

THE LORD'S SUPPER AS WORSHIP

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INTRODUCTION

- A. The Bible is the authority in all areas of faith and practice (I Pet. 4:11; 2 Tim. 3:16,17; 2 John 9-11), including the Lord's Supper.
- B. The Bible does not term it the "Sacrament" or the "Eucharist." but calls it the "Lord's supper" (I Cor. 11:20), the "Lord's table" (I Cor. 10:21). The "breaking of bread" (Acts 2:42), etc.
- C. The Lord's Supper is one of the five acts of worship.
 1. Not everything one does is worship, as some affirm—result, such statements as "not just five acts of worship." "All of life is worship." "If all that one does is worship, then nothing is forbidden in worship-clapping, shouting, dancing, etc." "The use of mechanical instrumental music cannot be wrong, because they are still singing." The foregoing are some statements of these errorists.
 2. There is a failure to distinguish between worship and service, and service. All worship is service, but not all service is worship. Some mistranslate Rom. 12:1,
 3. "I and the lad will go yonder and worship" (Gen. 22:5). They were not worshipping when Abraham said this. The eunuch had journeyed to Jerusalem to worship (Acts 8:26ff).
 4. Christ served mankind, but He did not worship man (Matt. 20:26-28). et al. There must be intention, purpose in worship.

THE INSTITUTION OF THE LORD'S SUPPER

- A. The Lord's Supper was instituted by Jesus (Matt. 26-29); Mark 14:20-25; Luke 22:14-23; John 13).
- B. It was instituted "in the night in which Christ was betrayed" (I Cor. 11:23).
- C. The Occasion was the time of the Passover.
 1. Note the preparation for the Passover, the washing of feet, the partaking of the Passover, as distinct from Christ "after supper" instituting the Lord's Supper. which had absolutely nothing to do with the washing of feet.
 2. The Lord's Supper was instituted prior to the Lord's death.
- D. The Lord's Supper was instituted as a monument, a memorial.
 1. He did not require costly monuments affordable only by the rich-bread and fruit of the vine.
 2. The Old Testament had a number of monuments, or memorials (i.e., brazen serpent. rainbow, Passover, Feast of Tabernacles, etc. Note especially the memorial of stones in the Jordan River and on the shore, memorializing the crossing of Israel across the Jordan on dry land. Why? (Josh. 4:21-24).
 3. Memorials remember the past and declare their messages to the present and future.
 4. Likewise, the Lord's Supper is a memorial, remembering the suffering and death of Christ on the cross for man, and declaring His resurrection, salvation and fellowship.
 5. The Lord's Supper is also a communion with Christ—with His body and with His blood (I Cor. 10:16,17). His worship is acceptable to God, for he worships in spirit and in truth, becoming one with Christ.

THE LORD'S SUPPER IS NOT TRANSUBSTANTIATION

A. Some 1,000 years after the death of Christ, the Council of Trent, in Session XIII, declared: “In the Eucharist are contained truly, really, and substantially the body and blood, together with soul and divinity, of our Lord Jesus Christ, and consequently the whole Christ” (Canon). “The whole substance of bread is converted into the body and the whole substance of the wine into the blood” (Canon 2).

1. The **Roman Missal**, p.9, stated that the priest through official act “places the body and blood of Christ under the appearance of bread and wine upon the altar,” They are then turned into the literal body and blood of Christ by the priest’s prevailing on God. The priest then “makes an oblation of this victim to the Eternal Father on behalf of the people, and the victim undergoes a destructive change...”
2. “Not only is it the true body of Christ, to wit: All that is proper to the human body—the bones, the nerves, contained in the sacrament—but farther, Jesus Christ, whole and entire.”
3. It is incredible that this doctrine, this blasphemy, would be taught to intelligent men and women—the priest again, repeatedly kills, sacrifices Christ, as an offering, eats him and offers Him again and again for the sins of the people—Transubstantiation.
4. God is not working such miracles, any miracle, today (I Cor. 13:8ff; Eph. 4:8ff, et al.). Furthermore, Christ was offered but once for the sins of the world (Heb. 8:27; 9:26; 10:12; 10:14).

B. The language is figurative.

1. As bread is the staff of life, so likewise Christ gave His body, body, flesh, for us (John 6:51).
2. “This is my body” and “This is my blood” is figurative, like other language often used— Luke 8:11, “seed”; John 15:1-6, “vine” Gen. 41:26, “seven good kine”; John 10:9, “door”; “good shepherd”; “sheep”.
3. It can be compared to the picture of one’s wife, mother, father, child—”This is Mother.”
4. Note that Christ was not yet crucified when He instituted the Lord’s Supper—”This is my body.” It could not have been literal.

