

The Lord's Supper



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Introduction

Is the term break bread in the bible to be understood as the Lord's Supper or as others refer to it, communion? There are significant differences in contemporary Christianity regarding this. Many see "the bread" as communion and a sacrament, the literal body and blood of Yeshua; others see it as an ordinance, something to be observed by believers; Some include the wine while others omit it; others see it as neither a sacrament nor ordinance but as a sharing of meals together during a time of fellowship as commemoration of the body and blood of Yeshua, our crucified Messiah (Hebrew) or Christ (Greek). Messiah and Christ mean the exact same thing. Who's correct, and can we know for certain what the bible teaches?

Let's begin with examining the gospel accounts of what has come to be known as the Lord's Supper and communion. Matthew 26:26-29; Mark 14:22-25 and Luke 22:14-20 each describe this event. Only in the gospel account of Luke, does it say, "do this in remembrance of Me," but how many times does God need to tell us something before we believe it? If it's more than once, time for self-examination. (All Scriptures quoted from NASB95 unless indicated otherwise.)

Luke 22:19

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

The Apostle Paul further validates that the intent of Yeshua is that this is to become a regular and often repeated practice. Paul declared divine inspiration for this revelation (verse 23) which was no doubt confirmed by the other 11 apostles present at the Passover Seder meal.

1 Corinthians 11:24

and when He had given thanks, He **broke** it and said, "This is My body, which is for you; do this in remembrance of Me."

These verses describe the act and words Yeshua performed on Passover Eve, the evening before His crucifixion and death. Yeshua was keeping the traditional Seder meal of the Jews with His disciples. Yeshua, the apostles and nearly all of the early church were all Jews who kept all the Sabbaths and feast days described in the Law of God (Lev 23). The traditional Passover meal, Seder kept on Passover Eve is not the same meal that the eating of the sacrificial lamb (Ex 12:5-8) is eaten for that Lamb is slaughtered on Passover Day and prepared before sunset to be consumed the following evening on the first day of the Feast of Unleavened Bread, a commanded Sabbath day of rest regardless of which day of the week it occurs (Ex 12:15-16; Lev 23:6-8; Mt 26:17; Mk 14:12).

Among other things, Yeshua established the true meaning of the symbolism behind the breaking of unleavened bread and the wine at the Seder meal. With this new understanding, the Old Covenant practices, including Passover and this Seder meal was fulfilled in Yeshua, and the commemoration of this meal as the Lord's Supper was established. Yeshua gave the command to continue the observance of the Last Supper and is consistent with His later command to go make disciples as recorded in Matthew 28:19. Commemorating the Lord's Supper and baptism indeed appears to be ongoing acts of the body of Christ.

Did the apostles continue to commemorate the Lord's Supper? Indeed they did. The very first book of the New Testament written after the four gospels is the book of Acts. Acts is so named for it describes the early practices (acts) of the apostles and 'ekklesia' translated church in most

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occurrences in the New Covenant Scripture. In this book we see the first accounts of the New Covenant 'ekklesia' coming together to "break bread" to commemorate the Lord's Supper, and to **preach, disciple** and **baptize**. Consistent with this study's purpose we shall only delve into the aspects as it relates to breaking bread to commemorate the Lord's Supper.

Acts 2:46

Day by day continuing with one mind **in the temple**, and **breaking <klaos> bread from house to house**, they were **taking their meals <trophe> together** with gladness and sincerity of heart.

There are two words in the Greek language of the New Testament that we will examine: κλάω *klaos* (k'lah'-o), the word translated as breaking and τροφή *trophe* (trof-ay') the word translated as meals.

The first term, *klaos* has become the term many associate with the New Covenant practice of the breaking of bread in commemoration of the Lord's Supper and *trophe* (trof-ay') is translated as meat, food and support elsewhere in Scripture. Yeshua's Last Supper was indeed a meal, and the bread and wine was a vital aspect of that meal.

From the verse above, it appears we can conclude a few things: first, the apostles and others preached Yeshua crucified daily at the Jewish temple (probably in the court of the Gentiles) at Jerusalem; and second, they broke bread daily from house to house and were taking their meals together. Is the breaking of bread and the taking of meals together one in the same or are these two separate and distinct things? Let's see how the apostles practiced the Lord's Supper.

Ac 20:7

On the **first day of the week**, when we were **gathered together to break <klaos> bread**, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight.

In these two verses in Acts, it is becoming clearer that breaking bread for the 'ekklesia' meant coming together for **regular meals** to commemorate the Lord's Supper. The setting for Acts 2:46 is Jerusalem not long after the Day of Pentecost when the Holy Spirit came upon the assembly. In Acts 20 above, Paul was visiting the brethren in Troas on his return trip to Jerusalem upon completion of his mission. Though this is many years after the Yeshua Seder, we see the pattern for the Lord's Supper is similar to that in Jerusalem.

The term *klaos* does not appear to be speaking of a symbolic ordinance or sacrament some call communion (taking elements of unleavened bread and wine) but a **regular meal like dinner** that is consumed **daily** as a commemoration of the Lord's Supper. This is further reinforced a few verses later when Paul continues his preaching in the upper room, where the boy Eutychus fell asleep while sitting on the third story windowsill and fell to his death. Paul raised him from the dead, and then returned to the upper room where they broke bread and continued to preach until dawn.

Ac 20:11

When he had gone [back] up and had broken <klaos> the bread and eaten, he talked with them a long while until daybreak, and then left.

It appears Paul and the others broke bread earlier in the day and continued to speak until midnight when he raised up Eutychus, and then broke bread again. It is highly unlikely that a

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ritual communion ordinance or sacrament would be performed twice during a single assembly, or overlooked during the daytime portion only to be commemorated much later that same evening. On a side note, it appears Yeshua also established a precedent for a 24/7 ministry by working into the wee hours of the morning as we see Paul emulates as well.

If this is how the early 'ekklesia' commemorated the Lord's Supper, it is certainly not how it is being practiced today. The Apostles and the Jews who accepted Messiah, Yeshua haMachiach which is Hebrew for Joshua the Messiah are the first Christians. They continued to preach daily in the temple at Jerusalem, and in Synagogues outside Jerusalem every Sabbath and they also **broke bread daily from house to house**. Here's what we can glean with just these few verses:

- When Yeshua redefined the symbolic meaning of the breaking of the unleavened bread to commemorate His broken body and the wine to commemorate His shed blood as the true Passover Lamb, it is something that is intended to be commemorated until His second coming.
- The Last Supper is not an annual Passover Seder event. All the feast observances of the Old Covenant, including Sabbath observances are fulfilled in Messiah Yeshua and are no longer to be observed as an act of obedience and worship to God.
- The apostles kept the Lord's Supper by having a **meal** to commemorate the body and blood of Yeshua which **includes** the elements of the bread and wine. When Yeshua instituted this, it was during the Passover Seder meal and we still to this day call it supper for that is what it was.

