

# Back To Basics

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**A Monthly Journal Dedicated To Teaching First Principles**

## **SPECIAL ISSUE: THE LORD'S SUPPER**

*Johnie Edwards*

**F**ew seem to know the place of the Lord's supper in the worship of the New Testament church. This issue of *Back To Basics* calls us back to some first principles concerning the Lord's supper.

1) **A DIVINE MEMORIAL.** God has always had memorials for His people. There were a number of memorials in the Old Testament; such as, the rainbow and sabbath-keeping (Gen. 9:11-17; Dt. 5:15). The purpose of the Lord's supper is to remind us of the death of Jesus. When the apostle Paul instructed the Corinthians about the Lord's supper, he quoted Jesus saying, "this do in remembrance of me" (1 Cor. 11:24).

2) **INSTITUTED BY JESUS.** As the passover was being observed, "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" (Mt. 26:26-27). It can be easily observed that the Lord's supper consists of two elements, the bread and the cup, just as Paul wrote the Corinthians about "the cup of blessing" and "the bread which we break" (1 Cor. 10:16).

3) **TO BE EATEN ON THE FIRST DAY OF THE WEEK.** We learn by apostolic example that the Lord's supper is to be partaken of on the first day of every week. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them..." (Acts 20:7). 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? Even though there are those among us who may be eating the Lord's supper at other times than the first day of the week, the silence of the Scriptures will not allow such!

4) **MUST BE OBSERVED IN A WORTHY MANNER WITH SELF EXAMINATION.** Paul explained to the Corinthians, "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" (1 Cor. 11:27). The word "unworthily" has to do with the manner in which one eats, "discerning the Lord's body" (1 Cor. 11:29). Paul further said, "But let a man examine himself, and let him eat of that bread, and drink of that cup" (1 Cor. 11:28). There surely is some individuality involved in eating the Lord's supper.

## ELEMENTS IN THE LORD'S SUPPER

Garreth L. Clair

“**A**nd as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, ‘Take, eat; this is my body.’ Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it. And He said to them, ‘This is my blood of the new covenant, which is shed for many. Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God’” (Mk. 14:22-26).

1) **UNLEAVENED BREAD.** The bread was bread prepared for the Passover. The bread was unleavened bread, according to the instruction for the Passover found in Exodus 12:14-20. From this passage, it is apparent that the bread Jesus used in the institution of the Lord’s supper was unleavened bread. The first element of the Lord’s supper is therefore unleavened bread.

2) **FRUIT OF THE VINE.** The fruit of the vine was the grape juice prepared for the occasion. There is no legitimate reason to dispute that grape juice was used by Jesus as the second element involved in eating and drinking the Lord’s supper. Consider the use of the word “wine” in the New Testament: *Oinos*, used to translate both *tirosh* (grape juice) and *yayin* (wine) in the Septuagint

(Greek translation of the Old Testament), may mean either wine or grape juice. The context must be considered to establish the presence of alcohol. Alcoholic content achieved by fermentation in Bible times was 5% to 8%. This was considered “strong drink,” the consumption of which is condemned (Is. 5:11). To drink wine unmixed with water was regarded by the Greeks as a barbarian custom. Wine with 6% alcohol content was mixed 1:3 with water. This would result in an alcohol content of 1.5%, enough to kill microbes but not enough to fog one’s brain unless he was a “winebibber.” In the Talmud, which contains the oral traditions of Judaism from about 200 B.C. to A.D. 200, there are several tractates in which the mixture of water and wine is discussed. In Pesahim 108 it is stated that the four cups every Jew was to drink during the Passover ritual were to be mixed in a ration of three parts water to one part wine. However, that which was used when Jesus instituted the Lord’s supper, was *gennema ampelos*, the “fruit of the vine,” not *oinos*, “wine.” Therefore, that which our Savior chose to memorialize His blood was grape juice, which has no alcoholic content.

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# SPIRITUAL DESIGNATIONS OF THE LORD'S SUPPER

John Isaac Edwards

This writing sets forth the word or words by which the Lord's supper is called or identified in the Bible, the word of God.

1) **BREAKING OF BREAD.** At times, breaking bread has to do with taking and eating meat for health, as in Acts 27:35; and, on some occasions, it is used to indicate the Lord's supper. The context must be considered to determine which is under discussion. Acts 2:42 records, "And they continued stedfastly in the apostles' doctrine and fellowship, and in *breaking of bread*, and in prayers." Mentioned in the midst of spiritual activities, this bread-breaking must be spiritual in design; not taking meat for physical nourishment.

