“Therefore, whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body.” (NKJV) - (1 Corinthians 11:27-29)

Since Christ is the propitiation or means of appeasing for our sins (Romans 3:25; 1 John 2:2, 4:10), our obedience to the commands of God glows as one of the desires of the Eternal God (Romans 6:16-18; 1 Peter 4:17-19). For Jesus says in John 4:24, “God is Spirit, and those who worship Him must worship in spirit (Ref. # 4151, ‘mind, soul, heart’ - Isaiah 57:15) and truth (Ref. # 225, ‘fact, certainty’ - John 14:6, 17:17).

Most religious organizations claiming to believe in Jesus Christ observe some form of communion (or ritual) to commemorate the Lord’s sacrifice for the sins of mankind. Yet many of these denominations only observe it once a month, or two or three times a year. The Church of Christ observes the Lord’s Communion, and with regularity, each Lord’s Day or first day of the week. However, many churches of Christ observe the Communion with various forms of commemoration and seek to justify their assorted versions.

The Bible exhorts all to ‘rightly divide the word of truth’ (2 Timothy 2:15) and not ‘twist the scriptures to one’s own destruction’ (2 Peter 3:16). With these warnings in mind let us review the love and mercy of God and what the Bible has to say about the seriousness of Christ’s Communion. Let us emphasize Christians joining together to ‘break bread’ for remembrance of and fellowship of Jesus Christ.

**LORD’S COMMUNION ESTABLISHED DURING PASSOVER.**

The Passover was an Old Testament Memorial: “a feast instituted by God in commemoration of the deliverance of Israel from Egypt, and anticipatory of the expiatory sacrifice of Christ”- W. E. Vine Expository Dictionary. The Passover, also called the Feast of the Passover & Feast of Unleavened Bread, was the most sacred and important feast in the Jewish religion. It was observed on the 14th of Nisan (earlier called Abib, Deut. 16:1), the first month of the Jewish Year (our March or early April).

The Passover in each Israelite’s household was a physical meal that pointed FORWARD to the coming Messiah who would remove sins of those faithful to God and His Word - their sins having been remembered each year by animal sacrifices under the Old Testament (Hebrews 9:1-15; Leviticus 16; Isaiah 53; Jeremiah 31:31-34; Hebrews 10:1-18).

No bone of the Passover lamb was to be broken (Exodus 12:46; Numbers 9:12). The body of the pascal lamb remained whole and each Israelite took and ate his portion from the one lamb, a tribute to Christ with whom Moses and Elijah appeared in glory and spoke of Christ’s ‘final accomplishment at Jerusalem’ (Luke 9:28-35). Also “Christ our Passover is sacrificed for us” (1 Cor. 5:7). And no bone of Christ’s body was broken in His sacrifice for sins (John 19:36; Psalms 34:20).
THE LORD'S COMMUNION

In Matthew 26:26-28, “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.”

When Jesus took bread to establish His Communion, it was unleavened bread. THERE WAS TO BE NO LEAVEN IN THE OLD TESTAMENT PASSOVER & SEVEN DAYS FEAST (Hebrew Ref. # 7603, ‘fermentation, leaven’ - Gesenius Hebrew-Chaldee Lexicon, or the ‘swelling by barm or yeast fermentation’ - Strong’s Lexicon; Exodus 12:15-19; Leviticus 23:4-8; Deut. 16:1-8). Unleavened bread describes bread that has no yeast or other ingredients of fermentation or leaven, such as sour milk (or buttermilk), baking soda, and/ or baking powder, etc. (Leaven: World Book Ency.). Some worshipers, however, contend that leavened bread and fermented wine may be used to mean the Lord’s one sinless body and blood in the Communion. But God forbade leaven or honey to be offered in His temple (Leviticus 2:11). In the N. T., leaven is a perversion of God’s Word by the DOCTRINES OF MEN (Matt. 16:6-12), and an indication of malice & wickedness (I Cor. 5:7-8).

The Lord’s Communion is a Christian’s spiritual remembrance of and fellowship of the Savior. It points BACKWARD to Christ’s sinless body and shed blood that He sacrificed for sins. And Christians need to understand and appreciate this Communion and observe it faithfully - lest we forget what the Lord has done for our eternal souls’ salvation. Three facts to consider: (1) “for ye are a chosen generation, a royal priesthood, a holy nation, His own special people…”(1 Peter 2:9-10; Revelation 1:6); (2) through Christ’s death, God granted “redemption of the transgressions under the first testament” for those faithful to Him (Hebrews 9:15); and, (3) God’s salvation is still available to those who believe & obey the Lord (Matthew 28:19-20; Mark 16:15-16).

