

# Understanding Communion: A Comprehensive Guide

Exploring the Roots, Practices, and Profound Meaning of the Lord's Supper

## Agenda

This presentation will guide you through the following key topics:

- Defining Communion
- The Passover: Storyline and Significance
- Jesus' Last Supper: Narrative and Implications
- The Relationship Between Passover and Communion
- A Brief Exploration of Temple Sacrifice

Commentary: The agenda is designed to build understanding step by step, showing how Old Testament rituals point forward to and are fulfilled in New Testament practices.

## Introduction

Psalms 105:3-4 NASB

“Glory in His holy name; Let the heart of those who seek the LORD be glad. Seek the LORD and His strength; Seek His face continually.”

Emphasis on “continually”: As followers, our pursuit of God doesn't end at baptism. This verse encourages a lifelong journey of seeking God's presence and strength, not a one-off event.

## What is Communion?

Communion—also known as the Lord's Supper, Breaking Bread, Love Feast, or Eucharist—is a sacred Christian practice commemorating Jesus' sacrifice. The ritual includes bread (symbolising His body) and wine (symbolising His blood). While Scripture describes it as a supper or evening meal, it isn't prescribed as a daily or exclusively evening observance; early Christian tradition used these meals for fellowship and remembrance.

Commentary: The term “supper” refers to an evening meal, but it's not a rigid rule to break bread only in the evening or daily. Early Christians set an example by gathering frequently, especially evenings (see Hebrews 10:25), a practice we can emulate for fellowship and spiritual encouragement.

## Key Terms and Greek Origins

Term	Greek Word(s)	Definition/Meaning	References
Breaking Bread	κλάσις (klasis) / ἄρτος (artos)	Breaking: a breaking. Artos: food composed of flour mixed with water and baked; used for both general food and sacred purposes.	Acts 2:42, 2:46, 20:7; Luke 22:19
Lord's Supper	κυριακός (kuriakos) / δεῖπνον (deipnon)	Kuriakos: of the Lord. Deipnon: formal supper, usually at night, symbolising salvation in the kingdom.	1 Corinthians 11:20, 11:23-25; Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20
Love Feast	ἀγάπη (agapē) / συνευωχέω (suneuōcheō)	Agapē: brotherly love, benevolence; Suneuōcheō: to feast together generously.	Jude 1:12; 2 Peter 2:13
Communion	κοινωνία (koinōnia)	Fellowship, close association, shared participation, and intimate community.	1 Corinthians 10:16-17; Acts 2:42

## Passover and Communion

### Before Passover (Pesach): The Need for Cleansing

This section draws parallels between Old Testament Passover preparations—particularly the removal of leaven (symbolising sin)—and the spiritual cleansing before the Last Supper in the New Testament.

- **Old Testament** (Nisan 13 and before): Removal of leaven (Exodus 12:15,19; Deuteronomy 16:4). Leaven symbolises malice, wickedness, false teaching, and hypocrisy (Matthew 16:6,12; Luke 12:1; 1 Corinthians 5:6-13).
  - Commentary: Nisan marks the start of the Jewish year. Just as leaven infiltrates dough, so does sin spread—Paul's list in 1 Corinthians 5 is a wake-up call. Jesus highlights that cleansing comes through His word and remaining in Him, which underpins both Passover and the Last Supper rituals.
- **New Testament** (Before Last Supper): Jesus washes His disciples' feet (John 13:1-20, especially 13:10); He also foretells His betrayal (Matthew 26:21-25; Mark 14:18-21; Luke 22:21-23; John 13:21-30). Spiritual cleanliness is emphasised through the Word and abiding in Christ (John 15:1-10).
- **Epistles commentary:** 1 Corinthians 5:6-13 - Your boasting is not good. Do you not know that **a little leaven leavens the whole lump of dough? Clean out the old leaven so that you may be a new lump**, just as you are *in fact* **unleavened**. For Christ our Passover also has been sacrificed. Therefore let's celebrate the feast, not with old leaven, nor with the **leaven of malice and wickedness**, but with the **unleavened bread of sincerity and truth**. I wrote to you in my letter not to associate with sexually immoral people; I *did* not at all *mean* with the sexually immoral people of this world, or with the greedy and swindlers, or with idolaters, for then you would have to leave the world. But actually, I wrote to you not to associate with any so-called brother if he is a **sexually immoral** person, or a **greedy** person, or an **idolater**, or is **verbally abusive**, or **habitually drunk**, or a **swindler**—not even to eat with such a person. For what *business* of mine *is it* to judge outsiders? Do you not judge those who are within *the church*? But those who are outside, God judges. **REMOVE THE EVIL PERSON FROM AMONG YOURSELVES.**

### The Symbolism of Leaven in the Gospels

Leaven is used as a metaphor for false teaching or hypocrisy.

- False Teacher (Ψευδοδιδάσκαλος – pseudodidaskalos): A teacher whose persuasion is not from Christ (Galatians 5:6-11).
  - Commentary: Paul reinforces Jesus’ warning: beware of those who use human rather than divine authority to persuade.
- Hypocrite (Υποκριτής – hypokritēs): An actor or pretender, someone who upholds human traditions over God’s commands (Matthew 15:1-9).
  - Commentary: The Pharisees are rebuked for prioritising man-made teachings, a classic example of “leaven”.
- Definition (Merriam-Webster): Leaven is a fermenting agent like yeast that makes dough rise. The Greek word for “puff up” (signifying pride) mirrors leaven’s action.

**Case Study: Matthew 13:33—Positive or Negative Leaven?**

Matthew 13:33 (“The kingdom of heaven is like leaven...”) has been interpreted both positively and negatively by church fathers. However, Paul consistently uses leaven as a symbol of corruption (e.g., Galatians 5:9; 1 Corinthians 5:6). Authentic faith is built on the foundation of Christ, the apostles, and the prophets (Ephesians 2:19-22; 1 Corinthians 3:9-11; Matthew 7:24-27; 1 Peter 2:5-8).

Interpreter	Interpretation Summary
Origen	Leaven as the spread of Christ’s doctrine
Augustine	Leaven as God’s love spreading through the church
John MacArthur	Leaven as evil—false teaching hidden in the church
Paul the Apostle	“A little leaven leavens the whole lump” (always negative)

Commentary: Many early church commentators interpreted leaven positively, but Paul’s warnings guide us to see it as a symbol for corruption. Our faith must be founded on Christ and apostolic teaching, not on later interpretations or traditions.

**The Leaven in 1 Corinthians 5: Sins to Remove**

Paul uses leaven as a metaphor for corrupting sins that must be purged from the faith community.

Sin Type	Greek Term	Meaning	References
Sexually Immoral	πόρνος (pornos)	Fornicator, male prostitute	1 Corinthians 6:15-20
Covetous/Greedy	πλεονέκτης (pleonektēs)	Eager for more, especially what belongs to others	Luke 12:15
Idolater	ειδωλολάτρης (eidōlōlatrēs)	Worshipper of false gods	1 Corinthians 10:12-22; Colossians 3:5
Reviler	λοιδορός (loidoros)	Verbal abuser	James 3:10; Psalms 101:5-7
Drunkard	μέθυσος (methusos)	Habitually intoxicated	Colossians 3:5
Swindler	ἄρπαξ (harpax)	Extortioner, robber	Luke 19:8-9

Commentary: These sins are serious. Paul commands their removal from the church’s midst. Modern idolatry can include prioritising hobbies or people above God. Revilers and swindlers are prevalent in today’s media and politics. Engage with the world, but don’t imitate its values (1 Corinthians 5).

