

### # 3 BIBLIC TRUTHS

## THE HOLY COMMUNION

A source of blessings

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Each time you go to church and take the HOLY COMMUNION, You accomplish an IMPORTANT ACT of the christian life.

The Holy Communion has been instituted by Jesus. If he has commanded to eat THE BREAD and to drink THE WINE « IN MEMORY OF HIM » it is not without reason. Doing it is a practice essential to the christian life.

This booklet is realized to help you understand better what the Holy communion means EXACTLY ACCORDING TO THE LA BIBLE and make you discover THE SPIRITUAL RICHNESS it brings to the christian.

« Christ our Passover has been sacrificed », 1 Cor.5, verses 7-8. Therefore, we are invited to celebrate the meal of the Lord AS A FEAST !

A spiritual and precise knowledge of the Bible teaching concerning the Holy Communion and of its practice according to the spirit of the Gospel will enable you to experiment THE RICH BLESSING WHICH GOES WITH IT each time you take it.

THE SPIRITUAL LANGUAGE OF JESUS and the depth of his teaching about the institution of the Holy Communion can be understood by those who want to strive to examine the Holy Scriptures and who let themselves be led by the Spirit of God to see the Bible truth and lean their faith.

### THE LAST SUPPER OF JESUS BEFORE DYING ON THE CROSS

« With desire I have desired to eat this passover with you before I suffer. » Luke 22 :15.

These words, Jesus said them an evening, while he is at table with his disciples in Jerusalem.

Night has come. Thousands of Jews, coming from the towns and villages of all Israel, are in Jerusalem to celebrate the feast of Passover. Like Jesus and his apostles, they take their meal in the houses with bread without leaven, according to their traditions.

Outside, all is silent. Near the sheep door, along the walls surrounding the town, sheep and lambs are kept by their shepherds and wait to be sacrificed in remembrance of the departure of the people of Israel from Egypt.

The Passover, Jewish feast of the liberation from slavery, takes that night another dimension for Jesus' disciples.

Jesus knows that he is going to die the day after, like a sacrificed lamb, for the salvation of the world. During this meal, each of his words bears, on his death eve, a considerable importance for those who believe in Him, for through them he institutes what we call the HOLY COMMUNION.

The word "COMMUNION" means « SUPPER ».

Our Spanish brothers read in their Bible « CENA » and our English brothers « Lord's supper » : supper of the Lord.

In the New Testament, the Holy Communion is designated by these expressions :

BREAK THE BREAD. ACTS 2/42 ET 46

TABLE OF THE LORD. 1 Corinthians 10/21

MEAL OF THE LORD. 1 Corinthians 11 :20.

## **BREAK THE BREAD**

### **A PRACTICE OF THE FIRST CHRISTIANS**

From the beginning of the primitive Church, all those who believed in Jesus as their Saviour and who were baptized by the apostles gather to BREAK THE BREAD in houses :

« They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. » Acts 2 :46.

They were going to the Temple of Jerusalem for prayer at 3 pm, then gathered in groups in houses and not in the synagogues. During these brotherly meals, they « broke the bread » obeying to the commandment of the Lord Jesus : « Do this in memory of me. »

Before the Holy communion was established, the act of "breaking the bread" was a Jewish tradition (Jeremiah 16 :7). It took place at the beginning of current meals and feasts. The chief of the family, sat down, took the bread which had a round and flat shape, made of flour or barley or corn and he said the blessing.

God was considered as present, and the thanks were vital to express gratefulness to the Creator who had given the food necessary for life. Then the bread was broken religiously.

In those days, they avoided to cut the bread with a sharp knife.

The pieces were distributed to the members of the family and to the guests. This gave the concept of a united community, for all participated to the same bread.

The apostle Paul, who was brought up according to the Jewish traditions, recall this thought of unity when he writes to the Corinthian Christians :

« For we being many are one bread, and one body: for we are all partakers of that one bread. » 1 Cor. 10 :17

In the Bible, « to break the bread » and « to have a meal » are two distinct acts, mentioned one after the other. The « bread breaking » is not equivalent to a full meal : « **they broke** the bread and **eat** their food. » Acts 2 :46.

### « **BREAKING THE BREAD** »

is synonymous with « **HOLY COMMUNION** »

During his missionary travels, the apostle Paul stopped in a town called Troas. There, there was a community of christians. He stayed seven days with his road companions. The first day of the week, i.e. Sunday, He gathered with them and the chritians from Troas to « break the bread ».(Acts 20 :7).

He went on preaching late at night. In the high room, at the third level, where all had gathered, there were many lamps lit. While Paul was preaching, a young man, called Eutychus, fell asleep. He was sat on the window edge. Driven by the sleep, he fell. He was dead. Immediately all went downstairs. The apostle Paul bent over him, took him in his arms and through faith in Jesus-Christ he took him back to life : « his soul was in him ». Then he went upstairs with the christians in the high room. **HE BROKE THE BREAD** and all ate. Acts 20 :7/12.

Despite the accident, the apostle was anxious to **BREAK THE BREAD** showing so the importance he was giving to the practice of the **HOLY COMMUNION**.

« **BREAKING THE BREAD** » was a common practice of the first chritians. It is why the explanation is not included in the story. However the apostle has taught what Jesus has said about the **BREAD** in his epistle to the Corinthians :

« 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.» 1 Cor. 11 :23/24 et « **THE BREAD WHICH WE BREAK**, is it not the **COMMUNION** of the body of Christ ? » 1 Cor. 10/16.

### **THE JEWISH PASSOVER THE PASCAL MEAL OF JESUS**

The origin and the practice of this feast are explained in the Bible. The Passover was established when the people of Israël exited from Egypt. Through Moses, God had commanded to all the Hebrews to take a lamb without any defect for each family, to sacrifice it, to kill it between two evenings, to roast it and eat it with bread without levain. Its blood had to be put on the posts and the linteau of the doors.

Since that, to commemorate this event, a feast is celebrated each year by the people of Israel, according to God order :

« This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord. » Exodus 12 :14.

Jesus went to this feast of the Jews, in Jerusalem (John 2 :13, Matthew 26 :2). It took place the first day of the month of Nisan, i.e. in April.

Before celebrating the feast, there was a time of preparation. The people had to sanctify and purify themselves, obtain the forgiveness of their faults (2 Chronicles 30 :17/19). It was during this time that Jesus was in Jerusalem before his death. Luke 22 :7/13.