CLARIFYING THE CONFUSION ABOUT BRAKE.

To ‘break bread’ includes, among other things, the eating of bread, although eating may not be specifically stated in the verse. And so when Christians come together to worship God and ‘break bread,’ God’s Word is not suggesting that we just break up bread, but that we break and eat bread from one loaf. This is a remembrance of and fellowship of Christ who sacrificed His one body for our sins.

Today, many church members have assumed that there are various forms of breaking bread, and/ or eating bread in the Lord’s Communion. The following is a list of four possibilities:

(1) “Jesus broke from the one loaf for His participatory piece and ate; then gave the one loaf to another so that each disciple could break from one bread for his individual piece to eat.” Or

(2) “Jesus broke the one loaf into two halves for each disciple to break from a half-loaf to eat.” Or

(3) “Jesus broke the loaf into multiple pieces so that each disciple could just take a piece to eat.” (Only one disciple breaks the bread). Then there are -

(4) “Church members who have abolished ‘breaking bread’ from one loaf, and just have each worshiper eat a wafer or a cracker.”

Scripturally only one FORM can apply to the Lord’s Communion. And when the rest of the scriptures are observed, Christians will find that forms 2, 3, and 4 do not conform to God’s Word of Truth.

In order to help us understand the meaning and importance of the Lord’s Communion and the breaking of bread, let’s carefully observe I Corinthians 10:15-17, “I speak as to wise men; judge for yourselves what I say. The cup (‘a cup, a drinking vessel’ - Ref. #
of blessing which we bless, is it not the communion (‘fellowship, association, joint-participation’ - Ref. # 2842) of the blood of Christ. The bread which we break (same Greek Ref. # 2806 as Jesus broke bread in Matthew 26:26), is it not the communion (‘fellowship, joint-participation’ - Ref. # 2842) of the body of Christ? For we being many are one bread (‘loaf’ - # 740), and one body (‘a large or small number of men closely united into one society, or family as it were; a social, ethical, mystical body; so in the N.T. of the church’ - Ref. # 4983): for we are all (‘any, every, the whole’ - Ref. # 3956) partakers of that one bread (‘loaf’).

Jesus Christ went through a violent and shameful death as a sacrifice for the sins of mankind (Matthew 27; Romans 4:25). Yet not one bone of Christ’s body was broken (John 19:36). However, the Lord’s Communion with one loaf in each congregation, like the one Passover lamb per household, is the Christian’s remembrance of and fellowship of Christ’s one body that He sacrificed for each convert’s sins: “For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.” (I Corinthians 11:26)

THE DAY FOR COMMUNION OBSERVANCE.

The scriptures read in Acts 20:7, “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them...” The “first day of the week” is: (1) the day that commemorates the Lord’s resurrection from the dead; (2) the day the Lord’s church began on earth; and (3) the day of divine worship observed by faithful Christians.

In People’s N.T. Commentary (for Acts 20:7), the following information is given: “the early church writers from Barnabas, Justin Martyr, Irenaeus, to Clement of Alexandria, Origen and Cyprian, all with one consent, declare that the church observed the first day of the week. They equally agreed that the Lord’s Supper was observed weekly, on the first day of the week.” [Also read I Cor. 16:1-2]

Yes, upon the first day of each week, faithful Christians assemble to worship God in spirit and in truth (John 4:24). The Lord’s Communion is to be arranged so that each loyal worshiper remembers and fellowships Christ, who is the one sacrifice and sin-offering in the presence of God the Father for the sins, salvation and eternal life of each Christian. However, each person will face his or her own judgment account (2 Cor. 5:10).

THE IMPORTANT MESSAGE.