## What Are Good Examples of Leavened/Unleavened Personal Outcomes?

Comparing Saul (leavened: prideful end) and David (unleavened: repentant heart) as examples of faithfulness over time. *Commentary: Both received the Holy Spirit and started humble. Saul became proud and disobedient; David repented quickly. Aspire to David—"man after God's heart." Ecclesiastes 7:8 describes Saul's impatient, proud sin (unauthorized sacrifice).*

Category	Saul	David	Similar Precedent
Initial Calling	Chosen by God, anointed by Samuel (1 Samuel 10:1,10,5-13).	Anointed by Samuel (1 Samuel 16:13; 2 Samuel 23:1-2).	Both divinely selected and Spirit-filled at the start.
Early Faithfulness	Obedied God initially (1 Samuel 11:6-7).	Trusted God against Goliath (1 Samuel 17:45-47).	Both began with reliance on God's guidance.
Major Infractions	<ol style="list-style-type: none"> <li>1. Unauthorized sacrifice (1 Samuel 13:8-14).</li> <li>2. Disobedience and greed in Amalekite war (1 Samuel 15:1-23).</li> <li>3. Murder of priests (1 Samuel 22:6-19).</li> <li>4. Necromancy (1 Samuel 28:7-20).</li> </ol>	<ol style="list-style-type: none"> <li>1. Adultery with Bathsheba (2 Samuel 11:2-5).</li> <li>2. Murder of Uriah (2 Samuel 11:14-17).</li> <li>3. Census out of pride (2 Samuel 24:1-10).</li> <li>4. Polygamy (2 Samuel 3:2-5).</li> </ol>	Both sinned gravely against God's laws as leaders.
Nature of Sins	Disobedience, greed, envy-driven murder, forbidden practices.	Lust, murder, pride; personal moral failings.	Both violated God's direct commands or moral code.
Response to Sin	Denied or justified sins, no repentance (e.g., 1 Samuel 15:20-21).	Confessed and repented (e.g., 2 Samuel 12:13, Psalm 51).	Both faced divine confrontation (Samuel/Nathan).
Divine Communication	Lost God's favor (1 Samuel 15:11); no answers via prophets or Urim (1 Samuel 28:6).	Retained access to God through prophets (e.g., Nathan, Gad) and prayer.	Both initially heard from God, outcomes diverged.
Consequences	Rejected as king (1 Samuel 15:23); died under judgment (1 Samuel 31).	Forgiven but punished (e.g., child's death, 2 Samuel 12:14); dynasty endured.	Both faced God's discipline for their sins.
Relationship Outcome	Permanently severed; turned to witchcraft (1 Samuel 28).	Restored after repentance; "man after God's heart" (Acts 13:22).	Both tested by sin, but faith/repentance determined fate.

### Quotes:

- Ecclesiastes 7:8 ESV: "Better is the end of a thing than its beginning, and the patient in spirit is better than the proud in spirit."
- "It's not how you start out, but it's how you end that counts." (George W. Truett, Baptist pastor, 1926)
- "It's not how you start, it's how you finish." (Pat Riley, basketball coach, 2001)

Comparing Saul (leavened: prideful end) and David (unleavened: repentant heart) as illustrations of faithfulness over time.

Commentary: Both Saul and David began their journeys having received the Holy Spirit and demonstrating humility.

However, Saul's story is marked by growing pride and disobedience, whereas David was quick to acknowledge his faults and repent. The lesson: aspire to emulate David—a “man after God’s heart.”

## Leavened vs. Unleavened

Leavened represents being “puffed up” with pride (φουσιόω - phusioo: to inflate, make proud). Verses emphasize humility:

- 1 Corinthians 4:6 (NASB): “so that no one of you will become arrogant...”
- (Full verses in NASB, LSV, NIV provided in original for comparison).
- Unleavened is flat, humble bread (matzah).
  - *Commentary: Action of leaven results in puffing up bread, symbolizing pride. Greek “puff up” describes both—coincidence? Literal Standard Version highlights “puffed up.”*

## Around Passover (Being Ready)

A consolidated timeline comparing Passover readiness with Last Supper events.

- **Passover (Nisan 13-14):** Removal of leaven complete; lambs killed, blood on doorposts (Exodus 12:6-11,22; Numbers 9:12). Being ready: Gird loins with truth (Ephesians 6:12-15; Luke 12:35-37; 1 Peter 1:13). Sprinkling blood: Hearts sprinkled clean (Hebrews 10:22; 1 Peter 1:2; Revelation 3:20).
- **Last Supper Events:** Washing feet, predicts betrayal; discourse on readiness (John 13-17). Key teachings: He is the Way, Promise of Holy Spirit, Abide in Him (follow commands), Love one another, World will persecute you; Sang hymn and prayed. *Commentary: Literal Standard Version uses “girded loins” for readiness. Peter: Gird loins of your mind—be sober, truthful. Apostles: Hearts sprinkled with blood like doorways. Heart = door, us = house (Matt 12:43-45). Be ready to repent, host Holy Spirit to avoid reoccupation by evil. Prediction of betrayal/denial, farewell discourse (comfort, Way to Father, abiding, love, hatred, sorrow to joy, victory). Sung Hallel Psalms (113–118). Jesus' prayer: Glorification, protection, sanctification, unity.*
- **Epistle commentary:** 1 Corinthians 10:16-18 - Is the cup of blessing which we bless not a **sharing in the blood of Christ**? Is the bread which we break not a **sharing in the body of Christ**? Since there is one loaf, we who are many are one body; for we all partake of the one loaf. Look at the people of Israel; are those who **eat the sacrifices not partners in the altar**?

## Passover (Judgement)

- **Passover Judgement:** Destroyer strikes firstborn but passes over blood-marked houses (Exodus 12:12-14,23).
- **New Testament:** Self-examination in communion (1 Corinthians 11:25-34); serpent on pole as cross (John 3:14; Numbers 21:5-9; 1 Peter 2:23-24). Eternal life through eating flesh/drinking blood (John 6:51-56; Matthew 26:26-28). Reconciliation (Romans 5:8-11). Access (Hebrews 10:19-20, John 14:6) Events on cross: Sour wine on hyssop, no broken bones (John 19:28-37). *Commentary: Without blood, judgment falls; destroyer passes over. Judge ourselves to avoid worldly judgment—discipline means judged by Lord. Serpent bite = devil/sin; repent/remember Christ for spiritual healing. John 6: Eating flesh/blood for eternal life, abiding. Matthew 26: Blood for sin forgiveness. Romans 5:8-11 Reconciliation with God through Christ’s blood. Hebrews 10:19-20 Access to God. Death: Hyssop, unbroken bones fulfill Passover. Water from body parallels Exodus 17 rock (Jesus as rock). Betrayal/arrest, trials (Annas/Caiaphas, Pilate/Herod), journey to cross, crucifixion, events (thirst, sour wine, “It is finished,” darkness, earthquake, centurion praise, veil tears, no broken legs, pierced side—blood/water), burial. Jesus preaches to spirits in prison (1 Peter 3:18-20).*
- **Epistle commentary:** 1 Corinthians 11:25-34 - In the same way *He* also took the cup 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. Therefore **whoever eats the bread or drinks the cup of the Lord in an unworthy way, shall be guilty of the body and the blood**

of the Lord. But a person must examine himself, and in so doing he is to eat of the bread and drink of the cup. For the one who eats and drinks, eats and drinks judgment to himself if he does not *properly* recognize the body. For this reason many among you are weak and sick, and a number are asleep. But if we judged ourselves rightly, we would not be judged. But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world. So then, my brothers *and sisters*, when you come together to eat, wait for one another. If anyone is hungry, have him eat at home, so that you do not come together for judgment. As to the remaining matters, I will give instructions when I come.

