The Cup of Blessing

What Scripture Says About Communion

The bread and the cup from Melchizedek and the Passover, through the Last Supper, to the Lord's Supper in the church today, with the Hebrew table Jesus sat at, and what was accomplished for our wholeness.

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Anchor Passage

> **1 Corinthians 10:16** *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*
>
> **1 Corinthians 11:23** *For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:*
>
> **1 Corinthians 11:24** *And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.*
>
> **1 Corinthians 11:25** *After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*
>
> **1 Corinthians 11:26** *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

Introduction

A. One Table, Many Practices

Almost every Christian church does something with bread and a cup. They call it by different names: Communion, the Lord's Supper, the Eucharist, the Mass, the Breaking of Bread, Holy Communion. And they do it in very different ways.

In many churches it happens every Sunday morning: a small wafer or a cube of bread, and a sip of wine or grape juice from a tiny cup. In others it comes once a month, or once a quarter. Some keep it once a year, in the spring, near the time of Passover. Some hold that the bread and wine actually become the body and blood of Christ. Others hold that they are only symbols. A few churches do not take bread and cup at all.

Here, in brief, is what the main traditions believe and do:

Tradition	What the bread and cup are held to be	How often	Verses most often given
Roman Catholic (the Mass)	The bread and wine are changed in substance into Christ's body and blood ("transubstantiation"), and the Mass is offered as a sacrifice	Daily or weekly	John 6:53-56; "This is my body"
Eastern Orthodox	A real change into Christ's body and blood, held as a mystery and not explained	Weekly	The same verses, and the liturgy of the early church
Lutheran	Christ's body and blood are truly present "in, with and under" the bread and wine	Weekly or often	"This is my body," read literally
Reformed and Presbyterian	A real spiritual feeding on Christ by faith; the bread stays bread	Monthly to weekly	1 Corinthians 10:16, "communion"
Baptist and many evangelicals	A memorial: the bread and cup are symbols that call His death to mind	Monthly or quarterly	"This do in remembrance of me"
Churches of Christ and Brethren	A memorial, at the centre of the weekly gathering	Every first day of the week	Acts 20:7
Some groups that keep it once a year	A remembrance at Passover season; some stress healing and wholeness	Once a year	Passover was kept once a year; 1 Corinthians 5:7
Some Hebrew-roots and Messianic believers	A Passover meal once a year, and the bread and cup at the Friday-evening Sabbath table each week	Weekly and yearly	The Gospels' Passover setting; the Hebrew table
Quakers and the Salvation Army	An inward, spiritual communion only, with no outward bread and cup	Never outwardly	John 4:24; John 6:63

The same few verses are read by all of them, and they arrive at very different practices. That alone is a good reason to open the Bible and read it again, slowly, as if for the first time.

In short: churches agree that bread and cup matter, but they differ widely on what they are and how often to take them.

B. What We Are Here to Do

This study does not set out to defend any of these practices, or to attack any of them. Many sincere believers have loved God at every one of these tables.

We are here to look and see what Scripture actually says. We will follow the bread and the cup from the first time they appear in the Bible, through Israel's Passover and worship, to the night Jesus Christ was

betrayed, and then into the letters written to the church. We will look at the Hebrew table Jesus and His apostles actually sat at, because the Bible was written by Hebrews, and many of its words make better sense at their table. And we will finish with what all of this means when believers come together today, and when a believer sits down to an ordinary meal.

The aim is to present the Scripture plainly and lovingly, and to let it speak. Where the word of God is clear, we will say so. Where it is silent, we will say that too, and not fill the silence with our own rules.

In short: this study sets aside what we have always done, and looks at what God's word says.

C. How to Read This Study

Three simple tools will help.

First, notice who is being spoken to. Paul wrote: **"Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Corinthians 10:32)**. Scripture speaks to three groups of people. All of it is written *for* our learning (Romans 15:4), but not all of it is addressed *to* us. In this study we will meet three settings:

- **Israel under the Law.** The Passover and the offerings were given to Israel through Moses.
- **The ministry of Jesus Christ.** In the Gospels, Jesus was **"made under the law" (Galatians 4:4)**, and He spoke and acted among Israel, before the cross. The Last Supper took place there.
- **The church in the Grace administration.** Our time began on the day of Pentecost, after Christ's death, resurrection and ascension, when He poured out the gift of holy spirit (Acts 2:32-33). The letters from Romans to Thessalonians are written directly to the church. That is where Paul writes about the Lord's Supper.

An *administration* simply means a period of time in which God deals with people under a stated set of terms.

Second, read the words in their own setting. A Hebrew word like "blessing" or "remember" carries a meaning at a Hebrew table that it may not carry in English. Where a Hebrew or Greek word helps, it is explained in plain English.

Third, take the King James Version as it stands. All Scripture in this study is quoted from the King James Version. Where the KJV wording needs a note, the note is given.

Each section ends with a short line marked **In short**, to sum up the point.

In short: notice who is spoken to, read words in their setting, and let the King James text speak for itself.

Chapter 1: Bread and Wine Before the Law

A. A Priest Brings Bread and Wine

The first time bread and wine appear together in the Bible, it is long before Moses and long before Israel. Abram had just rescued his nephew Lot and won a great battle. As he came home, a king and a priest came out to meet him:

> **Genesis 14:18** *And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.*
>
> **Genesis 14:19** *And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:*
>
> **Genesis 14:20** *And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.*

Melchizedek was both king of Salem (later Jerusalem) and **"the priest of the most high God."** He brought out bread and wine, and he blessed Abram. Then he blessed God for the victory. Abram answered by giving him a tenth of everything.

Notice what came together at this table: a priest-king, bread and wine, and blessing, both blessing on the man and blessing toward God. Nothing is said here about a ceremony. It is a meal given by a priest to a man God had just delivered.

In short: the first bread and wine in Scripture are given by a priest-king, with a blessing, to a man God had just delivered.

B. Why Melchizedek Matters

Melchizedek appears only briefly, but Scripture comes back to him. A psalm of David says of the coming Messiah: **"Thou art a priest for ever after the order of Melchizedek" (Psalm 110:4)**. The letter to the Hebrews explains that Jesus Christ is that priest:

> **Hebrews 6:20** *Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.*

Hebrews describes Melchizedek as **"King of righteousness, and after that also King of Salem, which is, King of peace" (Hebrews 7:2)**. His priesthood came before the Law and was not built on the Law.

So, long before the Passover, God gave a picture: a King of righteousness and peace, who is also a priest, bringing bread and wine and blessing to the one he serves. Jesus Christ is that King and Priest. When He took bread and the cup, He was doing what the priest of the most high God had pictured from the beginning.

In short: Melchizedek pictures Jesus Christ, the King-Priest who brings bread, wine and blessing to His people.

Chapter 2: The Passover

A. The Night of Deliverance

Israel had been slaves in Egypt for generations. God sent Moses to bring them out, and Egypt's king refused again and again. The last judgment was the death of the firstborn. God told Israel exactly how to be safe that night.

Each household was to take a lamb:

> **Exodus 12:3** *Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:*
>
> **Exodus 12:5** *Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:*
>
> **Exodus 12:6** *And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.*

The lamb was chosen on the tenth day of the first month (later called Nisan), kept until the fourteenth day, and then killed **"in the evening"**. The Hebrew reads literally "between the two evenings," which in Jesus' day was understood as the afternoon, between the sun's decline and sunset.

In short: each household took a spotless lamb, kept it four days, and killed it on the fourteenth day of the first month.

B. The Blood on the Door

The blood was the first thing that mattered:

> **Exodus 12:7** *And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.*
>
> **Exodus 12:13** *And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.*

The blood did not have to be understood. It had to be applied, and God would see it. **"When I see the blood, I will pass over you."** This is where the name Passover comes from. The Hebrew word is *pesach*, from a verb meaning to pass over, or to spare. Under the blood, the household was protected. No destroyer could enter.

In short: the blood on the door protected the household; God saw the blood and passed over.

C. The Lamb Eaten Whole

The second thing that mattered was the lamb itself. It was not only killed. It was eaten:

> **Exodus 12:8** *And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.*

> **Exodus 12:9** *Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.*
> **Exodus 12:10** *And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.*
> **Exodus 12:11** *And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.*

They ate the whole lamb, roasted, with unleavened bread and bitter herbs. They ate it dressed for travel, staff in hand, ready to walk out. The lamb's flesh was strength for the journey.

One more detail would matter centuries later:

> **Exodus 12:46** *In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.*

Not one bone of the Passover lamb was to be broken.

So there were two parts to that night. The **blood** was for protection and deliverance from death. The **flesh** was eaten, for strength to walk out of bondage. We will see both again.

In short: the blood protected them, and the lamb, eaten whole with no bone broken, gave them strength to leave.

D. A Memorial, Kept Once a Year

God told Israel to remember this night:

> **Exodus 12:14** *And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.*

The word *memorial* is the Hebrew *zikkaron*, from the verb *zakar*, "to remember." In Scripture, to remember is more than to recall a fact. When God "remembered Noah" (Genesis 8:1), He acted for him. When God **"remembered his covenant with Abraham" (Exodus 2:24)**, He moved to deliver Israel. To remember is to bring something to mind so that it shapes what happens now. The Passover was a memorial in that sense: each year, Israel would bring the deliverance to mind and live in its good.

The Passover had its set time. **"Let the children of Israel also keep the passover at his appointed season" (Numbers 9:2)**. That season came once a year, on the fourteenth day of the first month.

Even so, God made room for those who could not keep it then. A man who was unclean, or on a journey far off, could keep it a month later:

> **Numbers 9:10** *Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.*
> **Numbers 9:11** *The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.*

The Passover was firm, but it was full of mercy. God wanted every one of His people at that table.

In short: the Passover was a memorial to Israel, kept once a year at its appointed season, with mercy built in for those who could not come.

E. Children Asking Questions

God expected children to ask what it all meant:

> **Exodus 12:26** *And it shall come to pass, when your children shall say unto you, What mean ye by this service?*
> **Exodus 12:27** *That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.*

The Passover was a teaching meal. A child asked, and a father told what God had done. That is still a good pattern. The bread and the cup are meant to be explained, not just performed.

In short: the Passover was a meal for telling what God had done, so that each generation would know it.

Chapter 3: "Not One Feeble Person"

A. They Walked Out Whole

The Passover was not only about escaping death. Look at how Israel left Egypt:

> **Psalm 105:37** *He brought them forth also with silver and gold: and there was not one feeble person among their tribes.*

An entire nation of former slaves, worn by hard labour, walked out of Egypt, and **"there was not one feeble person among their tribes."** The Hebrew word for feeble means one who stumbles or totters. Not one of them staggered.

The night of the lamb was a night of whole deliverance. They were spared from death, freed from bondage, given wealth, and made strong in body.

In short: Israel walked out of Egypt with not one person stumbling; the deliverance was complete.

B. "I Am the LORD That Healeth Thee"

Within days of leaving Egypt, God made a promise about their health:

> **Exodus 15:26** *And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.*

Jehovah Rapha, "the LORD that heals you," is one of the names by which God made Himself known to Israel. He did not want His people delivered from Egypt only to be crushed by sickness in the wilderness. Deliverance and healing came together.

In short: right after the Passover, God declared Himself the LORD who heals.

