

Volume 11 Issue 50

December 18, 2016

THE COMMUNION MEAL

As we join ourselves together in unity as one collective body of believers today and commune with Christ in eating His supper, it is important that we realize that while we collectively feast on the body and blood of Christ in our service once a week, individually we must feed upon Him every day. While God had previously employed a variety of different ways of memorializing key events, He chose to commemorate the death of His Son in the form of a meal. Paul called it the Lord's *deipnon* (1 Cor. 11:20), a Greek word meaning "supper" or "feast" which normally designated the main meal of the day. Obviously, as we learn from Paul's letter to the

Corinthians, the Corinthian brethren turned this idea of observing a commemorative meal into a carnal extreme by using it as an opportunity to satisfy their physical appetites and bring further division. However, in our attempt to comply with the Apostle Paul's directive that we refrain from observing the supper in such a blasphemous manner as to make it our afternoon lunch, we still must recognize it is a memorial meal comprised of divinely appointed food and drink (1 Cor. 11:23-26). It is all too easy for us to overlook key significant elements God intended for us to dwell and meditate on when we try so hard to avoid the extreme applications of the supper which others have shamefully

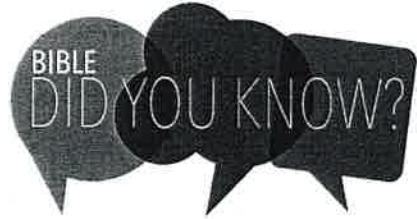
corrupted and twisted the memorial into becoming. One such example is in the false idea of transubstantiation which claims that when a priest prays over the elements of the Eucharist, the bread and wine are miraculously transformed into the actual body and blood of Jesus, while still maintaining their original appearance. In order to stay as far away from this false concept that we are literally consuming the actual flesh and blood of Jesus, we do well to indicate the bread “represents” His body and the wine “symbolizes” His blood. Yet, in so doing, we also dangerously run the risk of missing a key important phrase of Jesus when He instituted the memorial when He said “*This **IS** My body,*” and “*This **IS** My blood,*” (Mk. 14:22, 24). In an attempt to avoid any extreme corruption of the memorial into believing we are literally eating and drinking the body and blood of Jesus, we also run the risk of observing the memorial in a way where we believe we are **ONLY** eating unleavened bread and **ONLY**

drinking fruit of the vine. In a very literal and real sense, we must not forget the purpose of consuming unleavened bread and drinking fruit of the vine is to force us to think of consuming His flesh and drinking His blood in a purely metaphorical and symbolical sense. “*I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.*’ Then the Jews began to argue with one another, saying, ‘How can this man give us His flesh to eat?’ 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,” (Jn. 6:51-58).

While Jesus was not talking about the Lord’s Supper in this passage, he was teaching verbally the lesson that the Lord’s Supper teaches non-verbally: He is our one and only source of spiritual food and our only source of eternal life. The design of the Lord’s Supper is set up to specifically call these principles to mind. Just as Jesus in no way was actually indicating His intent for believers to literally bite into Jesus’ hand and drink His blood, He did want us to metaphorically feast upon Christ in a way in which true food and drink is designed to sustain our very lives. In this sense, the Lord’s Supper is truly intended to force us to view our need to consume upon Christ as a life sustaining meal. Just as food and drink are the elements which when regularly consumed will keep us alive, once a week we partake of a meal comprised of food and

drink to remind us of our need to daily feast upon the bread of Christ’s life while drinking of the mercy provided by His blood. While this symbolical meal is observed only once a week, we need to recognize that unless we literally feed our souls with the bread of life and drink upon His mercy every day we will die.
– Daniel Ruegg

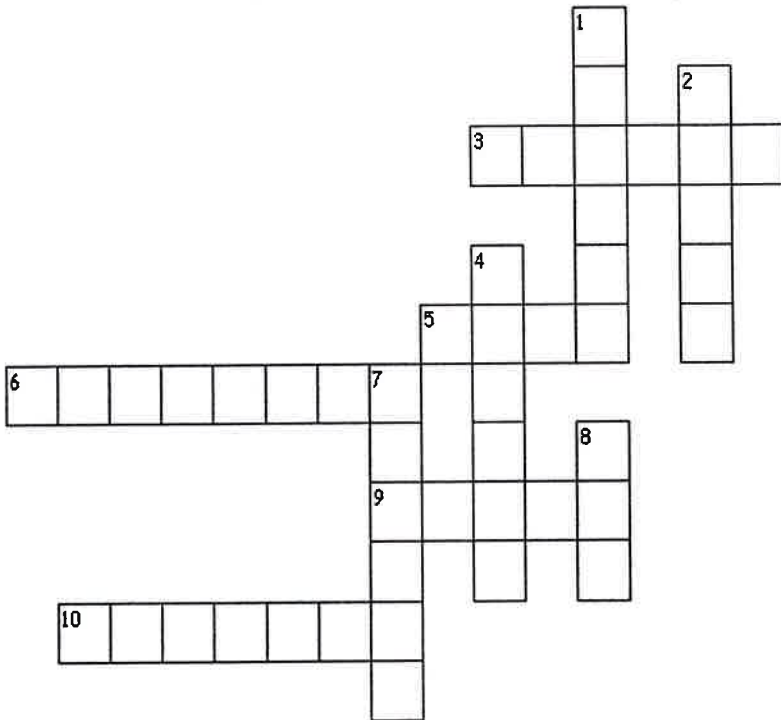


The Ninetheenth chapter of 2 Kings and the Thirty-seventh chapter of Isaiah are nearly identical.

The middle verse in the Bible is Psalm 118:8 “It is better to take refuge in the LORD than to trust in man.”

The

ULTIMATE
CRSSWORD



ACROSS

3. Where Saul was to wait for Samuel (1 Sam. 10:8; 13:8)
5. Saul's father (1 Samuel 9:1-2)
6. Attacked the Philistines with his armor bearer (1 Sam. 14:12)
9. Jonathan was strengthened by this when he ate it (1 Sam. 14:29)
10. Saul was searching for these when he found a crown (1 Sam. 9:3)

DOWN

1. Where Saul met 2 men who said his father was worried (1 Sam. 10:2)
2. Where Saul met 3 men who give him 2 loaves of bread (1 Sam. 10:3,4)
4. What Saul was doing when found by the baggage (1 Sam. 10:22)
7. The Ammonite who besieged Jabesh-gilead (1 Sam. 11:1)
8. Men of Jabesh asked for 7 days before this was taken (1 Sam. 11:2-3)