2) **THE LORD'S TABLE.** Luke reported Jesus as having said, "And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom..." (Lk. 22:29-30). This is the Lord's supper table in the Lord's church. Paul wrote the church at Corinth, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of *the Lord's table*, and of the table of devils" (1 Cor. 10:21).

3) **COMMUNION.** The Lord's supper is so called in 1 Corinthians 10:16: "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?" In eating the bread, we commune with one another, "For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10:17), and, in drinking the cup, we commune with the Lord, as He drinks with us (Mt. 26:29).

4) **THE LORD'S SUPPER.** Paul rebuked the Corinthians, "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" (1 Cor. 11:20-21). When we fail to appreciate that this bread-eating and cup-drinking is not our own supper, but the Lord's supper, know that disorder is nigh, even at the doors!

May our observance of this memorial be according to the Scriptures, and may we speak of it in the language of Scripture; "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2:13).

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# IS THE LORD'S SUPPER A COMMON MEAL?

Johnie Edwards

**W**e are being told by some today that the Lord's supper is nothing more than just a common meal as Christians fellowship together. This growing concept needs some Biblical investigation. Thus, we take a look.

1) **MISUSE OF THE PASSOVER.** It is argued by some that the Lord's supper was observed as part of the Passover supper. The Passover was a Jewish feast to be eaten in memory of the Lord "passing over the houses of the children of Israel in Egypt, when he smote the Egyptians" (Ex. 12:27). This ordinance was only for Old Testament Israel as the males assembled in Jerusalem to keep three annual feasts, including the "feast of unleavened bread" (Dt. 16:16). When Jesus instituted the Lord's supper, He only took bread and fruit of the vine to set up the communion. Nothing else was said to be part of the Lord's supper. Read it: "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" (Mt. 26:26-28). The Passover meal was not just a common meal; it consisted of unleavened bread, roasted lamb, bitter herbs and fruit of the vine (Ex. 12; Mt. 26:29), and it was only eaten once a year.

2) **THE LORD'S SUPPER AMONG CHANNELS OF WORSHIP.** Commentary on what early Christians did in worship, Acts 2:42 says, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Don't you see that the breaking of

bread (the Lord's supper), is listed with gospel preaching, giving and praying? It is not a common fellowship meal in this passage! Those who think the Lord's supper is just a common meal have to deal with Acts 20:7 which says, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them..." We are being told this was both a common meal and a memorial. In other words, "a memorial within a meal!" The Bible does not teach such.

3) **MAKING A COMMON MEAL OUT OF THE LORD'S SUPPER CONDEMNED.** Paul shamed the Corinthians who were feasting with the Lord's supper, "What? have ye not houses to eat and to drink in? or despise ye the church of God...?" (1 Cor. 11:22). The apostle further uttered, "And if any man hunger, let him eat at home; that ye come not together unto condemnation" (1 Cor. 11:34). If the Bible teaches that a common meal and the Lord's supper go together, Paul failed to understand such. Not only that, but we could not partake of the Lord's supper without a common meal, if that is what the Bible teaches. If not, why not? Let's get back to and stay with basic Bible teaching concerning the Lord's supper and quit tampering with divine arrangements.

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# FREQUENCY OF OBSERVING THE LORD'S SUPPER

John Isaac Edwards

**H**ow often is the Lord's supper to be observed: Annually, semi-annually, quarterly, monthly, every other week, or weekly? Does it make any difference how often it is observed?

## 1) HOW MANY WEEKS HAVE A FIRST DAY?

The disciples at Troas, with the approval and concurrence of the apostles, assembled on the first day of the week to observe the Lord's supper. Acts 20:7 states, "And upon the first day of the week, when the disciples came together to break bread..." *Question:* When did the disciples come together to break bread? *Answer:* Upon the first day of the week. *Question:* How many weeks have a first day? *Answer:* Every week. Inasmuch as the disciples came together on the first day of the week to break bread, and every week has a first day, the Lord's supper is observed upon the first day of every week!

