

1. Among the various acts of worship, how important is breaking bread?

It is the reason we come together on the first day of the week (Acts 20:7).

2. By what other names is this referred to in Scripture?

1) *"Breaking bread"* (Acts 2:42; 20:7), although this is a phrase with both specific and generic applications (Acts 2:46; Acts 20:11).

2) *"The Lord's Supper"* (1st Corinthians 11:20), which is probably the most straightforward and readily understood description.

3) *"The Lord's Table"* (1st Corinthians 10:21), which very few ever say, but is quite appropriate and not confusing.

4) *"Communion"* (1st Corinthians 10:16), but this, too, is a specific application of a word that can refer to other things (2nd Corinthians 6:14).

Inspiration does not refer to this as "mass," "eucharist," "sacrament," or "Passover."

3. What is partaken of in the Lord's Supper?

1) Bread (Matthew 26:26; Mark 14:22; Luke 22:19; 1st Corinthians 11:23-24), which was unleavened (Matthew 26:17; Mark 14:1; Luke 22:1, 7).

2) *"Fruit of the vine"* (Matthew 26:29; Mark 14:25; Luke 22:18), also called *"the cup"* (Matthew 26:27; Mark 14:23; Luke 22:17, 20; 1st Corinthians 11:25), *"the cup of blessing"* (1st Corinthians 10:16), or *"the cup of the Lord"* (1st Corinthians 10:21).

Incidentally, the fruit of the vine is never referred to as "wine" in any inspired account of the Lord's Supper. Although "wine" is a generic word in Scripture referring to any grape juice, whether fermented or not, the word is not even used in connection with this memorial event at all. There would not have been

any kind of leaven in an Israelite house during the Passover anyway (Exodus 12:19).

a. What do they represent?

1) The bread is the body of Christ (Matthew 26:26; Mark 14:22; Luke 22:19; 1st Corinthians 10:16; 11:24).

2) The cup is the blood of Christ (Matthew 26:27-28; Mark 14:23-24; Luke 22:20; 1st Corinthians 10:16; 11:25).

b. Are these things actual or symbolic?

The bread and cup are the "*communion*" of the "*body*" and the "*blood*" (1st Corinthians 10:16), not the actual consumption of His physical body and blood. It is done "*in remembrance*" (Luke 22:19; 1st Corinthians 11:25).

It is sinful to consume blood (Acts 15:20, 29; 21:25), so it cannot be His literal blood.

Jesus expects His followers to grasp the meaning of figurative language without specifying that is what it is (Matthew 16:5-12).

c. In what order are they to be had?

Why it should make any difference, we do not know, but the order consistently presented in Scripture is the bread first, followed by the cup (Matthew 26:26-28; Mark 14:22-24; 1st Corinthians 11:24-25).

Even when the cup is mentioned before the bread, the bread is eaten first (Luke 22:17-20).

4. Must a Scripture be read aloud at the Lord's Table?

It is not required, per se, but it is most appropriate, and the congregation would likely have a difficult time getting proper concentration without it.

a. Identify at least two passages recording the establishment of the Supper by Christ.

Matthew 26:26-28; Mark 14:22-24; Luke 22:17-20

- b. Share at least one example in Scripture in which brethren ate the Lord's Supper.

The church in Jerusalem is one example (Acts 2:42) and the church in Troas is another (Acts 20:7).

- c. Which texts teach the worshiper the proper mindset for breaking bread?

Paul treated this subject thoroughly (1st Corinthians 11:17-34).

- d. Share two or more passages recording Christ's agony on the cross or the events leading to the crucifixion.

1) His prayer in the garden (Matthew 26:36-46; Mark 14:32-42; Luke 22:37-46).

2) His betrayal and arrest (Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:1-11).

3) His trial before the Jewish council (Matthew 26:57-68; Mark 14:53-65; Luke 22:66-71; John 18:12-14, 19-24).

4) His trial before Pontius Pilate (Matthew 27:1-2, 15-26; Mark 15:1-15; Luke 23:1-5, 13-25; John 18:28-19:16).

5) His trial before Herod (Luke 23:6-12).

6) His abuse by the Praetorians (Matthew 27:27-31; Mark 15:16-20).