The Lord and His apostles have advised mankind to “obey God rather than men” (Acts 5:29), warned of the coming of “grievous wolves” (Acts 20:29-30), and cautioned against the destructive doctrines of “false teachers” (2 Peter 2:1-22). Also it warns in Mark 7:6-7; Romans 16:17-18; Galatians 1:6-10; 2 Thessalonians 2:1-17; 2 Peter 3:14-18; Jude 1:3-4 of preachers who, for wealth or for various reasons, would bring in “damnable heresies” (2 Peter 2:1). Also James gives this warning to all masters & teachers (instructors, Ref. # 1320) of God’s Word: “we shall receive a stricter judgment” (greater condemnation, James 3:1). And the Lord affirms that He will say to “many” people at the judgment (Matthew 7:21-23) - “you that work iniquity” (“without God’s law” - Ref. # 458). “I never knew you: depart from Me.” Yes, our love & respect for God and His Word of Truth are very critical because “...all things are naked and opened unto the eyes of Him to whom we must give account.” (Hebrews 4:13; Proverbs 15:11)

In I Corinthians 11:17 thru 22, the scriptures record that those Christians at Corinth had created IRREGULARITIES and VARIATIONS in the Lord’s Communion. And Paul admonished those believers in Christ by saying in verse 17: “I do not praise you, since you come together not for the better, but for the worse.”

In I Corinthians 10:16-17, Paul outlined the pattern for the Lord’s Communion. Let’s observe these verses from different translations of God’s Word and note the important
message:

New King James Version - “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, though many, are one bread and one body; for we all partake of that one bread.”

Revised Standard Version - “The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.”

The Simple English Bible - “The cup of blessing which we bless is the sharing of Christ’s blood, isn’t it? When we break off a piece of the bread, it is the sharing of Christ’s body, isn’t it? Though there are many of us, we are one body. There is one loaf, but all of us share this one loaf.”

Twentieth Century New Testament - “In the Cup of Blessing which we bless, is not there a sharing in the blood of the Christ? And in the Bread which we break, is not there a sharing in the Body of the Christ? The Bread is one, and we, though many, are one body; for we all partake of that one Bread.”

Young’s Literal Translation - “The cup of the blessing that we bless--is it not the fellowship of the blood of the Christ? the bread that we break--is it not the fellowship of the body of the Christ? because one bread, one body, are we the many--for we all of the one bread do partake.”

Montgomery’s New Testament - “The cup of blessing which we bless, is it not a common participation in the blood of Christ? The bread which we break, is it not a common participation in the body of Christ? Because we who are many are one bread, one body, for we all do share in the one loaf.”

Yes, Jesus Christ is the ONE & ONLY Divine Power & Wisdom of God for the salvation of mankind (I Corinthians 1:18 thru 31). Every Christian should be faithful in attending the public worship (Hebrews 10:25), and in having fellowship with God the Father, Christ the Lord, and the Holy Spirit (2 Cor. 13:14; Ephesians 2:18, & 1 Peter 3:18).

It is Christ’s blood that provides forgiveness of our sins & Eternal life (I John 1:5-7). And “Life of the flesh is in the blood” ... “for it is the blood that makes atonement for the soul” (Leviticus 17:11; Hebrews 9:22-28).

Christians should be above reproach for remembrance & fellowship of Christ’s one body, blood and one blood-sealed New Testament given for our sins and salvation in a world of Satan, Sin & Death.

There’s an old saying about life, “We may be honestly mistaken about things, but when confronted with truth, we either cease to be honest or cease to be mistaken.” Of course, some are amazed & glad to know truth about the Lord’s Communion, while some are upset & angry.

PART II

QUESTIONS and ANSWERS

IN SEARCH OF THE LORD’S TRUTH (John 8:32)

QUESTION 1: “WHAT DO ‘BONES’ HAVE TO DO WITH THE LORD’S COMMUNION BREAD?”

ANSWER: In Exodus 12:46 and Numbers 9:12 the LORD said of the Passover lamb, “neither shall ye break a bone thereof.” No bone of the Passover lamb was to be broken in each Jewish household because the one lamb “meant” the one sinless body of the Lord who was promised to come and die for the sins of mankind (Deuteronomy 18:18-19; Isaiah 7:14, Isaiah 9:6, Isaiah 53; Matthew 1:18-25). The body of the one lamb in each household remained one form throughout the Passover, and each Israelite took
his portion from the one lamb and ate.

No bone of the sinless body of the Lord and Savior was broken (John 19:36; Psalms 34:20; 2 Corinthians 5:21; 1 Peter 2:22). Christ was/ is “The Lamb of God who takes away the sin of the world” (John 1:29). Although the body of Christ was severely whipped, beaten, spit upon, and nailed to a cross (John 19), yet the Lord’s sacrificed body for sin was neither broken into halves - nor shattered into pieces (John 19:36).