Meals and Fellowship

The Apostles rented the upper room in Jerusalem ever since the resurrected Yeshua commanded them not to leave Jerusalem just prior to His Ascension. They resided in the upper room in Jerusalem, and were there during the Feast of Pentecost when the Holy Spirit came upon them, and they continued to stay at the upper room long after. I guess one could say the upper room was not only the place of residence for the apostles living in Jerusalem, but also became a central location of assembly for the early 'ekklesia'. The Greek word ἐκκλησία *ekklesia* (ek-klay-see'-ah) is translated church and means a literal "calling out" of this world to assemble together as the body of Messiah/Christ. We will frequently if not exclusively use the Greek *ekklesia* in this study rather than the term church because of the departure in meaning, purpose and function of the church over time. A purpose for us is to restore the biblical understanding of *ekklesia* free from the misnomers associated with the term church.

The sharing of food in the Old Covenant is an intimate act and something that was done only with family and kindred spirits who shared the worship and belief in the one true God. In fact, the sharing of meals in the Middle-Eastern cultures was intimate and in general not to be engaged with others with contrary beliefs. The first Lord's Supper was conducted in celebration of the Jewish ceremonial meal called the Passover Seder and the meal was not limited to the two elements of bread and wine alone. God sees our bond of fellowship with Him as expressed by the New Covenant Greek word κοινωνία *koinonia* (koy-nohn-ee'-ah), which is translated as fellowship most frequently except for three verses in the King James Authorized Version (AV) which translates *koinonia* as communion (1Cor 10:16; 2Cor 6:14, 13:14).

How then are we to understand *koinonia*, as fellowship and communion?

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God's word teaches that fellowship and communion are *koinonia* ... the exact same thing. Are the specific elements of the bread and wine alone, to be separated from the meal, or is it the entire meal which includes the elements of the bread and wine that we are to keep?

Acts and 1 Corinthians demonstrate the proper applications of the Lord's Supper and we will cover both beginning with Acts. We also did a word study on fellowship and communion to discover that communion is fellowship and fellowship is communion and both are *koinonia*. Scripture teaches **communion is the fellowship of believers together in fellowship with God**. The apostles in Jerusalem understood this as the **partaking of meals together** to commemorate the Last Supper, with the bread and wine symbolizing the sacrificed body and blood of Messiah. There was a pattern established by the ekklesia (church) in Jerusalem of **breaking bread daily in the homes** of believers. The Lord's Supper is our *koinonia* in partnering with Christ our Passover in His suffering and crucifixion until He returns.

1Corinthians 11:26

For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

Just as Yeshua willingly sacrificed Himself by shedding His own blood and by the destruction of His body of flesh so we too are called to partner with Messiah in our joyful willingness to sacrifice our flesh and our blood as Christ did. Read what the apostles had to say after they were flogged by the Sanhedrin for proclaiming the crucified and risen Yeshua.

Acts 5:41-42 (Young's Literal Translation Bible)

They, indeed, then, departed from the presence of the Sanhedrim, rejoicing that for His Name they were **counted worthy to suffer dishonour, every day also in the temple, and in every house**, they were not ceasing **teaching and proclaiming** good news — Jesus the Christ.

The apostles consider it an honor to have God consider them worthy to suffer persecution for the name of Yeshua which is transliterated as Joshua in Old Covenant Scripture, and translated Iesous in the New Covenant Greek which should also be transliterated Joshua but rather done as Jesus. The honor to suffer for the name Yeshua, the given Hebrew name for our Lord rather than any transliteration is used by us throughout. Our willingness to suffer persecution and death for the name of Yeshua must be our attitude today as it was for those in the early ekklesia. Some will be called to suffer and some to die for the name Yeshua, as were the Apostles and many of the ekklesia throughout history. That has not changed today in spite of some who state it has. Our willingness to suffer and die for the name of Yeshua is indeed the true meaning of communion, fellowship, *koinonia*. That is why we partake the Lord's Supper.

Acts 2:42

¶ And they continued steadfastly in the apostles' **doctrine <didache>** and **fellowship <koinonia>**, and in **breaking of bread**, and in **prayers**.

Acts 2:42 brings into sharper focus just how New Covenant Christians lived and what it means to be the true *ekklesia* (ek-klay-see'-ah) which is the church. It is impossible to examine communion, fellowship, and the breaking of bread apart from the bible's teaching on ekklesia, the church.

Despite the demonization of doctrine by some denominations and religious groups as a divisive thing, we see in the above verse that doctrine διδασχί *didache* (did-akh-ay') means teaching.

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What is divisive are those who depart from the teachings of God and teach others it is OK to do so as well. What we are taught and how we obey is of extreme import to God. A word of caution: if you are in a group claiming to be Christian that downplays the importance of doctrine because it is a divisive thing, flee immediately and don't look back. You are most likely being fed a toxic cocktail called pseudochristianity. False doctrine and deception are favorite tools of the adversary who disguises himself as an angel of light (2Cor 11:14) to deceive and lead astray. Here is the true recipe for the local Christian *ekklesia* as revealed in Acts 2:42. **Continue steadfastly** in:

1. Apostle's Doctrine (*didache*)
2. Fellowship (*koinonia*)
3. Breaking Bread (*klao*)
4. Prayer (*proseuche*)

For the purpose of this study, we'll continue to focus upon the second and third aspects of the church/*ekklesia*, Fellowship/Communion and the breaking of bread.

Our *koinonia* is the intimate fellowship and communion with the Triune God, and our *koinonia* is with God together with the *ekklesia*. God is the focus and reason we come together at all. In other words, the only reason we come together as the *ekklesia* is to have intimate fellowship with God *together* with other believers.

1 Corinthians 1:9

God is faithful, through whom you were called into **fellowship <koinonia>** with **His Son, Jesus** Christ our Lord.

2 Corinthians 13:14 (AV)

The grace of the Lord Jesus Christ, and the love of God, and the **communion <koinonia>** of the **Holy Ghost**, *be* with you all. Amen.

1 John 1:3

That which we have seen and heard declare we unto you, that ye also may have **fellowship <koinonia>** with us: and truly our **fellowship <koinonia>** *is* with the **Father, and with his Son** Jesus Christ.

Yeshua teaches *koinonia* is fellowship *in* the Lord God, and *with* the Lord in Spirit and with each other in His prayer to the Father as recorded John 17:20-26. For some, *koinonia* has become a spiritual euphemism for party, fun and games, and church social events. While it is not sin to do so, nowhere does the bible indicate that our purpose in getting together with other believers is for anything other than to glorify and worship God. The social fun and games is what the carnal mind does naturally apart from God. While these activities can be done together as the *ekklesia*, these activities are not consistent with the spiritual and biblical teaching on *koinonia*/fellowship and *metochos*. Church socials are fine so long as it is not integrated with and made part of the biblical applications for *koinonia*.

1 Corinthians 10:16 (AV)

The cup of blessing which we bless, is it not the **communion <koinonia>** of the blood of Christ? The bread which we **break <klao>**, is it not the **communion <koinonia>** of the body of Christ?