C. Forgiveness and Healing Together

This pairing runs all through the Old Testament. David wrote:

> **Psalm 103:2** *Bless the LORD, O my soul, and forget not all his benefits:*
> **Psalm 103:3** *Who forgiveth all thine iniquities; who healeth all thy diseases;*

"Who forgiveth all thine iniquities; who healeth all thy diseases." Forgiveness for the inner man, healing for the body, both from the same God, both counted among **"his benefits"**. God does not deal with half a person.

Keep this pairing in mind. When we come to the bread and the cup, we will find the same two things: a body given and a blood shed, healing and forgiveness, the whole person made whole.

In short: Scripture pairs forgiveness and healing as God's benefits to the whole person.

Chapter 4: The Blood of the Covenant

A. Blood First, Then a Meal

At Mount Sinai God made a covenant with Israel. A *covenant* is a binding agreement. In the Bible, a covenant was often sealed with blood and then celebrated with a meal. That is exactly what happened at Sinai:

> **Exodus 24:6** *And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.*
> **Exodus 24:7** *And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.*
> **Exodus 24:8** *And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.*

Moses called it **"the blood of the covenant."** The people heard the terms, agreed to them, and the blood was sprinkled. Then the leaders went up the mountain:

> **Exodus 24:9** *Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:*
> **Exodus 24:10** *And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.*
> **Exodus 24:11** *And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.*

"They saw God, and did eat and drink." First the blood, then a meal in God's presence. The covenant was not only a legal arrangement. It was a fellowship. God's people sat and ate before Him.

Jesus' words at the Last Supper, **"this is my blood of the new testament" (Matthew 26:28)**, echo Moses' words exactly: "the blood of the covenant." The word "testament" in the King James Version is the Greek *diathēkē*, which means a covenant.

In short: the old covenant was sealed with blood and celebrated with a meal in God's presence; Jesus' words at the supper echo it.

B. A New Covenant Promised

Israel broke that covenant again and again. So God promised a better one through the prophet Jeremiah:

> **Jeremiah 31:31** *Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:*
>
> **Jeremiah 31:32** *Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:*
>
> **Jeremiah 31:33** *But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*
>
> **Jeremiah 31:34** *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

This new covenant would not be written on stone but on the heart. It would rest on God's promise, **"I will forgive their iniquity, and I will remember their sin no more."**

When Jesus took the cup and said, **"This cup is the new testament in my blood" (Luke 22:20)**, He was announcing that this promised covenant was about to be sealed, not with the blood of animals but with His own. The letter to the Hebrews quotes Jeremiah's promise in full and says Jesus Christ is **"the mediator of a better covenant, which was established upon better promises" (Hebrews 8:6)**. And Paul, writing to the church, calls himself and his fellow workers **"able ministers of the new testament; not of the letter, but of the spirit" (2 Corinthians 3:6)**.

In short: God promised a new covenant of forgiveness; Jesus sealed it with His own blood.

Chapter 5: Bread and Cup in Israel's Worship

A. The Bread of the Presence

In the tabernacle, and later in the temple, there was a table of bread:

> **Leviticus 24:5** *And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.*
>
> **Leviticus 24:6** *And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.*
>
> **Leviticus 24:7** *And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD.*
>
> **Leviticus 24:8** *Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant.*

Twelve loaves, one for each tribe, sat on the table before the LORD, renewed every Sabbath. Exodus calls it **"shewbread before me alway" (Exodus 25:30)**. The Hebrew is *lechem panim*, "bread of the face" or "bread of the presence." God's people were always represented before Him by bread.

In short: twelve loaves sat always before God, renewed each Sabbath, picturing His people in His presence.

B. The Offering Eaten in Fellowship

Most offerings were burnt on the altar or eaten by the priests. But one, the peace offering, was shared. Part went to God on the altar, part to the priest, and the rest was eaten by the worshipper and his household:

> **Leviticus 7:15** *And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.*

The peace offering was a fellowship meal. The worshipper ate in God's presence, at peace with Him. Paul points to this very thing when he writes about the Lord's table:

> **1 Corinthians 10:18** *Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?*

To eat of what was offered was to share in the altar, to be joined in fellowship with it. We will see in Chapter 15 why Paul draws this comparison.

In short: in the peace offering, the worshipper ate in fellowship with God; Paul uses this to explain the Lord's table.

C. The Drink Offering

With many offerings came a drink offering, wine poured out before the LORD:

> **Numbers 28:7** *And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering.*

Wine poured out was an offering of joy and of life given. Paul uses the picture of himself: **"Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all" (Philippians 2:17)**. The words "be offered" there translate a Greek word for being poured out as a drink offering.

In short: wine was poured out before God as an offering of life and joy.

D. Bread From Heaven

In the wilderness God fed Israel every morning with manna:

> **Exodus 16:15** *And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.*

For forty years, bread came down from heaven. Moses later explained what it was meant to teach:

> **Deuteronomy 8:3** *And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.*

Jesus would quote this verse against the devil (Matthew 4:4), and He would call Himself the true bread from heaven (Chapter 7).

In short: God fed Israel with bread from heaven to teach that man lives by every word of God.

Chapter 6: The Hebrew Table

A. At a Hebrew Table, You Bless God

When the Gospels say Jesus **"took bread, and blessed it" (Matthew 26:26)**, an English reader may picture Him doing something to the bread. A Hebrew reader would picture something else.

The Hebrew word for bless is *barak*. Its root picture is to kneel. Man "blesses" God by bowing in praise and thanks to Him. God "blesses" man by bending down to give him good. At a Hebrew table, you do not bless the food. You bless God for the food.

Moses gave the command: **"When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee" (Deuteronomy 8:10)**.

The old Hebrew blessings at meals, recorded in Jewish writings from around A.D. 200 (the Mishnah, *Berakhot* 6:1), took this form:

- Over bread: "Blessed art thou, O LORD our God, King of the universe, who bringest forth bread from the earth."
- Over wine: "Blessed art thou, O LORD our God, King of the universe, who createst the fruit of the vine."

These words come straight from Scripture. The psalmist praised God:

> **Psalm 104:14** *He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;*
> **Psalm 104:15** *And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.*

"That he may bring forth food out of the earth; and wine that maketh glad the heart of man... and bread which strengtheneth man's heart."

Notice how Matthew and Mark say Jesus "blessed" the bread, while Luke and Paul say He "gave thanks." The Greek words are *eulogeō* (to speak well of, to bless) and *eucharisteō* (to give thanks). They describe the same act. The word "Eucharist," which many churches use, simply comes from that Greek word for giving thanks.

In short: at a Hebrew table, the blessing is spoken to God, thanking Him for the food; "blessed" and "gave thanks" are the same act.

B. “Bread” Means the Meal

When we read the word *bread*, we think of a loaf or a slice. When a Hebrew heard “bread,” he very often heard “food,” or “a meal.” The Hebrew word *lechem*, and the Greek word *artos* that translates it, stand again and again for food in general. Bread was the main food of every table, so the word for bread came to stand for the whole meal.

Here is how Scripture uses it:

- To Adam: **“In the sweat of thy face shalt thou eat bread” (Genesis 3:19)**. That is, you will work for your food, all of it.
- Joseph’s brothers, after throwing him into the pit: **“And they sat down to eat bread” (Genesis 37:25)**. They sat down to a meal.
- Jethro, when he heard of Moses: **“call him, that he may eat bread” (Exodus 2:20)**. Invite him to dinner.
- David to Mephibosheth: **“thou shalt eat bread at my table continually” (2 Samuel 9:7)**. You will dine at the king’s table every day.
- Jesus’ prayer: **“Give us this day our daily bread” (Matthew 6:11)**. Everything we need to eat today.
- The Pharisees’ complaint: **“they wash not their hands when they eat bread” (Matthew 15:2)**. When they eat their meals.
- Jesus **“went into the house of one of the chief Pharisees to eat bread on the sabbath day” (Luke 14:1)**. He went to a Sabbath dinner.
- Paul to the church: **“that with quietness they work, and eat their own bread” (2 Thessalonians 3:12)**. Earn your own living.

E. W. Bullinger, in *Figures of Speech Used in the Bible*, names this the figure *synecdoche*, one kind of food put for all kinds of food. He writes that “to break bread or to eat bread means to partake of a meal,” and that this is “the common Hebrew idiom to this day.”

The same is true of *breaking* bread. Hebrew bread was baked in flat, round cakes that were broken by hand, not sliced. So the meal began when the head of the table blessed God and broke the bread, and “breaking bread” came to mean sharing a meal. Isaiah says God’s fast is **“to deal thy bread to the hungry” (Isaiah 58:7)**, where “deal” is the Hebrew word for break. Jeremiah mourned that **“the young children ask bread, and no man breaketh it unto them” (Lamentations 4:4)**.

So yes, when Scripture says the believers “brake bread,” a Hebrew reader heard “they ate a meal together.” We will see this in Emmaus (Chapter 12), in Acts (Chapter 13) and at Corinth (Chapter 16).

At the Last Supper itself, both are true at once. Jesus took a real piece of bread in His hands, and He did it **“as they were eating” (Matthew 26:26)**, in the middle of a real meal, with **“the cup after supper” (Luke 22:20)** to follow. The bread He held was the bread of a meal. And when Paul writes **“as often as ye eat this bread” (1 Corinthians 11:26)**, he is writing to a church that ate the Lord’s Supper as a real supper together.

In short: to a Hebrew, “bread” often meant the whole meal, and “breaking bread” meant eating together; the Lord’s bread was taken at a real meal.

C. The Cup That Sets a Day Apart

On the Sabbath and on feast days, a Hebrew household lifted a cup of wine at the start of the evening meal and thanked God for the holy day. This is called the *Kiddush*, from the Hebrew word for "holy" or "set apart." The custom is old. The Mishnah (*Berakhot* 8:1) records that the schools of Hillel and Shammai, Jewish teachers who lived just before and during the time of Christ, argued over whether the blessing for the day or the blessing for the wine came first. The argument shows the custom was already in place in their day.

The Sabbath itself was given two reasons in Scripture. The first is creation:

> **Exodus 20:8** *Remember the sabbath day, to keep it holy.*
> **Exodus 20:11** *For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.*

The second is deliverance from Egypt:

> **Deuteronomy 5:15** *And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.*

So the weekly Sabbath remembered both that God made His people and that God set them free. The later Jewish prayer books put both reasons into the Kiddush, calling the Sabbath "a memorial of the work of creation" and "a remembrance of the going out from Egypt." That exact wording is found in prayer books written centuries after Christ, so we cannot say the disciples spoke those words. But the two reasons themselves come straight from the Ten Commandments.

In short: the Kiddush cup set apart the Sabbath, which Scripture says remembers both creation and deliverance.

D. "Remember the Day"

The rabbis noticed a small detail in the Hebrew. Moses wrote, **"Remember the sabbath day" (Exodus 20:8)**. He also wrote that Israel should eat unleavened bread **"that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life" (Deuteronomy 16:3)**. In both verses, the Hebrew reads *et yom*, "the day," with the little marker *et* in front of it.