Bones made up the skeletal part of the bodies of both Christ and the Passover lamb. While there are no bones in the Lord’s Communion bread, yet the bread’s oneness symbolizes the one body of Christ. Hence, for one participant in the congregation to break the one bread into halves, fragments, or serve wafers, HE SYMBOLICALLY DOES TO THE BODY OF CHRIST WHAT THE OLD TESTAMENT SAID WOULD NOT TAKE PLACE. But when each Christian breaks his or her piece from one loaf and eats in the Lord’s Communion, he or she personally has (or should have) a ‘remembrance’ of and ‘participation’ of Christ who sacrificed His ONE BODY & BLOOD for his or her sins and salvation.

QUESTION 2: “WHERE IN THE SCRIPTURES DOES IT TELL THAT JESUS DRANK OF THE FRUIT OF THE VINE IN ESTABLISHING HIS COMMUNION AND THAT IT SUGGESTS HE BROKE AND ATE OF THE ONE BREAD?”

ANSWER: First, it’s important for every faithful Christian to understand the “outgoing” of the Passover Memorial in the Old Testament and the “incoming” of the Lord’s Communion in the New Testament (Jeremiah 31:31-34; Romans 7:6; Galatians 3:19-29; Ephesians 2:14-22; Colossians 2:14-23; Hebrews 8:6-13, & 9:11-28).

Christ established His Communion with one bread and one cup of the fruit of the vine. In the Lord’s Supper (‘a formal, chief meal’ - Greek Ref. # 1173), Christ “took the cup (containing fruit of the vine) and gave thanks, and gave it to them, saying, ‘Drink from (“of out of, the thing out of which one drinks” Greek Ref. # 1537) it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth (again, from now on) of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom.’” (Matthew 26: 27-29). If Jesus only ate & drank of the Passover Memorial, and did not break and eat of the one bread and drink from the one cup of blessing when He ordained His Communion, then why did Jesus wait until after the Communion to say “...I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God.”? -Mark 14:25

Please note that ‘wine’ is never stated for the Lord’s Communion, only ‘fruit of the vine,’ which was not fermented. The “fruit of the vine” has reference to the juice of the grape (Hebrew Ref. # 8492). In Isaiah 65:8, “Thus says the LORD: As the new wine is found in the cluster, And one says, 'Do not destroy it, For a blessing is in it,' So will I do for My servants' sake, That I may not destroy them all.”

In the Communion Christ called the container for the “fruit of the vine” a “cup.” Greek Lexicons and Dictionaries define “cup” as: ('a cup, a drinking vessel' - Ref. # 4221). In the Communion Christ said: “This cup (a drinking vessel containing ‘fruit of the vine’) is the new testament in My blood which is shed for you.” (Luke 22:20; I Cor. 11:25). There are two things to be noted in this scripture: the blood of Christ and the one New Testament of Christ. Christ sacrificed His body and blood for our sins, and blood-sealed one N. T. for “obedience to the faith” for salvation & Eternal Life. [Romans 1:1-18, 16:25-27; Eph. 4:5].

In I Corinthians 11:26-27 it reads: “For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes. Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.” How does one drink a cup? The “cup of the Lord” is
used by metonymy for each Christian to drink & share the fruit of the vine for remembrance and fellowship of Christ’s blood and one blood-sealed N. T.

“Metonymy” is defined as: “a figure of speech consisting of the use of the name of one thing for that of another of which it is an attribute or with which it is associated.” Merriam-Webster’s Dictionary.

Metonymy is not unusual. People use metonymy most days in conversations. For example, “Would you like a cup?” - referring to the cup’s contents, maybe coffee or tea, etc. “Would you like a bowl?” - referring to the bowl’s contents, maybe beans or soup, etc. “The tea kettle boiled.” - referring to the contents in the tea kettle. “The White House signed the papers.” - referring to the President signing certain papers. In ‘metonymy’ a person cannot, by rules of language, call the contents of a container by the name of that container, unless those contents are in THAT CONTAINER. If Christ said ‘cup,’ then it’s not a bucket, barrel, nor cups. In Luke 22:20 & I Cor. 11:25 Christ gives a double use of Metonymy. Consider the next Answers: Whether Christ Ate Of The One Bread?