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What Paul is teaching in this verse is the focus of the *ekklesia* when they come together to break bread in fellowship with God. Some Gentile believers in Corinth, Greece were engaging in the practice of idolatry and eating of the animals sacrificed to pagan deities and then breaking bread with other believers in fellowship with God. All religions that are not worshipping the one true God of Scripture are worshipping demons. Paul became aware of this practice that troubled some saints in that assembly of believers and is addressing the wrong so as to correct and purify the practice.

1Corinthians 10:19-21

What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.

The breaking of bread in fellowship with God is a practice to be engaged in with *disciples only* and was also referred to as a "love feast" by the early *ekklesia*. This love feast was the meal portion of the Lord's Supper and distinct from partaking the elements of the bread and wine to commemorate the body and blood of Christ Yeshua. We see that this love feast was being corrupted by some of the Gentile converts in Corinth (and most likely elsewhere also) as evidenced by the rebuke of Jude in verse 12 that was written after 1st Corinthians.

Jude 12

These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted;

Jude continues to lambast them for several more verses. It is essential that only disciples, the *ekklesia* partake of the Lord's Supper. Disciple and *ekklesia* is the same thing for Yeshua commanded the apostles to make disciples and that is what the church/*ekklesia* is: disciples of Yeshua. There is much Scripture to indicate that light and dark, believers and unbelievers are not to *koinonia* together when partaking in the Lord's Supper. Yeshua Himself purified that first group of believers when He had Judas (the disciple who betrayed Him) *depart* from the group for this event. Judas was present for a portion of the meal, but not during the teaching on the new meaning to be associated with the bread and the wine as symbols for the body and blood of Christ that was to be literally shed in a matter of hours.

John 13:27

After the morsel, Satan then entered into him. Therefore Jesus *said to him, "What you do, do quickly."

Yeshua stimulated the departure of Judas for Yeshua had no *koinonia* with the betrayer, nor was he in *metochos*, bonded as a partner ... but Yeshua did have *koinonia* with the denier Peter. This is evidence that Yeshua always had the power of God to see the heart of man. Both Judas and Peter sinned greatly against our Lord that evening, but only Peter had the true repentant heart for he turned to God when convicted of his grave sin and sought forgiveness while Judas remained self-absorbed and made no effort to return to God but rather chose to "fix" things himself, something the carnal mind and heart usually seeks to do when convicted of sin. *Koinonia* is a condition of the heart and spirit for that condition determines how we respond when convicted of sin.

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2 Corinthians 6:14 (AV)

Be ye not unequally yoked together with unbelievers: for what **fellowship <metochos>** hath righteousness with unrighteousness? and what **communion <koinonia>** hath light with darkness?

The Greek word μέτοχος metochos (*met'-okh-os*) means a bonding together, a partaking in an endeavor together; a sharing together as in marriage; or partaking together as in a working business partnership. Paul is essentially saying there is no bond between the righteous and the unrighteous and those in darkness (spiritually dead) with those in the Light (eternal life), for what *koinonia* exists among them for fellowship and communion with God? This is an absolute truth. While it is easy to digress into a discussion of the marriage relationship at this juncture, I shall resist doing so and continue with the focus of our study.

1 John 1:6-7

If we say that we have **fellowship <koinonia>** with Him, and yet walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have **fellowship <koinonia>** one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

We now see that our bond of fellowship is in God and we share this together with those of like mind and spirit. When we assemble together it is primarily for the purpose to share together in our love, praise and worship of, with and to God. Our *koinonia* is based upon faith, truth and purity of heart. We see that fellowship is deeply spiritual and one that must not be taken lightly.

2 Corinthians 8:4

Praying us with much intreaty that we would receive the **gift**, and *take upon us* the **fellowship <koinonia>** of the **ministering <diakonia>** to the **saints <hagios>**.

The verse above is very interesting indeed and let's set its context so we can properly expand the meaning of *koinonia* to include ministry and service to the saints, which are all born again believers. Paul is on a return visit to Macedonia to minister to the *ekklesia*, the saints ἅγιος *hagios* (*hag'-ee-os*) which mean holies, or holy ones who are under severe affliction, poverty and persecution for the name of Yeshua. They are the ones begging Paul to accept money from them so they may *koinonia* with God in sending Titus back to Corinth to continue teaching the saints, the *hagios* living there. The New Covenant teaches us that the saints are not some canonized, selected few to receive honor but are the *ekklesia*, all born again believers.

Communion with God includes **ministering or serving διακονία diakonia (dee-ak-on-ee'-ah) the ekklesia**, those called by God into the body of Christ. The Macedonian church considered it their privilege in sacrificial giving to *koinonia* with Titus in his ministry to the saints in Corinth. As we continue to study this topic of *koinonia*, we will see it also includes our fellowship with those who minister to the unbelievers as well.

Galatians 2:9

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of **fellowship <koinonia>**; that we *should go* unto the heathen, and they unto the circumcision.

Paul and Barnabas were in *koinonia* in their ministry to the Jews and Gentiles living in Gentile lands while James, Peter and John were in *koinonia* in their ministry to the Jews of Judea, and all were in *koinonia* in their *koinonia* with God and each other. I hope the prayer of Yeshua for

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you, me and all believers when He finished breaking bread with the Apostles on that Passover Eve will have a deeper meaning to us all.

John 17:20-23

¶ "I do not ask on behalf of these alone, but for **those also who believe in Me through their word; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us**, so that the world may believe that You sent Me. "The glory which You have given Me I have given to them, that **they may be one, just as We are one; I in them and You in Me**, that **they may be perfected in unity**, so that the **world may know that You sent Me**, and loved them, even as You have loved Me.

This prayer of Yeshua is so rich in spiritual truth that a separate study on these three verses alone is indicated. But for now, let's proceed. Paul, in his letter to the Ephesian *ekklesia* speaks of a mystery revealed to him by God that he reveals to the saints in Ephesus which was hidden from the prophets and Old Covenant Israel until now.

Ephesians 3:9

And to make all *men* see what *is* the **fellowship <koinonia> of the mystery**, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

The *ekklesia* of God by virtue of their *koinonia* with Him will have the mysteries and secrets of God revealed to them, His saints (holy ones). Paul reveals this mystery to the Ephesians and also reveals that he is well aware that he is the recipient of divine revelation and that his letters are indeed Scripture. Paul revealed the mystery to them earlier in his epistle (letter). "That the Gentiles are **fellow heirs** and **fellow members of the body**, and **fellow partakers** of the promise in Yeshua haMashiach, through the gospel." (Ephesians 3:6).

We are fellow heirs of all the Old Covenant promises with Israel through the gospel. And not only do we receive the promise of eternal life in Messiah Yeshua through the gospel, but through it we also have *koinonia* with Him.

