sabbath.

1Sa 21:1 Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee? 2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know anything of the business whereabouts I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place. 3 Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present.

1Sa 21:6 So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

- Then referencing the sabbath, Jesus made another point. Man was created before the day God rested after creating him.

Gen 2:1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. 3 And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.

- And since Jesus was with the Father as part of the Godhead He is right to the claim to be “Lord also of the sabbath”.

Gen 1:26 And God said, Let Us make man in Our image, after Our likeness:

- Under the New Covenant, the sabbath made way for “the first day of the week, when the disciples came (*come*) together to break bread” (Act 20:7). It is our communion.

Communion: Gk.2842- partnership, that is, participation: -fellowship.

- Of the three times the word “communion” is used in the KJV of the New Testament only one has to do with the Lord’s supper. The others have to do with the yoking of light to darkness (2 Cor 6:14) and “the communion of the Holy Ghost” (2 Cor 13:14). But when did man lose “communion” (*fellowship*) with God to begin with?

Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put **enmity** (*Heb.342- hostility: - hatred*) between thee and the woman, and between thy seed and her **Seed**; He shall bruise thy head, and thou shalt bruise **His** heel.

- The word **enmity** was first used here (*KJV*) in the Bible to define a hostile separation between two entities. There are those who have communion with **Satan** as his “seed” and thus have no part of **Christ**. That’s the meaning of the passage in 2 Cor 6:14-15.

2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship (*Gk.3352- participation*) hath righteousness with unrighteousness? and what communion (*Gk.2842*) hath light with darkness? 15 And what concord (*Gk.4857- from 4856- to be harmonious: -agree [together, with]*) hath **Christ** with **Belial**? or what part hath he that believeth with an infidel?

- Notice how **Jesus** restated what **His Father** said to the serpent and of his seed (*offspring*) in the garden. He was there when He said it then and now reiterates in Jn 8:44.

Joh 8:44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh the lie, he speaketh **of his own**: for he is a **liar**, and the **father of it**.

- We are either in a partnership with **God** or we are in fellowship with “**the devil**”. If we’ve not come into contact with the blood of **Christ** we are still in our sins and thus a child of **Satan**.

Act 13:9 Then **Saul**, (who also *is called Paul*), filled with the **Holy Ghost**, set his eyes on him (*Elymas the sorcerer*), 10 And said, O full of all subtilty and all mischief, *thou* **child of the devil**, *thou* **enemy** (*Gk.2190- hateful; hostile; an adversary [especially Satan]*) of all righteousness, wilt thou not cease to pervert the right ways of the **Lord**?

- “Oh but how can you say I’m a child of the devil when I’m such a good person?”

Luk 11:23 **He that is not with Me is against Me: and he that gathereth not with Me scattereth.**

- If we’ve not followed **Jesus** into “**the resurrection of life**” we’ll end up going into “**the resurrection of damnation**” (*Jn 5:29*), which was part of the message **Paul** shared with the **Gentiles**.

Eph 3:1 For this cause I **Paul**, the prisoner of **Jesus Christ** for you **Gentiles**, 2 If ye have heard of the dispensation of the grace of **God** which is given me to you-ward: 3 How that by revelation **He** made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of **Christ**) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto **His** holy apostles and prophets by the **Spirit**; 6 That the **Gentiles** should be **fellowheirs**, and of the same body, and partakers (*Gk.4830- a co-participant*) of **His** promise in **Christ** by the gospel:

Eph 2:14 For **He** is our peace, **Who** hath made both one, and hath broken down the middle wall of partition *between us*; 15 Having abolished in **His** flesh the **enmity** (*Gk.2189- hostility: - hatred*), *even* the law of commandments *contained* in ordinances; for to make **in Himself**

of twain one new man, so making peace; 16 And that He might reconcile **both** unto **God in one body** by the cross, having slain the **enmity** thereby:

- When we are in communion with Christ we are in communion with each other.

What the Lord's supper (*communion*) is not.

Transubstantiation: the literal body and blood of Christ.

"Paul still calls it bread (1 Cor 11:27 ...whosoever shall eat this bread...), and shows thus that he was a stranger to the doctrine that the bread was changed into the very body of the Lord Jesus. If the papal doctrine of transubstantiation had been true, Paul could not have called it bread."

Albert Barnes

- A passage that is used to falsely substantiate that teaching is the following.

