

When Jesus instituted the Lord's Supper, He stated, "...this do in remembrance of me," (Luke 22:19; I Corinthians 11:24, 25). Many times, God, when desiring that His people remember certain things and events, had a monument erected in memory of that event. In the days of Noah and the universal flood, God promised that He would never destroy the earth again with water. So He "...set my bow in the cloud, and it shall be for a token of a covenant between me and the earth," (Genesis 9:13). In order for Israel to remember their deliverance from Egyptian bondage, God told them to eat the Passover on the fourteenth day of the first month. The annual Passover Feast was to keep them in remembrance of that awful night when the first born died in every home that did not obey the command of God, (Exodus 12:18). When the Israelites crossed through the Jordan River and into their Promised Land of Canaan, the Lord commanded them to erect twelve stones at Gilgal as a memorial to this great event, (Joshua 4:5, 6, 20). God wanted these things remembered!

But the greatest event to ever have a memorial "erected" was a remembrance of the suffering, the sacrifice, and the death of Jesus Christ on the cross of Calvary in the form of the Lord's Supper, the Communion. In Luke 22:19, as Jesus instituted the Lord's Supper, He stated, "...this do in remembrance of me." He took something very common that could be found in every country in the world, and placed special significance on it. He took bread (unleavened bread, from the Passover Feast) and blessed it and brake it, and gave it to the disciples and proclaimed, "...this do in remembrance of me," (1 Corinthians 11:24). Then He took fruit of the vine, the cup (also, from the Passover Feast) and gave thanks, and gave it to the disciples, and proclaimed, "...in remembrance of me," (1 Corinthians 11:25). Everyone needs to understand that this is not just some common ritual, but it is a divinely given and commanded memorial

### **What is the Lord's Supper, The Communion?**

The Lord's Supper, the Communion is a memorial, i.e., something done in memory of someone or something; in this case, both Jesus and His death. It is a memorial that proclaims: Jesus Christ's death until He comes again, thereby preaching His second coming (1 Corinthians 11:26), and it proclaims the New Covenant,

(1 Corinthians 11:25; Matthew 26:28). We are instructed to eat the Lord's Supper. Jesus instituted it (Matthew 26:26-29; Mark 14:22-25; Luke 22:14-23). Paul refers to this in 1 Corinthians 11:24-26. We are taught: (1) that as often as we eat the Lord's Supper we proclaim the Lord's death until He comes again; (2) that we must believe that Jesus suffered and died according to God's eternal purpose; (3) that He arose from the grave; (4) that He is now seated at the right hand of God in Heaven; (5) and that He is coming again to bring all men into judgment.

### **When Should We Partake of the Lord's Supper?**

The Bible clearly teaches that God's people, His children, true Christians (remember: 2 Timothy 2:19b, "...the Lord knows them that are His"), are to partake of the Lord's Supper on the first day of every week. We do not have Biblical/Scriptural authority for partaking of it on any other day. Therefore, it is sinful to eat the Lord's Supper on any day other than the first day of each week. There are some people who do not believe that Christians must eat the supper on the first day of every week. Some believe that you can neglect it altogether, i.e., it is not necessary to eat it every Lord's Day. Some believe that you can partake of it at any "special event" that one may so desire, such-as, weddings or funerals. Yet, others establish special worship services when the Lord's Supper will be served, such-as, Easter, Thanksgiving, and Christmas. And others may partake of it quarterly or at any other desired periodic time. With this diversity, can they all be correct? "No!" We must have Bible authority for what we do. This includes the partaking of the Lord's Supper, the Communion.

In Acts chapter 20 and verses 6 and 7, we learn that Paul and his company came to Troas and "abode seven days." "And upon the first day of the week, when the disciples came together to break bread, Paul preached..." -The partaking of the Lord's Supper (breaking of bread) is one purpose in coming together on the first day of the week (Acts 2:42; Acts 20:7).- Christian brethren, the disciples, had gathered together on the first day of the week (Sunday) to break bread. During that assembly, "Paul was discoursing with or was preaching to them, intending to depart on the morrow and was prolonging his speech until midnight," (a translation from Thomas B. Warren, *The Spiritual*

*Sword*, Vol. 13, No. 4, pg. 2). These disciples met and broke bread (ate the Lord's Supper) on Sunday, the first day of the week.

"The expression, 'first day of the week' was used because the Jews did not have names for the days of the week. They had to refer to the days as before or after the Sabbath. The same expression is often used in the New Testament. (Matthew 28:1; Luke 24:1; Mark 16:2, 9; John 20:1, 19; 1 Corinthians 16:2). The Christians had formal meetings in the sense that they met regularly and upon a set day for a definite purpose. From the establishment of the church at Pentecost, this was done. It was their custom to 'gather together,' as can be seen from the following scriptures: Acts 4:31; 11:26; 14:27; 15:6, 30; 1 Corinthians 5:4; Hebrews 10:26. Scholars have battled back and forth denying and affirming this verse to prove and not to prove that early Christians met on Sunday for regular services. Taking all the references before this and the accepted practices after this, one can hardly reach any other conclusion than that the Christians met each Sunday, the first day of the week, for regular worship and instruction. They honored the day of the resurrection of Christ from the very beginning." (L. Edsil Dale, *Acts Comments*, Lansing, Mich.: published by the author, 1960, p.303)