He said to Peter and John : « Go and prepare us the passover » Luke 22 :8. It was in this pascal atmosphere that Jesus ate his last meal with his apostles, according to the traditions of his people and of his time.

He manifested his desire with eagerness for he knew that his time had come to offer himself in sacrifice for our redemption.

It was his good bye meal.

« The disciples did what Jesus had commanded them and they prepared the Passover... As they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body. And he took **the cup**, and gave thanks, and gave it to them, saying, Drink all of it... ». Matthew 26 :26/27.

We have to take into account the Jewish tradition to understand better the institution of the Holy Communion. The existing documentation about the pascal meal is dated of the 2<sup>nd</sup> century. It has seven specific points :

1. **A room had to be prepared.** It was generally in the highest part of a house and we could get to it through an outdoor staircase. It was called « upper room ». It had to have furniture.

2. The presence of a minimum of **ten men** minimum was necessary for God to be present. Jesus brought this number back to TWO or THREE : « where two or three are gathered together in My NAME, there am I in the midst of them » Matthew 18 :20

According to the Jewish religion, the child was considered as a « man » after having done his Bar-Mitsva, at about 12 years of age. It was at this age that Jesus was discussing in the Temple of Jerusalem with the doctors of the Law.

3. Each family chief had to get **a lamb** of one year of age, without any defect. Exodus 12 :5.

4. Before sacrificing the lamb, they had to gather the family, the friends, the guests. Exodus 12 :4.

5. The lamb was carried and its throat cut in the indoor courtyard, by 3 pm. **The blood**, collected, was shed at the bottom of the altar. The lamb was roasted in the fire while avoiding to break the bones.

6. In the house, no trace of leaven or fermented paste had to be present. Exodus 12 :15/19. They only could eat azyme bread in memory of the « affliction bread », prepared quickly the day of the exit from Egypt. Deuteronomy 16 :1/8.

7. The celebration took place at the falling of the night.

It is interesting to note that Jesus has celebrated the Passover :

- In a furnished upper room, already prepared, (Mark 14 :15)
- With his twelve apostles, so respecting the minimum number of 10 , Mark 14 :17
- He has been himself sacrificed as the LAMB OF GOD , WITHOUT DEFECT, Revelation 5 :6/9
- None of his bones has been broken, John 19 :33/36
- at Golgotha, outside of the walls of Jerusalem, HIS DEATH was coinciding with the sacrifice of the lambs in the Temple by three in the afternoon (Math. 27 :46)

## THE BIBLE STORIES OF THE LAST MEAL OF JESUS

The last supper of Jesus with his apostles is reported in the gospels of Matthew, Mark and Luke. What Jesus has said during this meal is also reported by the apostle Paul in his 1st epistle to the Corinthians

In each report there are THREE KEY WORDS:

- BREAD
- CUP
- MEMORY.

### Matthew 26 :26/28

26 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 all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

### Luke 22 :17/20

17 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.

### Mark 14 :22/24

22 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.

### 1 Corinthians 11:23/26

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 it, as often as drink it, IN REMEMBRANCE OF ME.

26 For as often as you eat this BREAD, and drink this CUP, you do shew the Lord's death till he comes.

## THE BREAD

Jesus thanks God. He complies with the Jewish traditions. He gives thanks. He blesses God the giver of all things. The Jews must not eat or drink without thanking God. The one who did not do it was sacrilegious. Generally, the Jews said these words :

« Bless be God, king of the universe, who makes bread come to earth. »

The bread for which Jesus thanks God is bread WITHOUT LEVAIN called bread « AZYME ». There is no other bread in Jerusalem at the bakers during the feast of Passover. The order was formal and applied since Moses era :

« You shall eat unleavened bread seven days, as I commanded you. » Exodus 23 :15

Jesus breaks and gives the bread. He distributes a piece to each disciple.

According to the Jewish tradition, a symbolic value is added to the food value, after the thanksgiving. Not only the bread feeds all those who receive it, but also it unites them.

Thus Jesus gathers his people around Him.

There is a direct relationship between Him and his disciples. In distributing from his hand to each a piece of bread, he gives to his gesture a SPIRITUAL MEANING through his words :

### « THIS IS MY BODY »

Matthew 26 :26

The verb « to be » used in this declaration of Jesus does not mean that Jesus changes the bread into his body or his body into bread.

This verb only establishes **a symbolic link** between bread and the sacrifice of Christ at the Cross.

The more common, more natural meaning of the word of Jesus would be, according to the way of thinking of a Hebrew, according to the Bible :

« **THIS MEANS MY BODY.** »

« **THIS REPRESENTS MY BODY.** »

When we were at table with some brothers, one of them showed us pictures of his family. In showing one of them, he said : « this is myself and my wife ». I answered to him : « Surely it is not you. », « O yes, it is me ». – « No I said to him, it is not possible that it is you since you are at table ». He understood the difference between the PICTURE and the REALITY.

So it is of this word of Jesus : « This is my body ». **The BREAD IS THE PICTURE** of his body.

The prophets used sometimes this pictured language. For example, Ezekiel must shave his head, burn part of his hair, spread another part to the wind and then prophesize in these words : « So God speaks, that is Jerusalem ». Ezekiel 5 :1/5. On the same manner, a prophetic sign language is used by Jeremiah, Moses and other prophets.

Jesus has a similar language to establish the Holy Communion. The Christians from a Jewish origin, at the time of the primitive church, understood it quite well as in their thought the word BODY designated the person itself

It is toward the offering of his body, so of himself at the Cross, that Jesus turns the hearts. This is reminded in the Bible verses :

« The Son of God loved me and **gave himself** for me » Galatians 2 :20.

« Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. » Ephesians 5 :2.

« Who his own self bare our sins in his own body on the tree,. » 1 Peter 2 :24.

« BEING PUT TO DEATH IN THE FLESH, BUT QUICKENED BY THE SPIRIT. » 1 Peter 3 :18.

And it is why, the apostle Paul says,

« WE HAVE KNOWN CHRIST AFTER THE FLESH, YET NOW HENCEFORTH KNOW WE HIM NO MORE. » 2 Corinthians 5 :16.