The Babylonian Talmud (*Pesachim* 117b) records a teacher named Rav Acha bar Ya'akov using this shared phrase to teach that the exodus must be remembered whenever the Sabbath is set apart. A search of the Hebrew text of the five books of Moses finds the phrase *et yom* exactly six times:

Verse	What "the day" is
Genesis 2:3	God blessed **the seventh day** of creation
Exodus 20:8	Remember **the sabbath day**
Exodus 20:11	The LORD blessed **the sabbath day**
Deuteronomy 5:12	Keep **the sabbath day**
Deuteronomy 5:15	God commanded thee to keep **the sabbath day**, because He brought thee out of Egypt
Deuteronomy 16:3	Remember **the day** thou camest out of Egypt

The first time is the seventh day of creation itself. The last is the day of the exodus. In between, the Sabbath, which remembers both. It is a lovely thread in the Hebrew text: God the Creator and God the Deliverer, remembered together.

In short: the Hebrew phrase "the day" ties creation, the Sabbath and the exodus together, so God is remembered as both Maker and Deliverer.

E. The Passover Meal in Jesus' Day

By the time of Christ, the Passover meal had grown beyond what Exodus 12 describes. The Mishnah (*Pesachim* chapter 10), written down around A.D. 200 but describing older practice, says even the poorest man must have four cups of wine at the Passover. The meal went roughly like this:

1. A first cup, with the blessing of the day.
2. Herbs dipped and eaten; then the lamb, the unleavened bread and the bitter herbs set out.
3. A second cup, while a son asked why this night is different, and the father told the story of the exodus. The first part of the Hallel (Psalms 113-114) was sung.
4. The meal itself.
5. A third cup after the meal, over which the grace after meals was said. This was called **the cup of blessing**.
6. A fourth cup, with the rest of the Hallel (Psalms 115-118).

A later Jewish teaching links the four cups to the four promises God made in Exodus 6:6-7:

> **Exodus 6:6** *Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:*
>
> **Exodus 6:7** *And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.*

"I will bring you out… I will rid you… I will redeem you… I will take you to me for a people."

Two of these details shed light on the Gospels. Matthew says that after the supper **"when they had sung an hymn, they went out into the mount of Olives" (Matthew 26:30)**: the Hallel psalms were the hymns of the feast. And Paul calls the cup at the Lord's table **"the cup of blessing" (1 Corinthians 10:16)**, which is the very name of the cup blessed after a meal.

In short: by Jesus' day, Passover had four cups and the Hallel psalms; the cup blessed after the meal was called "the cup of blessing."

F. What Is Old, and What Is Later

Many books and websites describe a "Messianic Passover" full of symbols: three pieces of matzah in a bag, the middle one broken and hidden, matzah that is striped and pierced, and so on. Some of these customs are lovely, but many of them come from centuries after Christ, and we should not read them back into the Gospels as if Jesus used them.

Here is a fair summary of what we can and cannot say:

Custom	Known from	Can we say Jesus and the apostles knew it?
Blessing God over bread and wine	Scripture (Deuteronomy 8:10; Psalm 104:14-15); Mishnah	Yes
Kiddush cup on Sabbath and feasts	Mishnah, Hillel and Shammai	Yes, in some form
Exact Sabbath Kiddush wording ("memorial of creation… of the exodus")	Later prayer books	No, though both themes are in Scripture
Four cups at Passover; Hallel sung	Mishnah *Pesachim* 10	Very likely
The four cups tied to Exodus 6:6-7	Jerusalem Talmud, later	Not shown
Hidden middle matzah; striped and pierced matzah	Medieval and modern customs	No

None of this changes what Scripture says. It simply keeps us honest. The Hebrew background helps us read the Bible; it does not add to the Bible.

In short: the Hebrew table helps us understand Scripture, but later customs should be marked as later and not taught as what Jesus did.

Chapter 7: The True Bread From Heaven

A. Bread for Five Thousand, Near the Passover

John tells us when Jesus fed the five thousand: **"And the passover, a feast of the Jews, was nigh" (John 6:4)**. With five loaves and two fish, He fed the crowd, and twelve baskets were left over. The next day, the people came looking for more bread, and Jesus told them where the real bread was:

> **John 6:32** *Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.*
>
> **John 6:33** *For the bread of God is he which cometh down from heaven, and giveth life unto the world.*
>
> **John 6:34** *Then said they unto him, Lord, evermore give us this bread.*
>
> **John 6:35** *And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

The manna in the wilderness was real bread, but it fed the body for a day. Jesus Christ is the bread that gives life that does not end.

In short: near the Passover, Jesus called Himself the true bread from heaven, which gives life to all who come to Him.

B. "Eat My Flesh, Drink My Blood"

Then Jesus said something that shocked His hearers:

> **John 6:53** *Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*

> **John 6:54** *Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.*
> **John 6:55** *For my flesh is meat indeed, and my blood is drink indeed.*
> **John 6:56** *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

Many have read these words as if Jesus were describing the bread and the cup of the supper, and as if eating that bread were itself eating His literal flesh. But notice three things.

First, this was said a full year before the Last Supper. No one who heard it could have connected it to a meal that had not happened yet.

Second, the people who heard it literally were offended: **"How can this man give us his flesh to eat?" (John 6:52)**. Even many disciples said, **"This is an hard saying; who can hear it?" (John 6:60)**.

Third, Jesus Himself gave the key:

> **John 6:63** *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

"The words that I speak unto you, they are spirit, and they are life." To eat His flesh and drink His blood is to receive Him, and all He would accomplish in His body and by His blood, by believing. Earlier in the same chapter He said it plainly: **"he that believeth on me shall never thirst" (John 6:35)**. Coming and believing is the eating and drinking.

In short: Jesus' words about eating His flesh are spirit and life; they are received by believing on Him.

Chapter 8: "Himself Took Our Infirmities"

A. A Ministry of Healing

Wherever Jesus went, He healed. Matthew tells of one evening in Capernaum:

> **Matthew 8:16** *When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:*
> **Matthew 8:17** *That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.*

Matthew says this healing was the fulfilment of Isaiah 53:4. In Isaiah, the words translated **"griefs"** and **"sorrows"** are the Hebrew words for sickness and pain:

> **Isaiah 53:4** *Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*
> **Isaiah 53:5** *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

Matthew understood Isaiah's words to include the body: **"Himself took our infirmities, and bare our sicknesses."** The Servant of the LORD would bear sickness as well as sin. Isaiah's next verse says: **"with his stripes we are healed."** The word *stripes* means the welts left by a whip.

In short: Jesus' healing ministry fulfilled Isaiah 53, where the Servant bears sickness as well as sin.

B. Forgiveness and Healing in His Ministry

Jesus often joined forgiveness and healing together. When four men let a paralysed man down through a roof, Jesus first said, **"Son, thy sins be forgiven thee" (Mark 2:5)**. When some objected, He answered:

> **Mark 2:9** *Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?*
> **Mark 2:10** *But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)*
> **Mark 2:11** *I say unto thee, Arise, and take up thy bed, and go thy way into thine house.*

Which is easier to say? For Jesus, both were the same work of God, and He did both. The man went home forgiven and walking.

This is the same pairing we saw in Psalm 103: **"Who forgiveth all thine iniquities; who healeth all thy diseases" (Psalm 103:3)**. In Jesus' ministry it was not a promise only. It walked home on its own legs.

In short: in Jesus' ministry, forgiveness and healing went together, as God's work for the whole person.

Chapter 9: The Last Supper: When Was It?

A. Why the Timing Matters

Many people assume the Last Supper was the Passover meal itself. If so, the bread and cup would simply be part of the Passover, and the Lord's Supper would be a Christian Passover.

But the Gospel of John gives clear marks of time that show the supper came the evening *before* the Passover lamb was eaten, and that Jesus Himself died as the Passover lamb, at the very time the lambs were being killed. This study follows that order. It is worth seeing why, because it changes how we understand the bread and the cup.

In short: whether the supper was the Passover meal matters, and John gives clear marks of time.

B. The Hebrew Day Begins at Sunset

First, remember that a Hebrew day ran from sunset to sunset. **"And the evening and the morning were the first day" (Genesis 1:5)**. So the fourteenth day of Nisan began at sunset, ran through the night and the next morning, and ended the following sunset.

That means a supper eaten on the evening that *began* the fourteenth, and a death in the afternoon that *ended* the fourteenth, both fall on the same Hebrew day.

In short: the Hebrew day began at sunset, so the supper and the crucifixion can fall on the same day.

C. What John Says

John marks the time four times.

Before the feast. He introduces the supper with these words:

> **John 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.*
>
> **John 13:2** *And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;*

"Before the feast of the passover." (The phrase "supper being ended" is better understood as "supper taking place." The Greek describes the supper as under way, and John goes on to describe what happened during it.)

The priests had not yet eaten the Passover. The morning after the supper, after Jesus had been arrested and tried all night, the priests led Him to Pilate:

> **John 18:28** *Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.*

The supper Jesus ate with His disciples was already behind them. But the priests were keeping themselves clean **"that they might eat the passover."** They had not eaten it yet.

Pilate's custom at the Passover. Pilate said, **"But ye have a custom, that I should release unto you one at the passover" (John 18:39)**. The feast was still coming.

The preparation of the Passover. As Pilate brought Jesus out to be judged:

> **John 19:14** *And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!*

"It was the preparation of the passover." The fourteenth day was the day of preparation, when the lambs were killed in the afternoon to be eaten that night. Jesus was condemned on the preparation day.

A high day followed. After His death:

> **John 19:31** *The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.*

The next day was **"an high day"**, the first day of the feast, the fifteenth of Nisan, a special Sabbath (Leviticus 23:6-7). It was not the weekly Sabbath, but the annual feast day.

So in John's account, Jesus ate the supper at the start of the fourteenth, died in the afternoon of the fourteenth, and was buried before the high day of the fifteenth began.

In short: John says the supper was before the Passover, the priests had not yet eaten it the next morning, and Jesus died on the day of preparation.

D. What Matthew, Mark and Luke Say

Matthew, Mark and Luke describe the disciples preparing **"the passover"**. Mark writes:

> **Mark 14:12** *And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?*

How does this fit with John? Two things help.

First, the fourteenth day, the day the lambs were killed, was commonly counted as part of the feast and even called the first day of unleavened bread. Leaven was cleared out of every house on that day. The Jewish historian Josephus, writing in the first century, says the feast of unleavened bread was kept for eight days, counting the fourteenth. Mark's own words, **"when they killed the passover,"** point to the fourteenth, the day of killing, not the fifteenth, the day of eating. E. W. Bullinger notes the same in *The Companion Bible* (Appendix 156): the "first day of unleavened bread" in Mark 14:12 and Luke 22:7 was the fourteenth, "the preparation day."

Second, Luke records what Jesus said as they sat down:

> **Luke 22:15** *And he said unto them, With desire I have desired to eat this passover with you before I suffer:*
> **Luke 22:16** *For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.*

"With desire I have desired to eat this passover with you before I suffer." He longed to eat it with them. But He said He would not eat it again until it is fulfilled in the kingdom of God. And notice what is missing. In all four Gospels, no lamb is mentioned at the table. Bread is there. The cup is there. But no lamb. The Lamb was at the table in person, and the next afternoon He would be slain.

In short: the other Gospels speak of preparing for the Passover on the fourteenth, the day of killing; no lamb appears at the supper, because Jesus was the Lamb.

E. The Last Week in Order

Putting the four Gospels together, the last days run like this (a fuller table is given in Appendix C):

- **The evening that began 14 Nisan (Tuesday evening):** the Last Supper; the foot-washing; the bread and the cup; the walk to Gethsemane; the arrest.
- **14 Nisan, day (Wednesday):** the trials; the crucifixion at the third hour (9 A.M.); darkness from the sixth hour; His death at the ninth hour (3 P.M.), as the Passover lambs were being killed; burial before sunset.
- **15 Nisan (Wednesday sunset to Thursday sunset):** the high day, the first day of the feast, when the Passover was eaten.
- **Three days and three nights in the tomb,** as He said (Matthew 12:40).
- **He rose late on 17 Nisan, the weekly Sabbath, before sunset.** At dawn on the first day of the week, the tomb was already empty.