IV. THE LORD’S SUPPER IS A WITNESS (1 John 5:8)

- A. The Lord’s Supper bears witness to the faithfulness of God (Gen. 3:15; Gen. 12:1-4).
- B. The Lord’s Supper is witness to the fulfillment of prophecy in the Old Testament (Isa. 53). Speaking of the kingdom, Isaiah prophesied, “Unto them (Gentiles, even eunuchs) will I give in mine house and within my walls (the church) a memorial (Lord’s Supper) and a name better than of sons and of daughters (“Christians”): I will give them an everlasting name, that shall not be cut off” (Isa. 56:5).
- C. The Lord’s Supper is a testimony that Christ died, that innocent blood was necessary for salvation (Matt. 26:28; Heb. 9:22).
- D. The Lord’s Supper is a witness to God’s great love for man (John 3:16; Rom. 5:8).
- E. The Lord’s Supper is a witness that man is now under the new covenant (Matt. 26:28; Heb. 7:11ff; 10:19ff), not the old covenant.

- F. The Lord's Supper is a witness that all we do in religion must be dedicated by the blood of Christ.
 - 1. The fire in Leviticus was strange because it was not commanded, not dedicated with the blood of the altar (Lev. 10:1ff).
 - 2. All today must be a part of the new covenant, dedicated by Christ's blood (Heb. 10:28,29).
 - 3. For example, observing the Lord's Supper on some other day, use of instrumental music, hot dog buns on the Lord's Supper.
- G. The Lord's Supper testifies to the existence of Christ's kingdom (Matt. 26:29).
 - 1. We are partaking of the Lord's Supper today, in the kingdom.
 - 2. Thus, since the Corinthians were partaking in the church, the kingdom and the church are the same institution (I Cor. 11; 1:2; Acts 20:7).
- H. The Lord's Supper testifies that Christ has risen, since Christians commune with Him but do not commune with the dead (1 Cor. 10:16ff). We commune till He comes (I Cor. 11:26; John 14:1-3). He is coming again!
- I. The Lord's Supper testifies that the communion is spiritual, the kingdom is spiritual, man's needs are spiritual. "This do in remembrance of me"-it appeals to the spirit (John 4:24 Cf. Matt. 4:4; 1 Cor. 11:30; John 6:53). Some were weak and sickly.

V. THE CORINTHIANS COULD NOT PARTAKE OF THE LORD'S SUPPER

- A. The church is one body, united, in fellowship, love, communion, sacrifice, etc.
- B. The "table of the Lord" represents, stand for, that love and friendship (I Cor. 10:16-22).
- C. The Corinthians did not have that unity, love-Some were eating in abundance while other brethren across from them in their "love feasts" were starving.
- D. Paul upbraided them-"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 (full)" (1 Cor. 11:20,21). How unbecoming to feign unity and love and friendship while making a mockery of the "one body" not discerning the body (1 Cor. 11:28,29)!
- E. What was the solution? (1 Cor. 11:33). Handle their differences and renew their love (Matt. 5:23,24).

VI. THE TIME OF OBSERVING THE LORD'S SUPPER

- A. It is to be observed frequently (Acts 242).
The early Christians partook weekly, on each first day of the week (Acts 20:7).
Though Paul was in a hurry to depart from Troas, why did he delay seven days? (Cf. Acts 28:13,14).
- B. Neander, "every Lord's day"; Fisher, "on Sunday of each week"; Bingham, "once a week on the Lord's day"; Calvin, "every week"; Wesley, "every Lord's day"; Eusebius, "on the first day of the week, celebrate the Lord's Supper"; Pliny, "Lord's day."

VII. THOSE WHO ARE TO COMMUNE

- A. Those who are in the kingdom are qualified (Luke 22:29,30; Col. 1:13,14 Eph. 1:7).
- B. Those in the kingdom / church have been baptized into Christ (Acts 2:38,41,47; Gal. 3:26,27).
- C. The human doctrines of "closed communion" and "open communion" are not Bible. Why would the unsaved desire to remember Christ's bloodshed?

D. Nothing is said in Holy Writ about inviting, not inviting others. But, only those cleansed by Christ's blood has reason to commemorate Christ's sacrifice and to anticipate with excitement the Lord's return (2 Tim. 4:6-8).

VIII.CONCLUSION-Obey the gospel while there is opportunity.