**HIS FLESH BODY has been changed not into bread, but into « a GLORY BODY. »** Philippians 3 :21.

### « MY BODY WHICH IS GIVEN FOR YOU »

Luke 22 :19

Jesus has never spoken of CHANGING his body into bread. He does not give himself in the Holy Communion, but the Holy communion reminds that he gave himself for us at the cross.

Actually, how is it possible to imagine Christ, having had in his hands his body, breaking it into pieces and eating himself a piece of his body ?

We understand that Jesus was going to give his body at the cross and as a result he could not give it at his last supper.

The distributed bread is the picture of the « given » body.

« Take, eat », saying that, Jesus invites them to believe in his sacrifice at the cross to have the eternal life.

The word « sôma » in the greek New Testament – i.e. in the original – means « body » in the meaning of a man devoted to death, a person going to die, (another word « sarx » designates the dead « body », the corpse.)

In breaking the bread and giving it, Jesus announces that he is going to GIVE HIMSELF as an expiatory victim to cancel the sins of men, as the prophet Isaiah had announced it : « He has GIVEN himself to death. » Isaiah 53 :12.

### « MY BODY WHICH IS BROKEN FOR YOU »

1 Corinthians 11 :24

Jesus announces in anticipation his sufferings. Even if his soul is « sad to death » (Matthew 26 :38), and despite the fight of his whole being in the garden of Gethsemane, Jesus accepts to surrender himself to the will of God (Luke 22 :42) to save us.

« Christ when he cometh into the world says : I come to do your will, O God. » (Hebrews 10 :5/6)

The prophet Isaiah had predicted that Jesus will suffer for the forgiveness of our sins : « He was wounded for our transgressions, he was BRUISED for our iniquities . » (Isaiah 53 :5)

When you take the bread of the Holy Communion, say with certitude : « HIS BODY HAS BEEN BROKEN FOR ME. »

Declare with conviction the redeeming value of the death of the Saviour for you.

## THE CUP

During the meal, Jesus took twice the cup to give it to the disciples.

I wondered why and I understood in searching in the jewish traditions in Jesus times.

We must not forget that Jesus was a Jew through Mary his mother and the Christians of Jewish origin were heirs of the Jewish traditions.

During the meal, the first cup was given at the beginning. The blessing over the cup of wine, to inaugurate each Sabbath or feast, is called in Hebrew the « quiddouch ».

The second cup is drunk after the explanation, by the family chief, of the ritual of the bread without leaven and bitter herbs (Exodus 12 :18/19) and the reminding of the deliverance from Egypt (Exodus 12 :27)

A third cup is drunk after the meal, after the distribution of the bread which each guest eats with the Pascal lamb and the bitter herbs.

It is in this context of the Jewish tradition that Jesus presents the cup to his disciples and says :

« This is **my blood of the new testament**, which is shed for many for the remission of sins. » Matthew 26 :28.

These words are said within other Jewish practices : the sacrifices accomplished under the old covenant of Moses law.

From Moses era, the Jews offered to God animals. They killed them on an altar and they shed the blood to obtain forgiveness, the remission of sins, according to this divine requirement :

« Without shedding of blood is no remission. » Hebrews 9 :22.

When Moses took the blood of the calves and goats, he spread it over the whole people saying :

« This is the blood of the testament which God has enjoined unto you. » Hebrews 9 :17/20.

These sacrifices had to be renewed again and again for « It is IMPOSSIBLE that the blood of bulls and of goats should take away sins. » Hebrews 10 :4.

It is the reason why Christ has come to the world to conclude a NEW COVENANT by his own sacrifice.

It is for this reason that he says :

" This cup is **THE NEW TESTAMENT** in my blood, which is shed for you." Luke 22 :20.

« He is the mediator of a *better covenant*, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the SECOND. » Hebrews 8 :6/7 et 9/15..

BY HIS SHED BLOOD, JESUS HAS INAUGURATED AND GUARANTEED THE NEW COVENANT, GIVING BY HIS SACRIFICE THE REMISSION OF SINS : « I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. » Hebrews 8 :10/12.

How do we have to understand these words of Jesus ? :

« **THIS IS MY BLOOD WHICH IS SPREAD ...** »

Matthew 26 :28

1. Jesus speaks of a future event as though it were already accomplished : « My blood IS spread ». He announces in anticipation his sacrifice, the giving of his life, which he will do the day after.
2. Jesus having not yet shed his blood at the supper time, his blood could not have been in the cup...
3. A COVENANT is not a cup or its contents, and therefore the cup can only symbolise the new covenant.



4. Jesus knows that he cannot offer his blood to drink to his disciples since God, since Noah times, forbade to « eat the blood ». His words have so a very high spiritual meaning. « flesh with the life thereof, which is the blood thereof, shall ye not eat. » Genèse 9 :4 « The life of all flesh is the blood thereof » Leviticus 17 :14, (the hebrew word « néphesh » translated by "soul" means also « LIFE »

« It shall be a perpetual statute, that you eat neither fat nor blood. » Leviticus 3 :17

The Jews and the christians from jewish origin did not eat blood, so that it is easy to understand that in saying « THIS IS MY BLOOD », Jesus has simply announced to his disciples that HIS BLOOD WHICH WILL BE SHED during his sacrifice at the cross will constitute the new covenant of God with men.

5. If we take at the bottom of the letter the two texts :

1. « By HIS OWN BLOOD he entered in once into the holy place, having obtained eternal redemption for us. » Hebrews 9 :12.
2. « This is my blood, the blood of the covenant which IS SPREAD.... » Matthew 14 :24,

we face an apparent contradiction.

On one hand, Jesus enters WITH his blood into heaven, and on the other hand, this blood HAS BEEN SPREAD on earth. Actually, when it is written that Jesus presented himself before his Father WITH his blood, this means that HIS SACRIFICE at the calvary HAS BEEN AGREED by God for our eternal redemption.

And when the apostle John writes : « The blood of Jesus Christ his Son cleanseth us from all sin.. » 1 John 1 :7, this does not mean that we must put on ourselves a blood which is not anymore, since it has been SPREAD, but that the SACRIFICE OF JESUS REMOVES OUR SINS if we really believe it.

In taking the cup we confess our faith in the new covenant, and the wine we drink reminds us the blood shed of Jesus for the remission of our sins. Let us be grateful and at the time of the Holy Communion let us thank God for his love manifested through the sending of his Son Jesus as an expiatory victim for our sins. 1 John 4 :10.

