

Pardon My JARGON

Correcting Religious Lingo

Episode 16

“COMMUNION”

Matthew 26:17-19

Now on the first day of Unleavened Bread the disciples came to Yeshua, saying, “Where will You have us prepare for You to eat the **Passover**?” He said, “Go into the city to a certain man and say to him, ‘The Teacher says, My time is at hand. I will keep the **Passover** at your house with My disciples.’”¹⁹ And the disciples did as Yeshua had directed them, and they prepared the **Passover**.

Πασχα (*Pascha*) = פסח (*Pesach*)

1Corinthians 11:20-27

When you come together, it is not the Master’s supper that you eat. For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk. What! Do you not have houses to eat and drink in? Or do you despise God’s community and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not. For I received from the Master what I also delivered to you, that the Master Yeshua on the night when He was betrayed took bread, and when He had given thanks, He broke it, and said, “This is My body, which is for you. Do this in remembrance of Me.” In the same way also He 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 Master’s death until He comes. Whoever, therefore, eats the bread or drinks the cup of the Master in an unworthy manner will be guilty concerning the body and blood of the Master.



Q: What developments occurred between the Gospels’ description of the Passover Seder and Paul’s description of “the Lord’s Supper”?

- Occurred more than once a year (not a Seder) ...
- ... but memorializes the Seder.
- Is a meal (not just *hors d'oeuvres*).
- Is a supper (not a breakfast).
- Each brought their own food (to be shared).

Erev Shabbat Kiddush

Blessing over
the **WINE**



Blessing over
the **BREAD**

Blessed are You, Adonai, our God, King of the universe, who sanctified us with His commandments, took pleasure in us, and with love and favor gave us His holy Shabbat as a heritage, **a memorial of the creation**, a day which is the beginning of our sacred gatherings, **a memorial of our exodus from Egypt**. For us did You choose and us did You sanctify from every tribe and nation. And Your holy Shabbat, with love and favor did You give us as a heritage. Blessed are You, Adonai, who sanctifies the Shabbat.

b.Pesachim 117b

Rav Aḥa bar Ya'akov said: And one must mention the exodus from Egypt in the *kiddush* of Shabbat day, despite the fact that Shabbat is not directly connected to the Exodus. The proof is that **here**, with regard to Passover, **it is written: "That you may remember the day** when you came out of the land of Egypt all the days of your life" (Deuteronomy 16:3); **and it is written there**, with regard to Shabbat: **"Remember the day of Shabbat to sanctify it"** (Exodus 20:8). By means of a verbal analogy of the word "the day," [את יום, *et yom*] these verses teach that one must also recall the Exodus on Shabbat.

Deuteronomy 5:15

You shall remember that you were a slave in the land of Egypt, and Adonai your God brought you out from there with a mighty hand and an outstretched arm. Therefore Adonai your God commanded you to keep **the day** [את יום, *et yom*] of Sabbath.

Deuteronomy 16:3

You shall eat no leavened bread with it. Seven days you shall eat it with unleavened bread, the bread of affliction – for you came out of the land of Egypt in haste – that all the days of your life you may remember **the day** [את יום, *et yom*] when you came out of the land of Egypt.

Two Pillars of Faith in One Blessing

R' Eliezer Melamed: The Kiddush holds two foundational beliefs together: **Creation** (God made the world) and **Exodus** (God continues to govern it). Shabbat without the Exodus would affirm only a distant Creator; the Exodus affirms a God who remains actively present and redeems. (From *Peninei Halakhah*)

REFERENCES:

1Corinthians 10:16 The cup of blessing that we bless, is it not a participation in the blood of Messiah? The bread that we break, is it not a participation in the body of Messiah? [KJV = “communion” = κοινωνία, *koinonia*]

John 13:1 Now before the Feast of the Passover, when Yeshua knew that His hour had come to depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

Exodus 20:8 “Remember the day [את יום, *et yom*] of Sabbath to keep it holy.”

Acts 2:42,46 And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers... And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts.