

THE LORD'S SUPPER : A SCRIPTURAL SURVEY
1Cor.11:23-29
Ed Dye

I. INTRODUCTION

1. So few professed Bible believers fully understand and properly practice the simple scriptural truths concerning the Lord's Supper; such as:
 - a. What it is and its place in the kingdom and the worship of the N.T. church.
 - b. Its elements.
 - c. Its spiritual designations.
 - d. The time and frequency of its observance.
 - e. What the "cup" in the Lord's Supper is.
 - f. Its declarations, i.e., what it says, teaches, declares or proclaims.
2. Consequently human innovations have entered in bringing false ideas and false practices, resulting in sins of commission and omission in the observance of the Lord's supper among professed Bible believers and vain worshippers of God.
 - a. There are evident abuses.
 - b. There are human innovations changing the N.T. order and scriptural observance of the Lord's supper.
 - c. In any cases human authority has been substituted for divine authority in the practice of observing the Lord's supper.
3. The burden of this study is take note of, to call attention to some of these things, and briefly cite what the N.T. Scriptures teach and authorize relative to the Lord's supper.

II. DISCUSSION

A. WHAT THE LORD'S SUPPER IS AND ITS PLACE IN THE KINGDOM AND THE WORSHIP OF THE N.T. CHURCH.

1. It is a divine memorial.
 - a. God has always had memorials for his people; such as:
 - (1) The rainbow, Gen.9:8-17.
 - (2) The Passover feast, Exo.12:11-14; 13:8-10.
 - (3) The Sabbath, Exo.31:12-17; Ezek.20:10-12.

2. The Lord's supper is a divine memorial "erected" by the Lord himself to be observed as a memorial to him, Lk.22:16-20; 1Cor.11:23,24; Cf. Mt.26:26-29.
3. It's a divine memorial, a spiritual feast, placed in the kingdom, the church, to be observed therein by the citizens of the kingdom, or by the members of the church, Lk.22:29,30; 1Cor.11:17-34.
4. Its observance is a feast of believers at the Lord's table, a communion of the body and blood of Christ, when brethren in Christ break the bread and drink the cup, which are the elements of the Lord's supper, 1Cor.10:15-21.
5. It has been placed in the N.T. church as a part of its worship with the worshipers observing it in a worthy manner with self-examination, Ac.2:41,42; 20:7; 1Cor.11:27-29.
 - a. The word "unworthily" (v.27) has to do with the manner in which the believer or the participant eats, "discerning the Lord's body," V.29. (More on this later)
 - b. V.28 says, "But let a man examine himself, and let him eat of that bread, and drink of that cup."
6. Obviously, what is identified as the Lord's supper is not – is never – identified as a common meal as Christians fellowship together in some kind of social fellowship by means of a common meal. See 1Cor.11:18-22. (More on this later)

B. THE ELEMENTS OF THE LORD'S SUPPER CONSIST OF TWO IN NUMBER, Mt.26:17-29; Mk.14:12-25; Lk.22:15-20.

1. One of the two elements of the Lord's supper is unleavened bread which is to be eaten in observance of the Lord's supper.
 - a. The Lord's supper was instituted at the time of the eating of the last Passover feast while the Law of Moses was in force just before the Lord nailed the law to the cross.
 - b. The bread used was bread prepared for the Passover; therefore, it was unleavened bread, according to the instructions given for the Passover found in Exo.12:14-20; for no leaven was allowed in their houses during the seven days of the Passover feast.
2. The second of the two elements of the Lord's supper is the fruit of the vine, which is the cup, of which all participants are to drink.
 - a. This fruit of the vine was the grape juice prepared for the occasion, the "pure blood of the grape" (Deut.32:14), a non-alcoholic drink.