## 2) HOW OFTEN DID THE JEWS KEEP THE SABBATH DAY?

God commanded those brought out of the land of Egypt, out of the house of bondage, "Remember the sabbath day, to keep it holy" (Ex. 20:8). How often did God expect His people to observe this sabbath ordinance: Every sabbath or any sabbath? New Testament Christians are to observe the Lord's supper as often as Old Testament Jews were to keep the sabbath observance!

## 3) HOW OFTEN DOES THE ROTARY MEET?

A sign says, "Rotary meets here Monday 6:15." How often does the Rotary meet: Every Monday, once every month, or annually? Rotarians know every week has a Monday, and faithful Christians know every week has a Sunday!

It is worth noting that at whatever time God proclaimed a holy convocation, in the Old Testament, the language was always calculated to indicate the frequency of observance. A careful and impartial reading of Leviticus 23 will show this to be the case. With respect to the weekly sabbath observance, God said, "Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation..." (Lev. 23:3). When the yearly passover convocation was proclaimed, it was said, "In the fourteenth day of the first month at even is the Lord's passover" (Lev. 23:5). With reference to the annual feast of unleavened bread, "And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord..." (Lev. 23:6). When it came to the day of atonement, "the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement..." (Lev. 23:26-27). Again, "The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord" (Lev. 23:34).

When God did not specify a particular seventh day, every seventh day was implied. When a less frequently observed convocation was proclaimed, the Lord specified the particulars: as "the fourteenth day of the first month." How many years have a first month? Every year. Now, when the Bible says, "Upon the first day of the week," every first day of the week is implied! If not, why not? Any event that is celebrated is celebrated as often as the day rolls around. Take the fourth of July, for example. How often is it celebrated? Once every year, for that is as often as the day rolls around. Now, how often does the first day of the week come?

## DECLARATIONS OF THE LORD'S SUPPER

Johnie Edwards

The Lord's supper says a lot more than many may think. The Bible tells us what the Lord's supper really declares.

1) **THAT JESUS LIVED.** In regards to observing the Lord's supper, Jesus said, "This do in remembrance of me" (Lk. 22:19). Jesus was alive as He said this. So, when the Lord's supper is eaten, it says Jesus did live.

2) **THAT JESUS DIED.** Paul quoted Jesus as he admonished the Corinthians as to the manner of eating the Lord's supper, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26). This is the same truth wrote of in 1 Corinthians 15:1-6 when he said that "Christ died for our sins according to the scriptures."

3) **THAT JESUS WILL COME AGAIN.** As we "eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26). A good question for those who think Jesus has already come: "Why are you still eating the Lord's supper?"

4) **THAT THERE ARE TWO ELEMENTS.** As one reads the accounts of Jesus instituting the Lord's supper, Jesus only refers to two elements. "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" (Mt. 26:26). "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves" (Lk. 22:17). How many elements can you count: two or three? Some tell us there are three elements in the Lord's supper: the bread, the fruit of the vine and the container! Paul

backs up two elements teaching as he penned, "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 blood of Christ?" (1 Cor. 10:16). If you do not believe there are just two elements in the Lord's supper, count 'em!

5) **THAT THE NEW TESTAMENT IS BINDING.** The blood of Christ is not Old Testament blood, but rather New Testament blood. As Jesus spoke of the cup, the fruit of the vine, which they drank of, He uttered, "For this is my blood of the new testament..." (Mt. 26:27-28).

6) **THAT THE KINGDOM HAS BEEN SET UP.** As Jesus instituted the Lord's supper, He said, "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" (Mt. 26:29). The Lord's table is in the kingdom, which is the church. Those in Acts 20:7 who were observing the Lord's supper must have been in the kingdom. If not, why not?

7) **THAT MAN IS A SINNER AND NEEDS FORGIVENESS.** Be it observed that the cup "is my blood...which is shed for the remission of sins" (Mt. 26:28). Have you noticed that this is what baptism is "for" (Acts 2:38)? It also fits in with what the Hebrew writer declared, "and without shedding of blood is no remission" (Heb. 9:22).

The Lord's supper, what a declaration! May we get back to declaring these basic truths.

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# THE CUP IN THE LORD'S SUPPER

John Isaac Edwards

There is controversy among some as to the nature of the cup in the Lord's supper. There is no need for this confusion as the Bible is clear in its teaching.

1) **THE CUP DIVINELY DEFINED.** Jesus identified the Lord's supper cup as the fruit of the vine. "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" (Mt. 26:27-29). To mistake the cup for the container is to miss the divine definition of the cup!

