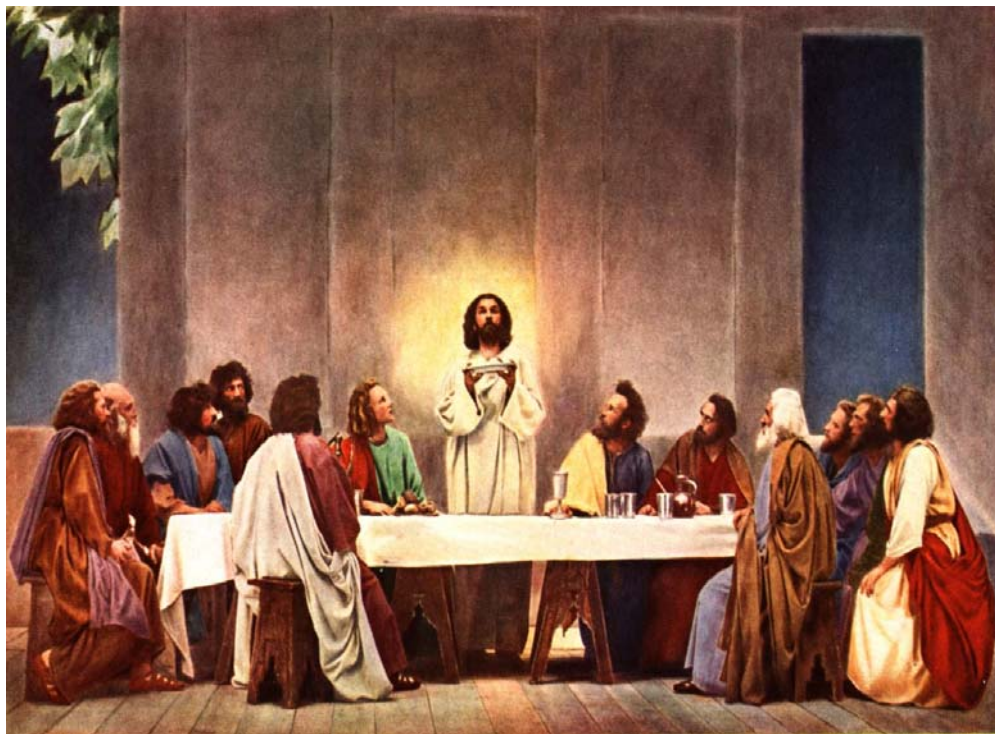




COMMUNION

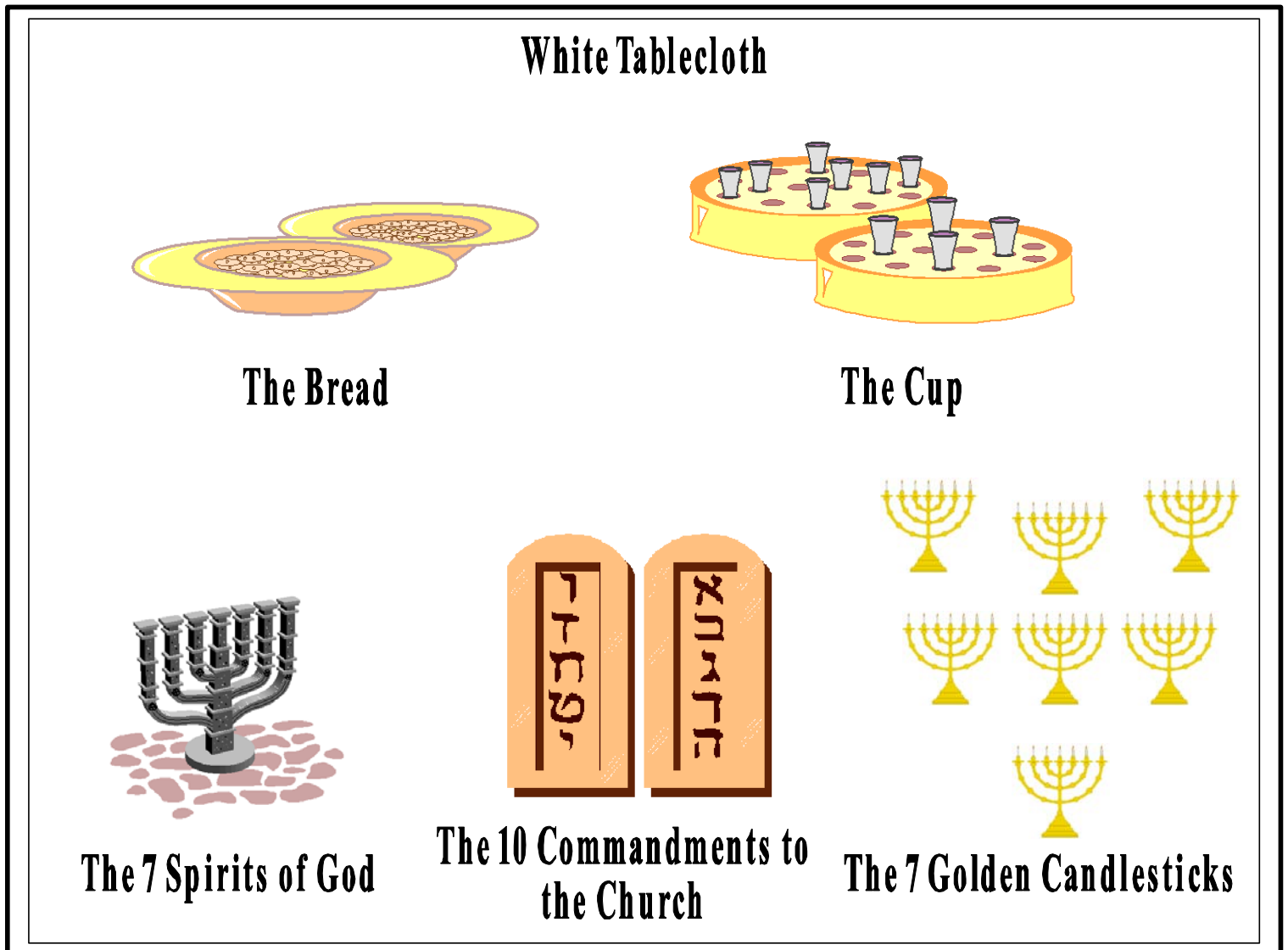


Luke 22:19
this do in remembrance of me.



COMMUNION

The Table



This Table for Communion was given to Timothy II from the Lord

COMMUNION

A Study guide for Leaders in the Body of Christ

BY TIMOTHY II

COMMUNION

INTRODUCTION:

“Communion” (also called the Lord’s Supper), was established by Jesus Christ at the beginning of the Jewish Passover meal that He and the twelve disciples (apostles) were eating.

Jesus established the meaning of ‘the eating of the bread’ and ‘the drinking of the cup’, as an example of His going to the Cross and His dying for us all. The bread representing His Body, and the cup representing His blood.

The example He gave us, also explains the meaning of His suffering, and the beating that He received, and what it represents to us all.

Jesus said to enter into “Communion” often, and to do it in ‘remembrance of His death’.

Paul reminds us that “Communion” is not to be entered into lightly, but that we Christians are to examine ourselves, and to ‘repent’ if necessary, before we take “Communion”.

Unbelievers are not to take “Communion”. Those that enter into “Communion” unworthily, do so to their own damnation!

Isaiah, in the Old Testament, reminds us of the cost of Jesus’ sufferings before and during His ordeal at the CROSS.

When taking “Communion”, we need to realize and remember that Jesus paid the price for us in every area of our lives. We do not need the counsel of men, but to understand that Jesus is the answer to ‘ALL’ of our problems (Spiritual, mental, physical, etc.)! There is ‘NO’ other!!

I. JESUS IS THE DESIGNER OF COMMUNION:

“Communion” was designed by Jesus Christ according to three of the Gospels. This was accomplished at the Passover which is the feast of ‘unleavened’ bread.

Luke 22:1

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

Luke 22:7-20

7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

The feast of the Passover was held in the Upper Room.

- 9 And they said unto him, Where wilt thou that we prepare?
- 10 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.
- 11 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?**
- 12 And **he shall shew you a large upper room furnished: there make ready.**
- 13 And they went, and found as he had said unto them: **and they made ready the passover.**
- 14 And when the hour was come, he sat down, and the twelve apostles with him.
- 15 And he said unto them, With desire **I have desired to eat this passover with you before I suffer:**
- 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

Jesus established the meaning of the cup and the bread.

- 17 **And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:**
- 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.
- 19 **And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.**
- 20 **Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.**

This is confirmed in the Gospels of Matthew and Mark

Matt 26:26-29

- 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.**
- 27 **And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;**
- 28 **For this is my blood of the new testament, which is shed for many for the remission of sins.**
- 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Mark 14:22-25

- 22 And as they did eat, **Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.**
- 23 **And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.**
- 24 **And he said unto them, This is my blood of the new testament, which is shed for many.**

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

II. THE CONDITIONS OF COMMUNION:

In 1st Corinthians, Paul describes the conditions that go with “Communion” and the importance of it.