This was the day in which they ate the sacred feast, and according to 1 Corinthians 16:1, 2, the Christians at Corinth gathered at a weekly assembly, also on the first day of the week, to give as they had been prospered. 1 Corinthians 11:20-29, shows the obligation of the same Christians gathering to eat the Lord's Supper. When they came together "into one place" they were expected to eat the supper; they came together on the first day of the week, obviously the time for worship, fellowship, preaching/teaching, giving as prospered, and to eat the Lord's Supper.

There are several events that occurred on the first day of the week therefore giving special significance to that particular day: (1) Jesus Christ was raised from the dead (Matthew 28:1), (2) the church was established (Acts 2:1, 47; cf. Leviticus 23:15-16), (3) the Lord's Supper was eaten (Acts 20:7), (4) the collection was taken up on that day (1 Corinthians 16:1,2). ["Most congregations receive an offering each Lord's Day because of examples of this in Scripture. Now if one can find the few passages dealing with the offering sufficient to warrant a weekly place for

it in the worship services today, then one must also keep the Lord's Supper weekly as a vital part of the worship service, for there are as many Scriptures teaching the weekly Communion as there are teaching the weekly offering." – Gareth L. Reese, *New Testament History, Acts*, College Press, p. 735.]

The phrase, "breaking of bread" is a synecdoche with one act of worship figuratively standing for all the acts of worship, as many Bible scholars attest. The purpose for which the disciples came together was to break bread. So we find that the church at Troas came together on the first day of the week (Acts 20:7); the churches of Galatia came together on the first day of the week (1 Corinthians 16:1); the church at Corinth came together on the first day of the week (1 Corinthians 16:2). In 1 Corinthians 11:20, Paul made it clear that their gathering together was for the purpose of eating the Lord's Supper, The Communion.

Thomas B. Warren presents a precise logical argument (as seen below and taken from: *The Spiritual Sword*, Vol. 13, Number 4, p.4) which ties together the subject: The Lord's Supper is to be taken on the first day of the week:

1. If (A) Christians of the first century were taught by the gospel to contribute of their means every first day of the week and if (B) the contribution was made while the church was assembled, and if (C) one purpose of their assembling together on the first day was to eat the Lord's Supper, then (D) Christians of the first century were taught to eat the Lord's supper on every first day of the week.
2. (A) is true (1 Corinthians 16:1-2).
3. (B) is true. (1 Corinthians 16:1-2).
4. (C) is true. (Acts 20:7).
5. Therefore, (D) is true (1, 4, M.P.).

This argument provides additional validation that the Lord's Supper is to be eaten on the first day of every week.

One final thought that I will present to validate the fact that "the Lord's Supper is to be eaten on every first day of the week," is by the fact of Scriptural Authority. The Bible – the Word of God – is the basis and sole authority for all that man/Christians teach and practice. All acceptable beliefs and/or practices are "authorized" or sanctioned by Scripture and must be followed. One area of that which is authorized are matters of human obligation which must be done; such-as, (OT) "Thou

shalt..." and "Thou shalt not..." In these, God demands a certain course of action. Then there is a second class of authorized matters that are optional aka, matters of liberty. In these, man/Christians are free to choose between several equally acceptable courses of action, each of which would be authorized by God; "i.e., "it is OK to do this and/or it is OK to do that" (example: meeting time on the Lord's Day = 9:00 am, 9:30 am, 10:00 am, etc, and evening worship 5:00 pm, 6:00 pm, 7:00 pm, etc). In short, it is noted that authorized matters may be either obligatory (demanded) or optional (matters of liberty).

The Lord's Supper falls within the area of that which is obligatory/demanded. Christians are obligated to eat the Lord's Supper on the first day of every week. There is no other Bible authority for it to be eaten on any other day; then it is sinful to eat the Supper on any other day other than the First Day of every week.

The Lord's Supper also falls into the area of authority under the heading of approved action, aka Divine Example. Again, we return to Acts 20:7, "...the disciples came together to break bread..." And in 1 Corinthians 16:1,2, "...upon the first day of the week..." those Corinthian disciples came together; the day of worship, taking up a collection, following the example of the first New Testament church spoken of in Acts 2:41-47.

In the area of liberty, the Lord's Supper must be eaten on the First Day of Every Week – the Lord's Day – but can be eaten before the sermon, after the sermon, or at any other time that is selected at the discretion of the elders during the worship hour, but must be eaten on the First Day of Every Week...no liberty on the day, only the time during the Worship hour.

May each and every professing Christian realize that we can only be pleasing to God if and only if we do things God's way; according to His Word, the Bible; not adding to nor taking away from His Divinely Inspired Word.

This tract is condensed from a lesson presented at the  
30th Annual Mid-West Lectures,  
"I Know"

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# I Know...

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