In short: Jesus ate the supper at the start of 14 Nisan, died that afternoon as the Passover lamb, and rose three days and three nights later.

F. What This Means for the Bread and the Cup

If the supper came before the Passover, then the bread and the cup were not just two more items in the Passover meal. Jesus took the bread and the cup of an ordinary evening meal, at the start of Passover week, and gave them a new meaning that pointed to Himself.

The Passover had looked forward. The lamb's blood on the door and the lamb's flesh eaten for strength were pictures. The next afternoon, the real Lamb would be slain. So the supper does not repeat the Passover; it remembers the One the Passover was about.

In short: the supper was not the old Passover repeated; it was the Lamb Himself giving new meaning to bread and cup, the night before He died.

Chapter 10: The Bread and the Cup That Night

A. Four Accounts

The supper is described four times: in Matthew, Mark and Luke, and by Paul in 1 Corinthians 11. (John records the same evening, the foot-washing and Jesus' long teaching, but not the bread and the cup.) Here are Matthew's and Luke's accounts:

> **Matthew 26:26** *And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.*
> **Matthew 26:27** *And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;*
> **Matthew 26:28** *For this is my blood of the new testament, which is shed for many for the remission of sins.*
> **Matthew 26:29** *But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*
> **Luke 22:17** *And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:*
> **Luke 22:18** *For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.*
> **Luke 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.*
> **Luke 22:20** *Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.*

Luke mentions a cup before the bread, and then **"the cup after supper"**. That is how a Hebrew meal went: a cup at the start, bread blessed and broken, the meal, and a cup of blessing after the meal. Jesus gave new meaning to the bread and to the cup after supper.

In short: four accounts describe the supper; Luke shows the Hebrew order of cup, bread, meal and the cup after supper.

B. "This Is My Body"

"Take, eat; this is my body" (Matthew 26:26). Many have argued over the word "is." But Jesus was holding bread in His hands while His body stood at the table. The disciples did not think they were eating His flesh.

Scripture often uses "is" in this way. Jesus said, **"The field is the world; the good seed are the children of the kingdom" (Matthew 13:38)**. Paul writes, **"that Rock was Christ" (1 Corinthians 10:4)**. In each case

"is" means "represents" or "stands for." E. W. Bullinger, in *The Companion Bible* (Appendix 159), names this the figure of speech called *metaphor*, a direct statement that one thing is another, where the verb "is" means "represents" and can never mean "is changed into."

So the bread represents His body, and the cup represents His blood of the new covenant. A representation is not a lesser thing. A wedding ring "is" the marriage covenant in the same way. It points beyond itself to something real and binding.

In short: "This is my body" means "this represents my body," the same way "the field is the world."

C. "Given for You"

Luke records: **"This is my body which is given for you" (Luke 22:19)**. His body was about to be given: scourged, crowned with thorns, nailed to a cross and pierced. As Isaiah said, **"with his stripes we are healed" (Isaiah 53:5)**. The bread speaks of a body given *for you*. Not for Himself. For you.

In short: the bread speaks of His body given for us.

D. "My Blood of the New Testament… for the Remission of Sins"

Matthew records the words over the cup most fully: **"For this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26:28)**.

Three things are named:

- **"My blood."** Not the blood of a lamb or a goat, but His own.
- **"Of the new testament."** The new covenant God promised in Jeremiah 31, with its promise: "I will remember their sin no more."
- **"For the remission of sins."** *Remission* means sending away, release, forgiveness.

As the blood of the first Passover lamb protected Israel from death, the blood of Christ delivers from sin and death. **"Without shedding of blood is no remission" (Hebrews 9:22)**, and His blood was shed once for all.

In short: the cup speaks of His blood, which sealed the new covenant and brought the forgiveness of sins.

E. "This Do in Remembrance of Me"

Luke and Paul record: **"this do in remembrance of me" (Luke 22:19)**. The Greek word for remembrance is *anamnēsis*, a calling to mind. It answers to the Hebrew *zikkaron*, "memorial," the word used of the Passover in Exodus 12:14.

Notice what is to be remembered. Not the Passover. Not the exodus from Egypt. **"In remembrance of me."** The Passover remembered what God did through a lamb. This supper remembers the Lamb Himself, and what He has done.

And remember what "remember" means in Scripture: not a sad recalling of a dead man, but bringing to mind something so that it shapes the present. We remember what He accomplished so that we may live in it now.

In short: the supper is done in remembrance of Him, calling to mind what He accomplished so we live in it today.

F. "Until That Day"

Jesus ended with a promise: **"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matthew 26:29)**. The supper looks forward as well as back. A day is coming when He will sit at table with His own again.

Then, **"when they had sung an hymn, they went out into the mount of Olives" (Matthew 26:30)**.

In short: the supper also looks forward, to the day He will drink it new with His people.

Chapter 11: Christ Our Passover

A. The Lamb at the Appointed Hour

The Passover lambs were killed on the afternoon of the fourteenth of Nisan. That is when Jesus died:

> **Matthew 27:45** *Now from the sixth hour there was darkness over all the land unto the ninth hour.*
> **Matthew 27:46** *And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*
> **Matthew 27:50** *Jesus, when he had cried again with a loud voice, yielded up the ghost.*

The ninth hour is 3 P.M. At the hour when lambs were being slain for the Passover, the Lamb of God died. John the Baptist had said it at the start: **"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29)**.

Paul states it plainly: **"For even Christ our passover is sacrificed for us" (1 Corinthians 5:7)**.

In short: Jesus died at the hour the Passover lambs were killed; He is our Passover.

B. "My God, My God, Why Hast Thou Forsaken Me?"

At the ninth hour Jesus cried out **"Eli, Eli, lama sabachthani?" (Matthew 27:46)**, and Matthew adds the meaning: **"that is to say, My God, my God, why hast thou forsaken me?"** Many readers stop here, troubled. God had promised His people, **"he will not fail thee, nor forsake thee" (Deuteronomy 31:6)**, and the church is told, **"I will never leave thee, nor forsake thee" (Hebrews 13:5)**. Did God abandon His Son on the cross?

Scripture answers no. Here is why.

He was quoting Psalm 22. These are the first words of a psalm David wrote about a thousand years earlier:

> **Psalm 22:1** *My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?*

In Jesus' day, a teacher could call to mind a whole psalm by quoting its opening line, the way we might say "The Lord is my shepherd" and mean all of Psalm 23. And Psalm 22 was being fulfilled before the eyes of everyone at the cross. The mockers were saying **"He trusted in God; let him deliver him now" (Matthew 27:43)**, the very words of Psalm 22:8. The soldiers had divided His garments and cast lots for His coat, as Psalm 22:18 said they would (John 19:24). His hands and feet had been pierced (Psalm 22:16). By crying out its first line, Jesus pointed every hearer to the psalm that was happening in front of them.

The psalm itself says God did not turn away. Psalm 22 does not end in despair. It turns:

> **Psalm 22:24** *For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.*

"Neither hath he hid his face from him; but when he cried unto him, he heard." The same psalm that opens with "why hast thou forsaken me?" declares that God did not hide His face, and that He heard. It ends in praise: **"they shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this" (Psalm 22:31)**. "He hath done this" answers to Jesus' own last cry: **"It is finished" (John 19:30)**.

Jesus Himself said the Father would be with Him. The night before, He told His disciples:

> **John 16:32** *Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.*

"Yet I am not alone, because the Father is with me." And Paul writes that at the cross **"God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19)**. God was not absent. He was at work in Christ.

What "forsaken" means here. The Greek word is *egkataleipō*, to leave behind, to leave someone in a situation. The same word is used in Peter's sermon: **"Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption" (Acts 2:27)**. God did not leave Him in the grave. But He did leave Him on the cross. He did not step in to rescue Him, as the mockers dared Him to do (Matthew 27:42-43), because the work of redemption required that He die. The words "why" in Matthew and Mark are literally "for what?" or "to what end?" It is the cry of a Son asking, in agony, for what purpose He was left to suffer. Psalm 22 gives the answer, and so did Jesus Himself days before: **"Father, save me from this hour: but for this cause came I unto this hour" (John 12:27)**.

He trusted to the end. Notice what He called God even in that cry: "*My* God, *my* God." He did not stop trusting. Hebrews says He **"was heard in that he feared" (Hebrews 5:7)**. And His final words were words of perfect trust: **"Father, into thy hands I commend my spirit" (Luke 23:46)**.

A note on "for this purpose was I spared." Some teach, from the Aramaic, that Jesus' words should be read, "My God, my God, for this purpose was I spared" (or "kept"). There is a true thought in that: He did die for a purpose, as John 12:27 says. But it cannot be the meaning of the words He cried. Matthew and Mark, writing by inspiration, translate the words for us themselves: **"which is, being interpreted, My God, my God, why hast thou forsaken me?" (Mark 15:34)**. They give it as a question, and the Greek verb means to leave behind. The Aramaic verb behind "sabachthani" also means to leave, let go or permit (the same verb is used in Aramaic for forgiving, letting a debt go). And "Eli, Eli, lama" matches the opening of Psalm 22 exactly. Scripture's own translation settles the meaning.

So God did not forsake His Son in the sense of abandoning Him. He was with Him, in Him, and heard Him. He left Him to finish the work, and then He raised Him from the dead.

In short: Jesus was quoting Psalm 22, which says God did not hide His face but heard Him; God left Him to finish the work on the cross, but never abandoned Him.

C. Not a Bone Broken

When the soldiers came to break the legs of the crucified men to hasten their deaths, they found Jesus already dead:

> **John 19:32** *Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.*
> **John 19:33** *But when they came to Jesus, and saw that he was dead already, they brake not his legs:*
> **John 19:34** *But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*
> **John 19:35** *And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.*
> **John 19:36** *For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.*

"A bone of him shall not be broken." The Passover rule of Exodus 12:46 was kept to the letter, and so was the psalm: **"He keepeth all his bones: not one of them is broken" (Psalm 34:20)**. His body was beaten, scourged and pierced, but not one bone was broken. He was the true Passover lamb.

In short: like the Passover lamb, not one of His bones was broken.

D. Blood and Water

John adds that when the soldier pierced His side, **"forthwith came there out blood and water" (John 19:34)**. John was there, and he insists it is true, so that we may believe. The blood that would be the new covenant's seal was truly shed.

In short: His blood was truly shed; John saw it and bore witness.

E. Raised, Ascended, and the Gift Poured Out

The cross was not the end. After three days and three nights in the tomb, God raised Him from the dead. Forty days later He ascended into heaven and sat down at God's right hand. Then, on the day of Pentecost, He poured out the gift of holy spirit. Peter told the crowd:

> **Acts 2:32** *This Jesus hath God raised up, whereof we all are witnesses.*
> **Acts 2:33** *Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*

His death, His resurrection and His ascension together completed the work. The blood was shed, the price was paid, and the risen, ascended Lord received the promise from the Father and poured it out. That is why, when believers take the bread and the cup, they remember not a dead man, but a risen and exalted Lord, who **"ever liveth to make intercession" (Hebrews 7:25)**.