**QUESTION 3:** “MUST THE COMMUNION BREAD REMAIN IN ONE LOAF IN ORDER TO BE ONE BREAD?”

**ANSWER:** Bread must remain in one loaf in order to be ‘one bread’ or ‘one item.’ The one bread “is” (’to make or meaneth’ - Ref. # 2076) the one body of Christ. When bread is baked into a loaf, it is one bread. When that loaf is sliced or broken into pieces, it may be from one bread, but it’s no longer a loaf. It’s just broken pieces of bread. In fact, a person may break or slice several loaves of bread into pieces of bread, and it will still be bread, but not one loaf. When a Christian selects a piece of bread, or a cracker, he’s not “breaking bread” from one loaf to eat for remembrance of and communion of the Lord Jesus Christ.

In I Corinthians 10:16-17, the apostle Paul writes: “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” (KJV). This word ‘OF’ is ‘ek’ (Greek Ref. # 1537) and defined in Thayer’s Greek Lexicon in Section II, number 9, as: “the supply out of (from) which a thing is taken, given, received, eaten, drunk, etc., I Cor. 10:17.” The other “of” words in this verse are from Ref. # 3588, and are the general meaning and usage of the word. One lamb in each Israelite’s house allowed each ‘worshiper’ to take from one lamb and eat for a ‘memorial of the coming Lord.’ Likewise, one bread in each congregation’s Communion allows each Christian to break & eat from one loaf for remembrance & fellowship of the Christ Who has come.

**QUESTION 4:** “ISN’T THE ONE BREAD NOT LESSENED (OR DECREASED), NO MATTER INTO HOW MANY PIECES THE LOAF IS BROKEN, OR HOW MANY WAFERS ARE USED IN THE LORD’S COMMUNION? ISN’T IT STILL ONE BREAD?”

**ANSWER:** I cannot but guess as to why Christ broke from one bread before declaring to the disciples: “This is My body.” But we can rest assured that the Lord wanted His disciples (and all Christians) to accept this one loaf as His one body, not as pieces, fragments, nor crackers of His body. Jesus said in Luke 22:19, “this do in remembrance of me.” Do what? Do what I have just done!

If Jesus broke the one bread into halves or multiple pieces, then all disciples are to do the same. If Jesus set trays of wafers or crackers before the disciples and said: ‘take, and eat,’ then all disciples are to do the same. BUT JESUS DID NOT DO THAT. According to scriptures the Lord broke off a piece from the one loaf and ate. Christians are to do the same when we “break bread.” We are to break bread and eat for remembrance of and fellowship of Christ’s one sacrificed body for our sins in worship to God on “the first day of the week” (Acts 20:7). The first day of the week is Sunday, not Wednesday nor Saturday.
If Jesus broke the bread into halves, or multiple pieces, it could only be done once. Once the loaf is broken into halves or pieces, no other worshiper can break the one bread or loaf into halves or pieces and eat. However, each and every Christian can break off his piece from one loaf and eat. And throughout the communion service the bread and the body of Christ each REMAINS ONE, for ‘we (the worshipers) are all partakers of that one bread (‘loaf’).”

QUESTION 5: “DOES ‘THE BREAD WHICH WE BREAK’ AND ‘THE CUP OF BLESSING WHICH WE BLESS’ REFER TO WORSHIPERS WITHIN ONE CONGREGATIONAL ASSEMBLY, OR DOES IT REFER TO THE UNIVERSAL CHURCH OF ALL CONGREGATIONS THROUGHOUT THE UNIVERSE?”

ANSWER: We in “we bless” is a reference to “WE THE ASSEMBLED IN EACH CONGREGATION.” The concept of the ‘Universal Church’ is the kingdom of heaven on this earth (Matthew 16:13-28). However, the headquarters for the church of Christ is in heaven, not on earth. Christ “is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence” (Colossians 1:18; Ephesians 1:19-23). Since the 1800's A.D., those who ‘support the use of multiple cups’ have used the Universal Church concept to get ‘multiple cups’ into the Lord’s Communion. The Universal theory seems to be another plea for “pieces of bread” in the Communion.

