

The Holy Bible verses Donald Trump

I eat the little cracker, I drink the little wine

Christians, what does Communion mean to you? Like it or not, we get an insight into the meaning of Communion by the irreverent-sounding words of Donald Trump. Already possessing a long list of memorable quotes, Mr. Trump said, regarding his being a Christian, “When we go in church and I drink the little wine...and I eat the little cracker – I guess that’s a form of asking forgiveness.” To many ears those words seem to minimize the rite of Communion, to being a little cracker and little wine. They also seem irreverent in that they try to pass this off as a replacement for asking forgiveness personally, or as a qualifier for being a Christian. He just follows a rite. But most of all those words dishonor what Yeshua Himself gave us, which according to Him is His body and blood.

Before I continue, let me make note – this piece is in no way about Donald Trump and his political beliefs, nor is it about the political beliefs of any other candidate. It is about the meaning of Communion, and of Yeshua’s words.

The reason why I pick Trumps’ words to start off with, and why they have ironically inspired me, is that Mr. Trump has just summed up the belief that most Protestants and Evangelicals have about breaking bread in Communion. We eat the little cracker. We drink the little wine. Most of this branch of Christianity sadly would agree with Trump’s dishonoring way of speaking of this incredible act. It is nothing more than a cracker. It is nothing more than wine. No one would accuse Mr. Trump of being a theologian, but here he has done a good job.

Is the Protestant belief about Communion really any less irreverent than Mr. Trump’s? I’m sure some angry Protestants reading this proclaim think so. But I don’t see too much of a difference. If the bread and wine are really nothing more than that, then Protestants are surely about as irreverent. They claim it is nothing more than a symbol. It is just a cracker. It is just wine. That’s its essence. However, let’s take the time to see how that fits with what Holy Scripture says. Are Protestants doing a better job than Trump? Notably, let’s look at 1 Corinthians 11. This passage powerfully tells us, **whoever eats this bread or drinks *this* cup of the Lord in an unworthy**

manner will be guilty of the body and blood of the Lord. I want you to think about that for a minute. Please let it sink in. Whoever eats this bread (little cracker) or drinks this cup (little wine) in an unworthy manner will be guilty of the body and blood of the Lord. Guilty of the body and blood of Mashiach?! Really? When you think about it, that's quite a statement to make about a minute amount of purely symbolic food.

Words like that sound like they are rightfully appropriate only if the bread and wine are what Yeshua said they are. They are rightfully appropriate for treating as less than holy the most holy thing we can imagine: the very being of the Son of God. In contrast, they seem like ridiculous words if they warn us about wrongly eating a little cracker. Or about clowning around during ANY mere ritual. I think you can see that. These kinds of words remind me of the warnings against irreverence in the Torah itself. For example the priests Nadab and Abihu were stuck dead because they approached Adonai in the wrong way in the Tabernacle. And God was truly present in that Tabernacle, remember. God was not merely there in symbol. In fact, regarding the Holy of Holies, scripture tells us, **"Now when Moses went into the tabernacle of meeting to speak with Him, he heard the voice of One speaking to him from above the mercy seat that was on the ark of the Testimony, from between the two cherubim; thus He spoke to him."** The One was Adonai, and the One was truly present between the two angels above the ark. He dwelt in the Holy of Holies. It is no wonder the two irreverent priests were struck down.

The power of the language also reminds us of the fiery warnings against apostasy, which sound even worse than death. Hebrews 10 warns us, **"For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries."** (vss 26-27) Here we have another warning of destruction on par with the one in 1 Corinthians about dishonoring the elements of Communion. It is in response to abject apostasy and sinful backsliding. Eat the little cracker? Drink the little wine? Is this really what Protestants would have us believe? There is something much more there, according to the Word of God. That is the true presence of Mashaich, who told us what the bread and wine really were – His body and blood. His own words in John 6 and at the institution fit beautifully with the dire warnings of 1 Corinthians 11. Imbibing two simple foods groups does not.

Let me remind you of the full scope of these warnings to the Corinthians. One, they warn us that taking the bread and wine of the supper in an unworthy way makes us guilty of Yeshua's body

and blood. Two, they tell us we “**eat judgment**” upon ourselves because we were not “**discerning**” the Lord’s body. Three, they tell us even that many are sick and “**many asleep**” (dead) because of such dishonoring. Wow. How well that all fits in with the true presence of Yeshua in the bread and wine, just as he was truly present in the Holy of Holies. Just as He truly indwells us. It is He. And when we are told that we must discern the body and blood or we are treating it in an unworthy manner, doesn’t it flow naturally from what Yeshua explained in some detail? Here are His own words: “**I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.**” (John 6:51) And when pressed on the shocking meaning of His words, Yeshua reiterated them more than once and more strongly: “**My flesh is food indeed, and My blood is drink indeed. 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 feeds on Me will live because of Me. This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.**” (John 6:55-58)

Finally, here are the words of institution at the New Covenant Passover: “**And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, “Take, eat; this is My body.” Then He took the cup, and gave thanks, and gave it to them, saying, Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins.**” (Matthew 26:26-28)

What we read above are profound, holy, awe-inspiring words about the New Testament Passover, what historically is called the Eucharist. They do not sound remotely like a mere symbol. They do not sound remotely like a mere cracker or mere wine. They make the Donald Trump and Protestant position look not only shallow, but almost laughable or blasphemous. Perhaps we should warn them with the very same words of Apostle Paul, “**For this reason many are weak and sick among you, and many sleep.**” Please take heed. Be warned. How appropriate a warning this is for those who make the elements of Communion a common thing; who do not only fail to discern the body of blood, but actually deny it, flatly. Perhaps there has been real death and sickness among us because of it.