In short: He died as our Passover, rose, ascended and poured out the gift of holy spirit; we remember a living Lord.

Chapter 12: Known in the Breaking of Bread

A. The Road to Emmaus

On the first day of the week, two disciples walked from Jerusalem to a village called Emmaus, sad and confused. The risen Jesus joined them, but they did not recognise Him. He opened the Scriptures to them as they walked. When they reached the village, they asked Him to stay:

> **Luke 24:30** *And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.*
> **Luke 24:31** *And their eyes were opened, and they knew him; and he vanished out of their sight.*
> **Luke 24:35** *And they told what things were done in the way, and how he was known of them in breaking of bread.*

This was not a ceremony. It was an evening meal at an ordinary table. Jesus did what the head of a Hebrew table did: He took the bread, blessed God, broke it and handed it out. And in that simple act **"their eyes were opened, and they knew him."**

In short: at an ordinary evening meal, the risen Jesus was recognised as He blessed and broke the bread.

B. What Emmaus Teaches

The phrase **"known of them in breaking of bread"** became precious to the early believers. It reminds us that the risen Lord can be recognised at any table, when bread is blessed and broken in His name and the Scriptures about Him are opened. The Lord's presence is not limited to a church building or a special ceremony.

In short: the risen Lord can be known at any table where His word is opened and bread is broken with thanks.

Chapter 13: Breaking Bread in Acts

A. "In Breaking of Bread, and in Prayers"

On the day of Pentecost, about three thousand people believed and were added to the church. Luke describes their life together:

> **Acts 2:42** *And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*
> **Acts 2:46** *And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,*
> **Acts 2:47** *Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*

“Breaking bread from house to house, did eat their meat with gladness and singleness of heart.” The word *meat* in the King James Version means food in general. These believers ate together in their homes, every day, with joy. *Breaking bread* was the Hebrew way of saying “sharing a meal,” because a meal began when the head of the table blessed God and broke the bread. (See Chapter 6 B: to a Hebrew, “bread” often meant the whole meal.)

Some take “breaking of bread” in Acts 2:42 to mean the Lord’s Supper as a ceremony, and some take it to mean shared meals. Acts 2:46 shows that whatever else it included, it was done in homes, daily, as real meals eaten with gladness. The early church did not separate the remembrance of the Lord from the dinner table.

In short: the first believers broke bread together daily in their homes, as real meals, with gladness.

B. “Communion” Is Fellowship

The word *fellowship* in Acts 2:42 is the Greek *koinōnia*. It is the same word translated **“communion”** in 1 Corinthians 10:16. It means sharing, having in common, partnership. The first believers had their lives in common: the apostles’ teaching, the meals, the prayers, even their goods.

So “communion” in Scripture is not first of all a ceremony. It is a shared life. The bread and the cup express it.

In short: “communion” means fellowship, a shared life in Christ, which the bread and cup express.

C. At Troas

Years later, Paul stopped at Troas on his way to Jerusalem:

> **Acts 20:7** *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*
>
> **Acts 20:11** *When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.*

The believers came together **“to break bread.”** Paul spoke until midnight, a young man fell from a window and was raised up, and then Paul **“had broken bread, and eaten,”** and talked until daylight. This was an evening gathering with a meal.

The phrase **“the first day of the week”** is, in the Greek, literally “the first of the sabbaths,” the same expression used in the Gospels of the day the women found the tomb empty. Whether this gathering was on what we would call Saturday night or Sunday evening depends on how one counts the hours, and Luke does not say. What he does say is that the church at Troas came together to share a meal and hear God’s word, and that is the only gathering in Scripture that names a day for breaking bread. It records what they did. It does not command a day.

In short: at Troas the believers gathered in the evening to break bread and hear Paul; Luke records the day but does not make it a rule.

D. On a Ship in a Storm

On his way to Rome, Paul was on a ship that had been battered by a storm for fourteen days. No one had eaten. Paul urged them to eat:

> **Acts 27:35** *And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.*

"He took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat." This was not a church meeting. Most of the 276 people on board were not believers. Yet Paul did what every Hebrew table did, and what Jesus did at Emmaus: he gave thanks to God and broke the bread. Then everyone was encouraged and ate.

In short: even on a storm-tossed ship, Paul gave thanks to God and broke bread before all, and they were encouraged.

Chapter 14: "I Have Received of the Lord"

A. Where Paul Got It

When Paul wrote to Corinth about the Lord's Supper, he began this way:

> **1 Corinthians 11:23** *For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:*

"For I have received of the Lord that which also I delivered unto you." Paul was not at the Last Supper. He was not one of the twelve. He says he received this from the Lord.

Paul says the same about the whole gospel he preached:

> **Galatians 1:11** *But I certify you, brethren, that the gospel which was preached of me is not after man.*
> **Galatians 1:12** *For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*

So the Lord's Supper, as Paul teaches it to the church, comes by revelation from the risen Lord. It is not a carry-over of Israel's Passover customs, and it is not Paul's own idea. The Lord Himself gave Paul what the church should know about the bread and the cup.

In short: Paul received the Lord's Supper by revelation from the risen Lord and delivered it to the church.

B. Why This Matters

This places the Lord's Supper firmly in the letters written to the church in our time, the Grace administration. The Gospels record what happened that night among Israel, before the cross. Paul's letter tells the church what the Lord wants us to know and do now.

And notice what Paul does not say. He does not tell the Corinthians to keep the Passover feast with its lamb and its four cups. He does not tell them to meet on a particular evening. He does not set a number

of times a year. He tells them what the Lord did, what it means, and how to take part worthily. Those are the things the Lord gave him.

In short: the Lord's Supper as taught by Paul belongs to the church today, and it carries no calendar, no lamb, and no set number of times.

Chapter 15: The Cup of Blessing and the One Bread

A. "The Cup of Blessing Which We Bless"

Before he wrote about the supper itself, Paul spoke of it in a warning against idols:

> **1 Corinthians 10:16** *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*
> **1 Corinthians 10:17** *For we being many are one bread, and one body: for we are all partakers of that one bread.*

"The cup of blessing which we bless." We have seen this phrase before (Chapter 6). It is the Hebrew name for the cup over which God was thanked after a meal. "Which we bless" does not mean the cup is made holy by a priest's words. At a Hebrew table, you bless God over the cup. The cup of blessing is the cup over which God is thanked.

In short: the cup of blessing is the cup over which believers bless and thank God.

B. "Is It Not the Communion of the Blood of Christ?"

The word **"communion"** here is the Greek *koinōnia*, sharing, participation, fellowship. When believers drink the cup, they share together in what the blood of Christ accomplished. When they break the bread, they share together in what His body accomplished.

This is where the English name "Communion" comes from. It is a good word, if it is understood. It does not mean a mysterious substance; it means a fellowship. Every believer at the table has an equal share in the same Christ.

In short: "communion" means sharing together in all His blood and body accomplished.

C. "One Bread, and One Body"

Paul then adds: **"For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Corinthians 10:17)**.

The Greek reads "one loaf." Many believers, one loaf. As each takes from the same loaf, they show that they are one body, the body of Christ. Paul says elsewhere: **"Now ye are the body of Christ, and members in particular" (1 Corinthians 12:27)**.

So the bread speaks of two bodies at once: the body of Christ given for us on the cross, and the body of Christ made up of all believers. Hold on to this. It will help us understand what Paul means by "discerning the Lord's body" in Chapter 16.

In short: the one loaf shows that many believers are one body in Christ.

D. The Table of the Lord

Paul's point in chapter 10 was a warning. Some Corinthians were eating at feasts in idol temples:

> **1 Corinthians 10:20** *But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.*
> **1 Corinthians 10:21** *Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.*

As Israel's worshipper who ate the peace offering shared in the altar (1 Corinthians 10:18), so a man who eats at an idol feast shares in what lies behind the idol. The Lord's table is a fellowship with Him. It cannot be mixed with fellowship with devils.

In short: the Lord's table is a fellowship with Him, and cannot be shared with idols.

Chapter 16: The Lord's Supper at Corinth

A. What Was Going Wrong

In chapter 11 Paul addresses a problem in the way the Corinthians came together:

> **1 Corinthians 11:17** *Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.*
> **1 Corinthians 11:18** *For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.*
> **1 Corinthians 11:19** *For there must be also heresies among you, that they which are approved may be made manifest among you.*
> **1 Corinthians 11:20** *When ye come together therefore into one place, this is not to eat the Lord's supper.*
> **1 Corinthians 11:21** *For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.*
> **1 Corinthians 11:22** *What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.*

This tells us a great deal. When the church at Corinth came together, they ate a real meal. But it had gone wrong. Each one went ahead with his own supper. The well-off ate and even got drunk, while the poor, who may have come late from work, went hungry. They were split into groups. Paul says that this, whatever they called it, **"is not to eat the Lord's supper."**

The word *supper* is the Greek *deipnon*, the main meal of the day, eaten in the evening. Jude calls these shared meals **"feasts of charity" (Jude 12)**, that is, love feasts.

In short: at Corinth the church ate a real meal together, but selfishness and division had spoiled it.

B. What the Lord Gave

Then Paul tells them what he received from the Lord:

> **1 Corinthians 11:23** *For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:*
> **1 Corinthians 11:24** *And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.*
> **1 Corinthians 11:25** *After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*
> **1 Corinthians 11:26** *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

Notice the words **"as oft as."** The Greek means "whenever," "as often as you do." Paul sets no number. Whenever they ate the bread and drank the cup in this way, they would **"shew the Lord's death till he come."**

Shew in the King James Version is the Greek *katangellō*, to proclaim or announce. Every time believers eat the bread and drink the cup together, they are proclaiming a message: the Lord died for us, and He is coming again.

In short: whenever believers eat the bread and drink the cup, they proclaim the Lord's death until He comes.

C. "Unworthily"

Paul then warns:

> **1 Corinthians 11:27** *Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.*
> **1 Corinthians 11:28** *But let a man examine himself, and so let him eat of that bread, and drink of that cup.*
> **1 Corinthians 11:29** *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

These verses have frightened many sincere believers away from the table. Some have thought, "I am not worthy, so I must not take it." But read carefully.

The word **"unworthily"** describes the *manner* of eating, not the worth of the person. No one is worthy in himself; that is why Christ died. Paul is not saying, "Only good people may come." He is saying, "Do not come in an unworthy way," as the Corinthians were doing, with greed, drunkenness, and contempt for their poorer brothers and sisters.

"Let a man examine himself." The word *examine* means to test or prove. Each believer looks at his own heart and life before coming to the table. If something is wrong, he puts it right with God. John writes to believers: **"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9)**. Confession restores fellowship with the Father. It does not make a believer a son again, because his sonship rests on the new birth and cannot be lost. Then, **"so let him eat."** Self-examination leads to the table, not away from it.

The word **"damnation"** in verse 29 is the Greek *krima*, which means judgment. It does not mean eternal damnation. Verse 32 makes this clear: **"But when we are judged, we are chastened of the Lord, that we**

should not be condemned with the world." The believer is not in danger of losing his salvation at the table.

In short: "unworthily" means in an unworthy manner, not by unworthy people; a believer examines himself, puts things right, and then eats.

D. "Not Discerning the Lord's Body"

The heart of the warning is in verse 29: **"not discerning the Lord's body."** To *discern* means to judge rightly, to recognise for what it truly is.