7) His crucifixion (Matthew 27:32-54; Mark 15:21-41; Luke 23:26-49; John 19:17-34).

- e. Present at least two Old Testament prophecies of the Lord's suffering.

Isaiah foretold it (Isaiah 50:6; 53), as did David (Psalm 22; 34:20; 41:9; 69:4, 21), and Zechariah (Zechariah 11:12-13; 12:10).

- f. What is a Scripture that speaks to the sacrifice of Christ's body?

Colossians 1:22-23; Hebrews 10:10; 1st Peter 2:24

g. What is a Scripture that speaks to the efficacy of Christ's blood?

Romans 5:9; Ephesians 1:7; 2:13; Colossians 1:13-14, 19-20; Hebrews 9:12-14, 18-22, 24-28; 10:19-22; 12:22-24; 13:11-12, 20-21; 1st Peter 1:18-21; 1st John 1:7; Revelation 1:4-7; 5:9-10

5. When is reading appropriate at the Table?

It is acceptable to only read at the outset of the Supper or to have a reading before the bread and another before the cup. Jesus commented on both the bread and the fruit of the vine separately, so we may do likewise.

6. How many prayers are needed?

Two in total – one before the bread and the other before the cup (Matthew 26:26-28; Mark 14:22-24; Luke 22:17-20; 1st Corinthians 11:24-25).

7. What is the minimum content of each prayer? May more be said?

In each prayer, the item considered, either bread or cup, must be blessed or given thanks for. These expressions are used interchangeably (Matthew 26:26; 1st Corinthians 11:24). Saying it either way is sufficient, but more can be said, if one is comfortable doing so. Other appropriate remarks include:

- 1) Thanking God for giving His Son to die.
- 2) Expressing gratitude that Christ was willing to go to the cross.
- 3) Expressing sorrow that our sins made His death necessary.
- 4) Requesting that all eat and drink with worthiness and discernment.

It is not appropriate at this time, however, to pray for the sick, the traveling, the needy, the government, the lost, the wayward, the lack of elders, preachers near or far, the weather, or anything else. We are focused on Christ crucified, period.

8. How many brothers should serve at the Table?

As many as are needed to efficiently bring the bread and cup to however many have assembled and in whatever seating configuration they are arranged in, rows being preferable (Mark 6:40). Some congregations of hundreds, meeting in large buildings, require six men or more to serve. Smaller congregations may only one or two, but we should be flexible to accommodate visitors.

If more men are required, they should decide ahead of time who is wording each prayer and who is reading Scripture, or if one should do all that and just allow the others to pass trays.

9. When should the lids be removed from the trays?

It is best to take them off after the prayer, just before passing them around the room. It is simply more sanitary.

10. When should those serving partake?

They may partake, first, last, or in between.

By eating first, they will not forget to do so later. Also, they will also set an example, showing newcomers what to do. Some first-time visitors don't know how much is an appropriate portion of bread or to return the empty cup to the tray after drinking, so letting them see it done can be instructive.

By going last, they may ensure there is enough to serve everyone.

In between may allow a man to partake with his wife.

11. What should the servers be careful about while passing the trays?

1) Keep the trays, especially for the fruit of the vine, level, so as not to spill!

2) Serve the trays at hand height, not face height. Because the server is standing and those being served are sitting, it is easy to forget this.

3) Keep out of reach of babies!

- 4) It is not necessary in all cases to hold the tray for each and every person. Usually, handing it to the first person in a row is adequate; that person can pass it to the next. However, if the person does not take hold of the tray with a decent grip, don't let it drop! Be prepared for this contingency and just hand it one by one if that is what is preferred.

12. Who in the assembly needs special consideration?

- 1) Some of the elderly have arthritis and cannot extract the cup from the tray. Help them, individually.
- 2) Mothers of infants probably have their hands full, literally. They may need extra help.
- 3) The parent of an infant may have left the room to nurse the baby or to change a diaper. You may need to await their return to the auditorium by the door.
- 4) Anyone who went to the bathroom at an inconvenient moment may need to be waited for in the back of the room. It's a helpful habit to ask, after serving both bread and cup, if anyone has been overlooked.
- 5) Do not presume a visitor is not a member of the body of Christ and so exclude that person. It is not your task to determine such things; just offer it and let them decide.