When we take “Communion” in the church, we are not to combine it with eating supper.

1 Cor 11:18

18 **For first of all, when ye come together in the church,.....**

1 Cor 11:20-22

20 **When ye come together therefore into one place, this is not to eat the Lord's supper.**

The reason for not eating supper with “Communion”, is because those that may be hungry and/or drunken, cannot concentrate on the importance of “Communion”, and may be taking it unworthily.

21 **For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.**

22 **What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.**

Paul describes “Communion” in the church.

1 Cor 11:23-34

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

24 **And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.**

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.**

26 **For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.**

Paul warns of taking “Communion” ‘unworthily’. The word for ‘unworthily’ in the Greek is ‘anaxios’, which also means ‘irreverently’.

27 **Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.**

We are to ‘examine ourselves’ before we take “Communion”.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

The results of taking “Communion” unworthily, is ‘damnation’. The word for ‘damnation’ in the Greek is ‘krima’, which also means ‘condemnation’ or ‘judgement’.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Even Christians are not to take “Communion” unworthily (without repentance). If they do, they may become sickly, and may even die a premature death.

30 For this cause many are weak and sickly among you, and many sleep.

However, if we would judge ourselves, and ‘repent’ if necessary, we will not be judged by the Lord.

31 For if we would judge ourselves, we should not be judged.

If we are judged by the Lord, we will be ‘chastened’ by Him, so that we will not be ‘condemned’ with the world. The word ‘chastened’ in the Greek is ‘paideuo’ which also means to ‘discipline by punishment’. The word ‘condemned’ is ‘katakrino’ in the Greek which also means ‘sentenced’ or ‘damned’.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

When we come together for “Communion”, if we are hungry, we should wait and eat at home; so that we will not be ‘condemned’. ‘Condemnation’ here is the same Greek word as ‘damnation’ in verse 29, ‘Krima’.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

III. THE COST OF COMMUNION:

When taking “Communion”, we need to contemplate and remember the cost of Jesus’ sufferings before and during His ordeal on the Cross.

In the Old Testament, Isaiah clearly explains the price that Jesus paid for us.

Isa 53:1-12

1 Who hath believed our report? and to whom is the arm of the LORD revealed?

Jesus has no particular beauty that attracts us to Him.

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and **when we shall see him, there is no beauty that we should desire him.**

He is ‘despised’ and ‘rejected’ by men today, just as He was when He was physically here on earth.

He was a man of ‘sorrows’ and experienced ‘grief’, just like you and I.

3 **He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.**

He has ‘carried’ our griefs and sorrows, so we can throw all of our burdens and cares upon Him. (1 Peter 5:7)

4 Surely **he hath borne our griefs, and carried our sorrows:** yet we did esteem him stricken, smitten of God, and afflicted.

He was *wounded* for our ‘transgressions’. ‘Transgressions’ in Hebrew is ‘pesha’, which also means revolts, rebellion, sin, or trespasses.

He was *bruised* for our ‘iniquities’. ‘Iniquities’ in Hebrew is ‘avon’, which also means faults, mischiefs, sins.

He was *chastised* for our ‘peace’, and we are ‘healed’ by His *stripes*.

This means that Jesus paid the price for all these situations and problems. PTL!!

5 **But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.**

6 **All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.**

Jesus was oppressed and afflicted, yet He did not open His mouth. What about some of you who are always ‘whining’ because someone treats you wrong. Don’t you think it is about time to shut your mouth and let Jesus handle your problems!

7 **He was oppressed, and he was afflicted, yet he opened not his mouth:** he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, **so he openeth not his mouth.**

He was put to death for the ‘transgressions’ of those that know His Will, as well as those that do not. (Read the Study Guide on “The Transgressors”)

8 He was taken from prison and from judgment: and who shall declare his generation? for **he was cut off out of the land of the living: for the transgression of my people was he stricken.**

He was put to death with the thieves on the Crosses, and He was buried in a rich man's tomb. (Matthew 27:57-60) Yet He did no violence nor was deceit in His mouth.

9 **And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.**

God the Father allowed the bruising of His Son Jesus, and the grief He went through; so that His Soul would be an offering for our Sins.

10 **Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin,** he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

Much like a woman that is in child bearing, the pain comes first, but the result is worth all of the pain.