What does it mean to discern the Lord's body? Paul has already shown that the bread speaks of two things.

His body given for us. The bread represents the body of Christ, given, scourged and pierced, bearing our sicknesses and carrying our pains. To discern His body is to recognise what His body accomplished for us.

His body, the church. "We being many are one bread, and one body" (1 Corinthians 10:17). The Corinthians were despising **"the church of God"** and shaming those who had nothing (1 Corinthians 11:22). To discern the Lord's body is to recognise every believer at the table as a member of the same body.

The two belong together. One cannot rightly honour what Christ did in His body while despising the members of His body for whom He did it.

In short: to discern the Lord's body is to recognise both what His body accomplished for us and that every believer is a member of His body.

E. "For This Cause Many Are Weak and Sickly"

Then Paul says something remarkable:

> **1 Corinthians 11:30** *For this cause many are weak and sickly among you, and many sleep.*
> **1 Corinthians 11:31** *For if we would judge ourselves, we should not be judged.*
> **1 Corinthians 11:32** *But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*

"For this cause many are weak and sickly among you, and many sleep." *Weak* and *sickly* are words for physical illness. *Sleep* is the Bible's gentle word for death among believers.

Paul connects not discerning the Lord's body with sickness in the body of the believer. If failing to recognise what His body accomplished leaves believers weak and sick, then rightly recognising it is the opposite. It opens the way to strength and health. The Lord's Supper is not only about forgiveness of sins. It touches the physical body too.

We will take this up fully in the next chapter.

In short: Paul ties not discerning the Lord's body to sickness among believers, which shows the supper concerns the body as well as the soul.

F. “Tarry One for Another”

Paul closes with simple instructions:

> **1 Corinthians 11:33** *Wherefore, my brethren, when ye come together to eat, tarry one for another.*
> **1 Corinthians 11:34** *And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.*

“Tarry one for another.” Wait for each other; share. **“If any man hunger, let him eat at home.”** If a man is simply hungry, he should satisfy his hunger at home, so that when the church comes together, the meal is not spoiled by greed. The Lord’s Supper among believers is a time to share, to wait for one another, and to remember Him together.

In short: when believers come together for the Lord’s Supper, they wait for one another and share, and satisfy plain hunger at home.

Chapter 17: Wholeness: Forgiveness and Healing

A. Two Elements, One Whole Work

From Exodus to Corinthians, Scripture has shown us two things side by side:

	The cup and the blood	**The bread and the body**
Passover	The blood on the door: protection from death	The lamb eaten: strength to walk out, with not one feeble
Psalm 103	“Who forgiveth all thine iniquities”	“Who healeth all thy diseases”
Isaiah 53	“He was wounded for our transgressions”	“Himself took our infirmities… with his stripes we are healed”
Jesus’ ministry	“Thy sins be forgiven thee”	“Arise, and take up thy bed”
The supper	“My blood… shed for many for the remission of sins”	“My body which is given for you”
1 Corinthians 11	“Guilty of the… blood of the Lord”	“Not discerning the Lord’s body… many are weak and sickly”

The cup speaks most clearly of forgiveness: redemption, cleansing, the remission of sins. The bread speaks of His body, given and bearing stripes, and of healing and strength. Together they cover the whole person. This is wholeness.

In short: the cup speaks of forgiveness through His blood; the bread speaks of healing through His body; together they cover the whole person.

B. The Blood: Forgiven, Redeemed, Cleansed

The letters to the church speak with one voice about the blood of Christ:

> **Ephesians 1:7** *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*

> **Colossians 1:14** *In whom we have redemption through his blood, even the forgiveness of sins:*
> **Romans 5:9** *Much more then, being now justified by his blood, we shall be saved from wrath through him.*
> **1 John 1:7** *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

Redemption means being bought back. Forgiveness means sins sent away. Justification means being declared righteous. Cleansing means made clean. All by His blood. When believers drink the cup, they remember that this has been done, completely, once for all.

In short: by His blood we are redeemed, forgiven, justified and cleansed.

C. The Body: "By Whose Stripes Ye Were Healed"

Peter, writing to believers scattered abroad, quotes Isaiah 53 and changes the tense:

> **1 Peter 2:24** *Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

Isaiah, looking forward, said **"with his stripes we are healed" (Isaiah 53:5)**. Peter, looking back at the cross, says **"by whose stripes ye were healed."** It has been done. The stripes were laid on His back, and healing was accomplished.

This is why the bread is precious. His body was given. He bore our sins **"in his own body on the tree."** He took our infirmities and bore our sicknesses (Matthew 8:17). When believers take the bread, they remember a body given for their wholeness.

In short: His body bore our sins and our sicknesses; by His stripes we were healed.

D. Pray, Believe, and Expect

So when believers come to the table, they do not come only to feel sorry about the cross. They come to remember what was accomplished, and to receive it. They can pray, believe and expect to be made whole.

Scripture invites this:

> **3 John 1:2** *Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.*
> **James 5:14** *Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:*
> **James 5:15** *And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*

Notice again the pairing in James: **"the prayer of faith shall save the sick… and if he have committed sins, they shall be forgiven him."** Healing and forgiveness, together.

And Paul writes:

> **Romans 8:32** *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

If God gave His own Son, His body and His blood, He will not hold back the lesser things. The table is a place to remember what has been given, to give thanks for it, and to believe God for it in our own lives.

In short: believers come to the table to remember what was accomplished and to pray, believe and expect wholeness.

E. Like Israel Coming Out of Egypt

We began with Israel walking out of Egypt: **"there was not one feeble person among their tribes" (Psalm 105:37)**. They were delivered by the blood of a lamb and strengthened by its flesh.

How much more is ours. Their lamb was an animal; ours is the Son of God. Their deliverance was from Pharaoh; ours is from **"the power of darkness" (Colossians 1:13)**. Their healing was promised to a nation under a covenant of law; ours was purchased by His stripes and sealed by His blood in a better covenant. If not one of them stumbled when they left Egypt, believers today can look to God with the same confidence as they remember Christ our Passover.

In short: as Israel walked out of Egypt whole, believers can expect even more from Christ our Passover.

Chapter 18: "Broken for You"

A. A Word Worth Knowing About

In the King James Version, 1 Corinthians 11:24 reads: **"this is my body, which is broken for you."** Many teachings about healing have been built on the word "broken."

There are two things worth knowing.

First, the oldest Greek manuscripts of 1 Corinthians do not have the word "broken" here. They read simply, "this is my body which is for you." Later manuscripts, which the King James translators followed, add "broken." Luke's account reads: **"This is my body which is given for you" (Luke 22:19)**.

Second, John tells us that the soldiers did not break His legs, **"that the scripture should be fulfilled, A bone of him shall not be broken" (John 19:36)**.

In short: the oldest manuscripts read "which is for you," and Luke says "given for you"; Scripture says not a bone of Him was broken.

B. What Is True

None of this takes anything away from what His body suffered. His body was given. It was beaten, whipped until it bore stripes, crowned with thorns, nailed and pierced. In that sense it was certainly broken open. What was not broken was any bone, so that He fulfilled the Passover lamb perfectly.

And the bread itself was broken. Breaking bread was simply how bread was shared at a Hebrew table. The broken bread, handed to each one, shows a body given *to each one*.

So the truth of healing does not depend on one disputed word. It stands firmly on the stripes: **"with his stripes we are healed" (Isaiah 53:5)**; **"by whose stripes ye were healed" (1 Peter 2:24)**. That is solid ground.

In short: His body was given and bore stripes, though no bone was broken; healing rests firmly on the stripes, not on one disputed word.

Chapter 19: “Let Us Keep the Feast”

A. What Paul Said

In 1 Corinthians 5 Paul wrote:

> **1 Corinthians 5:7** *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:*
>
> **1 Corinthians 5:8** *Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*

Some read **“let us keep the feast”** as a command for the church to keep the Passover or the feast of unleavened bread every year. Is that what Paul meant?

In short: some take “let us keep the feast” as a command to keep Passover yearly; the context tells us what Paul meant.

B. What the Context Shows

Read the whole chapter. A man in the church was living in open sexual sin, and the church was proud instead of grieved (1 Corinthians 5:1-2). Paul tells them to deal with it, because **“a little leaven leaveneth the whole lump” (1 Corinthians 5:6)**.

Leaven is the picture. At Passover, every Israelite house swept out all leaven. Paul says: Christ our Passover has already been sacrificed, so purge out the old leaven, which is **“malice and wickedness,”** and live with the **“unleavened bread of sincerity and truth.”**

The verb “let us keep the feast” is in a form that means to keep on keeping it. Paul is describing the whole life of the believer as a feast of unleavened bread: since our Passover has been sacrificed, every day is lived clean of the old leaven. He is not setting a date on the calendar. He is calling the church to live in sincerity and truth.

In short: in context, “keep the feast” means live every day in sincerity and truth, free of the old leaven of sin.

Chapter 20: How Often?

A. What the Old Testament Said

The Passover was commanded to Israel once a year, at its appointed season (Numbers 9:2-3). The Sabbath came every week. The bread of the presence was renewed every Sabbath. Israel under the Law had a calendar, given by God.

In short: Israel’s Passover was once a year, by command, at its appointed time.

B. What the Church Did

In Acts, believers broke bread **"daily… from house to house" (Acts 2:46)**. At Troas they gathered **"upon the first day of the week… to break bread" (Acts 20:7)**. At Corinth they ate the Lord's Supper **"when ye come together"** (1 Corinthians 11:18, 20).

In short: in Acts and at Corinth, believers broke bread daily, weekly, and whenever they came together.

C. What Paul Said

Paul, who received the supper from the Lord, said: **"this do ye, as oft as ye drink it, in remembrance of me" (1 Corinthians 11:25)**, and **"as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:26)**.

"As oft as." Whenever. No number is given. Not once a year. Not every Sunday. Not every Friday evening. Whenever believers do it, they do it in remembrance of Him, and they proclaim His death until He comes.

In short: Paul says "as oft as," whenever, and sets no number of times.

D. Days and Feasts Are a Shadow

The church is not under a calendar of holy days. Paul writes:

> **Colossians 2:16** *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:*
> **Colossians 2:17** *Which are a shadow of things to come; but the body is of Christ.*

The feasts and sabbaths were **"a shadow of things to come; but the body is of Christ."** The shadow pointed to Christ, and Christ has come. And again:

> **Romans 14:5** *One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.*
> **Romans 14:6** *He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.*

One believer may set aside a particular day; another may treat every day alike. Both are to do it to the Lord, giving God thanks.

So a fellowship that takes the Lord's Supper once a year near the Passover season is free to do so; there is beauty in remembering Christ our Passover at that time. A fellowship that takes it every week is free to do so. A household that remembers Him at the Friday evening meal is free to do so. What Scripture does not do is make any of these a law, or say that others who do it differently are wrong.

In short: the church has no God-given calendar for the supper; believers are free to remember Him at whatever times they choose, to the Lord.

Chapter 21: What the Lord's Supper Is Not

A. Not a Sacrifice Repeated

Some teach that each time the supper is held, Christ is offered again. Scripture says His offering was once for all:

> **Hebrews 9:25** *Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;*
>
> **Hebrews 9:26** *For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*
>
> **Hebrews 10:10** *By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*
>
> **Hebrews 10:11** *And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:*
>
> **Hebrews 10:12** *But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*
>
> **Hebrews 10:18** *Now where remission of these is, there is no more offering for sin.*

"There is no more offering for sin." The supper remembers a finished sacrifice. It does not repeat it.

