

Matthew 26:17 ¶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?

18 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.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 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.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶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.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 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.

30 And when they had sung an hymn, they went out into the mount of Olives.

Mark 14:12 ¶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?

13 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.

14 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?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

21 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.

22 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.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 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.

26 And when they had sung an hymn, they went out into the mount of Olives.

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42 ¶And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Luke 22:7 ¶Then came the day of unleavened bread, when the passover must be killed.
8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.
9 And they said unto him, Where wilt thou that we prepare?
10 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.
11 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?
12 And he shall shew you a large upper room furnished: there make ready.
13 And they went, and found as he had said unto them: and they made ready the passover.
14 And when the hour was come, he sat down, and the twelve apostles with him.
15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:
16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:
18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.
19 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.
20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.
21 ¶But, behold, the hand of him that betrayeth me is with me on the table.
22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!
23 And they began to enquire among themselves, which of them it was that should do this thing.
24 And there was also a strife among them, which of them should be accounted the greatest.
25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.
26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.
27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.
28 Ye are they which have continued with me in my temptations.
29 And I appoint unto you a kingdom, as my Father hath appointed unto me;
30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

1 Corinthians 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.
21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.
22 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.
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:
24 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.
25 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.
26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.
27 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.
28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.
29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
30 For this cause many are weak and sickly among you, and many sleep.
31 For if we would judge ourselves, we should not be judged.
32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.
33 Wherefore, my brethren, when ye come together to eat, tarry one for another.
34 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.

Acts 20:6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.
7 ¶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.
8 And there were many lights in the upper chamber, where they were gathered together.
9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.
10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.
11 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.
12 And they brought the young man alive, and were not a little comforted.

Do This In Remembrance of Me –The Lord’s Supper [A lesson presented at Church of Christ, Akoka by O.S. Asaolu (Ph.D) on August 29, 2010]

Introduction: This study presents an overview of the Lord’s Supper and its significance. It equally addresses questions on its Frequency, Timing, Location and Elements as well as some popular misconceptions. The Lord’s Supper was fore-shadowed by the Jewish Passover ordained in Ex 12

Of relevance are the following passages: **Mt. 26:17-30, Mk. 14:12-26, Lk. 22:7-30, Acts 2:41-42 & Acts 20:6-12.**

We shall attempt to answer the following questions.

1. What is the Lord’s Supper?
 2. What the LS is not? – It not a sacrament for obtaining eternal life, divine healing, marital blessing, etc.
 3. Who should partake of it?
 4. What does it mean to partake “unworthily”?
 5. Must the LS be taken only on the first day of the week or as often as each congregation arbitrarily decides?
 6. Must the LS be taken only at night or at any time of the day?
 7. Must the LS be taken only once on the chosen day/night or can it be served several times on such occasion, e.g. at morning and evening services?
 8. Must the LS be observed only in an Upper Room or is it okay to use any type of structure (bunker, high-rise, etc.)?
 9. Is it compulsory to use Unleavened Bread or any bread (normal bread, cake bread, fruit bread, ginger bread, etc.) will do?
 10. Is it mandatory to use ‘the fruit of the vine’ (grape juice) or will any drink (e.g. modern alcoholic drinks, water, ice cream, etc.) do?
 11. Is it mandatory to use ‘one cup or container’ to serve the entire congregation?
 12. How should we conduct and partake of the LS?
1. The LS is a memorial feast through which the Lord’s disciples commune with him at his table, in His kingdom to proclaim His sacrificial death for their redemption under the new testament – Compare Mt 26:30 with Lk 22:30 and 1 Cor 10:16, 21. It was ordained by Christ at His Last Supper and handed down to Christians through the inspired apostles. It involves taking bread which is unleavened, breaking it and giving thanks, sharing and eating as well blessing the cup of the fruit of the vine and sharing this also to be drunk by the redeemed - Heb 12:28, Col 1:13, 1 Cor 11:23-25. In the gospel accounts, Jesus showed *how* His followers were to observe the memorial after he would have died, so the Last Supper was NOT an observance of the Lord’s Supper.
 2. There is no passage of scripture that shows or indicates that the LS could be taken to give one eternal life, marital blessing, divine healing and so on. It is simply a proclamation of the Lord’s death as stated in Lk 22:19 and 1 Cor 11:26. Often times, some brethren allude to John 6 when ministering on the LS and take the passage out of context.

John 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

.....John 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 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. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 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.

Jesus emphatically stated in John 6 that He would give his flesh for the WHOLE WORLD, and ANY MAN is to eat thereof to have life. This was way before the institution of the LS which is only for those in His kingdom. John 6: 35 & 47 shows that believing on Him is what gives one LIFE. To insist that He was referring to the LS in vs 53 is to add another condition to baptism before a sinner could be saved. This would mean that the Ethiopian eunuch was lost since Philip was caught away immediately after his baptism and did not serve him the communion. What Christ really means is that UNLESS I DIE FOR YOU AND SHED MY BLOOD AND UNLESS YOU BELIEVE THAT I AM THE MESSIAH AND SAVIOR, you can not be saved.

