

THE
LORD'S
SUPPER



BROTHER MARK

THE LORD'S SUPPER

(IT'S THE FELLOWSHIP MEAL, NOT COMMUNION!)



Preface

Brethren, **"Therefore, though I might be very bold in Christ to command you what is fitting, yet for love's sake I rather appeal to you."** (Philemon 1:8, 9)

I quote this verse so those that would be contentious, believing I'm forcing them to obey something, might know our heart.

Many Christians have been taught falsely about the Lord's Supper. Many have tried to bring a clear teaching on this subject, and do so with biased goals at best to profit certain groups or denominations.

It is not our purpose to bring forth this teaching in that manner. It is our clear and consistent goal to bring all teaching and doctrine from the humble position of what does the scripture say? The Holy, Divine, Word of God must always be our authority!

Again, it does not matter what we or anyone else thinks about this topic or other doctrines for that matter. What's important is what God thinks and commands on the subject. So before we start please consider the following questions.

- Do I consider the Bible to be the inspired, inerrant, and authoritative actual Word of God?
- Will I humble myself to obey the clear teaching or doctrine contained in it?
- Will I commit myself to be open and teachable to what it says even though I may not agree with what it says at that moment?

If you answered yes to these then let your heart be ready to receive.

Key Verses

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins." (Matthew 26:26-28)

"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers...And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." (Acts 2:42, 46)

"When ye come together therefore into one place, this is not to eat the Lord's supper." (1 Corinthians 11:20)

WORD DEFINITIONS

Because when we approach the study of a topic we need, as always, to start from the beginning. We need to define some terms:

Lord's Supper – Greek "*kuriakoV deipnon*" *kuriakos deipnon* = The Lord's Supper or dinner, that is the chief meal (usually in the evening) a feast, supper to the Lord or the Lord's meal.

Passover – Hebrew *pecach peh'-sakh* the Jewish Passover, passover (offering). Greek *pasca pascha pas'-khah* the Passover (the meal, the day, the festival or the special sacrifices connected with it. Passover is used 72 times in the Bible.

Communion - This word is used four times in the Bible. 1 Corinthians 10:16; 2 Corinthians 6:14; and 2 Corinthians 13:14. They are all the same word and used for fellowship or participation. The Greek, *koinwnia koinonia koy-nohn-ee'-ah*, meaning partnership, participation, communion, or fellowship.

Fellowship – This word is used 16 times in the whole Bible. Hebrew *chabar khaw-bar'* to join, compact, couple (together), have fellowship with, join (self, together), league. The Greek is the same as communion, *koinwnia koinonia koy-nohn-ee'-ah* partnership, participation, or communion, fellowship.

Eucharist - The Greek *eucaristia eucharistia yoo-khar-is-tee'-ah* gratitude, thankfulness, or giving of thanks. This is a term used in connection with the communion as those that use the wafer and cup. Are we thankful for Jesus redeeming us? Of course. And we are thankful at the Lord's Supper meal as well.

As is often the case many complicate the simple, and if we would just get back to the Word of God instead of listening to "professors, theologians, and pastors" the Holy Spirit will teach you Truth. The present-day way of "doing communion" is so much like the cult of the RCC it is

sickening. This is another holdover from the RCC that the "church" embraces. How about a comparison?



The image to the left is a priest offering the bread. The image to the right is a Protestant minister holding the bread for offering for communion.

Where did the Protestants get the practice of “the offering” or “Communion” like that? From the RCC of course. Be careful lest one finds themselves practicing what the Mother Harlot does.

THE OLD TESTAMENT

We must be careful what we hold to and practice as Christians we must always go to the Bible for truth. Looking in the Old Testament we find a few pictures as examples of a Lord's Supper (we call it that because the Bible calls it that in **1 Corinthians 11:20**)

But there is not one shred of evidence in the Bible of some "leader" (priest, pastor, minister, deacon, or elder) handing out a bit of cracker and a sip of wine to others while their eyes are closed, heads are down, "praying" their sins are forgiven.

It is important for us to understand that even though there are examples or pictures in the Old Testament of the Lord's Supper, it eventually comes down to the example and doctrine of the New Testament alone.