11 **He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.**

Jesus has great reward because He died for us, both the 'Sinners' and the 'Transgressors'.

12 **Therefore will I divide him a portion with the great,** and he shall divide the spoil with the strong; **because he hath poured out his soul unto death:** and he was numbered with the transgressors; and **he bare the sin of many, and made intercession for the transgressors.**

IV. COMMUNION SHOULD REMIND US OF THE GOOD NEWS:

When we take "Communion", we should be reminded about the 'Good News' of the mercy and goodness of God! If Jesus paid the price for our sins on the Cross and we believe that, then we should believe that He also paid the price for our benefits!

Ps 103:1-22

1 **Bless the LORD, O my soul:** and all that is within me, bless his holy name.

2 **Bless the LORD, O my soul, and forget not all his benefits:**

His benefits are:

3 Who **forgiveth all thine iniquities;** who **healeth all thy diseases;**

- 4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;
- 5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.
- 6 The LORD executeth righteousness and judgment for all that are oppressed.
- 7 He made known his ways unto Moses, his acts unto the children of Israel.
- 8 The LORD is merciful and gracious, slow to anger, and plenteous in mercy.

We should not continually be whining, but rejoice!

- 9 He will not always chide: neither will he keep his anger for ever.
- 10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

To receive His benefits, we must always “Fear the Lord”, which is to ‘hate Evil’ and ‘depart from it’! (Proverbs 8:13 10:27 14:16 16:6)

- 11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.
- 12 As far as the east is from the west, so far hath he removed our transgressions from us.
- 13 Like as a father pitieth his children, so the LORD pitieth them that fear him.

God loves us and has mercy on us. He knows us because He created us, and He knows that our days are numbered. Do you know that time is short?

- 14 For he knoweth our frame; he remembereth that we are dust.
- 15 As for man, his days are as grass: as a flower of the field, so he flourisheth.
- 16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

God’s mercy is forever on those that “Fear the Lord”. His righteousness is even on our grandchildren, *IF* we keep His covenant with Jesus and do His Commandments.

- 17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;
- 18 To such as keep his covenant, and to those that remember his commandments to do them.

The Lord’s Heavenly Kingdom rules over all.

- 19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

Therefore, like the angels in Heaven, we must obey the Lord and serve Him.

20 **Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.**

The Ministers of God both here on earth and in Heaven, bless the Lord by doing His Pleasure.

21 **Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.**

22 **Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.**

And when we do, as the angels, He makes us ministers a “Flaming Fire”!

Ps 104:4

4 **Who maketh his angels spirits; his ministers a flaming fire:**

CONCLUSION:

When taking “Communion”, remember that Greater Love hath NO man!

John 15:13-14

13 **Greater love hath no man than this, that a man lay down his life for his friends.**

14 **Ye are my friends, if ye do whatsoever I command you.**

And this is that LOVE!

Matt 27:22-54

22 **Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.**

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, **Let him be crucified.**

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them: **and when he had scourged Jesus, he delivered him to be crucified.**

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 **And they stripped him, and put on him a scarlet robe.**

29 **And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!**

30 **And they spit upon him, and took the reed, and smote him on the head.**

31 **And after that they had mocked him**, they took the robe off from him, and put his own raiment on him, **and led him away to crucify him.**

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 **They gave him vinegar to drink mingled with gall:** and when he had tasted thereof, he would not drink.

35 **And they crucified him**, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 **And they that passed by reviled him, wagging their heads,**

40 **And saying,** Thou that destroyest the temple, and buildest it in three days, save thyself. **If thou be the Son of God, come down from the cross.**

41 **Likewise also the chief priests mocking him, with the scribes and elders, said,**

42 **He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.**

43 **He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.**

44 **The thieves also, which were crucified with him, cast the same in his teeth.**

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour **Jesus cried with a loud voice, saying,** Eli, Eli, lama sabachthani? that is to say, **My God, my God, why hast thou forsaken me?**

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 **Jesus, when he had cried again with a loud voice, yielded up the ghost.**

51 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;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 **Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.**

AMEN!

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ACKNOWLEDGMENT:

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The Holy Bible

Authorized (King James) Version
Produced By:
The National Bible Press - Philadelphia
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Comments:

This text has been used as the source for all scriptures.
Some verses of scripture have been shortened or used in partial form.
This is to strengthen their importance to the subject matter; not to change their meaning nor meant to be taken out of the context in which they are written.

Text:

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Comments:

The Dictionary is used to help clarify our understanding of what certain words mean in today's English language.

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