Philippians 1:5

For your **fellowship <koinonia>** in the gospel from the first day until now;

Let's summarize: Scripture teaches that when we speak of communion, we are speaking of *koinonia*, and that *koinonia* includes all the following:

- Koinonia with God
- Koinonia with God the Father
- Koinonia with God the Son
- Koinonia with God the Holy Spirit
- Koinonia with Christ in His Suffering and Crucifixion
- Koinonia with Christ in His Resurrection and Ascension
- Koinonia with Christ by Breaking Bread (Body) and Wine (Blood) in remembrance Him
- Koinonia with God through Prayer
- Koinonia with God through Thanksgiving Blessings
- Koinonia with God through the Gospel
- Koinonia with God through the Gospel Mystery
- Koinonia with God through our Purity in Spirit

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- Koinonia with God through our Being Children of the Light
- Koinonia with God through Koinonia in Ministry and Service
- Koinonia with God through Koinonia with the Ekklesia

So we see that communion (koinonia) is not limited to but inclusive of the Lord's Supper and the taking of the elements of the bread and wine to symbolize the broken body and shed blood of Messiah Yeshua. True koinonia is keeping our earthly relationships pure because our intimacy is with God and Light, not with sin and darkness. Koinonia is sharing in the sufferings and pain as fellow partakers of Christ by giving up what is our blessing (money, food, time) in exchange for our intimacy with the gospel, faith, and secrets the Triune God reveals and shares with us. Our communion is *koinonia* with God.

Biblical Practices

Scripture reveals the apostles and early church in Jerusalem had two separate and distinct daily meals. One was to feed the widows and the poor and to be managed by Stephen and six others because of complaints of gross oversights in neglecting some in dire need (Acts 6:1-5).

Acts 6:1

¶ Now at this time while the disciples were increasing [in number,] a complaint arose on the part of the Hellenistic [Jews] against the [native] Hebrews, because their widows were being overlooked in the daily serving [of food.]

That "daily serving of food" is different from the breaking of bread that took place from house to house with the apostles and the ekklesia. This daily serving was for the purpose to provide meals to sustain those in need and was not the Lord's Supper. That daily meal of the early *ekklesia* is akin to what we now call a soup kitchen. There were for sure those coming to that daily meal that were not the *ekklesia*, and therefore not in *koinonia* with God. However, all the *ekklesia* was in *koinonia* with God who contributed time, money and prayer to feed the widows. True *koinonia* finds its expression in faith, the deeds and acts of those in *koinonia* with God.

Though this house to house pattern of preaching and coming together for the breaking of bread for the Lord's Supper was practiced with the *ekklesia* in Jerusalem without a hitch, the practice in the surrounding Gentile regions of the Roman Empire like Corinth, Greece did not fare as well. It seems the Gentile's commemorating the Lord's Supper with meals appeared to be wrought with difficulties as we will see with Paul's epistle to the *ekklesia* in Corinth. The study will now focus upon the section of Scripture in 1Corinthians 11:17-34. If you do not have an open bible in front of you, may we suggest you do so by reading all of chapter 11 so you can have a proper context for our study.

In verse 17, Paul begins by identifying a serious problem that is manifest in the assembly of believers.

1Corinthians 11:17

¶ But in giving this instruction, **I do not praise you**, because you come together not for the better but for the worse.

From this point onward, Paul identifies two major problems when the *ekklesia* in Corinth assembled: First, factions and divisions have cropped up among them; and Second, the inappropriate partaking of the Lord's Supper. Paul commands what must come as a shock: He forbids any further **meals** at the assembly to commemorate the Lord's Supper!

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1Corinthians 11:20

Therefore when you meet together, it is not to eat the Lord's Supper,

Wow, is this correct? Is the apostle Paul commanding the *ekklesia* in Corinth to discontinue the practice of eating meals as a commemoration of the Lord's Supper? Yes, he is ... but ... we must continue with the next few verses to get a full picture of what Paul is doing and why he is stopping the practice of commemorating the Lord's Supper with a full meal at Corinth.

1Corinthians 11:21

for in your eating each one **takes his own supper first**; and **one is hungry** and **another is drunk**.

Yeah, you guessed it. FREE FOOD! ... FREE WINE! Become a Christian and they will give you free food and drink. It appears this practice known as love feasts held in house churches were being attended by false brothers who were not truly of the body and started wreaking havoc among those who are. What is designed to garner a deep sense of *koinonia* with God together was being disrupted by some. There was such a great deterioration with this practice among the Gentiles that the practice of a full meal was threatened with eradication by Paul ... and yes, he had the authority to do so, for the apostles and other New Covenant writers were prophets and empowered by God through the Holy Spirit to "bind or loose" on earth what is to be bound or loosed in heaven (Mt 16:19, 18:18). And no, that power has not been transferred to a pope for Peter was not the first pope as is taught by some; and yes, this can be proven with Scripture ... but not now.

The Jews had a few thousand years of history with the feast of Passover and the Seder meal that what Messiah Yeshua did fit like a hand in a glove. Not so with the Gentile believers. The schisms and factions that Paul speaks of were all part of the same problem. The "daily service" of Acts 6 was to feed the poor regardless of their beliefs; and the Lord's Supper conducted from house to house was to commemorate the Lord's Supper for the church only. The two shall not be integrated. Please read our study, [Upon This Rock](#) for further study.

1Corinthians 11:22

What! Do you not have houses in which to eat and drink? Or do you despise the **church <ekklesia>** of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.

For a local *ekklesia*, the Lord's Supper is partaken as part of a full meal and to be administered in a godly fashion and monitored so that non-believers do not pollute the sacred gathering. While there is latitude on how this may be administered, Paul reaffirms the vital aspects and the sacredness of the elements of the bread and the wine:

1 Corinthians 11:23-26

¶ For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks, He **broke <klaō>** it and said, "This is My body, which is for you; do this in remembrance of Me." In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." For as **often** as you eat this bread and drink the cup, **you proclaim the Lord's death until He comes**.

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The practice of eating **daily** meals from house to house in commemoration of the Lord's Supper was a continuing practice for the *ekklesia* in Jerusalem and with Jewish Christians of the diaspora and the Gentile. There is **no firm command on the frequency of partaking of the body and blood of Christ**, but much is stated on how and why we are to partake. The practice in Judea was a daily partaking in the houses of believers. Latitude in the method and means of commemorating the Lord's Supper is acceptable to the extent that its observance does not in any way contradict or stand in opposition to other New Covenant writings and the commands delivered in Scripture are to be adhered.

1 Corinthians 11:27

Therefore whoever eats the bread or drinks the cup of the Lord in an **unworthy manner**, shall be **guilty** of the body and the blood of the Lord.

Much can be and is written on what it means to be unworthy. In general it means one who is not repentant, is not a believer, has no true love for the Lord, has little or no regard for the vicarious sacrifice Yeshua, is not baptized, has no in-dwelling of the Holy Spirit or is continuing in a lifestyle not consistent with a regenerate child of God walking in the Light. By contrast, worthiness can be stated as thus: a regenerate disciple in *koinonia* with God and Yeshua in His crucifixion and death until He comes.

As for the guilt of the body and blood of Yeshua there is no human being past, present or future that is not guilty concerning the death of Christ for as Paul wrote in Romans 3:23 "all have sinned and fall short of the glory of God." Yeshua died because of sin, which is missing the mark and a crime against God. Anyone who has ever sinned is guilty, but this is not the guilt referred to in the above verse. The guilty one is the unworthy one whose sin is the reason Yeshua died but is also like the one who could care less and is cavalier toward sin and continuing in it. What was transpiring at these love feasts is that for some it came up short on the love, for it appears greed and selfishness were the order of the day along with those who feigned to profess Yeshua in order to eat, drink and take the occasion to introduce foreign doctrine (teachings) not delivered by Yeshua and the apostles. Paul removed the vile and offense aspects associated with the love feasts observance until such time that they were to get it right when he came to see them in person.

1 Corinthians 11:28

But a man must **examine himself**, and in so doing he is to eat of the bread and drink of the cup.

To examine one's self is to test, prove, and scrutinize to see whether you are a genuine believer with genuine motives in heart and spirit. This self-examination is to determine the truth and genuineness of the believer's *koinonia* with God.

1 Corinthians 11:29

For he who eats and drinks, **eats and drinks judgment** to himself if he does not **judge the body rightly**.

God uses the element of bread for a very good reason, for man cannot sustain himself physically without the consumption of bread for that is essential to a healthy physical life and well-being. The bread of the Lord's Supper does much of the same spiritually, for it is our spiritual sustenance necessary for a healthy spiritual life as the body of Christ. Bread is essential to sustain life, both physically and spiritually. The wine is the substance with a "sting" for only in the wine do we see that life is in the blood.

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John 6:54

"He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.

Reverence for the magnitude of the vicarious Passover sacrifice in Yeshua is the most sacred purpose behind the Lord's birth, life and death. To dignify it not is indeed judgment now and for all eternity.

1 Corinthians 11:30

For this reason many among you are **weak** and **sick**, and a number **sleep**.

God brought about severe illness and death upon those in Corinth who did not spiritually take the body and blood of Yeshua in a reverent manner. Remember how God took the life away from Ananias and Sapphira for lying to the Holy Spirit in Acts 5:1-11? Irreverence and a cavalier attitude in partaking of the Lord's Supper is the reason many in Corinth suffered weakness, sickness and death physically and spiritually. To take the Lord's Supper in a manner that brings judgment upon the believer in this life, even to the point of death is a gracious act of God in that carnal judgment today may preserve spiritual life tomorrow. If one sees the sacrifice of Yeshua as no big thing, perhaps one is telling God they are ready to take judgment upon themselves; for if the vicarious crucifixion of Yeshua is of little consequence then the un-vicarious act of forfeiting physical strength, health and life is even less consequential.

1 Corinthians 11:30

But if we judged ourselves rightly, we would not be judged.

Herein lays the hope and promise of God's grace and the crux of the matter. God the Holy Spirit has not established a spiritual obstacle course that should give cause for a true disciple of Yeshua to have fear in partaking of the Lord's Supper no more than the unpardonable sin of blaspheming the Holy Spirit shall give cause for an idle word or other occasion for sin to cast dispersion upon the eternal state of the believer before God. If these be true concerns of the regenerate mind, the truth of God is imbedded so deeply into your spiritual psyche by the Holy Spirit in you that you are indeed a regenerate soul because those who do not, care not.

1 Corinthians 11:32

But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.

Grace is not a license to continue in sin. God chastens those he loves just like a loving father chastens their child. Correction is not a pleasant thing to the one being corrected, but the fruit of such produces enduring godliness that is pleasing to the Lord.

1 Corinthians 11:33

So then, my brethren, when you come together to eat, wait for one another.

It appears that during these love feasts when we partake of the Lord's Supper, those who contributed more for the purchase of the food would be inclined to want to take more than those who contribute little or nothing. Some in Corinth would slip into the feasts early to get their fill of the choicest foods while others came early for the wine and would be drunk by time the love feast was to begin. This got so bad that there was not enough bread and wine to commemorate the body and blood of our Passover Lamb, Yeshua with all those who came to partake. Greed,

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selfishness, entitlement deteriorated the love feast into a food fest and brought shame to the Lord's Table. The "have" and "have not" games that carnal minds play has been going on since the dawn of man and both share equally in the sins associated with each. Paul resolves this once for all.

1 Corinthians 11:34

If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come.

The resolution is clear. This verse reminds me of my childhood days when I was just being me, (a true terror) and my mother would threaten imminent judgment, "Just you wait until your father gets home!" That did put on the brakes for me back then just as this verse hopefully did for those in Corinth. Let us examine ourselves so God need not. We're typically far more gingerly with ourselves than God would be. There was other stuff Paul needs to address, but in person and face-to-face. Seems to me like a stern rebuke coming to Corinth for sure if the problems he's addressing do not show improvement. Did Paul restore the love feast at Corinth or did he only have the bread and wine to commemorate the Lord's Supper?

It's possible. What we do know is the love feast's started to disappear as a practice in the early ekklesia around the same time the house church model established by the Apostles began to disappear, around 300 AD. The love feasts were not practiced in the institutional "church home" model that usurped the apostolic "home church" model.

Post-Biblical Practices

The practices of the Lord's Supper since around 300 AD have taken many twists, turns and meanings from then until now. Major disputes rightly emerged based upon claims of the *literal* presence of Yeshua in the elements of the bread and the wine. Other concerns centered upon who may administer the bread and wine? Must it be ordained clergy or any regenerate believer? Must the bread be unleavened bread as it was for the Passover Seder celebration that began the Old Covenant's seven day Feast of Unleavened Bread? Must it be wine and with what alcohol content? Can it be grape juice or omitted completely? These were not issues when Scripture was written and for hundreds of years thereafter when all the ekklesia were meeting in the private homes of believers.

The answers to these questions have spawned substantial schisms and separations among professing believers. The principle is this, where Scripture is silent there is latitude. Where Scripture speaks it must be followed. The practice must never violate or contradict any other section of Scripture. If it does, then such practice must be categorically denied and refuted as false. A right and proper understanding of Scripture will violate no other teaching in Scripture.

Bread: Leavened or unleavened? The bread Yeshua used was absolutely unleavened because it must be so during the Feast of Passover which began the seven day festival of unleavened bread. Scripture seems to support that the bread used when going house to house daily was leavened table bread. Let the fellowship of believers decide for themselves what is appropriate or not for Scripture neither denies or validates one over the other.

Wine: Wine was used and not grape juice. Life is in the blood and grape juice is not a symbol for the blood for it lacks the substance of the grapes fermentation in becoming wine. God uses wine throughout Scripture as His expression of wrath among other things. If alcohol content is a concern, then do what was done in Judaism and the early church ... water it down. Scripture

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clearly teaches and supports that it is wine, the stuff that if abused will get you drunk that was always used by Yeshua and the ekklesia for the Lord's Supper. Remember Paul rebuking those in Corinth for getting drunk? So much for the apostate's eisegesis of Scripture that claims wine in Scripture has low or no alcohol content because alcohol is forbidden. Scripture does not forbid the use of alcohol but the abuse of alcohol and drunkenness.