For the Christian Church, it is our Master Jesus and His commands that we are to copy. Moses himself said we should.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deuteronomy 18:18, 19)

As we will see the Old Testament shows the Passover meal in haste. While the New Testament shows it in peace and waiting. There is no need for haste because the eternal Passover lamb has come and we are to join in blessed fellowship in honor of Him and as we wait for Him.

As mentioned before the main thrust of the Lord's Supper teaching for Christians comes in the New Testament. We will reference passages from the Old Testament but concentrate on the essential passage from Exodus.

Genesis 14:18, 19; Genesis 18 Abraham's visitors; 43:34; Exodus 12; Leviticus 23:5; Numbers 9:2-6, 10, 12-14; 28:16; 33:3; Deuteronomy 16:1, 2,5,6; Joshua 5:10, 11; Judges 19:19, 21; 2 Kings 23:21-23; 2 Chronicles 30:1,2,5; 30:15,18; 35:1,6-9, 11,13,16-18; Ezra 6:19,20; Ezekiel 45:21.

What we want to focus on here is Exodus 12 which gives us a backdrop into the history of the Lord's Supper. Even though Exodus 14:18 gives a prelude to the Passover and a pointing future to a Lord's Supper, it is Exodus 12 that gives the formal institution of the Passover.

"And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side

posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever."

There are several points we should notice. One, this Passover took place in the **evening**, and as we will see this is carried over into the Lord's Supper as well. Two, they ate unleavened bread we can assume they drank wine as well. Three, this was a memorial or remembrance for whom? God of course—to remember His mighty hand of deliverance. It is the same for us in the New Testament in the Lord's Supper. Fourth, notice it's a feast to the Lord not a going to the front or sitting and receiving a bit of cracker and a drop of juice. These are all a prelude to the New Testament's Lord's Supper.

NEW TESTAMENT

Jesus, at his last Passover, started the ordinance of the fellowship supper taking of the bread, and the fruit of the vine as a memorial of His atoning death. (Luke 22:19; 1 Corinthians 11:23, 26) It's an act of obedience to the Lord's command (1 Corinthians 11:23,24) it's a memorial to the atoning death and shed blood of Jesus (1Corinthians 11:24; Luke 22:19) it's a proclamation (1 Corinthians 11:26) it's a statement of anticipation of the return of the Lord Jesus (1 Corinthians 11:26) it's an experience of fellowship with the Lord's people in which the participant receives, by faith, the strength and blessing from the Savior. (1 Corinthians 10:16) It's a fellowship of believers at the Lord's Supper (1 Corinthians 10:17).

The elements of the bread and wine are simply bread and wine and in no way "the physical" body of Jesus. It is a participatory action through experience to aid in remembering the atoning death of our Savior. Of course, we reject the theory of "transubstantiation" and "Consubstantiation."

Let us now examine the teaching of the New Testament in regards to the Lord's Supper.

Matthew 26:17-30; Mark 14:12-26; Luke 22:7-20; John 6; John 13:1-17; Acts 2:42, 46; 6:2; 20:7, 11; 1 Corinthians 5:7; 11:18-34; 2 Peter 2:13; Jude 12.

"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as

they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dip-peth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives." (Matthew 26:17-30)

"And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the

evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives." (Mark 14:12-26)

"Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him.

And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke 22:7-20)

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean

every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." (John 13:1-17)

As we examine these major passages on the Lord's Supper we understand that this was a special "Passover" in that it was Jesus' last in which He gives final instructions to His disciples.

No doubt Jesus would have took part in many Passovers (John 6:4) however this was a highly expected Passover as Jesus says (Luke 22:15). The currency of redemption is expressed here **"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."** (Luke 22:19, 20)

If Jesus said, **"With desire I have desired to eat this passover with you before I suffer"** He believes it is important and we ought to as well. We are to keep the Lord's Supper as He represented it for us, and consider it an important command as He does. So now let us take a look at what we discover and what we are to practice.

EVIDENCES

The great thing about the Bible is that it gives us all the evidence we need to check if we want to understand correctly about any doctrine or practice. Now, look at what the Bible says about the Lord's Supper from the verses we just read in the last chapter:

- The **"feast of unleavened bread"** and **"the Passover"** is the same thing.
- It was eaten in a house **"Passover at thy house with my disciples."**
- It was eaten in the evening **"when the even was come."**
- They sat down to eat **"he sat down with the twelve."**
- It was a meal **"as they did eat"** and **"as they were eating."**
- It was a flat big piece of bread and a jar of wine **"Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it"**

Now let's look at other New Testament verses that provide deeper evidence of how the Lord's Supper is to be conducted.

