

## The Lord's Supper or Holy Communion

### Ephesians 3:1-4

*For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,*

*If ye have heard of the dispensation of the grace of God which is given me to you-ward:*

*How that by revelation he made known unto me the mystery; (as I wrote afore in few words,*

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

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The Communion Supper is something we do as believers to consume spirit, soul and body, the substitutionary work of Christ. When we partake of Communion we remind ourselves of our identity in Christ through a symbolic illustration as a profession of faith. Hebrews 10:23, *"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)."*

The first communion supper was held at the "last supper". The last supper was actually held according to the Law of Moses as a Passover supper which was held by Jesus Christ by His disciples. The Passover was done in remembrance of the children of Israel's deliverance from the death angel that was sent to kill the firstborn males of Egypt as a judgment by God for Egypt's disobedience. Moses instructed Israel to take the blood of a lamb and mark the doors of their house with that blood. This was all done as a typology of the blood of the lamb being shed to redeem us from eternal death. John the Baptist proclaimed in John 1:29, *"Behold the Lamb of God, which taketh away the sin of the world."*

The usual custom for Passover was that a cup was filled with wine for everyone. A blessing was pronounced after which wine was drunk (another Old Testament

typology of the blood of Christ). The unleavened bread (symbolizing the sinless Christ), bitter herbs symbolizing former bondage, and the lamb to be eaten was brought in (again a symbol of Christ). Thanksgiving was offered for the many blessings of life and food was handed around to each guest. The a second cup of wine was drunk, after which an explanation of the feast was given, Exodus 12:26-27, *"And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped."*

Then everyone sang Psalm 113 and 114.

#### Psalm 113:1-9

*Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.*

*Blessed be the name of the LORD from this time forth and for evermore.*

*From the rising of the sun unto the going down of the same the LORD'S name is to be praised.*

*The LORD is high above all nations, and his glory above the heavens.*

*Who is like unto the LORD our God, who dwelleth on high,*

*Who humbleth himself to behold the things that are in heaven, and in the earth!*

*He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;*

*That he may set him with princes, even with the princes of his people.*

*He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.*

### **Psalms 114:1-8**

*When Israel went out of Egypt, the house of Jacob from a people of strange language;*

*Judah was his sanctuary, and Israel his dominion.*

*The sea saw it, and fled: Jordan was driven back.*

*The mountains skipped like rams, and the little hills like lambs.*

*What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?*

*Ye mountains, that ye skipped like rams; and ye little hills, like lambs?*

*Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;*

*Which turned the rock into a standing water, the flint into a fountain of waters.*

**This was followed by another blessing. Then the food was eaten after this a third cup of wine was drunk then Psalm 115 and 118 were sung.**

### **Psalm 115:1-18**

*Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.*

*Wherefore should the heathen say, Where is now their God?*

*But our God is in the heavens: he hath done whatsoever he hath pleased.*

*Their idols are silver and gold, the work of men's hands.*

*They have mouths, but they speak not: eyes have they, but they see not:*

*They have ears, but they hear not: noses have they, but they smell not:*

*They have hands, but they handle not: feet have they, but they walk not:  
neither speak they through their throat.*

*They that make them are like unto them; so is every one that trusteth in  
them.*

*O Israel, trust thou in the LORD: he is their help and their shield.*

*O house of Aaron, trust in the LORD: he is their help and their shield.*

*Ye that fear the LORD, trust in the LORD: he is their help and their shield.*

*The LORD hath been mindful of us: he will bless us; he will bless the house of  
Israel; he will bless the house of Aaron.*

*He will bless them that fear the LORD, both small and great.*

*The LORD shall increase you more and more, you and your children.*

*Ye are blessed of the LORD which made heaven and earth.*

*The heaven, even the heavens, are the LORD'S: but the earth hath he given  
to the children of men.*

*The dead praise not the LORD, neither any that go down into silence.*

*But we will bless the LORD from this time forth and for evermore. Praise the  
LORD.*

## **Psalms 118:1-29**

*O give thanks unto the LORD; for [he is] good: because his mercy endureth] forever.*

*Let Israel now say, that his mercy endureth forever.*

*Let the house of Aaron now say, that his mercy endureth forever.*

*Let them now that fear the LORD say, that his mercy endureth forever.*

*I called upon the LORD in distress: the LORD answered me, and set me in a large place.*

*The LORD is on my side; I will not fear: what can man do unto me?*

*The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.*

*It is better to trust in the LORD than to put confidence in man.*

*It is better to trust in the LORD than to put confidence in princes.*

*All nations compassed me about: but in the name of the LORD will I destroy them.*

*They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.*

*They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.*

*Thou hast thrust sore at me that I might fall: but the LORD helped me.*

*The LORD [is] my strength and song, and is become my salvation.*

*The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.*

*The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.*

*I shall not die, but live, and declare the works of the LORD.*

*The LORD hath chastened me sore: but he hath not given me over unto death.*

*Open to me the gates of righteousness: I will go into them, and I will praise the LORD:*

