

## **190508-4 Doctrine Series, The Church, The Lord's Supper—CThurman**

### **45. The Lord's Supper: an Ordinance\***

The Lord's Supper is an ordinance of the church instituted by the Lord Jesus Christ himself. It is to be observed by each local church and every member should participate in it after a solemn self-examination. As often as they eat this supper they are to remember the Lord's death until He returns. The elements to be used in this supper are only and always unleavened bread and fruit of the vine, which typify the broken, sinless body and blood of Christ. Fruit of the vine is the only scriptural drink element mentioned in the New Covenant concerning the Lord's Supper. Since the term "fruit of the vine" is the only expression for the drink used in the Lord's Supper by the LORD himself, we are compelled to define and comply with that terminology. The fruit of the vine could be pure grape juice, vinegar, or wine; each meets the requisite of Scripture.

*Mt.26:26-30; Mk.24:22-25; Lk.22:17-20; 1Co.11:23-25. (Nu.6.3 defines the fruit of the vine).*

*\*This is an added article not in the 1644 COF.*

### **The Lord's Supper is an ordinance of the church instituted by the Lord Jesus Christ himself.**

Jesus Christ, the Son of God ratified the new covenant when He shed His blood on the cross at Calvary. It was only a few hours before His death that He instituted the first of two ordinances that He gave to His New Testament church. (Baptism was given to the church just before his final ascension to the right hand of the Heavenly Father. cf. Mt. 28.19; Mk.16.16) This ordinance is called the Lord's Supper because that is what Paul called it in 1Co.11.20.

*1Co 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.*

The Lord's Supper is distinct from Passover. The Lord's Supper and Passover must not be confused. The Lord Jesus gave this Supper only to His church, but Passover was given to Israel. Paul's reference to *The Lord's Supper* is proof positive that he did not confuse Passover with the Supper and the Supper with Passover. There is

a difference between these two that should be maintained by Jews and Christians alike.

Churches that observe the Passover have not much at all in Scripture to reference other than the day, the meat, the bread. Those churches which have confused the law of Moses, that for example observe Passover, enter into a realm for which there is very little direction in the word of God about how to proceed through it. Almost all of the present-day Passover observance is derived from Jewish tradition. There is not enough revealed in the word of God for the churches of Christ to become established in it as a doctrine.

Passover is a memorial ordinance given to Israel to remind that the LORD had delivered them from Egyptian bondage. The church has no such history.

*Ex.12.42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.*

Also remember that churches are comprised of Jews and Gentiles. One particular point which should help us understand that Passover is not a church observance is that the Law of Moses states that no uncircumcised shall eat of it.

*Ex.12.43 ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:  
44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.*

...

*48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.*

Titus purposely chose to remain an uncircumcised Gentile Christian. By the Law of Moses he could not eat of the Passover. But if Passover is a church

ordinance every member should eat of it. And if every member should eat of it, then every male of the members of that church should become circumcised. The apostle Paul never asserted the necessity of circumcision upon any of the Gentile saints, but one, and that was Timothy. (Ac.16.3) That appears to be so that Timothy would not offend Jews as he came into the Temple. (cf. Ac.21.28, the accusation raised against Paul was false)

**It is to be observed by each local church and every member should participate in it after a solemn self-examination.**

The Lord's Supper is a local church ordinance. It is not as it is portrayed in Christendom as an observance by a conglomerate of churches. Never in the word of God is there an example of any other beside members of a local church that observed this supper. It is only a local church ordinance. Only members that are joined together in one body, in one place, which can assemble as a whole church, may partake of this supper. And before these can, they must be worthy of partaking of it. In other words, before any member of a church may partake of the supper with that body of which they are a member, they must have judged themselves first as being fit to eat and to drink of this supper.

*1Co.11.28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

*29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

*30 For this cause many are weak and sickly among you, and many sleep.*

*31 For if we would judge ourselves, we should not be judged.*

*32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*

*33 Wherefore, my brethren, when ye come together to eat, tarry one for another.*

The congregation and the individual members of that congregation must judge themselves before observing this Supper.

**As often as they eat this supper they are to remember the Lord's death until He returns.**

**as oft as**

Note in the text of 1Co.11.25 the words *as oft* and *as often*. The Greek is the very same in both instances, ὅσάκις, hosákis (only 3 times, 1Co.11.25, 26; Re.11.6).

*1Co 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*

*26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

The Greek ὅσάκις, hosákis means that with each instance that we observe this Supper we remember Christ's death until He comes. The emphasis isn't upon how many times we observe the Lord's Supper. The emphasis is this: *as many times* as we observe the Supper we are to remember Christ's death for us. The ordinance is improperly observed if we fail to remember Christ's death for us. The Corinthians failed in this. *1Co.11.20 ... this is not to eat the Lord's Supper.* in that they were taking their supper, eating and drinking and satisfying themselves not having regard for Christ at all.

**Memorial Ordinance**

The Lord's Supper is a memorial ordinance. That means that in it we are to remember what Christ did for us when He died in our place. When we observe this supper we are to remember the great price that He paid so that the new covenant might be in force, sure, firm, stedfast. (He.9.17, βέβαιος, *of force, firm* [He.3.6], *sure* [Ro.4.16], *stedfast*) by God.

*Lk.22.19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.*

*20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.*

*1Co 11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.*

*25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*

*26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

*1Co.10.21 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.*

**The elements to be used in this supper are only and always unleavened bread and fruit of the vine, which typify the broken, sinless body and blood of Christ.**

Because the Supper is a memorial it is typical and not real. It typifies the singular death of our Lord Jesus. Our Lord Jesus isn't suffering and dying again and again each time that we observe this ordinance. The elements in the Supper symbolize Christ's death. The *unleavened bread* His body, and the *fruit of the vine*, the shedding of His blood.