**« DO THIS IN MEMORY OF ME »**  
Luke 22 :19 and 1 Corinthians 11 :24/25

If the first christians gathered to « break the bread », it is to obey spontaneously to this command Jesus had given them :

« Do this in memory of me . »

This is called «L'anamnèse », from the greek word « anamnésis » which means action of reminding to the memory, to recall i.e. litterally : « to do memory ». The contrary is « the amnesy », « without memory ».

Jesus does not say to do it only in memory of his death as we would rise a monument at the memory of a general dead at the war. He precises « **do it in memory OF ME** ».

The aim of the Holy Communion is to remind us both :

- WHAT HE HAS DONE : his death at the cross,
- WHAT HE IS : the LIVING, the Redeptor, the one sent by God who has given his life.

Through this souvenir, Jesus wants to lead us not to forget the basis of our new life WITH HIM.

Formerly, the jewish people was invited to keep in memory the high facts of God, especially concerning the events of Passover :

« You shall observe this thing for ever.... » Exodus 12 :24

Now, it is a NEW PASSOVER, a new covenant, the origin of a spiritual liberation which must stay in memory.

DO = a **command** addressed to each disciple,

THIS = a precise **order** : break the bread and drink the cup

IN MEMORY = a **reason** : never forget that we are saved by His Grace.

OF ME = a **vital reason** : WITHOUT HIM no Salvation. Our Salvation stems from HIM ONLY.

The meal of the Lord would only be a brotherly agape if it were not motivated by this souvenir, by a spiritual attitude, by a true communion in the faith of Christ dead on the cross, risen from the dead and who comes soon

## THE TRANSSUBSTANTIATION

Through faithfulness to the neo-testamentary message, our duty is to bring back those who have received a religious education not compliant to the Word of God, so that they can participate to the divine blessing. The brotherly love cannot cover mistakes, but must reveal them at the light of the Holy Scriptures. It is « in professing THE TRUTH in LOVE » that our christian life will grow in all ways « in the one **who is the CHIEF, CHRIST** » Ephesians 4 :15.

The word « transubstantiation » is not in the Bible. It is part of the religious theological language, but not biblical. It was discussed and adopted by the roman catholic church at their concile of Trente. The monk Paschase Radbert said in the 9<sup>th</sup> century :

« the host loses completely its nature of bread and becomes the body itself that the Lord possessed here on earth. »

This theory, approved by the pope Nicolas II during the concile of Rome in 1050, has become a faith article in 1215 in the catholic church.

Today some catholic theologians and exégètes make a long philosophical curve, a real pirouette to say that « the bread eucharistié is and is not bread, it is and it is not the body of Christ. »

Being from catholic origin, I went in my childhood to the mass each Sunday and I applied myself to learn well my catechism in which there is this formula about « communion » called « eucharistie » : « The eucharistie is a sacrament which contains truly, really and substantiellement the body, the blood, the soul and the divinity of Jesus-Christ, under the apparences of bread and wine. »

The word « Eucharistie » stems from the greek verb « eukharistein » which means « to thank » or « to give thanks », word which we see several times in the New Testament.

This word appears only in the 2<sup>nd</sup> century to designate the Holy Communion. Today there is an abyss between the catholic eucharistique teaching and the Bible Truth concerning the Holy Communion as we see it in the scriptural texts.

It is clear and obvious that Jesus has never wanted to give his body to be eaten when he said : « Take and eat, this is my body ». However the religious did not fear to identify the bread to the physical body of Jesus, making the host a « impanation » of Jesus-Christ, a Christ in bread.

The fact to teach that the priest can, through ritual words of consecration, change the bread into the body of Christ, has as a consequence the necessity of determining what is the duration of the bodily presence of Christ in the host. It is valued at 15 to 30 minutes only unless some is placed in a privilege place where the host « eucharistiée » is called « saint-sacrement ».

This led to the institution of the Mass which has nothing to do with the Bible teaching about the Holy Communion. Here is the definition settled by the catholic Concile of Trente :

« The Mass is the Holy Communion instituted by Jesus-Christ, the repetition of the sacrifice done by Christ at the cross in a true propitiatory sacrifice for the living and the dead. »

This sacrifice of the Mass is renewed thousands of times in a day by priests all over the world, while the Bible says that **the sacrifice of Christ is unique and it has been accomplished « ONCE FOR EVER »** ;

« After he [Jesus] had offered ONE **SACRIFICE** for sins for ever, sat down on the right hand of God. » Hebrews 10 :12.

« Christ was ONCE offered to bear the sins of many ». Hebrews 9 :28.

« The offering of the body of Jesus Christ ONCE FOR ALL. » Hebrews 10 :10.

Very subtly, to give credit to their theory, the theologians say : « the mass is and is not the sacrifice of Jesus at the cross ».

Making of the Holy Communion a sacrificial rite, pretending to do again the event that took place at the cross is degrading the act of the Holy Communion.

**Let us be biblical ! The Holy Communion is not a « sacrifice », even « bloodless », it is the proclamation of the sacrifice ACCOMPLISHED by Christ at the calvary.**

We know that Jesus has drunk not his blood, but « **THE FRUIT OF THE VINE** ». Luke 22 :18 : « will not drink of the FRUIT OF THE VINE, until the kingdom of God shall come. »

We know that the apostles have eaten **BREAD** and not the body of Jesus.

Paul the apostle wrote to the christians of Corinthe : « As often as you **eat THIS BREAD**, and **drink THIS CUP**... » 1 Corinthians 11 :25

Let us not go further than what Christ and his apostles have taught.

## **COMMUNION TO THE BODY AND THE BLOOD OF CHRIST**

The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? 1 Corinthians 10 :15/22

The apostle Paul talks to non-jews, heathen who, before their conversion, would adore idols and were giving sacrifice to godies.

He explains them that the fact of eating meat sacrificed to idols, their soul was in relationship with the idol representing the divinity they were searching the favor. This contact with the idol constituted, he said to them, a « communion » with the demons inspirators of their idolatry. It is the reason why the apostles gathered in Jerusalem decided to force the non-jews who converted themselves to Christ, « abstain from meats offered to idols ». Acts 15 :29

In making a parallel with the Holy Communion, Paul the apostle has given an advertisement to the christians of Corinthe in writing them :

« You cannot be partakers of the Lord's table, and of the table of devils. » 1 Corinthians 10 :21

**Taking the Holy Communion is taking part to the « table of the Lord » and, doing so, to be in communion with Jesus-Christ beyond the bread and the wine.**

This communion with the Lord, to be pure requires a rupture from the occult forces.

