



The gospel according to

# MARK

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**Eucharist** - the biblical word for *thanksgiving*, εὐχαριστήσας

**The Lord's Supper** - 1 Corinthians 11v20 uses this phrase

**Communion** - 1 Corinthians 10v16-17 uses the term *koinonia*

And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body." And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, "This is my blood of the covenant, which is poured out for many. Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.

Mark 14:22-25 (ESV)

Communion is historically significant.

Communion is theologically significant.

Communion is spiritually significant.

We're not observers around the Communion table. We're participants. We do something. We ingest something. If the Eucharist involved just some words, then we'd be mere hearers, passively observing the drama of salvation at a distance. But bread and wine draw us in. This salvation becomes our salvation. Objectively our salvation doesn't depend on participation in the Lord's Supper. It's not a magic meal. But the Lord's Supper is described as "communion" or "participation." Through the Communion meal, salvation becomes a subjective reality for us afresh. We enact our union with Christ, and in him find we're forgiven, justified, and adopted.

- Tim Chester

Communion is practically significant.



Why is communion significant?

Through communion, we remember and receive the gift that is Jesus.