Romans 5:8-11 - But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. **Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.**

Hebrews 10:19-20 - **Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh,**

John 14:6 Jesus \*said to him, **"I am the way, and the truth, and the life; no one comes to the Father but through Me.**

## Regarding Judgement

- Jesus is the Judge (John 5:22; 2 Corinthians 5:9-10).
- Don't be a hypocrite (Matthew 7:1-2; Romans 2:1-3; Luke 6:37-38).
- Don't look down/treat with contempt (Romans 14; 1 Corinthians 8:7-13).
- Learn discernment (Hebrews 5:12-14 with practice; Proverbs 2:6-9 from God; Proverbs 3:21-23 with diligence; 1 Thessalonians 5:21-22 by examining; 1 John 4:1-13, 2:3-6, 3:23-24 of spirits; 1 Corinthians 2:14-15 with scrutiny).
- Stricter judgment for teachers (James 3:1; Luke 12:42-48).
- Saints judge the world/angels (1 Corinthians 6:1-5; Matthew 19:28; Revelation 20:4). Jesus' teachings are the standard (John 12:47-48).
  - *Commentary: Discernment is key (many verses)—because saints help Jesus judge the world. Training starts now/post-baptism. Example: Moses judged strictly (Numbers 20: Moses strikes rock instead of speaking—punished, doesn't enter promised land). Old Testament: Judges appointed after entering promised land (e.g., Samson). Similarly, we judge after entering heaven.*

## After Passover (Deliverance)

- **After Passover (Nisan 15-21):** Festival of Unleavened Bread begins; First Fruits offering (Exodus 12:17-20; Leviticus 23:10-11; Exodus 22:29). Exodus from Egypt.
- **New Testament:** Resurrection as first fruits (1 Corinthians 15:20-28); purify for good deeds, die to sin, live to righteousness (Titus 2:13-14; 1 Peter 2:24; Romans 5:18-21). Resurrection during Unleavened Bread/First Fruits: Rises Sunday (day after Sabbath), appearances (Mary, women, Emmaus, Jerusalem, Thomas, Galilee, 500+), Great Commission, ascension after 40 days.
  - *Commentary: Christ is the first unleavened bread/first fruit—resurrected during these feasts. We should be unleavened. He purifies us as His people for righteousness.*
- **Epistle commentary:** 1 Corinthians 15:20-28 - But the fact is, **Christ has been raised from the dead, the first fruits of those who are asleep.** For since by a man death *came*, by a Man also *came* the resurrection of the dead. For as in Adam all die, so also in Christ all will be made alive. But each in his own order: **Christ the first**

**fruits, after that those who are Christ’s at His coming**, then *comes* the end, when He hands over the kingdom to *our* God and Father, when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death. For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, “All things are put in subjection,” it is clear that this excludes the *Father* who put all things in subjection to Him. When all things are subjected to Him, then the **Son Himself will also be subjected to the One who subjected all things to Him, so that God may be all in all.**

Stage	Passover (Old Testament)	Last Supper / New Testament Events	Temple Sacrifice	Additional References
Cleanse	Nisan 13 and before: Removal of leaven (Exodus 12:15,19; Deuteronomy 16:4)	Before last supper: Washing of feet (John 13:1-20, 15:1-10); Predicts betrayal (Matthew 26:21-25; Mark 14:18-21; Luke 22:21-23; John 13:21-30)	Washing at basin (Exodus 30:18-21)	Matthew 16:6,12; Luke 12:1; 1 Corinthians 5; Matthew 12:43-45
Being Ready	Nisan 14: Lambs killed and eaten, Blood on doorposts (Exodus 12:6-11, 12:22; Numbers 9:12)	During last supper: Lord’s Supper instituted (Matthew 26:26-29, John 6:53-58); Jesus’ discourse: Teaches Being the Way, Love, Obedience, promises Holy Spirit, warns of persecution, Sings, Prays (John 13-17, Mark 14:26)	Presentation of Animal (Leviticus 1:3-4)	Luke 12:35-37 LSV; 1 Peter 1:13 LSV; Ephesians 6:12-15; Hebrews 10:22, 11:28; 1 Peter 1:2; Revelation 3:20
Judgment	Nisan 14-15: Destroyer strikes firstborn, Passes over the “chosen” (Exodus 12:12-14, 23)	Jesus dies: Betrayal, Crucifixion (John 18-19)	Slaughter of animal (Leviticus 1:5,11); Collect/Apply Blood (Leviticus 1:5, 4:7)	1 Corinthians 11:25-34; John 3:14; 1 Peter 2:24; 1 Corinthians 10:9; Numbers 21:5-9; John 6:51-56; Matthew 26:26-28; 1 Corinthians 10:16-18; Romans 5:8-11
Veil / Access	Curtain/veil in the tabernacle separates the Holy Place from the Most Holy Place (Exodus 26:31-37; Leviticus 16:2-15)	Torn at crucifixion (Matthew 27:51); new and living <b>way</b> opened through the curtain, that is, his body (Hebrews 10:19-20); I am the <b>way</b> (John 14:6)	High priest enters behind the veil once a year with blood (Leviticus 16)	Hebrews 10:19-22; 2 Corinthians 3:12-18; John 14:6
Deliverance	Nisan 15-21: Exodus begins, Feast of First fruit, Festival of Unleavened Bread (Exodus 12:15-20; Leviticus 23:6-8)	Jesus resurrects: Resurrection, Appearances, Meetings, Great Commission, Ascension (Matthew 28; John 20-21; Luke 24; Acts 1)	Burn/Cook/Eat animal (Leviticus 1:6-9)	1 Corinthians 15:20-28; Titus 2:13-14; 1 Peter 2:24; Romans 5:18-21