**It is in no way a superstitious act. In taking the bread and the wine, we express our faith in the offering of the body and the blood of Jesus-Christ at the cross for our redemption.**

The second example given by the apostle Paul is that of the altar of the sacrifice. Since Abel offered a lamb to God on a stone altar, men of faith, like Abraham, practised sacrifices to God. Then Moses instituted rules concerning meats of animals sacrificed on the altar before the Tabernacle, in the desert of Sinaï. Later, these sacrifices took place in the Temple of Jerusalem.

In recalling this practice, the apostle precises that in eating these meats devoted to God, the Hebrews were in communion with the altar, so with God. **For us christians, the altar on which Christ died, it is the wood of the cross.**

**When we take the Holy Communion, our communion is with the CRUCIFIED CHRIST. We confess, in eating the bread and drinking the wine, that we have the eternal life through the sacrifice of Christ.**

« His own self bare our sins in his own body on the tree. » 1 Peter 2 :24.

«Communier au corps et au sang de Christ » means simply that we identify ourselves to him in his death, asserting that he has taken our place on the cross, in « undergoing the punishment which grants us peace with God. » Isaiah 53 :12.

The bread and the wine on the table of the Lord remind us THE BODY broken and THE BLOOD shed of Jesus. In taking them, we proclaim that Christ is THE EXPIATORY VICTIM and the cross is the ALTAR OF THE EXPIATION.

### **TO COMMEMORATE HIS DEATH, IT IS TO BE IN COMMUNION WITH HIM !**

He is present, not under the aspects of bread and wine but IN THE MIDST OF HIS DISCIPLES, according to his promise :

« Where two or three are gathered together in my name, there **AM I IN THE MIDST OF THEM.** » Matthew 18 :20

### **THE BREAD OF LIFE**

« Lord, this morning we praise you for you to give us your flesh to eat. »

These words – heard during a meeting of Holy Communion – are sometimes pronounced with some of ambiguity in the understanding of the declarations of Jesus about the gift of his life for the Salvation of the world.

It is necessary to meditate the spiritual meaning of his sermon on THE BREAD OF LIFE, to eliminate all confusion.

This teaching of Jesus, in the gospel of John, chapter 6, follows the miracle of the multiplication of the breads. It takes place in Capernaüm in the synagogue, a little before the Passover, the feast of the Jews.

To understand Jesus when he teaches, we must strip off our earthy and materialistic language.

For example, Jesus, sat on the edge of the well of Jacob, proposes to the Samaritaine vivid water. She does not understand what he means. She questions him :

« Lord, you have nothing to draw with, and the well is deep: from whence then have you that living water ? »

Jesus emphasizes the contrast between natural water and spiritual water which springs till the eternal life and of whom he his the source.

In other occasions, to illustrate the spiritual truths, he asserts :

- . I am the way.
- . I am the light of the world.
- . I am the door.
- . I am the vine stock, etc....

In chapter 6 of the gospel of John, the crowd is described as searching earthy food. It is true that Jesus has just fed miraculously 5.000 men in multiplying five breads and two fish. Seeing this crowd coming to him who has recognized the prophet who had to come to the world he exhorts them to work « not for perishable food but for that that remains for ever. »

He presents himself to them as the giver of this life. To believe it, the Jews ask him a new miraculous evidence and say to him : « What do you do ? Our fathers have eaten the manna in the wilderness, according to what is written : he gave them bread to eat ».

Jesus answers :

« Your fathers did eat manna in the wilderness, and are dead. I am the **LIVING BREAD** which came down from heaven: if any man eat of this bread, **HE SHALL LIVE** for ever. » John 6 :49/51.

As during his conversation with the woman of Samaria, Jesus opposes the earthy against the heavenly.

From the manna, earthy bread renewed daily to maintain life, Jesus directs the souls toward him, THE LIVING BREAD which gives the ETERNAL LIFE.

According to the chapter 6 of the gospel of John, THIS BREAD is :

THE TRUE	verse 32
It is FROM GOD	verse 33
It comes down FROM HEAVEN	verse 33
It is PRESENT	verses 50 et 58
It is GIVEN	verse 51
It gives LIFE	verse 53
It is LIVING	verse 51
It is JESUS HIMSELF	verse 51
He says it very clearly : « I AM THE BREAD OF LIFE » John 6 :35	
He is THE Bread of Life. There is only one. There is no other. Acts 4 :12	

He is THE ONLY SAVIOUR  
THE UNIQUE SON OF GOD.  
God has SENT him,  
God has GIVEN him.

In anticipation Jesus announces his sacrifice by words the meaning of which cannot only be spiritual : " THE BREAD I will give is MY FLESH ».Verse 51

"Except you eat THE FLESH of the Son of man, and drink his blood, you have no life in you." verse 53.

006:054; and I will raise him up at the last day.

006:055 For.

006:056

006:057 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

« Whoso eats MY FLESH, and drinks MY BLOOD, has eternal life. » verse 54

« MY FLESH is meat indeed, and MY BLOOD is drink indeed. » verse 55

« He that eats MY FLESH, and drinks MY BLOOD, dwell in me, and I in him. » verse 56

All these words, Jesus sums them up in this one :

« **He that eats ME, even he shall live by me.** » Verse 57.

These assertions of Jesus constitute a message inviting his auditors to BELIEVE that he is the MESSIAH, THE SAVIOUR whose SACRIFICE AT THE CROSS is the ONLY means of salvation.

He reminds this in other words in chapter 12 of the gospel of John, verse32 : « When I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. »

To the question of the Jews: « How can he give HIS FLESH to eat ? », Jesus answers : « It is the spirit that quickens; the flesh profits nothing; the words that I speak unto you, they are spirit, and they are life. » John 6 :63.

It is obvious that Jesus does neither give really his flesh to eat nor his blood to drink. If we do not catch the words of Jesus in the spirit which invigorates, we have to admit that the condition to have the eternal life consists in eating him physically. Of course this is impossible and it is easy to understand that Jesus invites each of us to BELIEVE IN HIS BLEEDING SACRIFICE AT THE CROSS.

