

**CONTINUED STEADFASTLY  
IN THE BREAKING  
OF THE BREAD  
(Acts 2:42).**

**WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

The early Christians were **CONSISTENT** in their **ATTENDANCE TO THE LORD'S SUPPER.**

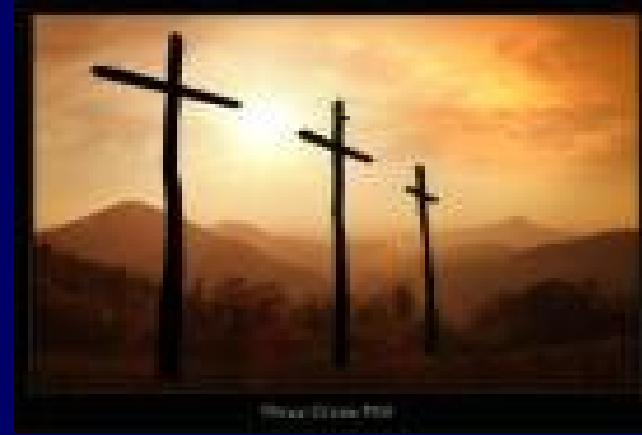
Here called '**The Breaking of Bread.**' v42 clearly refers to worship, so this is **The Lord's Supper.**

Don't confuse - '**the breaking of the bread**', with 2:46; '**breaking bread from house to house**' which refers to a common meal, **NOT** to the **Lord's Supper.**

# **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**The Lord's Supper is the greatest memorial ever given to man.**

**It is a celebration of the death of the sinless Son of God and the declared anticipation of His return.**



## **Brief biblical facts:-**

**1. Instituted by Jesus. (Matt 26: 26-30;)**

**2. Observance set forth. (I Cor 11: 23-26;)**

**A. In remembrance. (Luke 22:19;)**

**B. With anticipation. (I Cor 11: 26;)**

**C. Self-examination. (I Cor 11: 28;)**

**D. Worthily. (I Cor 11: 27;)**



**3. Place and time. (Luke 22: 29-30; Acts 20:7;)**

**WORSHIP:- BREAKING THE BREAD. Acts 2:42;  
The Lord's Supper, the spiritual hub  
of Lord's Day worship.**

**Jesus Himself instituted the Lord's Supper**

**“While they were eating, Jesus took bread, gave thanks and broke it, and gave it to His disciples,”**

**“Take it and eat,” he said, “this is my body.”**

**27. Then he took a cup, and when he had given thanks he handed it to them saying, “Drink from this, all of you,  
28. for this is my blood, the blood of the covenant, poured out for many for the forgiveness of sins.”**

**29 “From now on, I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in the kingdom of my Father.”**

**Matt 26:26-29;**

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**This event recalled God's deliverance of the children of Israel from the bondage of Egypt.**

**It foreshadowed a time when God would bring about deliverance from the bondage of sin for his people through the sacrificial death of Jesus the Lamb of God.**

**This is the setting for the Lord's Supper.**



# **WORSHIP:- BREAKING THE BREAD. Acts 2:42; The Night He Was Betrayed**

The Lord's time with His apostles was coming to an end, the fulfilment of His purpose on earth was fast approaching, and He still had much to share with them.

**Their last evening together would be memorable.**

"Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed.

Jesus sent Peter and John, saying, 'Go and make preparations for us to eat the Passover.' **'Where do you want us to prepare for it?' they asked.**



## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**“He replied, 'As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, and say to the owner of the house,”**

**"The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?"**

**He will show you a large upper room, all furnished. Make preparations there.' They left and found things just as Jesus had told them. So they prepared the Passover." (Luke 22:7-12;)**

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**Jesus had spoken often with His apostles about His death, but during the meal he astonished them with the announcement that He would be betrayed, by one of them. In unison they declared their innocence.**

**“They asked Jesus to identify the betrayer and he said, “It is the one to whom I will give this piece of bread when I have dipped it in the dish,” and He gave it to Judas with the words, **“What you are about to do, do quickly.”** Judas got up and left their company.”**

**The disciples did not understand what Jesus had said to Judas and assumed that since he was the treasurer, he was going out to buy some food for the poor. (John 13:27;)**



## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**Not so. He was putting the finishing touches to the plan he had been harbouring for some time.**

**In spite of their efforts to destroy Jesus, the religious authorities had not been successful.**

**The teaching of Jesus had put him On a collision course with them and Jesus' death was the only way of stopping Him.**

**We can only imagine their surprise when Judas arrived that night. **The conversation might have gone something like this:-****

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**"I'd like to speak to one of the priests. Tell him it is to his advantage that I speak to him immediately."**

**"Who shall I say wishes to speak to him?" "My name is Judas Iscariot; I'm one of Jesus' apostles."**

**Whatever planning session or discussion they might have been engaged in would have stopped, and their undivided attention would have been given to Judas.**