Joh 6:56 He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. 57 As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.

Joh 6:61 When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? 62 What and if ye shall see the Son of man ascend up where He was before? 63 It is the spirit that quickeneth; the flesh profiteth nothing: **the words that I speak unto you, they are spirit, and they are life.**

- There is no mention in this passage of the bread and fruit of the vine as Jesus would later refer to when instituting the Lord's memorial supper. This is a communion with Him through His word. We are to consume Christ via the words that He inspired. And just as we eat literal foods every day to sustain our physical bodies, we are to consume spiritual food, the words of Christ, to sustain our spiritual beings. If we were to eat food on a daily basis to sustain ourselves physically as often as we read our Bibles to sustain our souls, comparatively, how well would we fare physically? Would we be as nourished?

Communion of Service

- Even before instituting the Lord's supper Jesus gave His twelve disciples another lesson on fellowship.

Joh 13:1 Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. 2 And supper (*Gk.1173- the chief meal: -feast*) being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him; 3 Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; 4 He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. 5 After that He poureth water into a basin, and began to wash the disciples' feet (*Judas included*), and to wipe them with the towel wherewith He was girded. 6 Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou

shalt know hereafter. 8 Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part (*Gk.3313- share*) with Me.

- In a sense Jesus was telling Peter that if he refused to be served by Christ, His master, then he had no fellowship or anything at all in common with Him.

Joh 13:9 Simon Peter saith unto Him, Lord, not my feet only, but also *my* hands and *my* head.

- Jesus told Peter at that time he and his fellow disciples, minus one, were already worthy to have Him serve them. But He served Judas, who would betray Him, anyway thus giving the example of how we are to treat those who would be our enemies.

Joh 13:10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. 11 For He knew who should betray Him; therefore said He, Ye are not all clean. 12 So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? 13 Ye call Me Master and Lord: and ye say well; for so I am. 14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you **an example**, that ye should do as I have done to you.

- This is not to be understood as, what some of the denominations consider, a mandatory teaching known as “foot washing”. That practice has taken this passage out of context. The “**example**” Jesus gave was to practice serving one another, even if it meant doing so in the most unpleasant of situations and to those we may not be very fond of. Foot washing, at that time, was the task of the household servant. Because of the footwear and the road conditions then, it was customary to provide a basin of water and towels for you guests. In the more affluent homes, servants provided the menial task of washing the guests feet.

Luk 7:39 Now when the Pharisee which had bidden Him saw *it (the woman at Jesus' feet)*, he spake within himself, saying, This man, if He were a prophet, would have known who and what manner of woman *this is* that toucheth Him: for she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

- Obviously Simon realized Jesus as being more than a prophet once he understood Jesus could read his mind. After questioning Simon on which of two debtors was the most appreciative after being forgiven of their debts, Jesus ...

Luk 7:44 ... turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet:..

(This would have been understood as a rebuke because Simon would had to have refused that a basin of water to be brought even when he had servants to provide for the washing of Jesus' feet.)

...but she hath washed My feet with tears, and wiped *them* with the hairs of her head. 45 Thou gavest Me no kiss (*a customary greeting to guests but today we understand this as being a handshake*): but this woman since the time I came in hath not ceased to kiss My feet. 46 My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment.

- In His comments to Simon the Pharisee, Jesus was making the comparison between Simon and the woman, as to which was to be the superior of the two in the sight of God. Simon, in his prominent status as a Pharisee, or she, as the despised public reprobate. Simon felt his position of prominence in the Jewish community was enough to garner God's acceptance but felt the woman's status as a "sinner" was beneath him. He allowed her into his house to see what Jesus would do concerning her. He didn't expect to be rebuked by his humble, yet influential, Guest. Back in John, Jesus explained who would be the most blest.

Joh 13:16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, **happy** (*Gk.3107- supremely blest; fortunate, well off*) are ye **if** ye do them. 18 I speak not of you all: I know whom I have chosen (*He knew before He chose Judas that he would betray Him.*): but that the scripture may be fulfilled (*Not that Judas didn't have a choice in the matter to betray Jesus either. God through providence saw Judas' heart. Which is why Jesus came "in the fulness of the time"- Gal 4:4*), He that eateth bread with Me hath lifted up his heel against Me. 19 Now I tell you before it come, that, when it is come to pass, ye may believe that **I am**. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me.

