The Passover And The Lord's Supper
Part 2

by

Ellis P. Forsman

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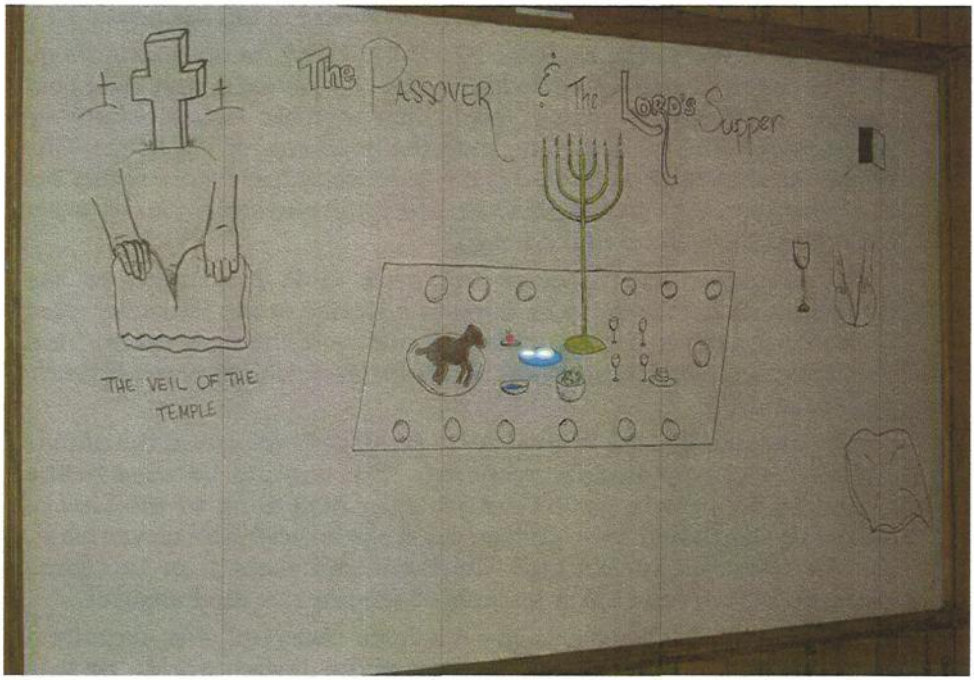
Ellis P. Forsman

February 24, 2022

The Passover And The Lord's Supper

Part 2

Luke 22:1-20



This article is a continuing of "*The Passover And The Lord's Supper*".

We have already studied how the Jews observed the Passover during the time of Christ; and we know that Christ instituted The Lord's Supper during the time when He was observing the Passover with His disciples before His crucifixion. Now we shall study more about the Lord's Supper that we are commanded to observe.

The Passover That Christ Observed

As the time of the Passover nears, Jesus gave instruction to His disciples: Luke 22:8-9, "*And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat. And they said unto him, Where wilt thou that we prepare?*"

Jesus had no home, so His disciples wondered what He was going to do about the observance of the Passover. Matt. 8:20, "*And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.*"

He answered them in Luke 22:10-12, "*And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the Passover with my disciples? And he shall shew you a large upper room furnished: there make ready.*"

It appears that Jesus had seen to it that many of the preparations that were to be done in advance of the Passover were done. They went as He commanded, and note the next verse, "*And they went, and found as he had said unto them: and they made ready the Passover.*"

The cleansing of the house had to be already done and the dishes and utensils were already prepared. The lamb to be used in the feast had to already have been picked. According to the Law of Moses the lamb had to be chosen 5 days prior to the Passover feast. His disciples did have to kill the lamb and roast it in the same evening they were to eat it in their observance of the Passover.

The Passover Jesus and His disciples observed was actually a day earlier than that done by the rest of the Jewish world. He was crucified the the day after He observed the Passover. His body had to be removed from the cross because it was the day of preparation for the actual Passover which was to start at sundown. John 19:31-37, "*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. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall*

not be broken. And again another scripture saith, They shall look on him whom they pierced."

Facts Concerning the Sabbath.

Matt. 12:40, "*For as Jonas was three days and three nights in the whale's belly;* ***so shall the Son of man be three days and three nights in the heart of the earth.***"

Luke 24:17-23, "*And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this,* ***to day is the third day since these things were done****. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.*"

Many believe that Jesus died on Friday before the coming of the Sabbath; but that does not coincide with his being buried 3 days and 3 nights per Matthew.[1] From Friday evening to Sunday morning does not add up to three days and three nights. There is a logical answer to this. John's mention of the feast of the Passover is a clue.