3. Only members of his kingdom for whom His blood was shed should partake of the LS (Lk 22:26, 28), that means only adults who have been redeemed from sins (Acts 2:41-42) and are capable of appreciating what the Lord has done for them via His death, who can reason and discern the Lord's body – 1Cor 11:28-29. Thus it is unnecessary for children to partake and is a nullity for a sinner who dips his hand in the Lord's table. Each should judge himself not others, individuals ought to personally reflect and participate, it cant be done by proxy.
4. The context of 1 Cor 11:20-22 shows that the Corinthians were not observing the LS in a worthy manner, or respectfully as the Lord's memorial. They turned it to an occasion for clique rivalry, partying, drunkenness and gluttony. Eating unworthily has to do primarily with the attitude and way of partaking. It is not meant to serve as basis for one's measure of holiness. We were sinners redeemed by Jesus who has become our righteousness and called us to be saints (1 Cor 1:2). While I am not advocating licentiousness on our part, it is ridiculous that a Christian would consider him/herself as "worthy" to sing, pray, and give as commanded but refrain from the LS by judging him/herself as unworthy for that singular item. Seems brethren today, are scared of 1 Cor 11:29-30 in a wrong way. We partake worthily when we focus on what the Lord accomplished for us through his death as we commune at His table, nothing that this is no ordinary meal but a spiritual service.
5. Some claim that the Lord and Paul left the frequency of observance open and that each church may freely choose any time of their choice. This is inconsistent with the scriptural evidence:
 - a) Christ foretold of "that day" when I drink it new in my father's kingdom –Mt 26:29, Mk 14:25. Which day was he referring to? It is the day the Holy Spirit later revealed to the apostles which they likewise revealed unto churches everywhere, the first day of the week (Acts 20:7, 1 Cor 16:1-2; 4:17)
 - b) Acts 20:7 shows that the primary purpose of the meeting of the first day of the week was "to break bread." Indeed, it seems Paul arrived in Troas after a Sunday service and waited for another whole week so as to address all the brethren. Luke would not have recorded the DAY the disciples met to break bread if it was inconsequential. The fact that those Christians at Troas met on that day to break bread with apostolic approval means that we can do same today. There is no authority (command, example or implication) for us to do otherwise.
6. The fore-runner of the LS, the Jewish Passover was to be taken in the evening or night –Ex 12:8, 42. It was after one such observance, at an evening supper that Jesus inaugurated what was to become the LS. The Israelites were freed from Egypt on the night of the Passover –Ex 12:27-31. However, Christ died around 3:00pm (ninth hour) to free us from sin. It appears we are not obligated to restrict the observance to evening since
 - a) The LS is not meant to be an actual supper or full meal -1 Cor 11:21-22. What Paul received of the Lord and delivered to saints is 'the bread and the cup.'
 - b) In Troas, Paul preached until midnight simply because he wanted to travel the NEXT day. Otherwise, they would have dispersed early like on the previous Sunday of his arrival! – Acts 20:6-7.

7. The LS may be served or observed by all BOTH in the morning and evening on the first day of the week IF the church has decided to meet more than once on Sunday! There is no reason why we should ‘sing, pray, preach, give’ on both occasions but decide that only those who missed the morning service should partake of the LS in the evening! Nothing stops us ALL from showing forth the Lord’s death in the evening as we do in the morning EXCEPT we want to economize on the bread and wine!
8. That the LS was often taken in an upper room in the scriptures was simply because the event took place in the Guest Room which by Jewish building construction is customarily located in the attic –Mk 18:12, see also 1 Kg 17:9,19,23 & 2 Kg 4:10-11. While it is probable that Paul addressed the brethren in his upper chamber guestroom at Troas, the fact that it was specifically mentioned as the third floor was relevant to Eutychus fall not to the LS (Acts 20:9). True worship is independent of the location or geography but dependent on our sincerity and devotion to the word of God - John 4:20-24, Matthew 18:20. We are free to worship in any form of building in any region of the world.
9. The LS should be observed using Unleavened bread for several reasons:
 - (a) Jesus could have instituted the LS at any time in history during his ministry but he chose to do so during the feast of Unleavened Bread. He also stated that the memorial LS is the true fulfillment of the Passover in the kingdom of God –Lk 22:15-16. Consequently, when he said ‘as often as you eat this bread’ he was alluding not to ANY bread but the unleavened bread he was holding...
 - (b) Leaven suggests corrupting influence (Gal 5:9) and we know that Christ was spotless in body, mind and conduct - Jn 1:29, 1 Pt 1:18-19, Heb 10:5. Furthermore, the spiritual ideals introduced into our consciousness in I Cor 5:6-8 must be comparing similar things, that is unleavened bread that the Christians are familiar with unblemished conduct expected of them.
1 Corinthians 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?
 7 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.
 - (c) In discussing *the* bread which we break during LS, I Cor 10:16-17 says “...we are all partakers of that **one** bread”. Which bread? Going by our understanding of similar phrases in Eph 4:4-6, the one bread is most likely Unleavened Bread.
10. Though the scriptures simply said ‘the cup’ in I Cor 11, we know from the gospel accounts that what the Lord used is ‘fruit of the vine.’ Matthew 26: 27, 29 shows that *the cup* is the fruit of the vine, normally made from grape juice. That we should use an equivalent *cup* as the apostles means we should use the same drink NOT just any modern strong drink or liquid labeled communion wine, nor coca cola! The command is ‘do **this** in remembrance of me.’ Do what? Eat THIS bread, drink this THIS cup... which implies this same TYPE of bread and cup with the same significance, for the same purpose...
11. Luke’s account 22:17, 20 show that the apostles divided the drink not the physical container and drank the juice not the actual cup. The phrase “one cup” is not in any Bible passage on the LS and is a modern fallacy. The thousands baptized on the day of Pentecost could not have drunk from a single container blessed once. The cup of blessing of the LS has nothing to do with the Holy Grail or Indiana Jones’s movie, etc.
12. We should partake of the LS happily, recognizing that this is a memorial of the Lord’s death. It is the only feast we are commanded to celebrate, NOT Christmas or Easter which originate out of human doctrine and imagination. The LS is not supposed to be an occasion for fright, self-condemnation or wanton partying. Let us continually proclaim the Lord’s death for his crucifixion brought about our redemption and hope for eternal life.