"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers...And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." (Acts 2:42, 46)

The early disciples followed Jesus' example here. Also, notice from house to house.

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables." (Acts 6:2)

Here the apostles are going to appoint other to serve tables what's that if not tables to have a meal.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20:7)

Notice again break bread. And that Paul continued to preach until midnight so then they started in the evening as Jesus' example.

"When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." (Acts 20:11)

Note again breaking bread. What started out as the Lord's Supper in the evening turned out to be breakfast.

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Corinthians 5:7)

"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?

What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." (1 Corinthians 11:18-34)

This is the main teaching that Paul does to clarify the practice of the proper exercise of the Lord's Supper. Believers are to come together in the Church (which we are) he says is it not to eat the Lord's Supper? Then he says for in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? Have ye not houses to eat and to drink in? Meaning people were coming and eating the meal and not waiting for others and as they did get drunk! Paul

continues and says the Lord Jesus the same night remember the Gospel passages and the Acts passages? When was it eaten? At evening or at night. The rest of the passage we will deal with later.

"And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you."

(2 Peter 2:13)

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." (Jude 12)

Here we see Peter and Jude warning us of the danger of false brethren creeping to our love feasts.

Will what is practiced today hold up to the truth of the Scriptures? Below you will see how far we have come.

In the New Testament, it was come together with other true believers, at evening, sit down, eat a whole meal, while eating break a full loaf of bread pass it around, drink a cup of wine, and finally thank God and remember Jesus Christ with honor and reverence.

Today it comes to a church (denomination) with people you don't know, sit down in a pew, listen to a "minister" tell you that you better "check" yourself to make sure your not in sin or saved, stand up and listen to prayers with head bowed, wait for a "deacon" to pass around a little bit of "blessed" cracker, then wait for a tiny thimble full of grape juice, and then after a prayer everyone in unison takes this bit of cracker and sip of juice, more prayers and then the empty cups are passed back to the aisle for the "deacons" to pick up.

Scary isn't it?

As we have said many times before, people by nature commit the error of taking the plan and simple and making it difficult for various reasons such as tradition, purposeful deception, greed, power, control, etc.

FURTHER CONSIDERATIONS

As we have shown the Gospels and Acts are clear about how Jesus and the disciples viewed the Lord's Supper. Let's take a closer look at another important section of Scripture dealing with the Lord's Supper before we tie it all together.

"Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him

eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." (1 Corinthians 11:17-34)

Not only would it have been a suitable time in the Gospels, but here as well for us to be told as to how we are to view the Lord's Supper. Paul's instructions are so far from what the Supper has been turned into today it's amazing. In verse seventeen he tells them frankly that he is not pleased with what they are doing. We should be open to truth and not resistive to it just because of our preconceived ideas.

He then says, **"When ye come together therefore into one place, this is not to eat the Lord's supper."** (v.20) Believers today are not eating they're nibbling! The bit of cracker and drop of wine practice is not only an RCC holdover but also a subtle form of being ashamed of the Lord's Supper—not confident in God's grace and redemption.

He then says, **"For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?"** (v. 21, 22)

Again notice the word eating not nibbling this was clearly a meal. What was happening here is some believers were coming into the fellowship early and started eating and drinking while waiting for the oth-

ers. Further, Paul says in effect if you're going to do that stay at home because the meal in fellowship is for the Lord, not you! He goes on to rehearse the Gospel narrative that Jesus communicated to him.

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (vv. 23-26)

Now again notice **"That the Lord Jesus the same night..."** (v.23) remember the Old Testament Passover was at night, the Gospels say they ate their Passover at night, and Paul reinforces this.

Further, it says **"...took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."** (vv. 24-26)

The bread was broken not like today a bit of cracker. Paul says Jesus took the cup after they had eaten after the same manner also he took the cup, when he had supped..." All this was done for the purpose of **"in remembrance of me."**

Finally, **"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come"** (v.26). As often as we mimic the meal, in remembrance of Jesus and His atoning death, we do so in remembrance of Him and being a witness to the world until He comes.