John 19:12-15, "*And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the* ***preparation of the Passover****, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.*"

1 Arthur U. Michelson, The Jewish Passover And The Lord's Supper, p. 8.

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."*

That Sabbath day was an high day.[2] Jesus was crucified on the preparation of the Passover, which was also referred to by the Jews as a high Sabbath day. Luke told us when Jesus' body was prepared for burial it was still during the preparation of the Passover and he called it a Sabbath.

Luke 23:53-54, *"And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on."*

Since the Preparation of the Feast of the Passover always appeared on the 14th of Nisan (Jewish calendar), Jesus died on the cross **at the 9th hour of the day** on the 14th of Nisan, **3-4 hours before the Passover started at sundown.** The term Sabbath to the Jews meant a day of rest; they were to rest on the Feast of Passover, as well as the normal Sabbath. The Passover was a high Sabbath day because they were not allowed to do any work on that day.

Num. 28:16-18. *"And in the fourteenth day of the first month is the passover of the LORD. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of servile work therein:"*

Any special holiday during which the Jews observed and during which they were not to work they called a Sabbath Day, meaning "a day of rest". The term "Sabbath" to the Jews meant "a day of rest". Since the Passover Day was also a day of rest, the Jews referred to it as the "High Sabbath".

In fact, the Jews have seven annual holidays they refer to as "The High Sabbath", using the definition of Sabbath to mean "a day of rest" and not "the seventh day of the week".[3] These are:

2 "High Sabbath", Wikipedia – The Free Encyclopedia, August 4, 2011.

3 "High Sabbath", loc. cit.

- The 1st day of the Passover
- The 7th day of the Passover
- The Day of Pentecost
- Rosh Hashanah
- Yom Kippur
- The 1st day of Sukkoth
- The 8th day of Sukkoth

The religious world historically point to Jesus dying on the cross in A.D. 33 because in that year the 14th of Nisan appeared on a Friday. They make a false assumption that the reference of the High Sabbath was to the 7th day of the week. But a more logical date of His crucifixion was Thursday, April 6th in the year A.D. 30. (See the timeline chart of Christ's last days around this event on the next few pages.)

One more corroboration of the Feast of Passover being called a Sabbath: Matt. 28:1 in the Greek text is specific that Sabbath is plural, although the King James Version shows it in the singular.

Matt. 28:1, "*In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.*"

The Greek text literal translation has it, "*In the end of the Sabbaths...*", thus combining the high Sabbath (Feast of the Passover) and the Sabbath proper (Saturday) as ending together.

FEAST OF PASSOVER DAY OF PREPARATION			FEAST OF PASSOVER DAY OF PREPARATION		
A.D.	**NISAN 14**	**DATE NISAN 14**	**A.D.**	**NISAN 14**	**DATE NISAN 14**
25	FRI	22-Mar	31	MON	26-Mar
26	SAT	20-Apr	32	SUN	13-Apr
27	THU	10-Apr	33	FRI	3-Apr
28	MON	29-Mar	34	TUE	23-Mar
29	SUN	17-Apr	35	THU	22-Apr
30	**THU**	**6-Apr**	36	MON	11-Apr

<table>
<tr><th colspan="6">THE PASSOVER</th></tr>
<tr><th>TIME</th><th>WED</th><th>THURS</th><th>FRI</th><th>SAT</th><th>SUN</th></tr>
<tr><td>1st Hour (6-7 am)</td><td></td><td></td><td rowspan="9">Passover (The High Sabbath) (John 19:31)</td><td rowspan="9">Sabbath Proper</td><td>Jesus Arose (Mark 16:1-2)</td></tr>
<tr><td>2nd Hour (7-8 am)</td><td></td><td></td><td rowspan="8">1st day of the week</td></tr>
<tr><td>3rd Hour (8-9 am)</td><td></td><td>Peter's Denial (Mark 14:66-72)</td></tr>
<tr><td>4th Hour (9-10 am)</td><td rowspan="2">Jesus tells His disciples to prepare for the Passover (Mark 14:12)</td><td>Interroga-tion (Mark 15:1)</td></tr>
<tr><td>5th Hour (10-11 am)</td><td>Crucifixion (Mark 15:25)</td></tr>
<tr><td>6th Hour (11 am-noon)</td><td></td><td rowspan="3">Darkness (Mark 15:33)</td></tr>
<tr><td>7th Hour (noon-1 pm)</td><td></td></tr>
<tr><td>8th Hour (1-2 pm)</td><td></td></tr>
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THE PASSOVER					
TIME	**WED**	**THURS**	**FRI**	**SAT**	**SUN**
9th Hour (2-3 pm)		Death (Matt. 27:46-50)	Passover (The High Sabbath) (John 19:31)	Sabbath Proper	1st day of the week
10th Hour (3-4 pm)		Taken down from the cross (John 19:31)			
11th Hour (4-5 pm)					
12th Hour (5-6 pm)		Jesus Buried (Mark 15:42)			
Start of new day (6 p.m.)		Passover (The High Sabbath) (John 19:31)	Sabbath Proper		
Evening (6 pm - midnight)	Passover with Disciples (Mark 14:16-17) Mt. of Olives				
Midnight	Betrayal (Mark 14:40-42)				