*This gate of the LORD, into which the righteous shall enter.*

*I will praise thee: for thou hast heard me, and art become my salvation.*

*The stone which the builders refused is become the head stone of the corner.*

*This is the LORD'S doing; it is marvellous in our eyes.*

*This is the day which the LORD hath made; we will rejoice and be glad in it.*

*Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.*

*Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.*

*God is the LORD, which hath shewed us light: bind the sacrifice with cords, [even] unto the horns of the altar.*

*Thou art my God, and I will praise thee:[thou art my God, I will exalt thee.*

*O give thanks unto the LORD; for [he is] good: for his mercy endureth forever.*

**This is what is referred to in verse 30 below and Mark14:26, "And when they had sung an hymn, they went out into the Mount of Olives."**

### **Matthew 26:18-30**

*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 dippeth 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.*

(see also **Mark 14:22; Luke 22:19**)

It is a symbolic teaching that carries with it an invocation of the blessings that we receive through the shed blood of Christ. Paul received revelation from the Lord concerning this (1 Cor. 11:23, "*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 explained the invocation in 1Corinthians 10:15-17.

### **1 Corinthians 10:15-17**

*I speak as to wise men; judge ye what I say.*

*The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*

*For we being many are one bread, and one body: for we are all partakers of that one bread.*

### **Verse 16; The cup of blessing (GR. Eulogia)**

Fine speaking, i.e. elegance of language; commendation ("eulogy"), i.e. (reverentially) adoration; religiously, benediction; by implication, consecration; by extension benefit or largess) which we bless (GR. Eulogeo to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper)).



## "The Bread Which We Break"

In the early church the disciples went house to house daily breaking bread or conducting communion suppers so that believers could hold fast to their identity in Christ. Acts 2:46, "*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.*"

Thereby was their faith kept alive. This is very important, for by grace are we saved through faith. Notice communion suppers were conducted in homes. In the early church there was no such thing as church buildings or auditoriums. The church at that time had a more intimate and effective ministry meeting in clusters like grapes on a grapevine

## John 15:1-8

*I am the true vine, and my Father is the husbandman.*

*Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*

*Now ye are clean through the word which I have spoken unto you.*

*Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*

*I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

*If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*

*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*

*Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."*

**Today we see a return to this concept in the form of "home churches." If you are a bishop, it is strongly suggested that you do the same by delegating leaders or volunteers to conduct home meetings through which Communion Supper can be conducted as well as anointing with oil for the sick and distressed. Of course everyone can come together once or twice a week in a central place. Home meetings with Communion Supper will produce great enthusiasm within the assembly.**

**Jesus spoke metaphorically of the consumption of His body and blood in John 6:44-63.**

#### **John 6:44-63**

*No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

*It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*

*Not that any man hath seen the Father, save he which is of God, he hath seen the Father.*

*Verily, verily, I say unto you, He that believeth on me hath everlasting life.*

*I am that bread of life.*

*Your fathers did eat manna in the wilderness, and are dead.*

*This is the bread which cometh down from heaven, that a man may eat thereof, and not die.*

*I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.*

*The Jews therefore strove among themselves, saying, How can this man give us [his] flesh to eat?*

*Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*

*Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.*

*For my flesh is meat indeed, and my blood is drink indeed.*

*He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

*As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.*

*This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.*

*These things said he in the synagogue, as he taught in Capernaum.*

*Many therefore of his disciples, when they had heard [this], said, This is an hard saying; who can hear it?*

*When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?*

*What and if ye shall see the Son of man ascend up where he was before?*

*It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

The Communion Supper should be conducted as regular as one would desire either officially in the assembly or unofficially amongst believers at any time. In many churches today, Communion Supper is only held once a month. This is inadequate. It is done infrequently because in a large central group it is time consuming and much preparation relating to the dispensing of the emblems is needed.

Only unleavened bread should be used (a type of the sinless body of Christ) and the fruit of the vine (Passover wine or grape juice [grape juice is recommended] which is a symbol of the shed blood of Christ and our union with Him.)

It is strongly suggested that the minister or believer who is conducting a Communion Supper should utilize 1 Cor. 11:23-30

### 1 Corinthians 11:23-30

*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.*

Exhortation should be given at the onset for everyone to examine themselves to see whether their faith is true or if anyone has unforgiveness, since Communion is a partaking of God's forgiveness.

*Mark 11:25-26, "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."*

The one ministering should emphasize 1 John 1:9, *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,"* in case anyone's conscience may be defiled because of some area of their life where they may have missed the mark. It should be emphasized that they should confess their sin to God either privately or openly and that afterwards they should consider themselves forgiven and know that God has forgiven their sin and remembers it no more, Psalm 103:12, *"As far as the east is from the west, so far hath he removed our transgressions from us."*

After a self examination period has been conducted an invocation is to be given over the cup and the bread. A prayer of sanctification and thanksgiving should be made consecrating the emblems or symbols of the body and blood of Christ. Verses 1 Cor. 11: 23-26 can be used as a orderly liturgy for a Communion Supper.

In conclusion, remember the Lords supper can be taken at anytime and anywhere. It is a show and taking in of the sacrifice of Christ (verses 26 and 27) and should be conducted with great reverence (the Greek word for unworthily is anaxios meaning irreverently).

**1 Corinthians 11:17-34**

*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.*

## **BIBLIOGRPHY**

**Strong's Concordance**

**All scriptures are extracted from the King James version of the Bible**