

# ABOUT THE LORD'S SUPPER

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## INTRODUCTION

John 6:52-59

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- A. TEXT: *"And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, ..." Acts 20:7.*
- B. SETTING:
1. Paul completing the 3<sup>rd</sup> Missionary Journey.
  2. On his way back to Jerusalem.
  3. Taking the gift that had been collected for the needy saints of Jerusalem.
  4. Stops in Asia and over stays a week at Troas for the express purpose of meeting with the saints on the First Day of the week to break bread or to observe the Lord's Supper.
  5. The importance and significance of this we want to discuss.
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## THE LORD'S SUPPER

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- A. The terms used, Scripture and others.
1. Eucharist.....from "derived from give thanks"
  2. Communion...see I Cor. 11.
  3. "Break Bread" see Acts 20:7
  4. Lord's Supper...I Cor. 11:20.
- B. LORD'S SUPPER....WHY THE USE OF THIS TERM?
1. To designate or identify it from any of the feasts observed by the Jews.
  2. Or from the Agape. (Love feasts)
- C. BUT MOST IMPORTANT TO IDENTIFY IT FOR WHAT IT IS! Read the rest in I Corinthians 11.
1. It is communion with the body of Christ.
  2. It is communion with the blood of Christ.
  3. A memorial until He returns.
- D. IN THE TEXT OF JOHN 6:52-59.
1. Except you eat of the flesh...
  2. And drink of my blood
  3. You have no life in you"
- E. NOW IN MATTHEW 26:26-29
1. *"AND AS THEY WERE EATING, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink, ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."*
  2. Acts 20:7 Now for the "when" in the kingdom. What day, how often, etc.
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### FIRST DAY OF THE WEEK

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A. That it was the custom of the church to meet on the First day of the week- there can be no doubt. **(See additional page)**

1. The church in Corinth and the churches of Galatia (I Cor. 16:2) (all the churches of Galatia).
2. Now also seen in Troas. (Acts 20-7).

B. NOTE ON HEBREWS 10:24:

1. This not only implies but requires that there was a specific time of meeting.
2. You could not forsake (as the custom of some was) the assembling if there was no set assemble.
3. When was this time? Acts 20:7

C. THE WHEN OR TIMING OF FIRST DAY OF THE WEEK.

1. Two basic ways then of computing the time of a day.
  - a. The Jewish....from sundown to sundown...
  - b. The Roman custom was beginning to use mid-night to mid-night.
  - c. Remember the days were not named as we have them today.
2. Undoubtedly the timing used here (Acts 20:7) is the Jewish time. Paul tarried for 6 days to...
  - a. They met early on the 1<sup>st</sup> day of the week (our Saturday nite).
  - b. Continued all night and into the morning
  - c. During this period of time observed "The Lord's Supper" broke "the" bread.
3. Our "time zone" and 1<sup>st</sup> day of the week.
  - a. Overlaps by 2 - 3 hours Saturday or Monday.
  - b. But in each zone there is a 1<sup>st</sup> day of the week.
  - c. Consider Croatia, where the Tesic are worshiping today. (example in Jerusalem at 8 a.m. Sunday morning...Saturday evening here. )

D. IT IS "THE LORD'S DAY" REV. 1:10.

E. IT IS NOT THE CHRISTIAN SABBATH!!

1. Called the Lord's Day because it is..and for all He stand, not for O.T.
  2. The Day he conquered death and arose from the grave.
  3. The Day the church (kingdom) began (Acts 2)
  4. Was never any doubt or question as to the First Day of the week, The Lord's Day, being the time of Christian assemble and the observing of the Lord's Supper.
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## CONCLUSION

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1. Every week has a First Day....Just as every week had a Sabbath.
  2. We have no more right to observe the Lord's supper on Thursday night than did the Jews to observe the Sabbath in the middle of the week.
  3. Nor can we scripturally observe the Lord's Supper only every 3 month- 6 months or once a year, etc.
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## HISTORIES AND COMMENTARIES ON THE LORD'S DAY AND WORSHIP:.

- A. HISTORY OF THE CHRISTIAN CHURCH - by James C. Robertson.  
P.234 "the ordinary service of the day which is called Sunday, in the second century, is described by Justin Martyr. Hence, even from the very beginning of the church, we find traces of particular reverence attached to the first day of the week...on this day the believers of the apostolic age met together; they celebrated it with prayer, psalmody, preaching, administration of the Lord's supper and collection for the needs of the church."
- B. 100 A.D. THE EPISTLE OF BARNABAS "And on the day called Sunday, all who live in the cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permit; then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen. ...but Sunday is the day on which we all hold our common assembly, because it is the first day ....and Jesus Christ our Savior on the same day rose from the dead For he was crucified on the day before the Saturn; and the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration."
- C. CONSTITUTIONS OF THE HOLY APOSTLES. ....assemble yourselves together every day...and on the day of the Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus, and sent Him to us, and condescend to let Him suffer, and raised Him from the dead.
- D. Phillip Schaff.."The celebration of the Lord's day in memory of the resurrection of Christ dates undoubtedly from the apostolic age. **Nothing short of apostolic precedent can account for the universal religious observance in the churches of the second century. There is no dissenting voice.**"
- E. see also...Albert Barnes, Adam Clark, and others.