- b. The word “fruit” in Mt.26:29; Mk.14:25; Lk.22:18, where Jesus, referring to the cup to be drunk in the Lord’s supper, called it “fruit of the vine,” is a translation of **GENEMA** (gennema – ghen’-nay-mah), and is defined by W.E. Vines Dict. of N.T. Words, Vol. II, p.134: “to come into being, denotes fruit (a) as the produce of the earth, e.g., the vine.”
- 3. Since, we are not allowed to add to, subtract from or substitute for what is written – scripturally authorized --, no other elements are allowed on the Lord’s table in observing the Lord’s supper – all other elements are ruled out as unscriptural and sinful.

C. THE SPIRITUAL DESIGNATIONS OF THE LORD’S SUPPER – I.E., THE WORD OR WORDS BY WHICH THE LORD’S SUPPER IS CALLED OR IDENTIFIED IN THE SCRIPTURES, THE WRITTEN WORD OF THE LORD, THE N.T.

- 1. It is identified as the “breaking of bread.”
 - a. Sometimes the expression to “break bread” has reference to eating a common meal, or to taking and eating meat for health, Ac.27:33-36. Cf. Ac.20:7b-11.
 - b. On other occasions the expression “to break bread” or “the breaking of bread”, or “the bread which we break,” is used to indicate observing the Lord’s supper, Ac.2:40-42; 20:7-11; 1Cor.11:16-21.
 - c. Obviously, when mentioned in the midst of worship services, this bread-braking must be spiritual in nature and design; not taking food for physical nourishment or mere social purposes.
- 2. It is called “the Lord’s table,” Lk.22:29,30; 1Cor.10:16,21.
- 3. It is identified as a “communion”.
 - a. Note 1Cor.10:16.
 - (1) “The cup of blessing” is “the communion of the blood of Christ”
 - (2) “The bread” is “the communion of the body of Christ.”
 - b. Note 1Cor.10:16,17 again. In eating the bread and drinking the cup, we commune with one another.
 - c. But in our eating the bread and drinking the cup we also communion with the Lord, as he drinks with us, Mt.26:29; Lk.22:15-18.
- 4. It is called “the Lord’s supper,” 1Cor.11:18-21.

- a. When we fail to realize and appreciate that this bread-eating and cup-drinking is not our own supper, not just a mere social meal or social gathering for social benefit, but the Lord's supper, know that we have "come together not for the better, but for the worse (1Cor.11:17)."

D. THE TIME AND FREQUENCY OF THE OBSERVANCE OF THE LORD'S SUPPER.

1. That the Lord's supper is to be observed as a memorial to the Lord we learn by direct command, Mt.26:26-28; Lk.22:17-20,29,30.
2. The time and frequency of its observance we learn by apostolic approved example and necessary inference.
 - a. Remember the divine authority given to the apostles of Christ to bind and to loose, Mt.16:18,19; 18:18; Jno.16:13-15; 20:19-23; Lk.24:44-49; Mt.28:18-20; Ac.1:1-8; 2:1-4; 2Cor.5:17-20.
 - b. Now take note of the example, the teaching and the practice of the apostles of Christ concerning the Lord's supper bound on believers as to the time and frequency of its observance.
 - (1) 1Cor.11:23-29.
 - (2) Ac.20:7. (Under apostolic direction)
 - (a) The "first day" of what? Answer: "the week"
 - (b) What week? What is nec. Inferred? Answered: Since every week has a first day and the first day comes every week, the Lord's supper is to be observed on the first day of every week. If not, why not?
 - (c) Cf. 1Cor.16:2.
 - (d) Cf. the language of Exo.20:8 and the nec. Inference for the frequency of "remembering the Sabbath, to keep it holy" with that of Ac.20:7 to eat the Lord's supper.
3. Since the observance of the Lord's supper is commanded and the time and frequency of the observance of it are specified, we are not free to decide to observe it at some other time or at less intervals of time; such as: quarterly; semi-annually; annually, or not at all.