In short: Christ was offered once for all; the supper remembers His sacrifice and does not repeat it.

B. Not the Way to Be Saved

The supper does not make anyone a child of God. Salvation comes by believing God's word about His Son:

> **Romans 10:9** *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*
>
> **Romans 10:10** *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*
>
> **Ephesians 2:8** *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
>
> **Ephesians 2:9** *Not of works, lest any man should boast.*

The Lord's Supper is for those who already belong to Him. It is a remembrance and a fellowship, not a means of earning or keeping salvation.

In short: the supper is for those already saved; salvation is by grace through believing, not by taking bread and cup.

C. Not Literal Flesh and Blood

As we saw in Chapter 7 and Chapter 10, the bread represents His body and the cup represents His blood. **"It is the spirit that quickeneth; the flesh profiteth nothing" (John 6:63)**. The bread stays bread; the cup stays the fruit of the vine. Jesus Himself called it **"this fruit of the vine" (Matthew 26:29)** after He had blessed it.

In short: the bread remains bread and the cup remains the fruit of the vine; they represent His body and blood.

D. Not Reserved for a Special Class

Nowhere does Scripture say that only a priest or ordained minister may bless the bread and the cup. Paul wrote to the whole church at Corinth: **"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break..." (1 Corinthians 10:16)**. *We* bless; *we* break. In the early church, believers broke bread **"from house to house"** (Acts 2:46). Any believer, any household, any fellowship may remember the Lord this way.

In short: Scripture does not reserve the bread and cup to clergy; "we" bless and "we" break.

E. Not a Fearful Thing

Finally, the Lord's Supper is not something to be afraid of. The warning in 1 Corinthians 11 was to people who were getting drunk and shaming the poor at the table. For a believer who comes in love, having examined himself, the table is a place of thanksgiving, fellowship and joy. The first believers ate **"with gladness and singleness of heart" (Acts 2:46)**.

In short: the Lord's table is a place of gladness for believers who come in love.

Chapter 22: Thanksgiving at Every Table

A. Every Meal Received With Thanks

The Lord's Supper is a special remembrance when believers come together. But Scripture does not limit thanksgiving and remembrance to that time. Paul writes:

> **1 Timothy 4:4** *For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:*
> **1 Timothy 4:5** *For it is sanctified by the word of God and prayer.*

Every good thing God has made, received with thanksgiving, is **"sanctified by the word of God and prayer."** An ordinary meal becomes a holy moment when it is received with thanks.

And again:

> **Romans 14:6** *He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.*

"He that eateth, eateth to the Lord, for he giveth God thanks." Eating itself can be done to the Lord.

In short: every meal received with thanksgiving is set apart by God's word and prayer.

B. In the Name of Jesus Christ

Paul tells the church how to give thanks:

> **Ephesians 5:20** *Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;*
> **Colossians 3:17** *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." And: **"whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."**

"Whatsoever ye do" includes sitting down to breakfast. **"Always for all things"** includes the bread on the plate and the drink in the glass.

In short: believers give thanks always, for all things, to God the Father in the name of Jesus Christ.

C. Remembering Him at Every Meal

So at virtually every meal, whatever the food and whatever the drink, a believer can thank God in the name of Jesus Christ for the same things the bread and the cup proclaim:

- for His body given, and the stripes by which we were healed;
- for His blood shed, and the forgiveness, redemption and cleansing it bought;
- for His resurrection and ascension, and the gift of holy spirit He poured out;
- for the new covenant, and for wholeness in every part of life;
- and for His coming again.

Remember that to a Hebrew, "bread" meant the meal (Chapter 6 B). Whatever is on the table, it is the "bread" God has given today. This is not making every meal a ceremony. It is the Hebrew table in its simplest form: bless God for the food, and remember what He has done. It is what Jesus did at Emmaus, and what Paul did on a ship in a storm. And it fits Paul's own word: **"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31)**.

There is still a special place for believers coming together around the Lord's table, to share, to wait for one another and to proclaim His death together until He comes. But the thankful remembrance of what Christ accomplished need not wait for that. It can be at every table.

In short: at almost every meal, a believer can thank God in Jesus Christ's name for all His body and blood accomplished, whatever the food or drink.

Chapter 23: Coming to the Table

A. No Script Required

Scripture gives no order of service for the Lord's Supper. It gives no fixed prayer, no required words, no robes, no altar rail. What it gives is the Lord's own words, the meaning of the bread and the cup, and a call to come in love, examine ourselves, wait for one another, and remember Him.

So the best way to come to the table is not to follow a script, but to open the Scripture and present it lovingly: what the bread means, what the cup means, and what was accomplished in Christ Jesus, so that each person can receive it and believe.

In short: Scripture gives no script for the supper; the heart of it is presenting God's word lovingly about what Christ accomplished.

B. Preparing

Before coming to the table, each believer can do what Paul says:

- **Examine yourself** (1 Corinthians 11:28). Look honestly at your heart. If something is wrong between you and God, confess it and receive His forgiveness (1 John 1:9). If something is wrong between you and a brother or sister, seek to make it right.
- **Discern the Lord's body** (1 Corinthians 11:29). Bring to mind what His body accomplished for you, and recognise every believer at the table as a member of His body.
- **Come to receive.** Come expecting, not only remembering. What His body and blood purchased belongs to you.

In short: prepare by examining yourself, discerning the Lord's body, and coming to receive.

C. Partaking

A simple gathering might include some of the following. None of it is required, and the order may change.

1. **Gather and give thanks.** Thank God for His goodness and for gathering His people.
2. **Open the Scripture.** Read and lovingly explain some of the verses about the bread and the cup: 1 Corinthians 11:23-26; 1 Corinthians 10:16-17; Isaiah 53:4-5; 1 Peter 2:24; Matthew 26:26-29; Ephesians 1:7; Psalm 103:2-3. Speak of what was accomplished in Christ Jesus: His body given and His stripes for our healing; His blood shed for our forgiveness; His resurrection and ascension; His coming again.
3. **Allow a quiet moment** for each person to examine himself and to believe.
4. **The bread.** Give thanks to God. Break the bread and share it. Remember His body, given for you, and receive wholeness.
5. **The cup.** Give thanks to God over the cup of blessing. Drink, and remember His blood of the new covenant, shed for the remission of sins.
6. **Pray, believe and expect.** Pray for one another, for healing and for wholeness, believing what the bread and cup declare.
7. **Close with thanksgiving and praise.** As Jesus and His disciples sang a hymn before they went out, a song of praise is a fitting close.

Luke's account shows a cup before and after the bread, and Paul gives the bread then the cup. Either order is scriptural.

The bread may be any bread. The Gospels and Paul use the ordinary Greek word for bread (*artos*), though unleavened bread is a lovely reminder of **"the unleavened bread of sincerity and truth" (1 Corinthians 5:8)**. The cup is what Jesus called **"this fruit of the vine" (Matthew 26:29)**. It may be shared in a fellowship, or in a home around a family meal, as the first believers did.

In short: open the Scripture, give thanks, share the bread and the cup in remembrance of Him, and pray believing for wholeness.

D. If You Wish: The Old Hebrew Table Blessings

This is not necessary, and Scripture does not require it. Some believers enjoy using the ancient Hebrew table blessings, in English, because they bless God the way Jesus and His disciples would have. If you find them helpful, they are given here; if not, simply give thanks in your own words.

Over the cup:

"Blessed art thou, O LORD our God, King of the universe, who createst the fruit of the vine."

Over the bread:

"Blessed art thou, O LORD our God, King of the universe, who bringest forth bread from the earth."

In short: some believers use the old Hebrew blessings in English; they are a help, never a requirement.

Conclusion: What Scripture Says

Here, in plain statements, is what Scripture says about the bread and the cup.

1. The first bread and wine in Scripture were brought by Melchizedek, a priest-king, with blessing; he pictures Jesus Christ (Genesis 14:18; Hebrews 6:20).
2. At the first Passover, the lamb's blood protected Israel from death, and its flesh, eaten whole with not a bone broken, gave them strength to walk out (Exodus 12:7-13, 46).
3. Israel came out of Egypt with **"not one feeble person among their tribes" (Psalm 105:37)**, and God declared Himself **"the LORD that healeth thee" (Exodus 15:26)**.
4. God pairs forgiveness and healing: **"Who forgiveth all thine iniquities; who healeth all thy diseases" (Psalm 103:3)**.
5. A covenant was sealed with blood and celebrated with a meal in God's presence (Exodus 24:8-11), and God promised a new covenant of forgiveness (Jeremiah 31:31-34).
6. At a Hebrew table, God is blessed and thanked for the food; "blessed" and "gave thanks" describe the same act. To a Hebrew, "bread" often meant the whole meal, and "breaking bread" meant eating together (Genesis 37:25; Luke 24:30, 35).
7. Jesus is the true bread from heaven, received by believing; His words are spirit and life (John 6:35, 63).
8. Jesus bore our sicknesses as well as our sins (Matthew 8:17; Isaiah 53:4-5).
9. The Last Supper was eaten at the start of 14 Nisan, before the Passover; Jesus died that afternoon as the Passover lamb (John 13:1; 18:28; 19:14).
10. The bread represents His body, given for us; the cup represents His blood of the new covenant, shed for the remission of sins (Luke 22:19-20; Matthew 26:28).
11. The supper is done **"in remembrance of me" (Luke 22:19)**: it remembers Him, not the exodus.
12. On the cross Jesus quoted Psalm 22:1; the same psalm says God did not hide His face from Him but heard Him (Psalm 22:24; John 16:32). Christ our Passover died, rose, ascended and poured out the gift of holy spirit; we remember a living Lord (1 Corinthians 5:7; Acts 2:32-33).
13. Paul received the Lord's Supper by revelation from the Lord, for the church (1 Corinthians 11:23).

14. “Communion” means fellowship: sharing together in what His blood and body accomplished (1 Corinthians 10:16).
15. Many believers are **“one bread, and one body” (1 Corinthians 10:17)**.
16. Eating the bread and drinking the cup proclaims the Lord’s death **“till he come” (1 Corinthians 11:26)**.
17. “Unworthily” describes an unworthy manner, not unworthy people; a believer examines himself, and then eats (1 Corinthians 11:27-28).
18. Not discerning the Lord’s body left many weak and sickly; rightly discerning it opens the way to wholeness (1 Corinthians 11:29-30).
19. By His blood we are forgiven, redeemed and cleansed; by His stripes we were healed (Ephesians 1:7; 1 Peter 2:24).
20. Scripture sets no number of times: **“as oft as”** (1 Corinthians 11:25-26). Days and feasts are a shadow; the body is of Christ (Colossians 2:16-17).
21. The supper does not repeat Christ’s sacrifice, does not save, does not change the bread into flesh, and is not reserved to a special class (Hebrews 10:10-18; John 6:63; 1 Corinthians 10:16).
22. At every meal, a believer can give thanks to God in the name of Jesus Christ for all that was accomplished (Ephesians 5:20; Colossians 3:17; 1 Timothy 4:4-5).

The bread and the cup are not a riddle for scholars, and not a ritual to be feared. They are a gift from the Lord, so that His people may remember Him, give thanks, share together, and live in all He accomplished, until He comes.