Catholicism and Protestantism err significantly on this point. Catholicism says that the unleavened bread and the wine are *really* changed into the body and the blood of Jesus Christ (called Transubstantiation).

'In the mass the bread and wine are consecrated and become the body and blood of Christ. It is exactly the same sacrifice that Jesus Christ offered on the cross at Calvary.' (excerpted from a website)

To them Christ is always somehow suffering and bleeding. The Protestants strayed not far from their Catholic mother by saying that there is a mysterious *presence* of Christ's body and blood in these elements. (called Consubstantiation). Both are heretical teachings.

The unleavened bread represents the *sinless*, broken body of the Lord Jesus.

*1Jo 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.*

*2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

*1Pe 2:22 Who did no sin, neither was guile found in his mouth ...*

The fruit of the vine represents the shed blood of Jesus Christ.

*Lk.22.20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.*

**Fruit of the vine is the only scriptural drink element mentioned in the New Covenant concerning the Lord's Supper. Since the term "fruit of the vine" is the only expression for the drink used in the Lord's Supper by the LORD himself, we are compelled to define and comply with that terminology. The fruit of the vine could be pure grape juice, vinegar, or wine; each meets the requisite of Scripture.**

Few understand or appreciate that the phrase fruit of the vine is defined in Scripture for us. We do not have to rely on Jewish tradition, so-called church tradition, or any extra-Biblical information to understand what is meant by the phrase *fruit of the vine*.

Bros. Wayne Camp and Curtis Pugh, great brethren in the Lord, tried to prove that the only drink element allowed in the Lord's Supper was wine. They were wrong.

*Strong Wine & Powerful Blood*, Wayne Camp, June 2, 2010, in the Grace Proclamator and Promulgator

*'Why strong wine and not grape juice or new wine? That which represents the precious powerful blood of the sinless Son of God must not be a weak and beggarly element; it must be the best, fullest bodied wine available.'*

*Drinking What Jesus Drank*, Curtis Pugh, Dec. 13, 2014,

*'I am as firmly convinced as ever that wine is the proper element to be used in the Lord's supper.*

...

While it is true that neither in the Old Testament or the New is the liquid element used in the Passover and in the Lord's Supper specified, we know what Jesus used.' (Bolding & underlining for emphasis; There is a contradiction. If neither the OT nor the NT tells what drink was used in both Passover and the Lord's Supper, except that it is the *fruit of the vine*, then how can it be maintained that the Lord Himself established one element to the exclusion of another? There is no biblical basis for concluding that the fruit of the vine excludes any one of these three elements: wine, vinegar of wine, or liquor (juice) of the grape.

Remember that the drink which Israel used in the Passover is not revealed anywhere in the Bible. Therefore it is to default to Jewish tradition for anyone to claim that wine was on the Passover table. On the other hand, and this is our major concern, the word of God defines what the fruit of the vine is.

*Nu.6.3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.*

The *fruit of the vine* is 1. *wine*, 2. *vinegar of wine*, and 3. *liquor* (archaic for juice) which is derived from the grape. By the word of God it cannot be successfully contradicted that any of these three derivatives of the grape vine may be used in the observance of the Lord's Supper.

Refer to Larry Jones' article entitled, *Leaven in The Cup*, Parts 1 & 2. Very brief and available for a free download from the .edocs page on our Sermon Audio website under 'Tracts & Pamphlets.'

<https://www.sermonaudio.com/playarticle.asp?ID=9918>

### **The Lord's Supper is not a Sacrament**

And finally, we must be clear about this point. Like baptism, the Lord's Supper is a pictorial church ordinance. These are not sacraments. If you're a Christian don't

use that word. These ordinances are not means for receiving more grace from the Lord. But for the Lord's true churches Christendom errs on these ordinances. Neither baptism nor the Lord's Supper has any atoning merit in them.

The Roman Catholic view:

'The sacrifice of Christ in the Lord's Supper is considered to be a real sacrifice, and is supposed to have propitiatory value.' Loius Berkoff's *Systematic Theology*, p.654.

The Protestant view:

'[I]t is not itself a cause of grace, but merely an instrument in the hand of God. It's effective operation is dependent, not only on the 'presence,' but on the 'activity,' of faith in the receipt ... Some Lutherans and the High Church Episcopalians, however, in their desire to maintain the objective character of the sacrament, clearly manifest a leaning toward the position of the church of Rome ... "We believe, teach, and confess", says the Formula of Concord, "that not only true believers in Christ ... but also the unworthy and unbelieving receive the true body and blood of Christ ... nevertheless ... they derive thence neither consolation nor life, but rather so as that receiving turns to their judgment and condemnation, unless they be converted and repent ...' (*ibid.*, pp.655, 656)

God has made us accepted by Jesus Christ and the Supper adds nothing to the saving work of Christ for us.

*Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*

Let the Scriptures be our only foundation for concluding the doctrine of God.

Seven points to summarize this lesson concerning the Lord's Supper:

- It is the first of two ordinances the Lord gave to His N.T. church.
- It is not to be confused with Passover.
- Only members of that local church shall partake of the Lord's Supper.
- Personal and corporate self-examination precedes the Supper.
- It is a memorial ordinance, *as oft as* means with every instance remember.

## *Doctrine Series*

---

- It is a pictorial, typical ordinance. The elements are typical, not real.
- It is not a sacrament: it has no redeeming, atoning merit in it.