**As Judas spoke, they would have realized that his plans to betray Jesus dovetailed perfectly with their own plans and desires.**

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**What he was sharing with them was music to their ears. In fact, Mark tells us: "They were delighted to hear this and promised him money."**

**(Mark 14:11;)**

**Such good fortune, they probably surmised, was nothing other than divine intervention. Judas had come in answer to their prayers.**

**In their eyes, the evidence that this was indeed the hand of God was beyond dispute for who would ever have thought that their big break would come from one of Jesus' own group. Yes, they would have concluded, God works in mysterious ways.**

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**The next few hours would be important for Judas as he sought out the right moment to lead the authorities to Jesus.**

**He must proceed with caution and not arouse suspicion. After all, it is not every day of the week that one can earn **thirty pieces** of silver.**

**All this was taking place while Jesus and the eleven apostles were gathered in the upper room, all but Jesus unaware of the treachery being planned.**

**The Setting - The Passover Meal.**

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

Many of us look back on our school days and rate history as one of the more boring subjects we had to study.

If you happened to be one of those unfortunates, could I ask you to indulge for a short time in a history lesson about the Passover?

I think you'll be blessed since the institution of the Lord's Supper takes place within the context of a Passover meal. **The first Passover occurred nearly 1,500 years before Jesus became man and dwelt among us.**

**Here's the story:** The descendants of Abraham, a few dozen people, migrated to Egypt because of the famine in their land. **Joseph**, the son of Jacob, who was now **a ruler in Egypt**, met their needs.

**WORSHIP:- BREAKING THE BREAD. Acts 2:42;**  
**During the next 400 years Abraham's descendants**  
**experienced a population explosion.**  
**They grew in number to about 3 million people,**  
**posing a threat to the Egyptians**  
**who reduced them to the status of slaves.**

**God was not deaf to their cries, however.**  
**Neither had He forgotten His covenant with Abraham,**  
**a covenant that promised them the land of Canaan,**  
**a land flowing with milk and honey.**

**God raised up Moses to lead his people**  
**to the Promised Land, but not before**  
**Sending ten plagues upon Egypt. God's**  
**repeated call to Pharaoh to "Let my people go"**  
**failed to move his sinful heart.**



## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

The plagues were designed to show that God is the one, true God and there is no other God except him. **The plagues were the judgement of God "on all the gods of Egypt."** (Ex 12:12;)

The tenth and final plague would secure freedom for the Hebrew slaves. On that night they would be delivered from the bondage of Egypt and begin their journey to the Promised Land.

In preparation for the final plague Moses gave these instructions to the people:- “Then Moses Summoned all the elders of Israel and said to them, 'Go at once and select the animals for your families and slaughter **the Passover lamb.**'”

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**“Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. Not one of you shall go out the door of his house until morning.”**

**“When the LORD goes through the land to strike down the Egyptians,**

**He will see the blood on the top and sides of the door frame and will pass over that doorway, He will not permit the destroyer to enter your houses and strike you down.”**

**“Obey these instructions as a lasting ordinance for you and your descendants. When you enter the land that the LORD will give you as He promised, observe this ceremony.”**

**(Exodus 12:21-25;)**

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**“They did as God instructed:- each family killed a lamb and sprinkled its blood upon the doorpost of their home to protect themselves against the coming judgement of God.”**

**"At midnight the LORD struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well."**

**That night, the Bible says "there was a loud wailing in Egypt, for there was not a house without someone dead."  
(Exodus 12:29-30;)**

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**That night Pharaoh summoned Moses with instructions to take the people out of Egypt and "about six hundred thousand men on foot, besides women and children" left Egypt that night. (Exodus 12:37;)**

**This event was not to pass into the annals of history and be forgotten; the children of Israel would always commemorate this event.**

**"This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD, a lasting ordinance. When you enter the land that the LORD will give you as He promised, observe this ceremony.**

**And when your children ask you,**

**'What does this ceremony mean to you?' then tell them:-"**

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**“It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when He struck down the Egyptians.’ Then the people bowed down and worshipped.” (Exodus 12:14,25-27;)**

## **The food eaten by the Israelites at the Passover is significant:**

**The slain lamb recalled how God's judgement was diverted by the blood of a slain lamb which was sprinkled upon their doorposts, the bitter herbs spoke of their slavery in Egypt and the unleavened bread was called the bread of affliction.  
(Deuteronomy 16:3;)**

**From the food that was already there commemorating Israel's deliverance; **The Lord takes the bread and wine and speaks of a new deliverance:- From the bondage of sin.****

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

Israel's deliverance from bondage in Egypt provides the backdrop against which the Lord's Supper was instituted:-

**"While they were eating [the Passover meal],**  
Jesus took bread, gave thanks and broke it,  
and gave it to His disciples, saying,"

**"Take and eat; this is my body."** Then he took the cup,  
gave thanks and offered it to them, saying, "Drink from it,  
all of you. **This is my blood of the covenant,**  
which is poured out for many for the forgiveness of sins.