Paul Said Jesus' Body Was the Veil of the Temple

What was the purpose of the veil and how was it constructed? The Tabernacle had two veils, or curtains; one was at the entrance of the Tabernacle to the Holy Place, the other (larger and heavier) divided the Holy Place from the Holiest of Holies in the Tabernacle. Behind the inner veil was the ark of the testimony with the mercy seat resting on it. In front of the ark was the table of shewbread and the menorah, or seven-armed lampstand. Only the high priest was permitted to enter behind the veil, and that was only one day a year — the Day of Atonement (Lev. 16:2). Anyone who violated this would be put to death (Num. 18:7). The veil was a symbol of God's unapproachability.

How was it made? Exo. 26:31-33, "*And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.*"

The veil was made of blue, purple, scarlet, and fine twisted linen embroidered with figures of cherubims. It was hung with golden hooks upon four pillars of acacia wood overlaid with gold which were set in sockets or bases of silver. It was quite thick (4 to 6 inches; 10 to 15 centimeters; "the width of a man's hand") as the material was interwoven layers upon layers. Its height was 20 cubits (30 feet; 9 meters) and its width was 40 cubits (60 feet; 18 meters), as reported in the Mishna. "The veil was one handbreadth thick and was woven on [a loom having] seventy-two rods, and over each rod were twenty-four threads. Its length was forty cubits and its breadth twenty cubits; it was made by eighty-two young girls."[4] It was impossible for anyone in the temple to accidentally look into the holiest of holies. If he did, the penalty was death.

Why do I mention the veil of the temple? Paul said the Veil was Jesus' flesh. Heb. 10:19-20, "*Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;*" He made it possible for us to access God directly; something only the high priest could do under the Mosaic Law.

4 Herbert Danby, The Mishna, p. 161.

Heb. 9:11-12, "*But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*"

What happened to the veil of the temple when Jesus was crucified?

Matt. 27:50-51, "*Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;*"

Mark 15:37-38, "*And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom.*"

Luke 23:44-45, "*And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst.*"

The veil was literally torn "in the middle".

How was this veil torn? I read where someone thought it may have been torn during the earthquake that occurred when Jesus died. I have lived in a part of the country where many earthquakes have occurred; an earthquake would shake the curtain, even perhaps dropping it to the floor, but it would not have torn it.

Now this task of tearing the veil would have been impossible for any man to perform. It would have been impossible for a team of horses to tear because of its thickness. In fact, I don't think it could have been torn had two ships pulled on it from two different directions. It was torn by God when Jesus died on the cross, signifying the end of the Old Covenant.

Eph. 2:13-18 makes it pretty plain as to why the veil was torn in two, "*But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.*"

The flesh of Christ being the veil of the temple was torn in two ending the Old Covenant and making a new one wherein we all can be reconciled in one body.

Breaking the Bread

The unleavened bread we are told by the Lord was His body. We are told that the veil of the temple was His body. We are told that the veil of the temple was torn in two from top to bottom at the death of Jesus. We are told to partake of His broken body. I think it's pretty plain as to how we are to partake of His body in the communion.

Jesus is our Lamb without spot that was sacrificed and not a bone of His body was broken.

John 1:29, "*The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*"

John 19:31-36, "*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. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.*"

Christ's bones were not broken, but his body was. Zech. 12:10, "*... and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*" John 19:34, "*But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*"

Some digressive churches of Christ claim that we are not to break the bread because Christ's bones were not broken. The following was submitted by Bro. J. D. Logan, who is very knowledgeable of the start of this division in the church.

Info concerning the division over the individual bread breaking question.

First, some background as related to me by J S Bedingfield.

This practice (individual breaking) had never been practiced prior to 1930, but had been proposed through the paper *THE TRUTH*, published by E H Harper of Sneads, Florida. (I believe the initials are correct, but possibly wrong on one) It had been taken up by some few about 1930 through the paper. It was an attempt

to combat an argument by the cups preachers in debate on that subject, which was raging at that time.

In 1930 Harper and J N Cowan (a prominent cups preacher) held a debate on the question of the cup. This was conducted in Graham, Texas. In attendance were Homer King, Homer Gay, J D (Doug) Phillips, J S Bedingfield, along with Dorothy Sage, age 16 (a school teacher in New Mexico at the time), Lurana McCluskey, and others. They were all staying at Bro Franklin's house at Seymour, TX.

It was because of the notoriety of this proposal that Cowan made the following statement: "The Bible tells us *in like manner Jesus also took the cup*...If we can divide (break) the loaf, we can also divide the cup" Then he said, "The next thing we know, you boys will be advocating that we shouldn't break the loaf."

Harper took the bait and replied, "I will affirm that it is unscriptural to divide the loaf". This precipitated a night-long argument with Bro Bedingfield on one side, and the others against him. This was the beginning of the *public* rupture in the churches over this subject.

Following the debate, Homer King returned to Lebanon, Missouri and began to propose this digression in the churches there and also (to my knowledge) in New Mexico where he was known. Phillips went west and worked privately among members of many congregations introducing this practice. He subverted the congregations at El Centro, Montebello, East Los Angeles, (Siskiyou St) and others. (This was the congregation where the Nichols family attended; Paul, Ray, Nelson, along with their parents) Bro Jim Taylor (Bill's grandfather), along with the Elmer Hunts rejected this and began meeting in North Long Beach, and finally Bellflower.)

An interesting note: Many years later, my step-mother's brother in law, Ed Atchley attended the congregation at Austin, Texas, where Phillips was preaching at the time of his death a few years later. Visiting in Modesto where we lived at the time, he stated to my father that Phillips no longer contended for this practice exclusively; he would accept either practice. I wonder how he felt about the troubles he helped introduce into the churches.

This much I am certain of from my personal acquaintance with J S Bedingfield, J D Stark, Dorothy Sage, and others. At the time of the recording (on CD) with Dorothy Sage, she was the last remaining attendee at the debate where this all started.

J D Logan

I have met both Sister Lorena McCluskey and Sis. Dorothy Sage (now both are deceased) who were present at that meeting in Graham, TX, where this practice got its start. They both said that practice of not passing the broken bread never existed in the church of Christ before the above meeting in 1930. Sister Lorena McCluskey is the grandmother of my son-in-law, Bro. Eric Harper.

The following was also submitted by J. D. Logan on the meaning of "Break" as pertaining to the loaf of the Lord's Supper as defined by two of the most able scholars of both Greek and Hebrew: Adam Clark, LLD, FSA & Alexander Campbell)

> Adam Clark on Matt 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.*"
>
> "We often read in the scriptures of "*breaking bread*", but never cutting it. The Jewish people had nothing similar to our high raised loaf: their bread was made broad and thin, and was consequently brittle, and to divide it there was no need of a knife. The breaking of the bread I consider essential to the proper performance of this solemn and significant ceremony, because it was designed by our Lord to shadow forth the wounding, piercing, and breaking of His body upon the cross; and, as all this was essentially necessary to the making a full atonement for the sin of the world, so it is of vast importance that this apparently little circumstance, AS THE BREAKING OF THE BREAD, should be carefully attended to, that the godly communicant may have every necessary assistance to enable him to discern the Lord's body. That the breaking of this bread to be distributed, and is a necessary part of this rite is evident, first by the continual mention of St. Paul and all the evangelists, when they speak of the institution of this sacrament, which shows it to be a necessary part of it. Secondly, our Lord said, "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.*" (1 Cor. 11:24). But when the elements are not broken, it can no more be said, "this is my body broken for you", than were the elements not given. Thirdly, our Lord said, "*this do in remembrance of me*", eat this bread, broken in remembrance of my body broken on the cross; now when there is no body broken is distributed, there, nothing can be eaten in memorial of this broken body. Lastly, the Apostle, by saying "*The bread which we break, is it not the communion of the body of Christ?*" sufficiently informs us that the eating of a BROKEN body is necessary to

that end. (1 Cor. 10:16). Hence it was that this rite, of distributing bread BROKEN continued for a thousand years, and was, as Hambertus testifies, observed in the Roman church in the eleventh century. At the present the opposite is as boldly practiced as if the real scriptural rite had never been observed in the church of Christ." From *Clark's Commentaries.*

Alexander Campbell on the one loaf at the Lord's table.