Now we come to some important verses,

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." (vv. 27-34)

Paul gives a brief statement of the proper way to conduct the Lord's Supper. First, he says **"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord"** (v. 27). This is the classic verse the power-hungry pastors and ministers use to keep people in fear and bondage.

PLEASE notice the word *unworthily* it says if you eat the bread (again not a cracker) and drink the cup (not a thimble full) unworthily you will be guilty of the body and blood of the Lord. Are you scared? Before you panic let's look at what that word means.

Greek - *Anaxios an-ax-ee'-oce* adverb irreverently or unworthily. This Greek word is used only twice here in verse 27 and in verse 29.

1828 Webster's American Dictionary - *Un·wor'thi·ly* adv. Adverb in an unworthy manner.

Essentials of English Grammar pg. 25 – What is an Adverb? Unworthily is an adverb of manner answering how? It is an action. It modifies a verb, adjective, or another adverb.

Below some of the translations that got it wrong.

Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. (ASV)

For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, if he doesn't discern the Lord's body. (WEB)

So then whoever eats the bread or drinks the cup of the Lord in a way that is unworthy [of Him] will be guilty of [profaning and sinning against] the body and blood of the Lord. (Amplified Bible)

Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. (NIV)

You get the point.

The correct point is that it is not if you are worthy or not, but how you eat the Lord's Supper—your wrong manner, conduct, and attitude and actions which Paul gave as an example in saying **"For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?"**

Not coming to the Lord's Supper as a joke or not taking it seriously. Do you see it is the way we eat; it not if we are worthy or not as believers we are already worthy because of Christ.

Second, **"But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drin-**

keth unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (vv. 28, 29)

Most pastors and ministers say *"ok everyone bow your head and check yourself to see if you're in sin."* The **"to examine yourself"** is to see if you're conducting yourself right at the Lord's Supper, not if you have sin or not. Remember if you're truly in Christ then you're already worthy.

Third, **"For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."** (v. 30-32) Paul gives a reason and effect for eating in a silly or irreverent manner.

Fourth, **"Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come."** (vv. 33, 34)

Finally, Paul says again to us when we come together in fellowship to eat the Lord's Supper we are to include others in this meal as a wonderful fellowship act of remembering our Lord Jesus. But beware of them that 2 Peter 2:13 and Jude 12 describe.

BREAD AND WINE

Bread – Bread was the principal food. The culture had the custom of breaking bread not cutting it. There were two kinds of bread, wheat bread, and barley bread. There were three forms of bread.

"First, there are the small loaves which somewhat resemble the light bread biscuits of the country. It was this kind the lad had and gave to Jesus.

Second, there are larger loaves, nearly as heavy as the modern loaves of the West, but round instead of rectangular. The ten loaves which Jesse sent by David to the camp of Israel, were probably of this form (1 Samuel 17:17).

Third, there are the flat loaves which are thin like paper. These are something like American hot cakes only bigger around and much thinner...the Easterners "cup it up" and use it to dip the food in sauces." (Fred H. Wright, Manners and Customs of Bible Lands, pg.46)

Time magazine published some photos of soldiers in Afghanistan one of them is shown here with the caption that reads "The soldiers break bread with Afghan workers at the observation post."

Notice even today the term "break bread" is used. Also, notice the size of the flats of bread, this is why it is broken or torn down the middle.

Many folk around the Mediterranean still use a loaf of bread and a bottle of wine as a basis for their staple diet, and usually are family oriented people who enjoy entertaining their guests and making them feel at home.



The wine was a beverage for them like coffee or tea is to us. More on wine at <http://www.kingshouse.org/wine.htm> There you will learn what kind of wine and was it like today.

The "Communion Service"?

This is a fallacy of error of the worst kind. In this day of great apostasy and spiritual blindness, many have been led astray for centuries with this RCC holdover.

However, what the early church experienced and discovered through revelation they lived out as a daily event, and is a present reality for those who come under the blood covering of the Lord Jesus Christ. Which commune with God through the Spirit one with another in fellowship and hospitality.

The "communion service" of today is a protestantized form of the evil RCC practice. Which is a cold, formal, false promise given by "a man" to the obedient sheeple.