Scripture teaches the spiritual and dynamic symbolism of Christ's body and blood in the bread and wine and not His literal or physical presence. As clearly revealed in our examination of koinonia, we see the bread and wine are symbols of our Messiah Yeshua's death, the immense value of His death, and the regenerate disciple's *koinonia* with God in His vicarious and sacrificial death. Partaking in the body and blood through the bread and wine is not only koinonia with the Triune God through the sacrifice of Yeshua, but is the seal of His love for His disciples, the ekklesia in that we have the full assurance that New Covenant believers are heirs to all the promises of God through the gospel.

The focus of koinonia is always directed and centered upon God the author and finisher of our Salvation through Christ. The elements of the body and blood **point back** to what He did for us at Mount Calvary. That's what a remembrance does. It looks back to a past event as a source of comfort now. It is not a re-enactment of the sacrifice but a remembrance of it by eating bread and drinking wine in remembrance of Yeshua haMashiach.

Let's begin now with an examination of the teachings and beliefs held by many concerning the elements of the bread and wine transforming into the body and blood of Christ.

1. **Transubstantiation:** This belief states that an ordained priest has the power to literally consecrate a *metaphysical* change in the elements of the bread to become the literal flesh of Yeshua and the wine into the literal blood of Yeshua.
2. **Consubstantiation:** This belief holds that Christ's body and blood is *physically* present in the elements but is not a metaphysical change into these elements. The body and blood are there, but it does not exclude the presence of the bread and wine. The blood and wine and the bread and flesh co-exist together.
3. **Mass:** The mass is the literal sacrifice of Yeshua on the sacrificial altar of the priest on behalf of the people present at the mass. This is a literal reenactment sacrifice and to be viewed in the same manner as the actual crucifixion of Yeshua in 31 AD each and every time it is performed anywhere in the world by an ordained priest. An altar has only one purpose, and that is to kill the life of that being sacrificed.

The Lord's Children cannot rightly express koinonia with God through any of the above three beliefs, for we believe all those to be in opposition to Scripture and therefore categorically deny all three as untenable with the New Covenant. There is nothing in Scripture to justify any such practice called Mass which assembles people before an **altar** which has only one singular purpose, that of a sacrifice and in this case the human sacrifice of Yeshua upon the sacrificial altar at mass. There is simply no rightful place for an altar under the New Covenant. The sacrifice performed at a mass takes the form of transubstantiation or consubstantiation, and both of these teachings stand in opposition to Scripture.

Romans 6:9-10

knowing that Christ, **having been raised from the dead, is never to die again**; death no longer is master over Him. For the death that He died, **He died to sin once** for all; but the life that **He lives, He lives to God**.

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1Peter 3:18

¶ For **Christ also died for sins once** for all, [the] just for [the] unjust, so that He might bring us to God, having been put to death in the flesh, but **made alive in the spirit**;

Christ is alive and not to be sacrificed over and over and over again. His one-time sacrifice is sufficient to God as propitiation for sin. The Old Covent Feast of Passover points us to that fact and reality.

Hebrews 9:11-12, 25-26

11 But when Christ appeared [as] a high priest of the good things to come, [He entered] through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; (12) and not through the blood of goats and calves, but through His own blood, He entered the holy place **once for all**, having **obtained eternal redemption**. 25 **nor was it that He would offer Himself often**, as the high priest enters the holy place year by year with blood that is not his own. (26) **Otherwise, He would have needed to suffer often** since the foundation of the world; **but now once** at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.

It just does not get any clearer than that. The one sacrifice is the only sacrifice. Let's now address the beliefs for transubstantiation and consubstantiation. The truth is always about Yeshua and what He did, and not about the priests, church, disciples or anyone else and what they do. Man does not possess any power over God; not transformational, conformational, metaphysical or otherwise. Man cannot and does not control the manifestation of God and nowhere does God imply or grant such power in and through Scripture to anyone.

Yeshua was physically alive in bodily form and shape when He said, "this is My body ... this is My blood." Yeshua did not transmute himself into the elements He gave the apostles nor did He ever imply they or anyone else would have the power to do so either. Yeshua never asserted that His flesh and blood appears physically or metaphysically in two places simultaneously. His body of flesh and blood was not present in the bread and wine He gave to the Apostles to eat and drink, nor are they present now when we do the same. To believe otherwise is to deny the reality of the incarnation.

To insist upon the physical presence of Christ's body in the bread and His blood in the wine is to force partakers into a type of metaphysical cannibalism, which Yeshua, the apostles or any of the disciples never implied, suggested or did. Paul in his discourse to the ekklesia at Corinth states quite plainly:

1Corinthians 11:26

For as often as you eat this bread and drink the cup, **you proclaim the Lord's death** until He comes.

To proclaim His death in no way implies we are physically consuming His literal body and blood. That would be a form of cannibalism and what Paul would expect to defeat when speaking and teaching heathen converts to Christianity, which in fact he did do.

So where has this ungodly and unscriptural belief come from? The closest I can surmise from Scripture to justify the false tran- and con- substantiations comes from a gross misinterpretation of the gospels when Yeshua teaches the He is the bread of life and the bread that came down from heaven in John 6.

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Can anyone conclude that Yeshua is literally teaching that He is not human but a loaf of bread from heaven, like the manna that God used to feed Israel in the desert? Yeshua even makes reference to this point in His discourse. The miracle of the five loaves and two fish to feed 5,000 was done in preparation for His teaching on Him being the Bread of Life which began in verse 26 of John 6 through the remainder of the chapter. When He taught the following in the Synagogue it caused many of His disciples to depart from Him.

John 6:53-58

So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves." He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. "For My flesh is true food, and My blood is true drink. "He who eats My flesh and drinks My blood abides in Me, and I in him. "As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. "This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever.

Lest any use these verses be falsely interpreted as transubstantiation and consubstantiation, Yeshua explains how these verses are to be understood:

John 6:63

"It is the **Spirit who gives life**; the flesh profits nothing; **the words that I have spoken to you are spirit and are life.**

The words are spirit and life. Yeshua did not take something (spirit) and transform it into that which profits nothing (flesh). Yeshua states His words are spiritual and not literal. Yeshua did a similar teaching concerning sin by teaching if the hand, foot or eye is a cause for sin one should sever them from the body if they are cause for sin for it is better to enter heaven blind or lame than to go to hell whole (Mt 18:7-9). Does anyone who is of sound mind in any way believe that Yeshua is teaching a dismemberment ministry? Only a sick and twisted mind could do so and if there is any reading this who believes this not is not so may be in immediate need of loving and caring help. The words of Yeshua are spirit and life and to be understood spiritually. Yeshua is impressing upon a body of flesh that draws pleasure from sin to the magnitude of sin in the eyes of our holy God. The point is this: the spiritual and healthy mind should perceive any act that dismembers or maims any part of the physical body as an unconscionable thing; much the same like how God sees all sin as unconscionable.