Appendix A: How a Meal Became a Ceremony

A. The First Century

In the New Testament, the Lord’s Supper was eaten in homes and gatherings, as part of a real evening meal (Acts 2:46; 1 Corinthians 11:20-22). Jude calls these shared meals **“feasts of charity” (Jude 12)**.

In short: in the New Testament, the supper was part of a real shared meal.

B. The Didache

The *Didache*, or *Teaching of the Twelve Apostles*, is a short early Christian manual. Its writer is unknown; despite its title, it was not written by the apostles. Scholars date it anywhere from about A.D. 50 to 120. It was lost for centuries and found in a library in Constantinople in 1873 by Philotheos Bryennios, who published it in 1883.

Chapters 9 and 10 give thanksgiving prayers for a meal: first over the cup (“We thank thee, our Father, for the holy vine of David thy servant”), then over the broken bread (“As this broken bread was scattered upon the mountains, and gathered together became one, so let thy church be gathered from the ends of the earth into thy kingdom”), and then a longer thanksgiving “after being filled.” Like a Hebrew table, it gives thanks over cup and bread and after the meal. Chapter 14 says believers came together to break bread and give thanks “on the Lord’s day,” by which the writer meant the first day of the week. (Scripture itself never calls the first day of the week “the Lord’s day.”)

In short: the Didache, an early manual not written by the apostles, shows thanksgiving over cup and bread at a real meal.

C. Early Second Century

Around A.D. 112, Pliny the Younger, a Roman governor, wrote to the emperor Trajan about Christians he had questioned (*Letters* 10.96). They told him they met on a fixed day before dawn to sing to Christ, and then met again later to share food, "ordinary and harmless food." The meal was still a meal.

At about the same time, Ignatius of Antioch began speaking of the bread as the flesh of Christ in a more literal way, and calling the meal "the Eucharist."

In short: in the early second century, believers still shared ordinary meals, but some writers began to speak of the bread more literally.

D. Mid Second Century

Around A.D. 155, Justin Martyr described a Sunday gathering in Rome (*First Apology* 65-67). Scriptures were read, prayers offered, and the one presiding gave thanks over bread and wine mixed with water, which deacons carried to those present and to those absent. Justin wrote that this food was received "not as common bread and common drink." By now the remembrance had become a separate ceremony, held on Sunday, led by a presiding minister.

In short: by A.D. 155 the supper had become a Sunday ceremony led by a presiding minister.

E. The Annual Pascha and the Quartodecimans

In the province of Asia, where the apostle John had lived, churches kept an annual remembrance of Christ's death on the fourteenth of Nisan, the day of the Passover, whatever day of the week it fell on. They were later called *Quartodecimans*, "fourteenth-ers." Polycarp of Smyrna visited Rome around A.D. 155 and could not agree with its bishop on the matter. Around A.D. 190, Polycrates of Ephesus wrote that John and others had kept the fourteenth day (recorded in Eusebius, *Church History* 5.24). The Council of Nicaea in A.D. 325 settled that Easter would be kept on a Sunday, and the fourteenth-day practice faded.

In short: early churches in Asia kept an annual remembrance on 14 Nisan; Rome kept Sunday; Nicaea settled on Sunday in A.D. 325.

F. The Meal Removed

As the remembrance became a ceremony, the shared meal was separated from it and then pushed out of the church. The Council of Laodicea (about A.D. 363, canon 28) forbade holding love feasts in church buildings. Later councils required the ceremony to be received fasting.

In short: the love feast was separated from the remembrance and later forbidden in church buildings.

G. The Middle Ages

Over the following centuries, the idea that the bread and wine change into Christ's flesh and blood grew. In 1215 the Fourth Lateran Council made "transubstantiation" official teaching, and the Council of

Trent restated it in 1551. In the West, the cup was gradually withheld from ordinary worshippers, and the Council of Constance made this official in 1415. What began as a shared supper had become a ceremony performed by a priest, received by the people as a wafer alone.

In short: by the Middle Ages the supper had become a priestly ceremony, with the bread said to become flesh and the cup withheld.

H. The Reformation

The Reformers returned the cup to the people and rejected the Mass as a sacrifice, but they could not agree on the meaning of "This is my body." At the Marburg Colloquy in 1529, Martin Luther held that Christ's body is truly present in the bread; Ulrich Zwingli held that the bread is a memorial sign. John Calvin taught a real spiritual feeding by faith. These three views still divide the churches today. The English *Book of Common Prayer* of 1549 named the service "The Supper of the Lorde and the holy Communion, commonly called the Masse," and "Holy Communion" became the common English name.

In short: the Reformers restored the cup but divided over "This is my body"; their three views remain today.

I. Looking Back

This history shows how far practice drifted from the simple supper of Scripture: from a shared evening meal in homes to a ceremony; from thanksgiving to sacrifice; from bread that represents to bread said to be changed; from "we bless" to a priest alone. It is a good reason to go back to the word of God and see what it actually says.

In short: history shows how far the churches drifted from the simple supper of Scripture.

Appendix B: The Hebrew Table in Brief

A. The Blessings in English

These ancient blessings are given for those who find them helpful. They are not required.

Over	Blessing
The cup	Blessed art thou, O LORD our God, King of the universe, who createst the fruit of the vine.
The bread	Blessed art thou, O LORD our God, King of the universe, who bringest forth bread from the earth.
After the meal	Moses' command: "When thou hast eaten and art full, then thou shalt bless the LORD thy God" (Deuteronomy 8:10).

In short: the old blessings thank God over the cup, over the bread, and after the meal.

B. Hebrew and Greek Words in This Study

Word	Language	Meaning
pesach	Hebrew	Passover; to pass over, to spare
zikkaron	Hebrew	memorial, a remembrance
zakar	Hebrew	to remember, bring to mind so as to act
barak	Hebrew	to bless; root picture: to kneel
lechem panim	Hebrew	bread of the presence (shewbread)
kiddush	Hebrew	setting apart; the cup that begins the Sabbath or a feast
kos shel berakhah	Hebrew	cup of blessing, blessed after a meal
et yom	Hebrew	"the day," in "remember the day"
koinōnia	Greek	fellowship, communion, sharing
eucharisteō	Greek	to give thanks
eulogeō	Greek	to bless, speak well of
anamnēsis	Greek	remembrance
diathēkē	Greek	covenant (KJV "testament")
deipnon	Greek	supper, the main evening meal
katangellō	Greek	to proclaim (KJV "shew")
anaxiōs	Greek	in an unworthy manner
dokimazō	Greek	to examine, test, prove
diakrinō	Greek	to discern, judge rightly
krima	Greek	judgment (KJV "damnation")
artos	Greek	bread

In short: these are the key Hebrew and Greek words used in this study, with their plain meanings.

Appendix C: The Last Week, Day by Day

A. From the Anointing to the Empty Tomb

This table follows the order of the last week used throughout this study. A Hebrew day runs from sunset to sunset; the weekdays in brackets are ours.

Day of Nisan	Our days	What happened	Scripture
The days before	Up to Tuesday sunset	“Six days before the passover” Jesus comes to Bethany, where a supper is made and Mary anoints His feet; the entry into Jerusalem; teaching in the temple; the prophecy on the Mount of Olives; “after two days is the passover”; the second anointing, at Simon’s house	John 12:1-8; Matthew 21-26:13
14th, evening	Tuesday after sunset	The Last Supper; foot-washing; bread and cup; Gethsemane; arrest	John 13-18; Luke 22:14-54
14th, day	Wednesday	Trials; crucifixion at the third hour; darkness at the sixth; death at the ninth hour (3 P.M.) as the lambs were killed; burial before sunset	Mark 15:25, 33-37; John 19:14, 31-42
15th	Wednesday sunset to Thursday sunset	The high day, first day of the feast; the Passover eaten	John 19:31; Leviticus 23:6-7
16th	Thursday sunset to Friday sunset	Second day in the tomb	Matthew 12:40
17th	Friday sunset to Saturday sunset	The weekly Sabbath; He rose late on this day, before sunset, three days and three nights after burial	Matthew 12:40; 28:1-6
18th, dawn	Sunday morning	The tomb already empty; that evening, Emmaus	Mark 16:2-6; Luke 24:1-35

The dates follow E. W. Bullinger’s *Companion Bible*, Appendix 156, with this library’s settled position on the hour of the resurrection.

In short: the supper fell at the start of 14 Nisan, the crucifixion on its afternoon, and the resurrection three days and three nights later.

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Sources Consulted

Primary text. The King James Version is the base text throughout. Every verse block was generated by machine from the 1769 text of the King James Version, in the open-source edition of the aruljohn *Bible-kjv* project, and every inline quotation was checked against the same text.

Hebrew text. The phrase *et yom* was counted in the Westminster Leningrad Codex, in the Open Scriptures Hebrew Bible edition (morphhb).

Lexicons and reference. Strong's Exhaustive Concordance and Thayer's Greek-English Lexicon (in this library's Sources folder) for the Greek and Hebrew words. E. W. Bullinger, *The Companion Bible*, Appendixes 156 ("Six Days before the Passover"), 157 ("The Three Suppers") and 159 ("This is My Body").

Jewish sources. Mishnah *Berakhot* 6:1 and 8:1; Mishnah *Pesachim* chapter 10; Babylonian Talmud *Pesachim* 117b (Sefaria); Josephus, *Antiquities of the Jews* 2.317; *Jewish Encyclopedia*, "Cup of Benediction."

Early Christian sources. *Didache* 9, 10 and 14; Pliny the Younger, *Letters* 10.96; Ignatius of Antioch, *To the Smyrnaeans*; Justin Martyr, *First Apology* 65-67; Eusebius, *Church History* 5.23-24; Council of Laodicea, canon 28.

Text of 1 Corinthians 11:24. The manuscript evidence for and against "broken" as summarised by the Trinitarian Bible Society, "Broken For You."

Scripture Index

References are listed in the order of the books of the Bible. “Anchor” is the Anchor Passage; “Intro” with a letter is a section of the Introduction; “Ch” with a number and a letter is the chapter and section where the verse appears; “Concl.” is the Conclusion; “App” with a letter is an appendix.

Genesis

Genesis 1:5 — Ch 9 B
Genesis 2:3 — Ch 6 D
Genesis 3:19 — Ch 6 B
Genesis 8:1 — Ch 2 D
Genesis 14:18 — Concl.
Genesis 14:18-20 — Ch 1 A
Genesis 37:25 — Ch 6 B; Concl.

Exodus

Exodus 2:20 — Ch 6 B
Exodus 2:24 — Ch 2 D
Exodus 6:6-7 — Ch 6 E; Ch 6 F
Exodus 12:3 — Ch 2 A
Exodus 12:5-6 — Ch 2 A
Exodus 12:7 — Ch 2 B
Exodus 12:7-13 — Concl.
Exodus 12:8-11 — Ch 2 C
Exodus 12:13 — Ch 2 B
Exodus 12:14 — Ch 2 D; Ch 10 E
Exodus 12:26-27 — Ch 2 E
Exodus 12:46 — Ch 2 C; Ch 11 C; Concl.
Exodus 15:26 — Ch 3 B; Concl.
Exodus 16:15 — Ch 5 D
Exodus 20:8 — Ch 6 C; Ch 6 D
Exodus 20:11 — Ch 6 C; Ch 6 D
Exodus 24:6-8 — Ch 4 A
Exodus 24:8-11 — Concl.
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