"We have said that the loaf must be BROKEN before the saints partake of it. Jesus took a loaf from the paschal table and broke it before He gave it to His disciples. They received a broken loaf, emblematic of His body once whole, but by His own consent broken for His disciples. In eating it we then remember that the Lord's body was by His own consent broken and wounded for us. Therefore, he that gives thanks for the loaf should break it, not as the representative of the Lord, but after His example; and after the disciples had partaken of this loaf, handing it to one another, or while they are partaking of it, the disciple who brake it partakes with them of the same loaf, thus, they all have communion with the Lord and with one another in eating the broken loaf. And, thus, they as priests feast upon His sacrifice. For the priests eat of the sacrifices and were partakers of the altar. The proof of this found in Matt. 26, Mark 14, Luke 22, and 1 Cor. 10. In each of which his breaking of the loaf after giving thanks and before His disciples partook of it, is distinctly stated." From "*Christian System*", page 329.

In his report of the churches he visited (pg. 353), setting forth their method and manner of procedure in the public assembly on the first day worship, when he came to the manner of partaking the Lord's Supper, the one officiating at the table, "RAISED THE LOAF IN HIS HAND, AND SIGNIFICANTLY BRAKE IT, AND HANDED IT TO THE DISCIPLES ON EACH SIDE OF HIM, WHO PASSED THE BROKEN LOAF FROM ONE TO ANOTHER, UNTIL THEY ALL PARTOOK OF IT."

Note: These two accounts agree perfectly with the scriptural writings cited. This practice was continued by churches of Christ for over a thousand years until the year 1930 when several preachers began to advocate that we should not (significantly) break the bread before passing to the congregation, but should merely "break off" a piece (and eat it) before passing to the congregation. This, of course, required proof that Christ "broke off" a piece and ate it,

which they cannot do, inasmuch so that the scriptures do not teach it. This scriptural practice is still practiced by a small minority of congregations throughout our nation to the present day.

Many are the arguments advanced by the advocates of this innovative practice, but always falling short of success because it cannot be proven. This, however, is not the thrust of this article: merely the testimony of these two scholars, one of which was a member of Christ's body.

J. D. Logan

After Christ's crucifixion some women of His following had gone to his sepulcher and were told by an angel that His body was not there; that He was alive. As they were going back to the village a man joined them and was talking to them. They didn't recognize Him, but it was Jesus. As it was getting late they invited Him to come and spend the night with them. Notice what happened while they were eating:

Luke 24:30-35, "*And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and <u>how he was known of them in breaking of bread</u>.*"

There was something unusual in the way Christ broke the bread. It was how they knew this man was Jesus. I submit to you that He broke the bread in the same manner the veil was rent and in the same manner that He broke the bread during their Passover gathering.

We are to partake of the bread that was broken for us. 1 Cor. 11:24, "*And when he had given thanks, he brake it, and said, Take, eat: <u>this is my body, which is broken **for** you</u>: this do in remembrance of me.*"

Jesus did not break off a piece for himself to eat; He broke the bread <u>for</u> them.

The Greek work for "brake" here was "klao". Let us look when Jesus broke the five loaves and two fishes in Mark 6:41-44, "*And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among*

them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men."

In Mark's account, when Jesus broke the five loaves for the five thousand He used the Greek word "kataklao", which means "break into pieces". Luke also used the Greek word "kataklao".

In every account of breaking the bread in the Lord's Supper the Greek word used was "klao". If Jesus were to break off a piece of the unleavened bread for himself to eat the Greek word would have been "ek-klao", meaning "break off from", as if He was breaking off a piece for himself to eat.

An example of "ek-klao" breaking can be found in Rom. 11:16-21, *"For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off* [ek-klao], *and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off* [ek-klao], *that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee."* Jesus did not use ek-klao (break off a piece) when He instituted the Lord's Supper, as if He was to break off a piece for Himself to eat.

Ek-klao was never used in the Lord's Supper.

Also, they quote Psa. 41:9 in trying to prove that Jesus ate of the bread in the communion: *"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."* Whatever this means it cannot refer to Judas and Jesus for the simple fact that Judas left long before Jesus instituted His Supper; in fact it was before the lamb was eaten. It most likely refers to some friend of David's that turned against him.