## Old Testament Offerings

A brief look at select offerings and their communal aspects. *Commentary: Since you are temple (1 Cor 3:16; 2 Cor 6:16) and priest/offerer (1 Peter 2:5,9; Rev 1:6; Rom 12:1), with Christ's flesh/blood (Hebrews 10:19-20), you can re-enact offerings. Not mandatory—no command. Reconcile/cleanse first (Matt 5:23-24; 1 Cor 11:31-32). Mobile temples now; ancients traveled far. Psalm 27: David yearned for nearby temple—answered in new covenant body as temple. Plausible example: Acts 20:7-11 (Paul breaks bread twice—supper, then after miracle, perhaps thankful).*

Offering Type	Scripture Reference	Elements Involved	Purpose	Communal Aspects
Burnt Offering (Olah)	Leviticus 1:3-9	Animal (bull, sheep, goat, bird)	Atonement, dedication to God	Offerer presents, priests burn; no eating by offerer
Grain Offering (Minhah)	Leviticus 2:1-10	Grain, flour, baked bread, oil, salt	Thanksgiving, devotion	Offerer brings, priests eat portion
Peace Offering (Shelamim)	Leviticus 3:1-3; 7:11-15	Animal, unleavened/leavened bread	Fellowship, thanksgiving, vow fulfillment	Offerer, family, priests eat
Sin Offering (Chatat)	Leviticus 4:27-31; 6:25-30	Animal (goat, lamb, bull)	Atonement for unintentional sins	Offerer brings, priests eat (if not burned)
Guilt Offering (Asham)	Leviticus 5:14-16; 7:1-7	Animal (ram), restitution payment	Reparation for specific sins	Offerer brings, priests eat
Showbread (Bread of the Presence)	Leviticus 24:5-9	12 loaves of bread	Continual offering before God	Priests eat weekly

## More Old Testament Relationships

Links between Old Testament events and the Eucharist (Communion).

*Commentary: Jesus is like Melchizedek (priest-king with bread/wine). Manna: Bread/Word from heaven—eaten daily. Water from rock: Holy Spirit/living water—once in Exodus, but parallels frequent communion.*