Finally, let me point out here, as I have in other pieces on the subject, that eating the Lamb of God is nothing radically new in Holy Scripture. When it comes to offerings to God, many were in

fact eaten. The Passover, in the words of its original institution in Exodus, was to include eating the offering. It tells us, **“And they shall take *some* of the blood and put *it* on the two doorposts and on the lintel of the houses where they eat it. Then they shall eat the flesh on that night; roasted in fire, with unleavened bread *and* with bitter *herbs* they shall eat it... You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire.”** (Exodus 12:7,8,10) Many, though not all, of the priestly sacrifices were to be eaten as well. For example, we read in the Torah, **“The priests, the Levites—all the tribe of Levi—shall have no part nor inheritance with Israel; they shall eat the offerings of the LORD made by fire, and His portion.”** (Deuteronomy 18:1) Eating the Lamb of God may still be difficult to grasp and may still contain great mystery, but it is not really out of line with what came before it. Rather it perfectly flows from its ancestry.

Lastly, and you don’t hear this very often, but I love to bring this up, eating the Word of God is not out of line with the previous revelation either. If we know that Yeshua as the Son of God is also the Word of God (John 1:1), we might remember that the Word is both eaten and drunk in the Hebrew Scriptures. Really, you ask? Yes, I speak the truth. The prophet Ezekiel, for example, is instructed to eat God’s words: **Moreover He said to me, “Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.” So I opened my mouth, and He caused me to eat that scroll. And He said to me, “Son of man, feed your belly, and fill your stomach with this scroll that I give you.” So I ate, and it was in my mouth like honey in sweetness.** (Ezekiel 3:1-3) Indeed, then the prophet was instructed to receive the words God had given him and preach them to the people. How far away are these words from Yeshua’s words, **“He who eats My flesh and drinks My blood abides in Me”**? Okay, you’re thinking, maybe Ezekiel does eat the Word of God, but where in the Hebrew Scriptures does anyone DRINK the Word of God. It’s very simple, actually. Numbers chapter 5 describes a Mosaic ritual for testing an unfaithful wife. The possibly unfaithful wife would be brought to a priest, and then she would have to drink a potion of bitter water; into it were scraped the curses from the instructions above, these being from the Word of the Lord. Numbers instructs, **“Then the priest shall write these curses in a book, and he shall scrape *them* off into the bitter water. ²⁴ And he shall make the woman drink the bitter water that brings a curse, and the water that brings the curse shall enter her to become bitter.”** (Numbers 5:23-24) Here she is drinking the Word of the Lord as a part of her test. If she was guilty she would swell up. If she were innocent, she would not. This may not be exactly the same as consuming the Son of God, but it gives us a model of imbibing God’s word. Both examples exist previous to Mashiach. One of eating the Word and one of drinking it. So let’s not have any simplistic ideas about Yeshua’s nature or surface-level conception of what

God's Word is. If we trust in the Savior's own words, we will believe in the body and blood, however difficult it sounds to our ears. Remember, Peter just believed.

I know I've taken those scriptures a bit far from the original, but I want to be thorough. I want you to see how strongly the Holy Bible reveals the body and blood in Communion, and how far Trump and the Protestants are from it. The Bible supports it in its plain meaning, and the Bible supports it in its overall patterns and progressions. The Holy Scriptures lay to rest any claims we merely eat a little cracker or drink a little wine. They reveal this to be an unworthy way to approach Someone extremely holy. Those same scriptures should also be at the center of our understanding and rest as the foundation of our truth.

I mentioned earlier that Trump said his irreverent words speaking of Communion and seemed to explain Communion as a replacement for asking forgiveness. But let me end by saying that Communion is not unrelated. Scripture tells us a man should "examine himself" before breaking bread. Christians have from the beginning placed great importance on this. Examining oneself includes discerning sin in our lives and asking forgiveness. So forgiveness and Communion are deeply linked. How appropriate that we should consider its true meaning at a time when the Body of Messiah is flooded with shameless sin, and the surrounding society historically debauched. How greatly we need repentance and forgiveness. This is a time when even professed Christian candidates are often pro-abortion, support homosexual unions and have multiple wives in sequence. This is apparently the best Christians can currently do. So as I ask Protestants to reconsider the meaning of the Eucharist, and to consider the plain words of the Savior, I am asking not only a change in doctrine, but a change in attitude. One of reverence. One that seeks forgiveness.