E. WHAT IS THE "CUP" SPOKEN OF IN OBSERVING THE LORD'S SUPPER?

1. The “cup” is divinely defined and plainly identified by Jesus himself as “the fruit of the vine,” the contents of the container, Lk.22:17,18.
 - a. To mistake the “cup”, or the contents, for the container is to miss the divine definition of the cup in the Lord’s supper.
2. For better understanding and further confirmation of this truth, we take note of what was, and what is, to be done with the “cup.”
 - a. The cup was taken; thanks were given for it; it was given to his disciples, saying, “Drink ye all of it,” “divide it among yourselves,” Mt.26:27-29; Mk.14:23-25; Lk.22:17,18; 1Cor.11:25,26.
 - b. As is obvious, not all of these actions can be done or performed with a literal container or literal cup, but all of them can be done with the contents of a container; that is, in this case, the fruit of the vine.
 - c. This one fact forever dispels the idea of the Lord’s supper cup being the container.
 - d. Did Jesus give thanks for and sup or drink the container, or for the contents of the container?
 - e. Were the disciples required to “divide among themselves” and all of them drink the container, or that which was in the container?
 - f. The answer to the last two questions is obvious, and obviously settles the cup question of the Lord’s supper.
3. Some consequences of the one container position, AKA the “one cup” question. That is, if the cup in the Lord’s supper is the literal container, then some definite, absurd, impossible consequences must follow:
 - a. First, we would have to drink of the original chalice or goblet used by Jesus in his institution of the Lord’s supper. Why?
 - (1) For Jesus said, “***This*** cup” (not a cup; not some cup), but “***this*** cup is the new testament in my blood, which is shed for you...drink it, in remembrance of me,” Lk.22:20; 1Cor.11:25.
 - (2) Brethren, we do not have to drink of that one container, or any one container, to drink of one cup; that is, the cup of the Lord’s supper, the fruit of the vine.
 - (3) All believers every where all drink of one cup and the same cup, when we drink of the fruit of the vine, “the pure blood of the grape,” Deut.32:14. Cf. Gen.49:11; Rev.6:6.
 - b. Secondly, we would have to drink the container. Why?
 - (1) Because Jesus said to drink the cup, 1Cor.11:25: “This cup...drink it...”

- (2) If the cup of the Lord's supper is the literal container, as some contend, we would have to drink the container, the contents, handle and all! If not, why not?
- c. Thirdly, the literal container would have to be the communion of the blood of Christ.
 - (1) For 1Cor.10:16 declares: "The cup of blessing which we bless, is it not the communion of the blood of Christ?"
 - (a) That is, "a having in common, partnership, fellowship,...denotes sharing in the realization of the effects of the Blood (i.e., the Death) of Christ and the Body of Christ, as set forth by the emblems in the Lord's Supper," Vine, Vol. I, p.215.
 - (2) It is the contents, the fruit of the vine, and not the container, that represents the blood of Christ, Mt.26:27,28; Mk.14:23,24; Lk.22:20; 1Cor.11:25.
- 4. Those who teach that the container is the cup in the Lord's supper and represents the N.T., and bind the use of one container in the Lord's supper observance, teach something the Lord nowhere taught and bind something the Lord did not bind!

F. WHAT DOES THE EXISTENCE AND THE SCRIPTURAL OBSERVANCE OF THE LORD'S SUPPER SAY, TEACH, DECLARE, OR PROCLAIM?

- 1. It declares that Jesus lived.
 - a. Regarding believer's observance of the Lord's supper, Jesus said, "This do in remembrance of me," Lk.22:19; 1Cor.11:25.
 - b. When Jesus said this, he was alive; he was present with them.
 - c. Therefore, when the Lord's supper is eaten, it says Jesus did live.
 - d. Note a letter to me as a result of an article I had written affirming the fact that Jesus had lived on this earth in the flesh. The letter was from a Unitarian modernist in Florida challenging my affirmation.
- 2. It proclaims that Jesus died.
 - a. 1Cor.11:26: "For as often as (i.e. "every time") ye eat this bread, and drink this cup, ye do shew (proclaim, declare) the Lord's death till he come."
 - b. This is the same truth the apostle Paul wrote of in 1Cor.15:1-3; Gal.1:4; 1Tim.2:6. Cf. Heb.2:9.
- 3. It teaches that he will come again, or his 2nd Coming, 1Cor.11:26.