« The Word (Jesus) was made FLESH. » John 1 :14

« Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. » Hebrews 2 :14

But the days of his flesh ARE OVER, and « now, the apostle Paul says, WE DO NOT KNOW HIM ANYMORE ACCORDING TO THE FLESH. » 2 Corinthians 5 :16

Therefore, it is easy to understand that these words : « *He who eats my flesh and drinks my blood* » have the same meaning as this one : « *He who eats my flesh will live for ever* ». " **HE WHO BELIEVES IN ME HAS ETERNAL LIFE** " .

### **WHO CAN TAKE PART IN THE HOLY COMMUNION ?**

After the message of the apostle Peter, the day of Pentecost, 3.000 persons believed in Jesus as their Saviour and obeyed to the instructions of the apostles. These persons asked for the baptism (by immersion) and formed a large community of christians called « Church ».

After their repentance, their faith in Jesus-Christ and their baptism, they gathered to break the bread. Then, each day new souls came and joined them. The Bible precises that the souls added to the Church by Jesus-Christ were SAVED.

Those who accepted the Word were baptized. They persevered in the breaking of the bread...and the Lord added each day to the Church those who were saved. » Acts 2 :41/47

At the christians origins, the first conditions to fill to take part to the Holy Communion were the following :

1. to believe in Jesus-Christ as Saviour,
2. to be baptized (by immersion)

The instructions of the apostle Paul gives to the christians of Corinthe about the Holy Communion are addressed to men and women who are SAVED : « For us who ARE saved ». 1 Corinthians 1 :18, «You are in Jesus-Christ ». 1 Corinthians 1 :30.

The church of Jesus-Christ is uniquely constituted by those who are saved.

When the apostle Paul held a meeting in a house in Troas, it is written that he talked to disciples who gathered to break the bread.

So it is only the disciples of Jesus-Christ who have the right and the privilege to participate to the Holy Communion.

### **What does mean : « TO EXAMINE ONESELF », « TO JUDGE ONESELF » ?**

« Let a man examine himself, and so let him eat of that bread, and drink of that cup. ». 1 Corinthians 11 :28

« If we would judge ourselves, we should not be judged. ». 1 Corinthians 11 :31

To examine oneself, to judge oneself, this concerns our faith.

« Examine yourselves, whether you be in the faith; prove your own selves. Know you not your own selves, how that Jesus Christ is in you, except you be reprobates ? » 2 Corinthians 13 :5

It is to recognize that we are really saved, that Christ is in us, that he is indeed our Saviour. This attitude of faith is indispensable to participate to the Holy Communion.

### **What does mean : « Take UNWORTHILY the Holy Communion » ?**

« Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. » 1 Corinthians 11 :27.

To understand well this verse, we must place it in the context, i.e. in the circumstances that the Christians of Corinth knew when they gathered to eat the meal of the Lord.

At that time it was a real meal during which they broke the bread and drank the cup. The wine had to be good since some Christians, whose old passions were maybe not completely dead, went too far until they were drunk. Some others, maybe starving, arrived at first to satisfy themselves and not to commemorate the death of the Lord (1 Corinthians 11 :22/33 et 34).

The apostle Paul reprimanded them, saying :

« Have you not houses to eat and to drink in ? or despise you the church of God, and shame them that have not ?... »

The Corinthians had an unworthy attitude for they lack in respect toward the Holy Communion. They manifested their carnal passions and their selfishness. They rushed to the food and the wine with gluttony, forgetting that they gathered especially to commemorate the death of the Lord. They only thought at satisfying the appetites of their body instead of rising their soul in the communion of the Lord.

It is this attitude that the apostle Paul designates as being a **lack of discernment** of the body of the Lord.

**He who takes the Holy Communion with meditation, seriousness, respect and gratefulness toward his Saviour does not fall under the judgement, but receives a blessing in his soul.**

« I do not take the Holy Communion today because I have faulted this past week. I do not feel worthy to take it. »

I have often heard this remark from brothers and sisters in Christ who felt always guilty, depriving themselves of the cup of blessing, interpreting wrongly the meaning of the word « UNWORTHILY ».

They deprive themselves of it fearing the judgement of God. Their fear is based on these texts :

« He that eats and drinks unworthily, eats and drinks damnation to himself. » 1 Corinthians 11 :29.

« Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be GUILTY of the body and blood of the Lord. » 1 Corinthians 11 :28.

It is not in depriving myself of taking the cup of the Lord that my heart will be pure and worthy the following Sunday !

The Bible says that « If we come to the Light, as God is himself in the Light, we are mutually in communion, and the BLOOD OF JESUS, HIS SON, PURIFIES US OF ANY SIN. » 1 John 2 :7.

So if I have faulted by mistake, if I have been cross, if I have left evil thoughts invade my heart, etc..., is not it better to confess my fault to God with a true repentance, and believe that the Sacrifice of Christ at the cross, recalled to my memory by the holy Communion, washes me of this fault while giving me the strength to overcome the sin which has soiled me and turn my back away from it.

The Holy Communion is our Christian Passover. Is not it the reminder of the FORGIVENESS offered in Jesus-Christ who has shed his blood for the remission of our sins !

We are invited, through it, to express our gratefulness to Jesus-Christ for the manifestation of his love toward us at the cross, to address him thanks.

When you participate to the Holy Communion, you communiez in thought with the sufferings of Christ your Saviour.

**In taking the bread, you manifest your faith in his death that has given you the life in his body, broken, bruised, crowned with thorns, crucified to save you from eternal condemnation. And you praise him.**

**When you drink the cup, discern that it represents the blood of the NEW COVENANT that Jesus-Christ has concluded for your redemption and praise the Lord.**

When you drink the cup, rise your soul toward God thinking of the blood of Christ that has flowed from his whipped back, his forehead hurt by thorns, his hands and feet pierced with nails, his side pierced by the spear of a roman soldier. For example, say in your heart : « Thank you Lord, your bood shed for me at the Cross has purified me from all my sins. Now I know that you had bought me back by your precious blood ».

### THE CUP OF BLESSING

The Holy Communion must normally be a source of blessing. Is not the cup called the « cup of BLESSING » ? (1 Corinthians 10 :16)

When we are in communion with the Lord who is alive in the midst of his people gathered in his Name, the Holy Spirit renews our spiritual stength. The communion with the Lord is actually a permanent supper with Him since he said :

« If any man hear my voice, and open the door, I will come **in to him**, and will sup **with him, and he with me.** » Revelation 3 :20.