If ‘we’ is referring to all congregations of the Universal Church, then ‘WE THE ASSEMBLED’ are going to be in BIG TROUBLE with the Lord and Savior. The Bible states in 1 Corinthians 14:31 that all preachers and teachers are to speak “one by one” so “that all may learn”- “For ye may all prophesy one by one, that all may learn, and all may be comforted.” “Must the preacher in the Ephesian congregation (or Atlanta, GA), and the preacher in the Corinth congregation (or Birmingham, AL) ALL REMAIN SILENT while the preacher in the Rome congregation (or Dallas, TX) is speaking, or leading a prayer?” Of course not!

If this ‘we’ (in “we bless”) refers to all congregations of the Universal Church, and refers not to each individual congregation’s worship to God, then we could definitely have “we” speaking or “we” having prayer at the same time, and/ or “WE” doing many other things that violate the Lord’s commands. Read Matt.15:9 and 1 Cor. 15:1-2.

In the church of Christ, no faithful congregation has each worshiper speaking loudly his personal prayer in the worship assembly. A Christian brother leads the prayer, and it prevents confusion and noisy disorder in the worship (see 1 Corinthians 14:33, 40). Even Paul wrote in 1 Cor. 14:16, “if you bless with the spirit, how will he who occupies the place of the uninformed say ‘Amen’ at your giving of thanks, since he does not understand what you say.”

Christians are to obey the Lord’s instructions for the Communion, just as Israelites were to obey the Lord for the Passover.

QUESTION 6: “SINCE JESUS BROKE THE COMMUNION BREAD BEFORE GIVING IT TO THE DISCIPLES, AND SAID: ‘TAKE EAT; THIS IS MY BODY WHICH IS BROKEN FOR YOU,’ SHOULDN’T THE BREAD BE BROKEN IN HALF OR INTO PIECES, BEFORE IT’S GIVEN TO CHRISTIAN WORSHIPERS TO BREAK AND/ OR EAT?”

ANSWER: As we have mentioned previously in this article, the lamb in the Passover “meant” the body of the coming Christ and Savior, and the bread in the Lord’s Communion “means” the body of the crucified Christ. Hence, it is obvious that the lamb is a “type” of the bread.

In John 19:36 & Psalms 34:20 it reads that not one bone of Christ’s body was to be broken. Therefore, when Jesus affirmed in 1 Cor. 11:24, “this is My body, which is broken (Ref. # 2806) for you”, He was using “a figure of speech, a metaphor, signifying
that His body was to be sacrificed or shattered by a violent death” - Thayer’s Lexicon. Otherwise, Christ would have contradicted Himself and His Word of truth. Each Christian is to remember that brutal sacrifice when he/she breaks from one loaf in the Communion. Here is the breaking of bread. When Christ gave thanks for the one bread, broke, and handed the one loaf to a disciple and said to all - “take, eat; this is My body.” - “Do this in remembrance of Me.” - no other breaking is mentioned. Nowhere does the Holy Bible state that Christ broke the bread in half. And breaking bread implies eating, as Paul demonstrated in Acts 27:34-35.

Some believers say they cannot believe that Christ communed of His own body and blood with one bread & fruit of the vine in one cup. But remember, Christ partook of the Passover Memorial of His future coming and dying for the redemption of the faithful under the Old Testament (Matthew 26:17-18; Hebrews 9:15). Why should Christ not partake of the Communion of His gift, in coming and dying for the sins and salvation of the faithful who obey His New Testament Word? Christ’s body was sacrificed as a sin-offering for each penitent, baptized believer who walks in newness of life, and worships God in spirit and in truth (John 4:24; Acts 2:38-42; Romans 6). But, NO, Christ did not ingest His own physical body and blood.

Truly, the breaking of Christ’s body in the Lord’s Communion takes place when EACH child of God in a worship assembly takes and breaks from the one loaf, and eats. It is not one person significantly breaking the bread into halves nor pieces - nor serving wafers or crackers. The keynote issue is: “How many bodies & testaments did Christ give?” Let me repeat: * One bread (one loaf) in each congregation of the church of Christ allows each worshiper to take, break from one bread, eat, and have a spiritual ‘remembrance’ & ‘fellowship’ of the one sacrificed body of the Lord who has come (a single use of metonymy).

* One cup with “fruit of the vine” allows each Christian in the worship assembly to drink and have a spiritual “remembrance” and “fellowship” of the blood of Christ and of His one blood-sealed New Testament (a double use of metonymy).