Both these teachings of Yeshua are to be seen and understood in spirit. Yeshua nourishes our spirit even more than food nourishes our soul, and that the spiritual food that is Yeshua will render life everlasting while the physical food and body will all someday perish, which profits nothing. This should not be a hard thing for the spiritually minded to grasp. So why then do some apply a literal physical and/or metaphysical understanding to that which is spirit? God answers that through Paul in the same context of the Corinthian abuse of the Lord's Supper:

1Corinthians 11:19 (AV)

For there must be also heresies among you, that **they which are approved may be made manifest** among you.

Matthew 7:13

"Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction <apoleia>, and there are many who enter through it.

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Time to examine yourself to see which gate is at the end of the path you're walking? Should you realize you're traveling on the "Apoleian (destruction) Highway," it's never too late to exit for the repentant soul that turns to God is the one whom God gifts His grace through faith for everlasting life.

Grace, peace and truth to you all.

Scripture Exegesis

2806 κλάω klao (klah'-o)

NAS-break (2), breaking (3), broke (8), broken (1).

AV-break 15; 15

a primary verb; v; TDNT-3:726,437; { See TDNT 389}

1) to break

1a) used in the NT of the breaking of bread or communion

Matthew 14:19

Ordering the people to sit down on the grass, He took the five loaves and the two fish, and looking up toward heaven, He blessed *the food*, and **breaking <2806 klao>** the loaves He gave them to the disciples, and the disciples *gave them* to the crowds,

Matthew 15:36

and He took the seven loaves and the fish; and giving thanks, He **broke <2806 klao>** them and started giving them to the disciples, and the disciples *gave them* to the people.

Matthew 26:26

While they were eating, Jesus took *some* bread, and after a blessing, He **broke <2806 klao>** *it* and gave *it* to the disciples, and said, "Take, eat; this is My body."

Mark 8:6

And He *directed the people to sit down on the ground; and taking the seven loaves, He gave thanks and **broke <2806 klao>** them, and started giving them to His disciples to serve to them, and they served them to the people.

Mark 8:19

when I **broke <2806 klao>** the five loaves for the five thousand, how many baskets full of broken pieces you picked up?" They *said to Him, "Twelve."

Mark 14:22

While they were eating, He took *some* bread, and after a blessing He **broke <2806 klao>** *it*, and gave *it* to them, and said, "Take *it*; this is My body."

Luke 22:19

And when He had taken *some* bread *and* given thanks, He **broke <2806 klao>** *it* and gave *it* to them, saying, "This is My body which is given for you; do this in remembrance of Me."

Luke 24:30

When He had reclined *at the table* with them, He took the bread and blessed *it*, and **breaking <2806 klao>** *it*, He *began* giving *it* to them.

Acts 2:46

Day by day continuing with one mind in the temple, and **breaking <2806 klao>** bread from house to house, **they were taking their meals together** with gladness and sincerity of heart,

Acts 20:7

On the first day of the week, when we were gathered together to **break <2806 klao>**

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bread, Paul *began* talking to them, intending to leave the next day, and he prolonged his message until midnight.

Acts 20:11

When he had gone *back* up and had **broken** <2806 klao> the bread and eaten, he talked with them a long while until daybreak, and then left.

Acts 27:35

Having said this, he took bread and gave thanks to God in the presence of all, and he broke <2806 klao> it and began to eat.

1 Corinthians 10:16

Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we **break** <2806 klao> a sharing in the body of Christ?

1 Corinthians 11:24

and when He had given thanks, He **broke** <2806 klao> it and said, "This is My body, which is for you; do this in remembrance of Me."

1577 ἐκκλησία *ekklesia* (ek-klay-see'-ah)

from a compound of 1537 and a derivative of 2564; n f; TDNT- 3:501,394; { See TDNT 352} NAS-assembly (3), church (74), churches (35), congregation (2).

AV-church 115, assembly 3; 118

1) a gathering of citizens called out from their homes into some public place, an assembly

1a) an assembly of the people convened at the public place of the council for the purpose of deliberating

1b) the assembly of the Israelites

1c) any gathering or throng of men assembled by chance, tumultuously

1d) in a Christian sense

1d1) an assembly of Christians gathered for worship in a religious meeting

1d2) a company of Christians, or of those who, hoping for eternal salvation through Yeshua Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs, according to regulations prescribed for the body for order's sake

1d3) those who anywhere, in a city, village, constitute such a company and are united into one body

1d4) the whole body of Christians scattered throughout the earth

1d5) the assembly of faithful Christians already dead and received into heaven

2842 κοινωνία *koinonia* (koy-nohn-ee'-ah)

from 2844; n f; TDNT-3:797,447; { See TDNT 395}

NAS-contribution (2), fellowship (12), participation (2), sharing (3).

AV-fellowship 12, communion 4, communication 1, distribution 1, contribution 1, to communicate 1; 20

1) fellowship, association, community, communion, joint participation, intercourse

1a) the share which one has in anything, participation

1b) intercourse, fellowship, intimacy

1b1) the right hand as a sign and pledge of fellowship (in fulfilling the apostolic office)

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1c) a gift jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship

Acts 2:42

¶ And they continued stedfastly in the apostles' doctrine and **fellowship <2842 koinonia>**, and in breaking of bread, and in prayers.

Romans 15:26

For it hath pleased them of Macedonia and Achaia to make a certain **contribution <2842 koinonia>** for the poor saints which are at Jerusalem.

1 Corinthians 1:9

God *is* faithful, by whom ye were called unto **the fellowship <2842 koinonia>** of his Son **Jesus Christ our Lord**.

1 Corinthians 10:16

The cup of blessing which we bless, is it not the **communion <2842 koinonia>** of the blood of **Christ**? The bread which we break, is it not the **communion <2842 koinonia>** of the body of **Christ**?

2 Corinthians 6:14

Be ye not unequally yoked together with unbelievers: for what **fellowship <3353 metochos>** hath righteousness with unrighteousness? and what **communion <2842 koinonia>** hath light with darkness?

2 Corinthians 8:4

Praying us with much intreaty that we would receive the gift, and *take upon us* the **fellowship <2842 koinonia>** of the ministering to the saints.

2 Corinthians 9:13

Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal **distribution <2842 koinonia>** unto them, and unto all *men*;

2 Corinthians 13:14

The grace of the Lord Jesus Christ, and the love of God, and the **communion <2842 koinonia>** of the Holy Ghost, *be* with you all. Amen.

Galatians 2:9

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of **fellowship <2842 koinonia>**; that we *should go* unto the heathen, and they unto the circumcision.

Ephesians 3:9

And to make all *men* see what *is* the **fellowship <2842 koinonia>** of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Philippians 1:5

For your **fellowship <2842 koinonia>** in the gospel from the first day until now;

Philippians 2:1

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¶ If *there be* therefore any consolation in Christ, if any comfort of love, if any **fellowship <2842 koinonia>** of the Spirit, if any bowels and mercies,

Philippians 3:10

That I may know him, and the power of his resurrection, and the **fellowship <2842 koinonia>** of his sufferings, being made conformable unto his death;

Philemon 1:6

That the **communication <2842 koinonia>** of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

Hebrews 13:16

But to do good and to **communicate <2842 koinonia>** forget not: for with such sacrifices God is well pleased.