What a grace to live in this intimacy with Christ, to have IN US his life, his love, his strength, his feelings ! What a new wonderful life ! Let us live it now when we take the Holy Communion.

The blessing can also be for our body. Some christians testify that at the moment they took the Holy Communion, they made an ACT OF FAITH in the work of Christ at Calvary. They believed strongly in the bruises of Christ in which we have healing (1 Peter 2 :24) and they have experienced the deliverance from their sicknesses.

Of course we do not take the Holy Communion to be healed or blessed, but through the obedience to the command of Christ and to remember Him and his sacrifice for us. Nevertheless, in doing so, we receive a blessing in our life.

He who recognizes in Christ crucified his Saviour finds in the meal of the Lord, the joy of renewing the expression of his faith in the expiatory work of Christ, in his rising up and in his next return.

The time during which we take the Holy Communion is situated between the past of the death of Christ on the cross and the future of his return on the clouds of Heaven. The christian proclaims, asserts openly, with authority, the value, the effectiveness of Jesus accomplished at the cross, through which the divine blessing is communicated.

If you feel guilty about a fault of which your conscience accuses you, if you have a deep conviction of sin produced by the Holy Spirit, it is then necessary to correct it with the Lord. Do not go on your christian life with this heavy burden. Approach yourself to the Lord sincerely and with faith in his sacrifice to be forgiven and delivered.

We could establish a long list of faults which can be done in falling to the tentation, and it is up to everybody to examine *oneself*.

We do not have to judge ourselves with respect to others, but with respect to ourself, before Jesus-Christ. He is the LIGHT of the world. Before him nothing is hidden. Every man is invited to examine himself in his presence. 1 Corinthians 11 :28.



But it is impossible to live willingly in sin both without wanting to exit from it and to present oneself at the table of the Lord to praise him. In some way, it is to say him « Lord I live in sin, I know that you have died for me, because of this sin, but I cannot give it up. » Is it not to treat lightly the work of Christ at the Cross ? Is this attitude not guilty toward the body and the blood of the Lord ? It is manifesting contempt toward the Sacrifice of Jesus at the Cross.

If we are captive of a sin, linked by it, let us be sincere and ask the Lord for deliverance.

**When the bread is offered to you, catch the victory by faith in Christ who, through his death, FREES you from sin. Christ loves you. He wants to help you to get out of your inside torment and free you from what holds you captive.** Has he not said :

" If the Son shall make you free, ye shall be free indeed " John 8 :36

However, if you have sinned you do not need to wait the time of Holy Communion to ask for forgiveness. It is when knelt, at the foot of the Cross, that we catch the forgiveness of God anytime and anywhere, Christ being near you and with you every day.

### **IS THERE A SPECIFIC PREPARATION TO TAKE PART TO THE HOLY COMMUNION ?**

**Some Christians think they have to fast** before the Holy Communion, basing themselves on the Old Testament texts, such as Exodus 12 and 2 Chronicles 30. We know that the first Christians took the Holy Communion during a brotherly meal.

**Some others think they have to impose themselves abstinences** and deprivations to be worthy of participating to it.

Nowadays, the religious Jews observe a long list of very strict and constraining rules to celebrate their Passover. Here are some of them :

- Eliminate all « hametz », i.e. all leaven or paste levée for « hametz » is a symbol of sin.
- Not to consume food products that have not been submitted to a ritual watch  
Not to eat breaded fish, even certain medicines.
- Sauce-pans must be « cachérisées », i.e. purified, even the elastic joints must be boiled after having been well cleaned, etc...

**Formerly**, in the times of the king Hezekiah, many had not purified themselves and the king prayed for them, saying : « The good LORD pardon every one that prepares his heart to seek God. ». 2 Chro.30 :18.

**Today**, freed from your burden through faith in the work of Christ at the Calvary, take joyfully the Holy Communion and exalt the Name of your Saviour. So there is no specific preparation unless approaching yourself to the « table of the Lord » with seriousness, a sincere and true heart, with good disposal of your heart in humility, and in faith in the FORGIVENESS of Christ.  
So we will not be in fear, but freed from any guilt.

### **AT THE TABLE OF THE LORD THE FAMILY OF THE LORD GATHERS**

Formerly the unity of the people of Israel manifested itself at the occasion of the celebration of the Passover. It expresses itself also around the THORA.

Today, Christ our Passover is the living Word which gathers around him all his disciples. Has he not said : « Where two or three are gathered together in my Name, there am I in the midst of them. » Matthew 18 :20.

At the beginning of the primitive church, the christians gathered themselves « all together in the same place » Acts 2 :44.

They took together brotherly meals called « agapes », from the greek word « agapê » which means « love ». During these meals, they « broke the bread », so demonstrating their belonging to a same spiritual family feeding themselves with the same **BREAD OF LIFE**.

« We being many are one bread, and one body: for we are all partakers of that one bread. » 1 Corinthians 10 :17

The union with the Master has as a normal result the unity of the brothers. « He who loves God loves also his brother. » 1 John 4 :21.

If there is a breaking, rupture of the brotherly communion, separation, the Bible invites us to reconciliation : « If any man have a quarrel against any, even as Christ forgave you, so also do. » Colossians 3 :13.

Sometimes critics, evil words said about us have the result of isolating us. The bitterness, the resentment, the grudge takes place in the heart, instead of forgiveness, love. If there is so for you, follow this council of Jesus :

« If you bring your gift to the altar, and there remember that your brother has ought against you, leave there your gift before the altar, and go your way; first BE RECONCILED to your brother, and then come and offer your gift. » Matthew 5 :23/24.

**Jesus-Christ said : « YOU ARE ALL BROTHERS ». At the table of the Lord, there is no distinction of class or race. All have the same privilege and the same grace of being welcome by Jesus-Christ in his presence since all are through him CHILDREN OF GOD.** John 1 :12.

" Have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. " James.2 :1.

In the times of the apostles, there was a discussion to know whether the christians of jewish origin and circuncised could take part to the table of the Lord with christians of heathen origin and uncircuncised who had just been saved.