- a. A good question for those who think Jesus has already come: Why are you still eating the Lord's supper?
4. It says there are two elements – and two elements only!
 - a. All the accounts of Jesus instituting the Lord's supper, reveal that he mentions two elements – bread and fruit of the vine – no more, no less than two!
 - b. The bread is identified as the unleavened bread, and the cup as the fruit of the vine, the pure blood of the grape.
 - c. In spite of this, some claim there are three elements in the Lord's supper: the bread, the fruit of the vine, and the container.
 - d. In 1Cor.10:16, the apostle Paul backs up and further confirms the two-element teaching.
5. It declares that the N.T. is binding in this dispensation of time.
 - a. The blood of Christ is not O.T. blood of bulls, goats, and calves, but rather N.T. blood, the blood of Jesus Christ, the Only Begotten Son of God.
 - b. As Jesus spoke of the cup, the fruit of the vine, the pure blood of the grape, which he told them to drink, he said, "For this is (represents) my blood of the new testament, which is shed for many for the remission of sins," Mt.26:28. Cf. Mk.14:24; Lk.22:20; 1Cor.11:25.
 - c. Cf. Jno.1:17; Col.2:14-28; Heb.8:6-13; 9:15-17; 10:1-4,9,10.
6. Its existence declares that the kingdom of Christ has been established, is now in existence; that Jesus Christ is now reigning on David's throne at the right hand of God.
 - a. The Lord's supper and its observance has been placed in the kingdom. Therefore, if it can be observed by divine authority now, and it can be, then the kingdom exists now, and Jesus Christ is now reigning as king in all his power and authority, Mt.26:28,29; Lk.22:29,30; 1Cor.11:23-29; Ac.20:7; Cf. 1Cor.15:20-26.
 - b. If the kingdom does not now exist, and if Jesus Christ is not now reigning in his kingdom, then we can not scripturally observe the Lord's supper now!
 - c. If we can admit that we can scripturally observe the Lord's supper now, then we must also admit that the same scriptures teach that the kingdom of Christ is in existence now!
7. It declares that man has sinned and is in need of forgiveness by means of the blood of Jesus Christ represented by the cup of the Lord's supper, the fruit of the vine.

- a. Mt.26:28.
 - b. Cf. “for” in Ac.2:38 and “for” in Mt.26:28 to confirm the meaning of the term in Ac.2:38.
 - c. Mt.26:28 also harmonizes with Heb.9:22.
8. It teaches that believers have fellowship with one another in Christ and also with Jesus Christ himself when they observe the Lord’s supper, 1Cor.10:16,17.
- a. The term “communion” in V.16 is defined as “having in common, partnership, fellowship, denotes sharing in the realization of the effects of the Blood (i.e., the Death) of Christ and the Body of Christ, as set forth by the emblem in the Lord’s Supper,” Vine, Vol. I, p.215.

G. SOME HUMAN INOVATIONS, CHANGES AND ABUSES IN PROFESSED BELIEVER’S TEACHING AND PRACTICES PERTANING TO THE LORD’S SUPPER.

1. As to the day and frequency of observance, and seeking to justify it for various reasons.
 - a. Thursday night; Saturday night; Any day of the week; Every day of the week.
 - b. More than once on the 1st day of the week.
 - c. Once per month; every 3 months; every 6 months; once per year.
 - d. Some seek to justify such practices in various ways and for different reasons.
 - (1) Cite different reasons.
 - (2) Some by a misunderstanding and perversion of 1Cor.11:26 which says: “For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.”
 - (a) They contend this means the frequency is not stated, other than “as often as ye eat.”
 - (b) But Paul is here regulating the “manner” in which the Lord’s supper is to be observed, not the frequency. See the context – Vv.17-30.
2. Some substitute for and or add to the two authorized elements.
 - a. Crackers and water.
 - b. Hamburgers and coke.
 - c. Addition of a third element; they add to the bread and the cup, which is the fruit of the vine, the container.