It is not the breaking of bread God created for the Church. "The communion" in churches today, both protestant and Catholic, are the same! The Roman Catholic Church and its blasphemous transubstantiation--the bread and wine being changed into Christ by priestly magic. And the Protestant churches with their

consubstantiation--the bread and wine being linked to Christ mystically by consecration where a "spiritual professional" must also be in charge. Two versions of the same thing. However, the real table of the Lord with the bread and wine served are symbols only. Beloved, you've been tricked, deceived, and lead astray when you take part in of the silly manner in which you've been told to do "communion."

Consider the faithful brothers and sisters caught in the Inquisitions. When questioned as follows:

Inquisitor: "Is this piece of bread the body of our Lord and Saviour?"

Believer on trial: "No it is just a symbol, that's all"

Inquisitor: "To the flames with this heretic!"

It's amazing how we have justified a ceremony we esoterically call "communion" to be strictly kept on the commencement of the Day of the Sun—Sunday morning.

Denominations have turned the showbread in showbiz. Sadly people need to see, smell, taste, and touch to be relevant with all its trappings and adornments to "feel" God. Whether it is the Eucharist, music, incense burning, the laying on of hands by the clergy, or even crosses, doves, and silver chalices.

Jesus, as the Passover lamb, was replacing the old system with something far better. He made a declaration about the bread at their Passover meal being a representation of His flesh (not literally).

Further, the grape juice (fruit of the vine) being a representative of His blood (not literally) in the same way. He also said to His disciples, as often as you do this (having meals - the breaking of bread in fellowship) do this in remembrance of Me.

You will discover in biblical times (in context with scripture) when a guest arrived at someone's home he would be welcomed at the door by the head of the home with the greeting of a kiss. Next he would be

shown in, seated, and the servant of the home would attend to him by washing his feet (bearing in mind the footwear and dusty streets of that era) and anointing his hair and beard with oil. Then finally he would be shown to the table where he would be joined by other guests and family members. Everyone would wait for the head of the home that would come and offer thanks to God. He would then take a loaf and break it and share it out to the others gathered, symbolizing the oneness of friends and family under the Headship of God.

Now metaphorically apply the above paragraph to the spiritual and you will see Jesus is now our all in all. He is the one we kiss (Psalm 2:12). He is the door, the doorkeeper, the servant, the house, the Head, the one who leads, the table for gathering, the anointer, the anointing, the bread, the new wine, as well as the one who points us to God. We are His guests, His friends, His children, His family, His gathering, His household, and the ones He communes with (as we commune with Him and one another).

There's much in the New Testament about believers banquets, also known as feasts of charity, love feasts, and breaking of bread. This is just another term just for the Lord's Table or breaking bread.

The Communion Rite Mass (liturgy) From Wikipedia, (Redirected from Roman Mass)

"All together recite or sing the "Lord's Prayer" ("Paternoster" or "Our Father"). The priest introduces it with a short phrase and follows it up with the prayer: Next comes the rite of peace (pax). After praying: "Lord Jesus Christ, you said to your apostles: 'I leave you peace, my peace I give you.' Look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom where you live forever and ever ", the priest wishes the people the peace of Christ: "The peace of the Lord be with you always." While the "Lamb of God" ("Agnus Dei" in Latin) litany is sung or recited, the priest breaks the host and places a piece in the main chalice; this is known as the rite of fraction and commingling.

If extraordinary ministers of Holy Communion are required, they may come forward at this time, but they are not allowed to go to the altar itself until after the priest has received Communion (General Instruction of the Roman Missal, 162). The priest then presents the transubstantiated elements to the congregation, saying: "This is the Lamb of God who takes away the sin of the world. Happy are those who are called to his supper." Then all repeat: "Lord, I am not worthy to receive you, but only say the word and I shall be healed." The priest then receives Communion and, with the help, if necessary, of extraordinary ministers, distributes Communion to the people, who generally approach in procession. Before receiving, each communicant is supposed to make a sign of reverence, such as a bow. The distributing minister says: "The body of Christ" or "The blood of Christ", according to as the element distributed is the consecrated bread or the consecrated wine, or: "The body and blood of Christ", if both are distributed together (by intinction). The communicant responds: "Amen." Catholic Eucharistic theology points out that, because Christ is not now divided, whoever receives only the bread that has become his body also receives his blood, together with his soul and divinity. While Communion is distributed, an appropriate song is recommended.