2) **WHAT WAS DONE WITH THE CUP.** We better understand what the cup is, when we learn what was done with the cup. The cup was taken; thanks was given for it; it was sipped; it was given; it was divided; and it was drunk (Mt. 26:27-29; Mk. 14:23-25; Lk. 22:17-18, 20; 1 Cor. 11:25-26). Not all of these actions can be done with a literal container, but all can be done with the contents of a container. This one fact forever dispels the idea of the Lord's supper cup being the container. Did Jesus sup and give thanks for the container, or for the contents of the container? Were the disciples to divide and drink the container, or that which was in the container? Answer these questions and you answer the cup/container question.

3) **CONSEQUENCES OF THE ONE CONTAINER POSITION.** If the cup in the Lord's supper is the literal container, then some definite consequences must follow.

First of all, we would have to drink of the original chalice or goblet used by Jesus in the institution of the Lord's supper. Jesus said, "*This cup is the new testament in my blood ...drink it, in remembrance of me*" (1 Cor. 11:25). We do not have to drink of the same container to drink of one cup. We all drink of one and the same cup, when we drink of the fruit of the vine, "the pure blood of the grape" (Dt. 32:14).

Secondly, we would have to drink the container. Did not the Lord say to drink the cup? "This cup...drink it..." (1 Cor. 11:25). If the cup is the container, as we are told, we would have to drink container, contents, handle and all! If not, why not?

Furthermore, the container would have to be the communion of the blood of Christ. Paul penned, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16). It is the contents, the fruit of the vine, and not the container that represents the blood of Christ (Mt. 26:28).

Those who teach that the container in the Lord's supper represents the New Testament and bind the use of one container in the Lord's supper observance, teach something the Lord nowhere taught and bind something the Lord nowhere bound!

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## LORD'S SUPPER CHANGES

Johnie Edwards

Once changes are made in the teachings of the Lord on any subject, only time will tell what other changes will come. Changes are now being made with the Lord's supper. Please take note of some of these changes.

1) **DAY OF OBSERVANCE.** A few years ago, the Catholic Church made Saturday evening mass available with the notion, "what's a few hours?" Now some so called churches of Christ are offering the Lord's supper on Saturday evenings! The reason given for the change is: "We have a number of individuals who are required to work occasionally on Sundays and simply cannot be present." Can we set aside the Lord's teaching on the Lord's supper to accommodate the wishes and whims of men? If we can do this with the Lord's supper, what about setting aside Bible teaching on other subjects? Then this argument has been offered to justify the change to Saturday evening: "At least some Gentile churches of the first century appear to have met on Saturday nights...and the majority of New Testament scholars agree, for example, that the assembly 'to break bread' at Acts 20:7 took place on what we call Saturday evening. The other option for understanding this event is that they met on Sunday night and then shared the Lord's supper in the early hours of Monday morning." The book that I read does not give us an option for Saturday night observance of the Lord's supper! The New Testament says, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them..." (Acts 20:7). The same day that we are taught to "lay by in store" (1 Cor. 16:1-2), the first day of the week, is the day the Lord's supper is to be eaten.

2) **A MEMORIAL WITHIN A MEAL.** Some are now telling us that 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 (Acts 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." This quote was taken from a book called *Radical Restoration*. Those who try to justify such radical changes in the Lord's supper misuse the Passover as they teach the Lord's supper was observed as part of the Passover supper. The Passover was a Jewish feast to be eaten in memory of the Lord "passing over the houses of the children of Israel in Egypt when He smote the Egyptians" (Ex. 12:27). This ordinance was only for Old Testament Israel as the males assembled in Jerusalem to keep three annual feasts, including the "feast of unleavened bread" (Dt. 16:16). This feast was not an ordinary meal as it consisted of unleavened bread, bitter herbs and fruit of the vine (Ex. 12; Mt. 26:29), and it was only eaten once a year. When Jesus instituted the Lord's supper, He only took bread and fruit of the vine to set up the communion (Mt. 26:26-28). Read it! If the Lord's supper is a memorial within a meal, why was the Lord's supper listed among gospel preaching, giving and praying in Acts 2:42? These are spiritual items and not among a common meal. Making a common meal out of the Lord's supper is condemned by apostolic teaching. Paul shamed the Corinthians who were feasting with the Lord's supper. "What? have ye not houses to eat and to drink in? or despise ye



the church of God...?” (1 Cor. 11:22). The apostle further uttered, “And if any man hunger, let him eat at home; that ye come not together unto condemnation” (1 Cor. 11:34). If a common meal and the Lord’s supper go together, the apostle Paul did not know it! Be it further understood, if a common meal is required, we could not partake of the Lord’s supper without a common meal! If not, why not?

