

JAN 06, 2019

UNDERSTANDING COMMUNION

We don't " _____ " _____ as
_____, and that's _____.

The purpose of studying the _____ of
communion is to _____
in saying, "Do this in _____."

History (what happened):

- What we know as the _____ was a
_____. Matt. 26:17-30;
Mark 14:12-25; Luke 22:7-23
- Jesus _____ in Emmaus. Luke 24:28-35
- The earliest believers are described as breaking
bread _____, within the context of a
_____ inside _____
_____. Acts 2:42-47
- These communal meals that celebrated the Lord's
Supper began to be called _____
(_____) by the early church. 1 Cor.
11:17-34; 2 Pet. 2:13; Jude 12
- In the late first and early second century, the
_____. By
the fourth and fifth century, communion was
_____.
- Today, _____
_____, the Lord's
Supper is observed and understood as a
sacrament _____ wherever you go.

Heart (what went wrong):

- The earliest believers had _____
_____. Acts 2:44 contrasts w/ Acts 8:26 and the rest of
the New Testament, particularly Acts 10 and beyond.
- The communal meals _____
_____.
 - (The "unworthy manner" of eating and
drinking describes a _____
_____.
_____.)
1 Cor. 11:17-22, 27-34
- Communion became _____
_____. Key figures: Ignatius of Antioch (catalyzed the shift from
a group of elders/presbyters to one bishop); Clement of Rome and Tertullian
(popularized the words and subsequent distinction of *laity* and *clergy*); Cyprian of
Carthage (used the *sacerdotes [priest]* language exclusively for bishops and elders,
furthering the concept of *sacerdotalism*); Ambrose of Milan (the priest uttering *hoc est
corpus meum* supernaturally converted the bread and wine into Jesus' body and blood)

Remember Jesus

- Around the table, we are _____
_____, whose heart was
exemplified by those _____
_____. Matt. 26:17-30; Mark 14:12-25; Luke 22:7-23;
Matt. 9:10-17; Mark 2:15-22; Luke 5:29-39
- To _____ and his _____
_____, is to _____.

TALK IT OVER

Talking through the message during the week can really help clarify the things that God is teaching you and let others learn from your experiences. Get with someone this week and talk about your answers to the following questions:

What thoughts from the message stand out most to you? What questions do you still have?

In what ways have your thoughts on communion changed or grown? Why is it more impactful when we remember Jesus' heart?

JAN 06, 2019

UNDERSTANDING COMMUNION

We don't "DO COMMUNION" EXACTLY as JESUS DID, and that's OKAY.

The purpose of studying the HISTORY of communion is to REDISCOVER JESUS' HEART in saying, "Do this in REMEMBRANCE OF ME."

History (what happened):

- What we know as the LORD'S SUPPER was a JEWISH PASSOVER MEAL. Matt. 26:17-30; Mark 14:12-25; Luke 22:7-23
- Jesus BREAKS BREAD in Emmaus. Luke 24:28-35
- The earliest believers are described as breaking bread DAILY, within the context of a CELEBRATORY MEAL inside PEOPLE'S HOMES. Acts 2:42-47
- These communal meals that celebrated the Lord's Supper began to be called LOVE FEASTS (AGAPE MEALS) by the early church. 1 Cor. 11:17-34; 2 Pet. 2:13; Jude 12
- In the late first and early second century, the BREAD AND CUP BEGAN TO BE SEPARATED FROM THE AGAPE MEAL. By the fourth and fifth century, communion was SOLIDIFIED AS A SACRED RELIGIOUS RITUAL.
- Today, AFTER THOUSANDS OF YEARS OF INTENSE THEOLOGICAL DEBATE, the Lord's Supper is observed and understood as a sacrament DIFFERENTLY wherever you go.

Heart (what went wrong):

- The earliest believers had EVERYTHING IN COMMON. Acts 2:44 contrasts w/ Acts 8:26 and the rest of the New Testament, particularly Acts 10 and beyond.
- The communal meals EXPOSED DIVISIONS IN THE COMMUNITY.
 - (The "unworthy manner" of eating and drinking describes a DISREGARD FOR OTHERS IN THE CORINTHIAN CHURCH.) 1 Cor. 11:17-22, 27-34
- Communion became SACRED AND MYSTERIOUS, EXCLUSIVELY PERFORMED BY A SACRED INDIVIDUAL. Key figures: Ignatius of Antioch (catalyzed the shift from a group of elders/presbyters to one bishop); Clement of Rome and Tertullian (popularized the words and subsequent distinction of *laity* and *clergy*); Cyprian of Carthage (used the *sacerdotes [priest]* language exclusively for bishops and elders, furthering the concept of *sacerdotalism*); Ambrose of Milan (the priest uttering *hoc est corpus meum* supernaturally converted the bread and wine into Jesus' body and blood)

Remember Jesus

- Around the table, we are INVITED TO REMEMBER JESUS, whose heart was exemplified by those WHOM HE SHARED THE TABLE WITH. Matt. 26:17-30; Mark 14:12-25; Luke 22:7-23; Matt. 9:10-17; Mark 2:15-22; Luke 5:29-39
- To REMEMBER JESUS and his SACRIFICIAL DEATH, is to CONTINUALLY RESPOND TO HOW HE SHOWED AND CALLS US TO LIVE.

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