'The sacred vessels are purified by the priest, the deacon, or an instituted acolyte after Communion or after Mass, insofar as possible at the credence table' (GIRM 279). Then the priest concludes the Liturgy of the Eucharist with the Prayer after Communion, for which the people are invited to stand."

Protestant denominational/nondenominational churches "communion service."

Here's how it goes in the Protestant denominational/nondenominational churches. The pastor presides at the Table, normally assisted by elders or deacons. After a time of prayers and such at the beginning, or after the service, everyone stands at the command of the "pastor" (priest) and everyone looks toward the "communion table" (alter) while standing deacons (assistant priests) take round pans of little bits of cracker (the wafer) and a little cup of wine or grape juice (ro-

man wine). After some prayers the pastor (priest) says that everyone should "examine" himself or herself to see if they're in sin, if so, he asks them to confess them. Then he says everyone partake of the bread (wafer) then after some more prayers are offered he asks everyone to partake of the cup (roman wine). After that everyone smiles and believes that something magical has taken place. All are dismissed to run each over in the parking lot while leaving!

We have packaged our meetings together into our own convenient little unbiblical liturgies to suit our own format.

Stand/pray ... sit/listen ... stand/sing ... sit/read ... stand/collection ... sit/"communion" ... stand/sing ... sit/item (with song, dance or drama to spice things up) ... stand/benediction.

We have left "breaking bread" as a meal and in our human discretion have replaced it with an invented (or reinvented) representation ritual we call the "Lords Supper" or "communion." This consists of a "holy hush" ceremony, by hand to hand passing of crumbs and wine under certain emotional criteria tears, confessions, solemn postures, predictable prayers, etc. Unscripturally with our eyes closed. Confusing reverence with austerity, holiness with sanctimony, and the presence of God with emotionalism. Moreover, turning inward to passivity we turn off true fellowship one to another.

HE HAS MADE A PROMISE/ PRACTICAL APPLICATIONS

He Has Made A Promise

"If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." This is true New Testament communion.

The bread, the cup, and remembering nothing more. There is nothing mystical or ritualistic about this and it's as simple as that. It was only a meal as simple as it was in the room—men gathered around a table, to eat, drink, and share from their Lord with others. This has got nothing to do with observing a rite or observing a day, but a daily attitude towards God our Savior!

Practical Applications

Eating and drinking have to do with the manner of partaking, not the unworthiness of the person. The bread (really a loaf) can be unleavened and the drink can be wine or grape juice. We believe the Lord's Supper should be observed as much as possible. It is not necessary, nor is it Biblical, for a woman to lead at the table of the Lord. There's nothing abstract or mystical about this.

"Give us day by day our daily bread."

"Therefore let us keep the feast, not with old leaven (religion, Law, and formality), neither with the leaven of malice and wickedness (what's in the heart - baggage from the old life or from our traditional background); but with the unleavened bread of sincerity and truth" (a pure, uncluttered heart, in simplicity and godly sincerity). (1 Corinthians 5:8)

Here are some things to consider.

1. It is called the Lord's Supper not communion.
2. It is a feast to the Lord—a meal. Done in the evening.
3. It was a memorial. A remembrance.
4. There was a big flat loaf of bread and a jar of wine not a bit of cracker and a drop of juice.
5. It was done with others at an informal setting.
6. The RCC mass and the Protestant "communion" are the same thing

Review

As we have shown in the above study the truth of the Lord's Supper is clear.

- 1) It is to be known as the Lord's Supper not communion.
- 2) It is a gathering of believers at evening around a common table of food including a loaf of bread and a jar of wine.
- 3) It is to be done in accordance with the words of Jesus "Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." (1 Corinthians 11:24, 25) and "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Corinthians 11:26)
- 4) A brother can lead by simply calling attention to the remembrance of the Lord and breaking the loaf and passing the wine.
- 5) We ought to keep as far away as we can from the RCC mass and the Protestant version of the communion.
- 6) Study this issue for yourself and you will be shocked at what you have been doing and not knowing how wrong it was.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1 Timothy 4:16)

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