3) **ADDITION OF A THIRD ELEMENT.** We are often told that there are three elements of the Lord’s supper. That third element, in addition to the bread and the cup, which is the fruit of the vine, is the container. It is said that the container reminds us of the New Testament. Did you ever read anything in the New Testament that says we need something to remind us of the New Testament? Jesus said, “The cup...is my blood of the New Testament, which is shed for many” (Mt. 26:23-24). The cup is identified in the New Testament as “the fruit of the vine” (Mt. 26:27-29). Paul agreed that there are only two elements in the Lord’s supper, as he wrote, “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?” (1 Cor. 10:16).

4) **FREQUENCY OF OBSERVANCE.** The frequency of eating the Lord’s supper, as stated in Acts 20:7, is “Upon the first day of the week...” There are those who offer the communion once a year,

every six months, every three months, every month, every other Lord’s day and some every first day of the week. Some argue that 1 Corinthians 11:26 states, “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” So, the frequency is not stated, other than “as often as ye eat.” Did it ever occur to you that Paul is not discussing frequency but is regulating the “manner” in which the Lord’s supper is to be observed (1 Cor. 11:29-30)?

5) **THE PLACE.** While writing to correct a problem with the Corinthian church concerning the Lord’s supper, Paul identified the place where the Lord’s supper is to be eaten: “when ye come together in the church” (1 Cor. 11:18). It is not unusual to find folks taking the Lord’s supper to hospitals, nursing homes and road-side picnics! Jesus said, “I will drink it new with you in my Father’s kingdom” (Mt. 26:29). Let’s make sure we keep the Lord’s supper in the right place.

6) **MANNER.** Sometimes there are those who tamper with the manner of 1 Corinthians 11:29 by saying, “I am not worthy to eat the Lord’s supper.” The word “unworthily” is an adverb of manner and has reference to “discerning the Lord’s body,” and has no reference to the condition of the individual.

May we learn to quit tampering with the Lord’s teachings and get back to the basics concerning the Lord’s supper.

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# Kid's Activity Page

Paul Adams

**Memory Verse:** *"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?" (1 Corinthians 10:16).*

## The Lord's Supper

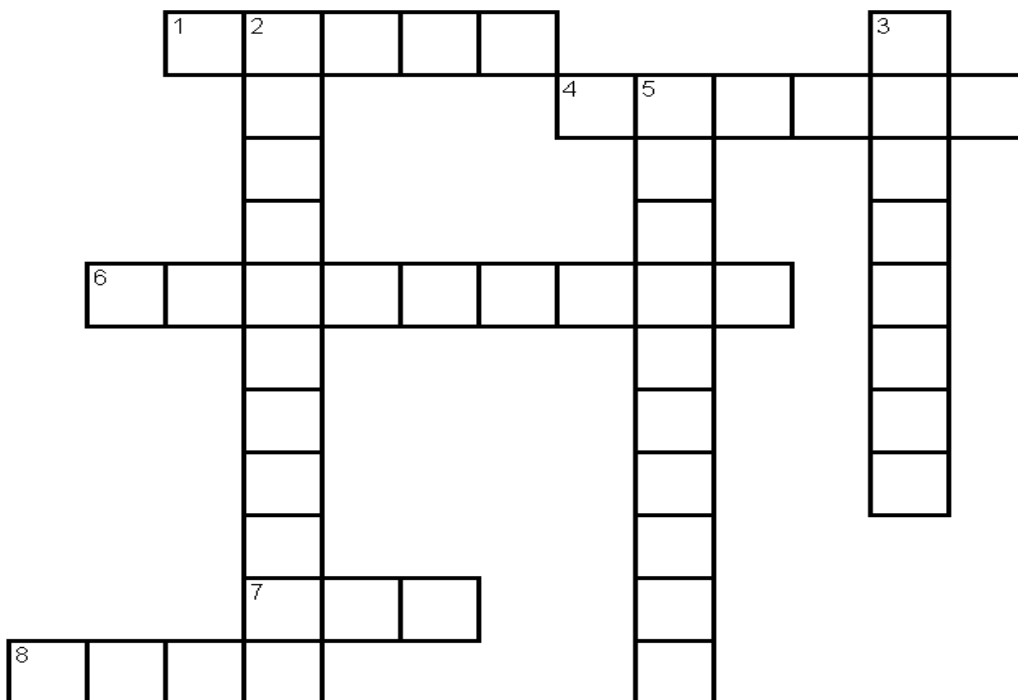
Use the clues below to fill in the crossword puzzle. All clues relate to the Lord's supper.