They also claim that the word "eat" is inherent in the word "brake". If that was so why did Paul in Acts 27:35 when he told them not to leave the ship but to eat for it had been fourteen days since they ate, then used the word "eat" after saying the bread was "broken"? *"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."* This was a meal, not a sharing of the Lord's Supper; however, if the word "eat" was inherent in the word "brake", why did Paul repeat the word "eat"? If the word "eat" was inherent in the word "brake" then this passage would read as follows: "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 **"and ate"**, he began to eat."

They try any way they can to say that Jesus broke the bread for the purpose of eating it. Jesus already said during the Passover meal that He would not eat until the kingdom came, which occurred on the Day of Pentecost; so He did not eat nor drink of the communion that He instituted.

Remember also the pattern given as Christ's body being the veil of the temple which was broken in two down the middle.

The Cup

Luke 22:14-20, "*And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 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. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.*"

Two cups are mentioned in this passage. The first cup Luke mentioned was part of the Passover meal (We are not told which of the first three cups this was; some believe it was the first; others believe it was the third). The third cup was drunk at the end of the meal. Jesus took the unleavened bread which the Jews called "The Messiah", blessed and broke it after the third cup was drunk. Since Luke mentions after this that Jesus took the cup "after supper" we know that cup was the "Cup of Blessings" that was reserved for the Messiah for the rest of the cups were before or during the meal. The apostel Paul identified that the cup Jesus used in instituting His supper was the fourth cup of the Passover which was called the cup of blessing. 1 Cor. 10:16, "*The cup of blessing which we bless, is it not the communion of the blood of Christ?...*" This was done after He broke the bread and said "*Take, eat: this is my body, which is broken for you*" (1 Cor. 11:24). Jesus said that cup (fourth) was His blood. It is doubtful that the first cup that Luke mentioned was anything other than the third cup which was drunk at the end of the supper.

John Eadie, L.L.D. in his "Bible Cyclopedia" of 1849 indicates Jesus used the cup called "the cup of blessing" from the Passover when He instituted his Supper and that they all drank from it. Concerning the usage of this cup, Eadie wrote the following about

the cup of blessing: "The master of the feast took a cup of wine in his hand, and solemnly blessed God for it, and for all the mercies which were then acknowledged. It was now passed to all the guests, each of whom drank of it in his turn. The aptness and force of the figures employed in the above passages are thus made obvious."[5]

J. A. Spencer, A.M. wrote in "Greek Testament - English Notes" concerning Mark 14:23, "...at the passover the guests all drank out of the same cup." He also quotes Rabbi Mordeehai as saying the Jews all drank out of the same cup during the passover.[6]

The unleavened bread that that Jesus took was hidden (reserved for the Messiah), then He gave thanks for it, broke it, and gave it to His disciples saying it is His broken body.

The cup of blessings which He took was reserved for the Messiah and Luke says He "*did likewise*", which means He gave thanks for it and gave it to His disciples to drink.

Jesus did not eat the bread nor drink of the cup which was reserved for the Messiah because these were both after the Passover meal during which time He said that He would not eat nor drink of it until the Kingdom of God was established, which was the day of Pentecost when the church was established.

Paul gave some further instruction concerning The Lord's Supper: It is not a common meal. During the Passover the Jews were used to eating a meal, so they decided to carry this practice over into the Lord's Supper. 1 Cor. 11:20-22, "*When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. 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.*"

Jesus told Paul what we are to do and how we are to do it. 1 Cor. 11:23-30, "*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: 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. 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. For as*

5 John Eadie, L.L.D., Biblical Cyclopedia, p. 65.
6 J. A. Spencer, A.M.,"Greek Testament - English Notes", p. 152.

often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 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. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."

The set of individual cups as used in many of the churches of Christ today was invented in 1894 by John G. Thomas (U.S. patent No. 516,065) in Lima, Ohio.[7] John G. Thomas called himself a Congregationalist preacher.

This practice was first used in the church of Christ by G. C. Brewer in 1912.[8] In his own words as recorded in his book "Forty Years on the Firing Line": "I think I was the first preacher to advocate the use of the individual communion cup and the first church in the State of Tennessee that adopted it was the church for which I was preaching, the Central Church of Christ at Chattanooga, Tennessee." He said in the body of this book that he thought he was the first one in Tennessee to use individual communion cups in the church; however in the introduction to his book he claimed to be the first person to introduce them in the church of Christ. This practice was fought against vigorously by churches of Christ and Christian newspapers from all corners of the world. Eventually this practice became the norm, and few people today know there was ever a controversy over the matter.