Old Testament Reference	Description	Connection to the Eucharist	Relevant Verses
Melchizedek's Offering	Melchizedek offers bread and wine...	Bread and wine prefigure Eucharistic elements...	Genesis 14:18-20; Hebrews 7:1-17; etc.
The Passover	Israelites sacrifice lamb...	Eucharist during Passover; Jesus as Lamb...	Exodus 12:1-28; Matthew 26:17-19; etc.
Manna in the Wilderness	God provides manna...	Manna foreshadows true bread from heaven...	Exodus 16:4-35; John 6:31-35; etc.
Water from the Rock	Water from rock...	Water prefigures Eucharistic wine as spiritual drink...	Exodus 17:1-7; 1 Corinthians 10:1-4; etc.
The Showbread	Twelve loaves in Tabernacle...	Showbread prefigures God's presence in Eucharist...	Exodus 25:30; Matthew 12:1-4; etc.
The Vine and the Wine	Israel as vine...	Wine as Christ's blood; Jesus as true vine...	Psalm 80:8-19; John 15:1-5; etc.
The Blood of the Covenant	Moses sprinkles blood...	Eucharistic wine as blood of new covenant...	Exodus 24:6-8; Matthew 26:28; etc.

Old Testament Reference	Description	Connection to the Eucharist	Relevant Verses
Tabernacle Veil / Curtain	Curtain/veil in the tabernacle separates the Holy Place from the Most Holy Place; only the high priest could enter once a year with blood.	At the crucifixion the veil is torn (Matthew 27:51), opening the new and living way through Christ's body (bread) and blood (cup) for bold access to God's presence.	Exodus 26:31-37; Leviticus 16:2-15; Matthew 27:51; Hebrews 10:19-20; 2 Corinthians 3:12-18

## Timeline with Festivals

Detailed timeline integrating events and Jewish festivals. *Commentary: For reference.*

Date	Event	Festival Context	References
Nisan 13/14 Evening (Thursday night)	Last Supper, Betrayal, Arrest	Removal of Leaven completed; Passover prep	Matthew 26:17-56; etc.
Nisan 14 Daytime (Friday)	Trials, Crucifixion, Burial	Passover: Lambs killed, Jesus as Lamb	Matthew 27:1-60; etc.
Nisan 15 (Friday night–Saturday)	In Tomb, Sabbath Rest	Feast of Unleavened Bread: First day	Matthew 27:62-66; etc.
Nisan 16 (Saturday night)	In Tomb	Feast of Unleavened Bread: Second day; First Fruits	1 Peter 3:18-20; Ephesians 4:8-10
Nisan 16/17 (Sunday morning)	Resurrection, Empty Tomb	Feast of Unleavened Bread (Day 3); Still First Fruits	Matthew 28:1-10; etc.

## Communion Evidence at 230AD (Megiddo Mosaic)



The earliest known Christian church mosaic (~230 AD, Megiddo, Israel) depicts a table for communion/remembrance. Inscriptions:

- "Akeptous, the friend of God, has offered the table to God Jesus Christ (for) remembrance."
- "Gaianos, who is also called Porphyry, a centurion, our brother, having earnestly desired to do so, has commissioned this mosaic-inscription. Brutus has done the work."
- "Remember Primilla and Cyriaca and Dorothea, and moreover also Chreste."

*Commentary: Earliest "church building." Fish symbol (early Christian). Commissioned by centurion, managed by women.*

## Closing Thoughts

### Isaiah 55:8-9 ESV

For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

### Proverbs 3:5-6 ESV

Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths.

## Summary

- Passover and temple sacrifice pre-shadow the Lord's Supper aka communion.
- Understanding Passover and temple sacrifice enhances our understanding of the Lord's Supper and why it is important.

## Epilogue

### Matthew 5:8

"Blessed are the pure in heart, for they shall see God."

*Commentary (Story from notes): I know a guy who, after baptism, fell away but returned seeking deeper repentance. Grateful for answered prayers, he wondered how to go the "extra mile" beyond prayer and Bible reading. Inspired by early Christians breaking bread daily, he reflected on daily sins (per Matt 5:23-24; 1 Cor 11:31-32), repented, then took bread/wine nightly. Surprisingly, he started dreaming—after 30+ years without—messages of discipline and direction (Psalm 23: rod/staff). He continues diligently. Hope: Audience experiences this relationship. James 4:8: Draw near to God, He draws near to you.*