3. There is also human innovation as to the place where the Lord's supper is to be eaten.
 - a. The Scriptures identify and specify the place where the Lord's supper is to be eaten, 1Cor.11:18: "when ye come together in the church."
 - b. Jesus said, "I will drink it new with you in my Father's kingdom," Mt.26:29.
 - c. Lk.22:29,30.
 - d. It is not unusual to find some brethren taking the Lord's supper to hospital rooms, nursing homes, and family outings on the Lord's day when families get together for fun and frolic and take out a little time to eat the Lord's supper at the outing.
 - e. Let's make sure we keep the Lord's supper in the right place, in a worship assembly of brethren where the regular, authorized acts of worship are carried on.
4. Some misunderstand and change, thus pervert, the meaning of 1Cor.11:27-29 concerning eating and drinking "unworthily", and thus sin in failing or even refusing to eat the Lord's supper.
 - a. They say, "I am not worthy to eat the Lord's supper."
 - b. These verses are not talking about the worthiness of the person to eat the Lord's supper.
 - c. They are addressing the matter of eating it in an unworthy manner, the manner in which they are doing it, thus not discerning the Lord's body.
 - d. Paul is condemning and seeking to correct the unworthy manner in which the Corinthians were observing the Lord's supper as the context clearly reveals.
 - e. The word "unworthily" is an adverb of manner. It has no reference to the condition of the individual Christian as to his worthiness to eat.
 - f. Note V.28 and the expression, "Let a man examine himself." Also, V.29 and the expression, "not discerning the Lord's body."
 - (1) "The term 'examine' denotes a moral exercise whereby one puts his heart to the proof, in order to judge of his feelings as to the person of Jesus; he is to examine whether in communicating he will bring to the action that reverential memory of Jesus, which, like an impenetrable barrier, will henceforth interpose between his heart and sin." -- F. L. Godet, Comm. On First Corinthians, p.593

- (2) “Discern” means “to distinguish, to make a distinction, to judge correctly.” The meaning “to judge correctly” is probably the best because it fits this verse (v.29) and V.31 which follows. The meaning of incorrectly judging the body, or “not discerning the Lord’s body” in this case, is this: the participant has failed to partake of the Lord’s supper with the frame of mind that it is a memorial to the body and blood of the Lord, which is the sin of which the Corinthians were guilty and for which Paul was condemning them and revealing the dire spiritual consequences.
5. Some pervert the Lord’s supper by teaching that it is a “memorial within a meal,” that it “was (and is) to be observed in conjunction with a fellowship meal,” a sort of “love feast”.
 - a. The following quote is taken from a book called *Radical Restoration*: the Lord’s supper “was observed in conjunction with a fellowship meal. That is, a normal, ordinary meal with the usual variety of food. From its very inception, therefore, the Lord’s supper was an integral part of a real meal. The breaking of bread (Ac.20:7) seems to have had a double connotation of both meal and memorial. Whatever actual form it took, it was a memorial within a meal.”
 - b. Those who try to justify such radical changes in the Lord’s supper often do so on the basis of a misuse and a perversion of the Passover as they contend that the Lord’s supper was observed as a part of the Passover supper, which they also try to make an ordinary meal.
 - c. Of course they err again, because the Passover feast was not an ordinary meal.
 - (1) It was a Jewish feat to be eaten in memory of the Lord “passing over the houses of the children of Israel in Egypt when he smote the Egyptians,” Exo.12:11-14,27.
 - (2) This ordinance was for O.T. Israel only as the males assembled in Jerusalem to keep three annual feasts, including the “feast of unleavened bread,” Deut.16:16.
 - (3) The Passover meal was not an ordinary meal of the Jews under the Law, as it consisted of the flesh of the lamb of the 1st year, eaten with bitter herbs, unleavened bread and fruit of the vine (Exo.12; Mt.26:26-29; Lk.22:15-

18,19,20), and it was eaten only once each year in the city of Jerusalem.