QUESTION 7: “WHAT DIFFERENCE DOES IT MAKE WHETHER EACH CHRISTIAN BREAKS FROM ONE LOAF, OR FROM TWO HALVES OF A LOAF, OR JUST EATS A WAFER IN THE LORD’S COMMUNION? ISN’T IT THE REMEMBRANCE OF CHRIST THAT COUNTS, AND NOT THE WHY, NOR THE HOW WE COMMUNE?”

ANSWER: The answer to this question is not a matter of “either-or” but of both. The N.T. instructs us to remember Christ, but Christ also gave us instructions and examples of the “how” and the “why” of the Communion. Should we not follow the instructions of the Lord in His Communion as we’re to do in baptism, singing, teaching, praying, etc.?

There was one breaking of bread by the Lord. And there is one breaking of bread by each Christian in the Lord’s Communion. It is the giving of thanks for the one bread by each congregation that sets it apart for spiritual use of Christ’s one sacrificed body in the Communion.

When Christians, in the worship assembly, offer a prayer of thanksgiving for the bread and a prayer of thanksgiving for the cup of blessing, as directed by Christ (Matthew 26:26-28), it renders these items sacred, holy, and consecrated for the Lord’s Communion.

In I Corinthians 11:27, it reads: “Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.” ‘Unworthily’ is Greek Ref. # 371, ‘irreverently.’ W. E. Vine describes this Greek word “ANAXIOS”, used in I Cor. 11:27 as: ‘partaking of the Lord’s Supper UNWORTHILY, i.e., treating it as a common meal, the bread and cup as common things, (and) not apprehending their solemn symbolic import.’
This word ‘UNWORTHILY’ (‘irreverently’) is not referring to one’s sense of being UNWORTHY or UNSUITABLE to come to the Lord’s table as a Christian and child of God. It has reference to the MANNER and/ or METHOD of one’s observance of the Lord’s Communion, and treating ‘it’ as a common meal. In fact, in verse 29 it reads: “For he who eats and drinks in an unworthy manner, eats and drinks damnation (“judgment, punishment”, Ref. # 2917) to himself, not discerning the Lord’s body.” The “one bread” is a remembrance of & communion of Christ’s body. The “fruit of the vine” is a remembrance of & participation of the blood of Christ. And “the cup of blessing” is a remembrance of & fellowship of the one N.T. sealed into Law by the sacrifice and shed-blood of Christ - “This cup is the new testament in My blood, which is shed for you.” (Luke 22:20; I Cor. 11:25)

CLOSE THOUGHTS

In the 1500’s A.D. the Catholic church invented the doctrine of TRANSUBSTANTIATION for the Lord’s Communion. This ideology declares that the bread is actually changed into the physical body of Christ, and the fruit of the vine is actually changed into the physical blood of Christ. This theory does not take place in the Lord’s Communion. Not only is this “doctrine of men” shown to be false by the Word of God, but any truthful analysis will prove it to be misleading and superstitious.

Some people claim that the “cup” is the blood of Christ. The Lord states that the “cup” with “fruit of the vine” is the remembrance of and joint-participation of Christ’s one N.T. that He sealed with His blood. When Christians at Corinth began to bring changes into the worship assembly (I Cor. 10:14-22), the Apostle Paul warned them of idol worship. He wrote in verses 21-22, “You cannot (‘by permission’- Ref. # 1410), drink the cup of the Lord and the cup of demons; you cannot partake of the Lord’s table and of the table of demons. Or do we provoke the Lord to jealousy (‘anger’, # 3863)? Are we stronger than He?”

In the late 1800's A.D. several kinds of improper disputes arose in churches about sanitation for using one “cup of blessing” and one “bread” in the Lord’s Communion. This resulted in the introduction of multiple cups of various liquids, and pieces of bread. However, reputable doctors and The Centers For Disease Control in Atlanta have assured me that no one should have any worry in sharing the ‘fruit of the vine’ from one communion cup and/ or breaking bread from “one loaf” in the Lord’s Supper. When Christ our Creator established His Communion He knew all about this world’s sanitation and our physical makeup (Colossians 1:15-18; John 1:1-14). Christ knew about the countless sites we visit, the endless objects we handle, and the various places we go for eating and drinking. But “do I have enough faith and trust in Christ and The Word of God to observe the Lord’s Communion as the Savior gave it?” (Read Leviticus 10 and Matthew 15:1-9). In Christ’s love, Don Snow