### Across:

- In Acts 20:7, the disciples came together to break \_\_\_\_\_.
- The first day of the week is \_\_\_\_\_.
- The Lord's supper is called \_\_\_\_\_ in 1 Corinthians 10:16.
- Jesus took the \_\_\_\_\_ (Luke 22:17).
- Grape juice is the fruit of the \_\_\_\_\_.

### Down:

- Jesus said, "This do in \_\_\_\_\_ of me" (1 Corinthians 11:24).
- When Jesus instituted the Lord's supper, the occasion was the \_\_\_\_\_ (Lk. 22:15).
- We must never partake \_\_\_\_\_ (1 Corinthians 11:27-29).



***"Suffer the little children to come unto me,  
and forbid them not: for of such is the kingdom of God" (Mark 10:14).***

# SUNDAY EVENING COMMUNION

John Isaac Edwards

A question that comes up from time to time has to do with the observance of the Lord's supper on Sunday evening. There are two extremes to which we must not go in answering this question.

1) **BINDING TOTAL NON-OBSERVANCE.** In some places, brethren have decided to quit serving the Lord's supper on Sunday night. There are even a few churches that have quit meeting on Sunday night altogether, because of contention over Sunday evening communion. It is a sad commentary when brethren decide to quit assembling together because they do not know what to do with the Lord's supper! Only the devil can be pleased with such decisions.

The Lord's supper observance is bound as to day, "the first day of the week" (Acts 20:7), but not as to hour. Therefore, it is lawful and right to observe the Lord's supper at any time within the 24-hour period that makes up Sunday, the first day of the week.

The Lord's supper observance is both collective and individual in nature. It is collective in that it involves the church coming together (1 Cor. 11:17-20). It is individual as "a man" is to "examine himself" (1 Cor. 11:28). At any first day of the week worship service, who or what gives the church the authority to deny me the right to fulfill my responsibility before the Lord?

For the same reason, it would be out of order to do away with Sunday morning communion, and bind a Sunday evening only observance. Some have advocated such an observance on the basis of 1 Corinthians 11:33 teaching, "tarry one for another." If that means we must all take the

Lord's supper at the same time, then we need to pass the bread around and let every person get their piece in hand and someone say: "READY, 1-2-3, EAT!" And the same would hold true of the cup: "READY, 1-2-3, DRINK!"

2) **BINDING COMPLETE OBSERVANCE BY ALL.** It has been said that if an individual not present on Sunday morning partakes of the Lord's supper on Sunday evening, then all Christians present should partake as well, even though they ate and drank at the morning service. To bind such a policy is to bind where the Lord never bound. If I properly observed the Lord's supper at the morning service, I obeyed the commandment of the Lord.

This is a question over which brethren ought not be disturbed or divided.

## LET US BE CONTENT TO OBSERVE THE LORD'S SUPPER ON THE LORD'S DAY IN THE LORD'S WAY!

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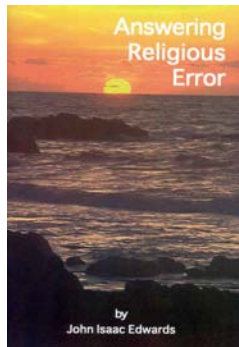
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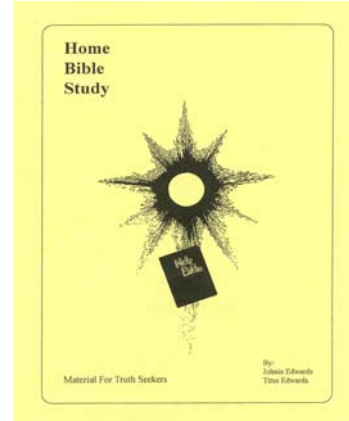
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