- d. When Jesus instituted the Lord's supper at the time of his last Passover feast in Jerusalem, he took only the unleavened bread and the fruit of the vine, Mt.26:26-28; Lk.22:17-20; 1Cor.11:23-26.
 - e. Moreover, Paul's inspired testimony in 1Cor.11:17-22,34 further refutes the "memorial within a meal," or "a normal, ordinary meal" theory.
 - f. If the Lord's supper is a "normal, ordinary meal," or a "memorial within a meal," why is it listed among gospel preaching, giving and praying in Ac.2:42 as an act of worship?
6. Another human innovation related to serving the Lord's supper at the Sunday night service. There are two extremes.
- a. Some bind Sunday morning communion only, or some bind total non-observance for Sunday night, or what they call a "second serving of the Lord's supper."
 - (1) Some churches of Christ have decided to quit serving the Lord's supper at the Sunday night service because they contend it is a sin to do so.
 - (2) A few churches of Christ have ceased to meet on Sunday night altogether because of contention over Sunday evening communion.
 - (3) Such is a human innovation, a perversion of scriptural teaching.
 - (a) For the Lord's supper observance is bound as to the day (Ac.20:7), not as to the hour of the day.
 - (b) This memorial supper is to be eaten on the 1st day of the week by all bapt. believers (it's their duty), and is for definite purposes, which are as follows:
 - (1) To remember the death and suffering of Christ, 1Cor.11:23-26.
 - (2) To proclaim the death and 2nd Coming of Christ, 1Cor.11:26. (A failure to partake in an assembly of Christians on the 1st day of the week when possible to do so is a failure to so proclaim.)
 - (3) To have communion with body and blood of Christ, 1Cor.10:16.

- (4) To have communion with Christ, 1Cor.10:16-21; Lk.22:17,18; Mt.26:29.
 - (a) This communion with Christ is to be after his death and before his 2nd Coming.
 - (b) Each and every time it is observed in his name (by his authority), he communes with those who eat.
 - (c) The term “drink” of Mt.26:29 is used figuratively for that communion which Jesus has with disciples while they drink the cup.
 - (d) In 1Cor.10:16-21, the Lord warns against partaking of the idol sacrifice because it makes one a partaker of the table of the devil.
 - (1) On the other hand, partaking of the Lord’s table means that all who do so have genuine fellowship or communion with the Lord.
 - (2) Eating the cup of the devils at the table of the devils one has fellowship with devils.
 - (3) So, eating the cup of the Lord at the Lord’s table one has fellowship with the Lord.
- (4) Now to the matter of what constitutes true and scriptural worship in the observance of the Lord’s supper. Cf. Jno.4:24; 17:17.
 - (a) There must be authorized participants; that is, Christians – those in the kingdom or the N.T. church
 - (b) There must be authorized elements; that is, unleavened bread and fruit of the vine.
 - (c) They must be authorized purpose; that is, to commemorate the death of Jesus.
 - (d) They must be authorized place; that is, in an assembly of saints.
 - (e) They must be authorized time; that is, the first day of the week.

(As long as these authorized elements are present, scriptural worship in the Lord's supper is observed. If not, why not?)

(5) The church's right or authority to make provision for the serving of the Lord's supper in more than one assembly on the first day of the week is evident because of the three following scriptural facts.

(a) It is scriptural for a Christian to partake of the Lord's supper on Sunday morning (or Sunday A.M.) at the first assembly because it is the 1st day of the week, Ac.20:7.

(b) It is scriptural for a Christian, who has not previously done so on that 1st day of the week, to partake of the Lord's supper on Sunday evening (or Sunday P.M.) at the second assembly because it is still the 1st day of the week, Ac.20:7.

(c) It is scriptural for a local congregation to provide the Lord's supper on the 1st day of the week to Christians who are **authorized** to partake of it.

(d) Furthermore, it is not a "second supper" for anyone; for no one is eating twice.