According to their tradition, the Jews had to refrain from eating with the heathen (Acts 11 :3), for the heathen were considered as « not pure » because they ate animals stifled or forbidden by the law. During a vision, the apostle Peter learnt from the Lord that from now on they had not to submit themselves to this old law.

**To the rigidity of the LAW the UNITY in FAITH has succeeded , a new BROTHERHOOD in Jesus-Christ.**

When we take the Holy Communion in our church, let us remember that we gather :

. as a SINGLE HERD around the SAME SHEPHERD. John 10/16.

. as BROTHERS around A SAME MASTER.

. as VINE SHOOTS attached to the SAME VINE STOCK. John 15 :4.

Despite we are several, we participate to the SAME BREAD having the same language, a same feeling. Philippians 2 :2/5.

THIS WAS MADE POSSIBLE by the Death of Christ on the Cross and we confess it in taking the bread and the wine.

## **THE SACRIFICE OF PRAISE**

Under Moses law, the sacrifice of a victim went with praise as thanksgiving reminding the souvenir of the miraculous works of God in favor of his people. Among these praise songs there are the Psalms 105, 106, 107 and Psalm 50 :14/23.

Today, there is no more victim to sacrifice as that was practised under the old covenant (Numb. 15 :3). The only sacrifice agreed by God for the salvation of the world has been accomplished at the cross.

Now, it is up to us to offer to God :

**« A sacrifice of praise :**

**the fruit of lips that confess his NAME** » Heb. 13 :15, i.e. our gratefulness.

So, we give to God a culte which pleases him through the fervour of our faith. « Offer as sacrifice to God thanksgiving. » Psalm 50 :14 and Hebrews 12 :28.

The Bible says :

« Everytime you eat this bread and drink this cup, **you announce the death of the Lord** until he comes ».

In taking the Holy communion, our gesture « proclaims » or « announces » HIS DEATH. This means that we assert, we confess, with an accent of praise stemming from an unwavering conviction, a deep and firm faith in the work of Christ at the cross, that he died for us.

At the culte of Holy Communion, **everybody is invited to give thanks**, to glorify God who has risen up His Son and, through Him, has given birth of a people of bought-back, saved. The greek word translated by « thanksgiving » means also **praise**.

God says : « Whoso offers praise glorifies me. » Psalm 50 :23.

Let us do it with a heart overflowing with gratitude and joy.

#### A FEAST

We are invited to celebrate the culte of Holy Communion as a feast, for « **Christ is our Passover** ». 1 Corinthians 5 :7.

The emphasize of a culte must be that of joy. This joy is shown through shouts of praise to He who has saved us. « It is he who has been sacrificed. » Revelation 5 :9 and Luke 22 :28.

« He has been led as a dumb sheep to the calvary. »

« He has not opened his mouth. » Isaiah 53 :7.

« When he was reviled, reviled not again. » 1 Peter 2 :23.

Even on the cross, his words have been words of love :

« Father, forgive them », he said . Luke 23 :24.

Through him we have eternal life. In taking the Holy Communion, say in yourself : « Because of me, he has been whipped, bruised, hurt for my sins, crowned with thorns, nailed to the cross, punished by God instead of me. »

« The punishment that gives me peace has fallen on HIM. » Isaiah 53 :5. He has died instead of me bearing my sins. He has been condemned instead of me and now I am saved thanks to HIS death. All my offences are cancelled and there is no more condemnation for me. Romans 8 :1.

It is all that that we celebrate in taking the Holy Communion. It is the feast of the **VICTORY OF JESUS-CHRIST** for us :

- . victory over sin in giving his life on the cross,
- . victory over the death in getting out of the tomb,
- . victory over all satanic powers.

Each time we take the bread and the wine, we assert again with joy that we belong to him, he has bought us back by his blood, and that, dead with him to sin he has expiated for us, we have also with Him a new and eternal life.

## WHEN MUST WE TAKE THE HOLY COMMUNION ?

In the first days of the Church, sharing the bread was practised every day in the houses, in Jerusalem, as soon as there were baptized people.

Then, they gathered the first day of the week, i.e. the Sunday. Acts 20 :7.

The Bible says : « Everytime you eat this bread » 1 Corinthians 11 :26. So it is logical and normal to follow the example of the first christians and to take it every Sunday since the culte of Holy Communion enriches and strengthens the faith of the christian and this regularly « until Jesus comes again » !

## UNTIL JESUS COMES AGAIN

« I will not drink the fruit of the vine until the day... »

In saying that, Jesus knows that he is going to die, it is his last day on earth in his body. The days of his flesh are ending. And he knows that one day he will celebrate another meal.

The Holy Communion préfigure the last feast that will gather all those who are saved from the times of the apostles until the return of Jesus. There will be believers of any nation, of any people, of any language, of any tribe. It will be a large crowd that nobody can count. Revelation 5 :7/9.

This numerous crowd, dressed in white clothes, will start singing with a powerful voice the praise of the Lord saying :

« Alleluia: for the Lord God omnipotent reigns. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come. ». Revel. 19 :6/7.

When the apostle John received from Jesus-Christ this revelation, an angel said to him :  
« Happy are those called to the feast of the marriage of the lamb. » Revelation 19 :4

Jesus has promised : « I will come again ». His promise is certain. That day, he will invite us to his table, to his feast. He has said it in instituting the Holy Communion.

« I will not drink henceforth of this fruit of the vine, until that day when I drink it new WITH YOU in my Father's kingdom. » Matthew 26 :29.

The Holy Communion announces the DAY OF HIS COMING.

**Sing your joy at the Holy Communion, for this « meal of the Lord » announces the big feast that will take place when He returns.**

He said to his disciples :

« You will eat and drink at my table. » Luke 22 :30.

And he has promised to his vigilant servants :

« The Master shall gird himself, and make them to sit down to meat, and will come forth and serve them. » Luke 12 :37.

This is for soon. Be in joy and praise Jesus for his love.

Not only he has forgiven you all your sins through his sacrifice, but he has made you a child of God, heir with him. You will be **AT HIS TABLE** in his kingdom, at the heavenly feast with Abraham, Isaac, Jacob (Matthew 8 :11), the apostles and the bought-back !  
 He will give you a **BODY OF GLORY** similar to his own and a **WHITE CLOTH** to reign with him.

**The sacrifice of Jesus at the cross you recall in taking the bread and the wine is the guaranty of your entrance into the FINAL BANQUET.**

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