- How could we not want to serve one another in fellowship and obedience to Christ's words spoken here? We are only "supremely blest" when we do. After washing the disciples feet Jesus instituted, what we know as, the Lord's supper.

Luk 22:14 And when the hour was come, He sat down, and the twelve apostles with Him. 15 And He said unto them, **With desire I have desired to eat this passover with you before I suffer:** 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

- Jesus, as "our passover" (*1 Cor 5:7*) was to finish the task He was sent to do. His suffering was to take place before the kingdom, the church, could come as it did on Pentecost (*A.D. 33*). Once His suffering was over and He returned to "the right hand of God exalted, and having received of the Father the promise of the Holy Ghost" (*Act 2:33*) we now have the memorial He gave to His apostles before His crucifixion.

Luk 22:19 And He took bread, and gave thanks, and brake *it*, and gave unto them, saying, **This is My body which is given for you: this do in remembrance of Me.** 20 Likewise also the cup after supper, saying, **This cup is the new testament in My blood, which is shed for you.** 21 **But, behold, the hand of him that betrays Me is with Me on the table.** 22 **And truly the Son of man goeth, as it was determined: but woe unto that man by whom He is betrayed!**

- Just as Judas, as unworthy as he was, took the opportunity to partake of the emblems, we also are unworthy because we've "all have sinned and come short of the glory of God" (*Rom 3:23*). But...

1Co 11:29 ...he that eateth and drinketh unworthily (*Gk.371- irreverently*), eateth and drinketh damnation (*Gk.2917- judgment*) to himself, not discerning (*Gk.1252- to separate thoroughly; figuratively to discriminate*) the Lord's body.

- The Corinthians were taking the Lord's supper as though it was a common meal, thus they were not discriminating between the two. And they were being judged for it.

"Most persons interpret it as if it were "unworthy," and not "unworthily," and seem to suppose that it refers to their personal qualifications, to their "unfitness" to partake of it, rather than to the manner in which it is done."

"It is true that in ourselves we are all "unworthy" of an approach to the table of the Lord; "unworthy" to be regarded as His followers; "unworthy" of a title to everlasting life: but it does not follow that we may not partake of this ordinance in a worthy, that is, a proper manner, with a deep sense of our sinfulness, our need of a Saviour, and with some just views of the Lord Jesus as our Redeemer." Albert Barnes

- Even if we aren't in a good mood, maybe we are angry over something that happened in the past week, whatever, as long as we understand what the Lord's supper truly represents, we then can take it in a worthy manner. So...

#1. You've heard

Luk 11:28 Jesus said, "... blessed are they that hear the word of God, and keep it."

#2. Maybe you believe

Eph 1:13 In Whom ye also trusted, **after** that ye **heard** the word of truth, the gospel of your salvation: in Whom also **after** that ye **believed**, ye were **sealed** with that Holy Spirit of promise, 14 Who is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.

But you've not yet been sealed with "that Holy Spirit of promise" if you've not followed through with the next steps.

#3. Will you repent

Mat 9:13 "... I am not come to call the righteous, but sinners to repentance."

Rom 3:23 For all have sinned, and come short of the glory of God;

#4. Will you acknowledge Christ as the Son of God

Mat 10:32 "Whosoever therefore shall confess Me before men, him will I confess also before My Father Who is in heaven."

#5. Will you have your sins washed away

Act 2:37 Now when they **heard** this, they were pricked in their heart (*because they believed what they heard*), and said unto Peter and to the rest of the apostles, Men *and* brethren, **what shall we do?**

Act 2:38 Then Peter said unto them, "**Repent**, and **be baptized** every one of you **in the name of Jesus Christ** (*acknowledging His "Sonship"*) **for** the remission of sins, and ye shall receive the gift of the Holy Ghost (*the "earnest of our inheritance"*)".

#6. Once you've done all these things, will you remain faithful

1Co 15:58 Therefore, my beloved brethren, be ye **steadfast, unmovable, always abounding in the work of the Lord**, forasmuch as ye know that your labour is not in vain in the Lord.

#7. Will you resolve to keep growing

Php 1:9 And this I pray, that your love may **abound** yet **more and more in knowledge** and *in* all judgment; **10** That ye may approve things that are excellent; that ye may **be sincere** and without offence till the day of **Christ**; **11** Being filled with the fruits of righteousness, which are by **Jesus Christ**, unto the glory and praise of **God**.

*Charli Yana
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