(e) Conclusion: Therefore, it is scriptural for a local congregation to make provision for the serving of the Lord's supper in more than one assembly on the first day of the week for those who have not been prior partakers.

(6) Furthermore, those who partake in the morning and those who partake in the evening do that which constitutes true worship.

In either or both services we have only:

(a) **Authorized participants**; that is, Christians – those in the kingdom and/or the N.T. church.

(b) **Authorized elements**; that is, unleavened bread and fruit of the vine.

(c) **Authorized purpose**; that is, to commemorate the death of Jesus.

(d) **Authorized place**; that is, an assembly of saints.

(e) **Authorized time**; that is, the 1st day of the week.

(7) Therefore, those who are hindered by circumstances beyond their control from partaking of the Lord's supper at

the morning service have the right to partake of it at another service on the 1st day of the week.

- (a) By hindered I mean such as: sickness, flood, accident, storm, or even necessary work.
 - (b) It would be wrong to forbid a Christian so hindered the right to proclaim the Lord's death, to commune with the body and blood of the Lord, to commune with Christ, to avoid growing weak and sickly.
 - (c) There is as much authority for the Lord's supper in two services on the Lord's day, under the circumstances described, as for two assemblies; as for singing, praying and giving in two assemblies – not mentioned in Ac.20:7.
 - (d) It is wrong for anyone to deny any Christian the scriptural right and scriptural obligation:
 - (1) To remember the death and suffering of Christ by eating the Lord's supper on the 1st day of the week.
 - (2) To proclaim the death and 2nd Coming of Christ by eating the Lord's supper on the 1st day of the week.
 - (3) To have communion with the body and blood of Christ by eating the Lord's supper on the 1st day of the week.
 - (4) To have communion with Christ by eating the Lord's supper on the 1st day of the week.
 - (e) Moreover, I find no authority to take the Lord's supper out of the assembly of the saints and place it somewhere else, whether that be in a class room after the assembly is dismissed, or take it to the hospital or to the lake, etc.!
- (8) Some have sought to bind such practices because of a misunderstanding of 1Cor.11:33, which says: "tarry one for another."
- (a) This has no reference to all eating the bread at the same moment, or all drinking the fruit of the vine at the same moment.
 - (b) Nor does it refute serving the Lord's supper in a second assembly under the proper circumstances.
 - (c) The context explains the verse.

- (9) To bind such is to bind where the Lord never bound!
- b. On the other hand, some bind complete and total observance by all present whenever it is offered to anyone in the Sunday P.M. assembly of saints. That is, if one or more individuals not present on Sunday morning for the Lord's supper is present on Sunday night and partakes of it, then all Christians present at that assembly must also partake, even though they ate and drank at the m morning service.
 - (1) Again, to bind such a policy is to bind where the Lord never bound! If so, where?
- c. All such are matters over which brethren ought not be disturbed or divided. Paul said, "Let the peach of God rule in your hearts, to the which also ye are called in one body; and be ye thankful," Col.3:15.

III. CONCLUSION

1. In this study we have studied the Lord's supper under the following sub-topics:
 - a. What the Lord's supper is and its place in the kingdom and the worship of the N.T. church.
 - b. The elements of the Lord's supper.
 - c. The spiritual designations of the Lord's supper, or the word or words by which the Lord's supper is called or identified in the scriptures, the written word of God, the N.T.
 - d. The time and frequency of the observance of the Lord's supper.
 - e. What is the "cup" spoken of in observing the Lord's supper?
 - f. What does the existence and the scriptural observance of the Lord's supper say, teach, declare, or proclaim?
 - g. Some human innovations, changes and abuses in professed believers' teaching and practices pertaining to the Lord's supper.
2. Remember this: The Bible is right! The written word of God can be understood and obeyed. The scriptures speak plainly on this subject just as they do on faith and baptism for the remission of sins. We are without excuse of misunderstand, misuse, abuse, perversion and disobedience.
3. Let us believe, teach, practice and be united as one on what the written word reveals on this subject.

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