1 John 1:3

That which we have seen and heard declare we unto you, that ye also may have **fellowship <2842 koinonia>** with us: and truly our **fellowship <2842 koinonia>** is with the Father, and with his Son Jesus Christ.

1 John 1:6-7

If we say that we have **fellowship <2842 koinonia>** with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have **fellowship <2842 koinonia>** one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

3353 μέτοχος metochos (*met'-okh-os*)

from 3348; TDNT-2:830,286; adj ; *sharing in*:—

NAS-companions (1), partakers (4), partners (1).

AV-partaker 4, partner 1, fellow 1; 6

1) sharing in, partaking

2) a partner (in a work, office, dignity)

The term metochos is referring to the “bond” that is formed between people who share a common purpose. It is used often to represent those involved in a business pursuit as members of a company or business interest as employees or shipmates for example.

In the book of Hebrews, the term is used to demonstrate the preeminence of Messiah Yeshua above those of His *fellows*, namely Israel and the church; the born again believer who share in and partner with God (through the indwelling of the Holy Spirit) together with Messiah and High Priest Yeshua; companions and partners in suffering and chastisement with Yeshua. We are partners in enduring our suffering as Christ endured His.

Luke 5:7

And they beckoned unto their **partners <3353 metochos>**, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

Hebrews 1:9

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Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy **fellows <3353 metochos>**.

Hebrews 3:1

Wherefore, holy brethren, **partakers <3353 metochos>** of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Hebrews 3:14

For we are made **partakers <3353 metochos>** of Christ, if we hold the beginning of our confidence stedfast unto the end;

Hebrews 6:4

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made **partakers <3353 metochos>** of the Holy Ghost,

Hebrews 12:8

But if ye be without chastisement, whereof all are **partakers <3353 metochos>**, then are ye bastards, and not sons.

1322 διδασχή didache (did-akh-ay')

from 1321; n f; TDNT-2:163,161; { See TDNT 190}

NAS-instruction (2), teaching (27), teachings (1).

AV-doctrine 29, has been taught 1; 30

1) teaching

1a) that which is taught

1b) doctrine, teaching, concerning something

2) the act of teaching, instruction

2a) in religious assemblies of the Christians, to speak in the way of teaching, in distinction from other modes of speaking in public

Mt 7:28 When Jesus had finished these words, the crowds were amazed at His **teaching <1322 didache>**;

Mt 16:12 Then they understood that He did not say to beware of the leaven of bread, but of the **teaching <1322 didache>** of the Pharisees and Sadducees.

Mt 22:33 When the crowds heard this, they were astonished at His **teaching <1322 didache>**.

Mr 1:22 They were amazed at His **teaching <1322 didache>**; for He was teaching them as one having authority, and not as the scribes.

Mr 1:27 They were all amazed, so that they debated among themselves, saying, "What is this? A new **teaching <1322 didache>** with authority! He commands even the unclean spirits, and they obey Him."

Mr 4:2 And He was teaching them many things in parables, and was saying to them in His **teaching <1322 didache>**,

Mr 11:18 The chief priests and the scribes heard this, and began seeking how to destroy Him; for they were afraid of Him, for the whole crowd was astonished at His **teaching <1322 didache>**.

Mr 12:38 In His **teaching <1322 didache>** He was saying: "Beware of the scribes who like to walk around in long robes, and like respectful greetings in the market places,

Lu 4:32 and they were amazed at His **teaching <1322 didache>**, for His message was with authority.

The Lord's Supper

Joh 7:16 So Jesus answered them and said, "My **teaching <1322 didache>** is not Mine, but His who sent Me.

Joh 7:17 "If anyone is willing to do His will, he will know of the **teaching <1322 didache>**, whether it is of God or whether I speak from Myself.

Joh 18:19 The high priest then questioned Jesus about His disciples, and about His **teaching <1322 didache>**.

Ac 2:42 They were continually devoting themselves to the apostles' **teaching <1322 didache>** and to fellowship, to the breaking of bread and to prayer.

Ac 5:28 saying, "We gave you strict orders not to continue teaching <didasko> in this name, and yet, you have filled Jerusalem with your **teaching <1322 didache>** and intend to bring this man's blood upon us."

Ac 13:12 Then the proconsul believed when he saw what had happened, being amazed at the **teaching <1322 didache>** of the Lord.

Ac 17:19 And they took him and brought him to the Areopagus, saying, "May we know what this new **teaching <1322 didache>** is which you are proclaiming?

Ro 6:17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of **teaching <1322 didache>** to which you were committed,

Ro 16:17 Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the **teaching <1322 didache>** which you learned, and turn away from them.

1Co 14:6 But now, brethren, if I come to you speaking in tongues, what will I profit you unless I speak to you either by way of revelation or of knowledge or of prophecy or of **teaching <1322 didache>**?

1Co 14:26 What is the outcome then, brethren? When you assemble, each one has a psalm, has a **teaching <1322 didache>**, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.

2Ti 4:2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and **instruction <1322 didache>**.

Tit 1:9 holding fast the faithful word which is in accordance with the **teaching <1322 didache>**, so that he will be able both to exhort in sound doctrine and to refute those who contradict.

Heb 6:2 of **instruction <1322 didache>** about washings and laying on of hands, and the resurrection of the dead and eternal judgment.

Heb 13:9 Do not be carried away by varied and strange **teachings <1322 didache>**; for it is good for the heart to be strengthened by grace, not by foods, through which those who were so occupied were not benefited.

2Jo 1:9 Anyone who goes too far and does not abide in the **teaching <1322 didache>** of Christ, does not have God; the one who abides in the **teaching <1322 didache>**, he has both the Father and the Son.

2Jo 1:10 If anyone comes to you and does not bring this **teaching <1322 didache>**, do not receive him into your house, and do not give him a greeting;

Re 2:14 'But I have a few things against you, because you have there some who hold the **teaching <1322 didache>** of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit acts of immorality.

Re 2:15 'So you also have some who in the same way hold the **teaching <1322 didache>** of the Nicolaitans.

Re 2:24 'But I say to you, the rest who are in Thyatira, who do not hold this **teaching <1322 didache>**, who have not known the deep things of Satan, as they call them — I place no other burden on you.

The Lord's Supper

1248 διακονία diakonia (dee-ak-on-ee'-ah)

from 1249; n f; TDNT-2:87,152; { See TDNT 186}

AV-ministry 16, ministration 6, ministering 3, misc 9; 34

- 1) service, ministering, esp. of those who execute the commands of others
- 2) of those who by the command of God proclaim and promote religion among men
- 2a) of the office of Moses
- 2b) of the office of the apostles and its administration
- 2c) of the office of prophets, evangelists, elders etc.
- 3) the ministration of those who render to others the offices of Christian affection esp. those who help meet need by either collecting or distributing of charities
- 4) the office of the deacon in the church
- 5) the service of those who prepare and present food



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