My grandfather's brother, George Scott, went to Rhodesia (Zambia, today) in 1925 and started a mission with the natives in the region of Sinde near Livingstone. He was supported by a number of congregations in The United States. At the time he left The United States, all of these congregations met with one cup in the communion. After spending 20 years in Rhodesia, he went back to The United States to visit all of these congregations. He was very disgusted at what he saw; all of these congregations took up various digressive practices that did not exist when he left; most notable was the introduction of multiple cups in the communion. He told

7 Patent Number 516,065, United States Patent Office, Lima, Ohio, March 6, 1894.

8 G. C. Brewer, Forty Years On The Firing Line, Old Paths Book Club, 1984, Introduction.

them what he thought of this, went back to Africa, and stayed until he died in 1955.

The reason individual communion cups were brought into the church was because of the fear of contracting germs and diseases. Do we dare to claim the Lord didn't know what He was doing when He told us to drink of it (the cup)?

Matt. 26:27, "*And he took **the cup**, and gave thanks, and gave **it** to them, saying, Drink ye all of **it**;*" What cup did He take? It was the cup of blessings that was reserved for Him. It was singular; it was one cup.

Let us learn from what God told Peter: Acts 10:10-15, "*And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.*" What God has cleansed we are not to call common nor unclean.

Remember the story of Naaman (2 Kings, 5th chapter)? He was a leper, and when he heard about the prophet Elisha in Samaria that could heal him, he went to him to get his leprosy removed. Elisha told him to dip himself into the River Jordan seven times and his leprosy would be gone. Naaman got very mad at this instruction. He said in the 12th verse, "*Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.*" What was proposed for him to do was too dirty to do! As long as he did not obey was God instructed for him to do, he would live with his leprosy. It was not until he dipped 7 times in the River Jordan that his leprosy was gone. What if he had dipped 6 times in the River of Jordan? Or eight? He would not have done what he was asked to do, and he would remain living with his leprosy.

What does it mean when we ask for His blessing upon the bread and the cup? It means we are asking Him to "consecrate" them. That is the meaning of "blessing". Well, what does it mean to "consecrate" something? It means we ask God to make something "perfect", to change something to a form that makes it useful in a different way.

Take the example of the loaves and the fishes that the Lord blessed: Matt. 14:14-21, "*And Jesus went forth, and saw a great*

multitude, and was moved with compassion toward them, and he healed their sick. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children."

In this case when the Lord "blessed" the loaves and the fishes He made them perfect in a physical sense to be able to feed the 5000 men, besides the women and children; and we are told that they all "*were filled*".

When we ask for God's blessing upon the bread and the cup, what is happening? We are asking for Him to consecrate them, or to make them perfect for a different purpose — to make them so that we can be filled spiritual. We cannot be filled physically, for we only eat a small portion. This is spiritual fool for our soul, not food for our body. Dare we tell our Lord that we don't trust His method of giving us spiritual food?

We get into trouble when we presume to do something different than what God has said. Oft people answer, "It is a small thing; it is unimportant." There have been terrible consequences indicated in the Bible because of presuming.

Remember, the story of when the children of Israel were wandering in the desert and they became thirsty for lack of water? Num. 20:8-12, "*Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the LORD, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.*" God told Moses to speak to the rock, and he

instead struck the rock with his rod. Because of this transgression Moses was not allowed to enter the promised land, but God allowed him to look into it.

Consider 1 Chron. 13:1-14 in light of Exo. 25:10-22. God instructed as to how the ark of the covenant was to be built; it had to have rings on the side where long rods could be run through. God intended the ark to be carried by individuals lifting it by the rods; He didn't want anyone touching the ark. Someone got the bright idea, "Let's put the ark of the covenant on a cart and let some beast of burden move it." As the oxen pulled the cart across the threshing floor (which was very uneven) the oxen stumbled and Uzza was afraid the ark would fall and break; so he reached up with his hand to steady it. He had no malicious intent in his heart; he thought he was doing the right thing, but he still disobeyed God. What he did people today would say, "Uzza did the right thing, for God would not want the ark broken". Little thing, or not, God gave them instruction as to how it was to be moved (and safely), but man had a better idea.

"*Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*" (Isa. 55:6-9).

Uzza lost his life because he thought better than God. When we do something because we "think" it is okay we might lose our life as well, but that loss is eternal.

Consider another example. In the 6th chapter of Leviticus God gave instructions concerning the Burn Offering; the instructions He gave them was His Law. He instructed them as to how the altar for the burn offering was to be prepared. He told them to keep this fire going all night; not to let the fire go out. What would happen if the fire did go out? Someone today would say, "Well, it we immediately got the fire going again, there is no harm". Presumption! What if someone used fire from a different source or substance than God had instructed. Well, there was an occasion recorded where that very thing happened.

"*And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD.*" (Lev. 10:1-2).

They did something different than what God had instructed them to do. Can we think, "It is a little thing; it is unimportant"? God's reasoning is not ours. Nadab and Abihu lost their lives because they reasoned within themselves and not with God.

The psalmist David said, *"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."* (Psa. 19:13). Note that he called "*presumptuous sin*" a "*great transgression*". Not, "It is a little thing; it is unimportant".

Peter (through the Holy Spirit) gives a warning that the time will come when there would be false teachers coming among us and teach false instruction (2 Pet. 2:1-10), and that the truth shall be evil spoken of and that they would follow their own pernicious ways. He said in verses 9-10, *"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities."*

Selfwilled – "self-pleasing; denotes one who, dominated by self-interest, and inconsiderate of others, arrogantly asserts his own will. (Vines Expository Dictionary of New Testament Words).

He Is With Us

Jesus is our sacrificial Lamb. We partake not only His body but His blood during the Lord's Supper. This is not done once a year but every first day of the week.

1 Cor. 16:2, *"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."*

The Greek "kata mien sabatoon" literally means "every first day of the week".

When we partake of the bread and the cup, Jesus is here partaking of it with us. Luke 22:17-18, *"And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."*

Jesus made this statement during the Passover meal before He instituted the Lord's Supper. He said this before one of the first three cups. He could not have drunk from the 4th cup (the one He used to institute the Lord's Supper) because He said He would **not** drink of the fruit of the vine until the coming of the kingdom of God. The kingdom of God started on the Day of Pentecost.

He tells us that He is with us when we are assembled together in Matt. 18:20, "*For where two or three are gathered together in my name, there am I in the midst of them.*" He is partaking His supper with us at the communion table because He said He would.

Further, if Jesus is at this assembly, we should be there as well. John 12:26, "*...and where I am, there shall also my servant be: if any man serve me, him will my Father honour.*"

When Jesus' body was broken on the cross it ended the Old Covenant God had with the Jews, having torn down the veil of the temple rending it in two.

A New Covenant

When Jesus' blood was shed on the cross it began a New Covenant. Matt. 26:27-28, "*And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.*" 1 Cor. 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.*"

"*This cup*"; singular. It was the "*cup of blessings*". **As the broken bread was the torn veil that ended the Old Covenant, the cup is the New Covenant, or New Testament, that was ratified by the blood of Christ. Christ's broken body (the torn veil) ended the Old Covenant; the cup is the New Covenant that was ratified, or sanctioned, made possible by the blood of Christ.** In the communion we see the ending of the Old Covenant in the breaking of the bread and we see the beginning of the New Covenant by drinking of the one cup undivided.

Matt. 26:39, "*And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.*"

I know this is figurative language, but why did Jesus say, "*...if it be possible, let this cup pass from me*"? Why did He say "*cup*"? He didn't have a cup in His hand.

Someone once told me it was a cup of sorrows that Christ was to endure; that it had no reference to the communion cup. But why did Jesus call this suffering a "*cup*"?

I submit to you Jesus was referring to the cup of the New Testament, although He did not have a cup in His hand. If Jesus' blood was not shed on the cross, there would be no New Covenant. If there was no suffering, there would be no cup. Don't you think that Jesus knew that! His flesh agonized over it just thinking about

the cross. He asked God if there was any other way; "*if it be possible...*", He said, "*let this cup pass from me*". Then He said, "nevertheless not as I will, but as thou wilt."

Jesus knew in advance that we are to partake of His blood in the communion; I submit to you, that's why He said "cup". There would be no New Covenant without this cup of sorrows; without this cup of His shed blood.

When we partake of the cup in the communion we do partake of His shed blood. Matt. 26:28, "*For **this is my blood** of the new testament, which is shed for many for the remission of sins.*"

He did not say, "this represents my blood", He said, "*this is my blood*". The same was true of the bread, He did not say, "this represents my body"; He said "*this is my body which is broken for you*". It was changed spiritually to be food for the soul.

Jesus instructs us as to the importance of eating His body and drinking His blood. 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.*"

If a Jew failed to observe the Passover his life was taken. If we fail to observe the Lord's Supper we are dead (there is no life in you), either in this life nor the life to come.

How thankful we all should be for what He has done for us. Let us remember Him with due respect.

I hope this has given you some insight concerning the Jewish Passover and Christ's institution of The Lord's Supper.

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