



Thursday, October 29, 2026

Foundations for the Believer to Live the Spiritual Life.

The Transformed Life.

7. **The Devotional Life;** Being truly devoted to our Triune God, (continued).

b. **“Individuals” and “Collectives” to live the Devotional Life.**

2) **The Collectives, (continued):** Things we should be doing consistently if not weekly with other believers.

c) **Devoted to the Breaking of Bread together,**

Acts 2:42, “They were continually devoting themselves to: 1) the apostles' teaching, 2) and to fellowship, 3) to the breaking of bread, 4) and to prayer.”

The Doctrine of Breaking Bread, Pt. 7.

III. Breaking Bread as one of Jesus' Miracles.

a. The first use of “Breaking Bread” is found in the Feeding of 5,000+ in **Mat 14:16-21**. This was a meal, a miraculous feeding by Jesus, that prefigured the Communion Supper, cf. **Mark 6:32-44; Luke 9:10-17; John 6:1-13**. Here we have the English words “breaking” and “loaves,” which are the same common words used in the above passages; ARTOS for “bread, loaf, or loaves,” and KLAO for “break, broke, or breaking.”

Mat 14:16-21, “But Jesus said to them, “They do not need to go away; you give them *something* to eat!”¹⁷They said to Him, “We have here only five loaves and two fish.”¹⁸And He said, “Bring them here to Me.”¹⁹Ordering the people to sit down on the grass, He took the five loaves and the two fish, and looking up toward heaven, He blessed *the food*, and breaking the loaves He gave them to the disciples, and the disciples *gave them* to the crowds,²⁰and they all ate and were satisfied. They picked up what was left over of the broken pieces (*KLASMA from KLAO, “fragments, broken pieces, crumbs*), twelve full baskets.²¹There were about five thousand men who ate, besides women and children.”

b. Later, Jesus did the same with 4,000+ people, **Mat 15:32-38; Mark 8:1-9, 18-19.**

Mat 15:32-38, “And Jesus called His disciples to Him, and said, “I feel compassion for the people, because they have remained with Me now three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way.”³³The disciples said to Him, “Where would we get so many loaves in *this* desolate place to satisfy such a large crowd?”³⁴And Jesus said to them, “How many loaves do you have?” And they said, “Seven, and a few small fish.”³⁵And He directed the people to sit down on the ground;³⁶and He took the seven loaves and the fish; and giving thanks, He broke them and started giving them to the disciples, and the disciples *gave them* to the people.³⁷And they all ate and were satisfied, and they picked up what was left over of the broken pieces, seven large baskets full.³⁸And those who ate were four thousand men, besides women and children.”

c. In both of these episodes we see several principles, which we have noted in the above usages of “Breaking Bread.”

1) Our Lord has “compassion” for the people, as He did for Israel. “**Compassion**” is the Verb SPLANCHNIZOMAI that means, “have compassion, feel sympathy, or have mercy.”

It is used 12 times in the NT, **Mat 9:36; 14:14; 18:27; 20:34; Mark 1:41; 6:34; 9:22; Luke 7:13; 10:33; 15:20**, which is the number of Perfect or Divine Government or Governance.

SPLANCHNIZOMAI comes from the root noun SPLANCHNON that literally means, “internal organs,” (heart, liver, lungs, etc.) and came to be used for the inner parts of sacrificial animals that were removed, prepared, and eaten following the sacrifice. It also came to be used metaphorically for the seat of all emotions, including “having compassion, pity, mercy, and kindness.”

From those two applications, we see our Lord’s sacrifice is to be consumed in the mentality of a person’s soul, (i.e., believed upon), with the understanding of God’s grace, mercy, love, and compassion for the sinner. That is the context for what Jesus said in **John 6:51-58**, to “**eat His flesh,... the bread come down from heaven.**” Both, then, are imagery for the Communion Bread which we partake in, celebrating our Lord’s sacrifice on our behalf.

Therefore, SPLANCHNIZOMAI speaks to why Jesus was Crucified on our behalf; His mercy, grace, and love for every member of the human race. It was God’s compassion towards us all as sinners who need a Savior that motivated God the Father’s Divine plan for our salvation, and motivated God the Son to be crucified for our sins. In the perfect Divine Plan and governance of God the Father, Jesus was crucified in our place for our sins. This propitiated the Father, where He could provide His mercy and grace to all of mankind. The Communion Supper, which represents Jesus’ sacrifice for our sins, represents God’s compassion towards all of mankind, especially the believer.

2) Jesus “gives thanks” to the Father for His Divine Provisions. As such, the Communion Supper is called the Eucharist, from the Greek Verb EUCHARISTEO as used in these passages and in **1 Cor 11:24**, that means, “to be thankful, give thanks, return thanks and pray.” The root of this word is the Verb CHAIRO that means, “rejoice, be glad, welcome, greetings.” So, this thanksgiving is a rejoicing for God’s Divine provisions for us.

This is why we pray for our food, (i.e., say grace) before eating our meals, cf. **1 Cor 10:30; Rom 14:6; 1 Tim 4:4-5**.

1 Cor 10:30, “If I partake with thankfulness, why am I slandered concerning that for which I give thanks?”

1 Tim 4:4-5, “For everything created by God is good, and nothing is to be rejected if it is received with gratitude; ⁵for it is sanctified by means of the word of God and prayer.”

“**Gratitude**” is the Noun EUCHARISTIA that means, “thankfulness, gratitude, thanksgiving, prayer of thanksgiving.”

As such, the Communion Supper is our memorial to Christ in thanksgiving to Him for His Divine provisions for our sins.

3) These feedings of thousands also harkens us back to the 8 examples of Israel in **1 Cor 10**, where we saw God’s “super abundant Divine provisions” for the people. In these feeding of the people, a type of “manna from heaven,” we first see 5,000 people were fed from “**five loaves and two fish**,” and then 4,000 people from “**seven loaves, and a few small fish**.”

In **Mat 14:20-21** it says, “**And they all ate and were satisfied. They picked up what was left over of the broken pieces, twelve full baskets.** ²¹**There were about five thousand men who ate, besides women and children.**”

In **Mat 15:37-38** it says, “**And they all ate and were satisfied, and they picked up what was left over of the broken pieces, seven large baskets full.** ³⁸**And those who ate were four thousand men, besides women and children.**”

Eph 3:20-21, “Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, ²¹to Him *be* the glory in the church and in Christ Jesus to all generations forever and ever. Amen.”

God provided everything they needed and more. That is His super abundant Divine provisions, which we commemorate in the Communion Supper. Remember that Jesus Christ died for the sin of the entire world, (i.e., unlimited atonement), yet only those people who receive His sacrifice for their sins are provided forgiveness of their sins and eternal salvation. Those who reject Jesus’ sacrifice do not receive God’s provisions for their sins. Therefore, those sins that Jesus paid for are the leftovers, the uneaten Bread of Life.

John 3:16, “For God so loved the world (*i.e., every member of the human race*), that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”

Rom 5:8, “But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.”

Eph 2:4-5, “But God, being rich in mercy, because of His great love with which He loved us, ⁵even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved).”

1 John 4:9-10, “By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. ¹⁰In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.”