I tell you, I will not drink of this fruit of the vine  
from now on until that day when I drink it anew with you  
In my Father's kingdom. When they had sung a hymn,  
they went out to the Mount of Olives." (Matthew 26:26-30;)



**WORSHIP:- BREAKING THE BREAD. Acts 2:42;  
How are we to understand what Jesus said?**

**His words have been  
a source of contention over the centuries.**

**Roman Catholics** see in his words the institution  
of **the Mass**, while **Evangelicals** see in them  
the pattern for a memorial of His death.

**The conversation in the upper room that night  
would have centered on the Passover  
and **Israel's deliverance from slavery.****

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**Throughout His ministry Jesus had spoken of liberation. "You will know the truth," he said, "and the truth will set you free, if the Son sets you free, you will be free indeed." (John 8:32,36;)**

**With His atoning death shortly to take place Jesus picks up the themes of freedom, deliverance, redemption, forgiveness.**

**Pardon would be free, but not cheap.**

**He uses sacrificial language when talking about forgiveness.**

**The sacrifice of His body and blood is the grounds upon which the justice of a holy God is satisfied thereby making possible the gift of forgiveness.**

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

With the food of the Passover meal before them, Jesus takes the bread that they had been eating and says:-

**"Take and eat; this is my body."** And he does the same with the wine they had been drinking,

**"This is my blood of the covenant, which is poured out for man for the forgiveness of sin."**

The **death of Jesus** will bring about a **new Exodus** for the people of God. And just as Israel commemorated their deliverance through the Passover.

So the **new "Israel of God"** - the assembly - those called out by God through His gospel of grace would, through the Lord's Supper, **commemorate our freedom from the bondage of sin.**

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

Once **The Spirit** came on Pentecost the apostles understood what Jesus meant. **When Jesus gave them the bread and said it was His body, they didn't take Him literally, nor did they when He said the cup contained His blood shed for the forgiveness of sins.**

**How could this be His atoning blood when He had not yet died upon the cross?**

**Furthermore, the Apostles held to strict dietary laws, one of which prohibited eating anything that contained blood. They would never have drunk the blood of Jesus without raising objections.**

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**Let's refresh our minds on just how strict the apostles were on this matter of eating blood or eating anything that was classed as unclean.**

**After Jesus' resurrection, the kingdom of God was being extended to the Gentiles and God gave Peter a vision, a vision that meant all people, irrespective of race, were acceptable to him on the basis of the death of Jesus.**

**Peter saw a vision in which many different animals were before him. The Lord said, **Get up Peter, Kill and eat.**"**  
**Immediately Peter objected, **"Surely not, Lord! Nothing impure or unclean has ever entered my mouth."****

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

The account goes on to tell us, **"A voice spoke from heaven a second time, 'Do not call anything impure that God had made clean. This happened three times."** (Acts 11:7-10;)

As more Gentiles were coming to faith in Christ and being baptised, some guidelines needed to be put in place. After the church met in Jerusalem it was decided that the following instructions be given to the Gentiles:-

**"You are to abstain from... blood, from the meat of strangled animals... You will do well to avoid these things."** (Acts 15:29;)



## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**The apostles could not make such statements pertaining to blood if they believed that in eating the bread in the Lord's Supper they were actually eating the body of the Saviour and in drinking the wine they were actually drinking His literal blood.**

**When we listen to the words of the Lord himself we know that we cannot be wrong.**

**He said, "Do this in remembrance of me." (Luke 22:19;)**

**The Lord's Supper is therefore a memorial of what He did for us in His death upon the cross.**

**It is a past event that we commemorate each time we share in the Supper.**

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

Finally, our Lord's concluding words,  
"I will not **drink of this fruit of the vine** from now on  
until that day when I drink it  
anew with you in my Father's kingdom."

This a **reference** to the time  
when **they will be together with the Lord**  
**in the kingdom of heaven. That is in the assembly.**

**Thus we have an unbroken fellowship with Him**  
**when we share together in the breaking**  
**of the bread for now and eternity made possible**  
**by His atoning death upon the cross.**

**WORSHIP:- BREAKING THE BREAD. Acts 2:42;**  
Those who have received the blessing  
issuing from His death commemorate this  
when they partake of the bread and the wine.

We look back to what he did and forward  
in certain hope of what is to come. He said,  
**"Do this in remembrance of me."** (Luke 22:19;)  
And that is what we should do.

### **The Lord Is Present:-**

According to the apostle Paul, the Sunday service  
in the first century congregation in Corinth  
was chaotic.

Before we see why, let us be reminded  
about the origin of this particular assembly of God.

**WORSHIP:- BREAKING THE BREAD. Acts 2:42;**  
The Corinthian congregation came into existence  
through the ministry of the Apostle Paul.

"One night the Lord spoke to Paul in a vision:- "Do not be afraid; keep on speaking, do not be silent. For I am with you, and no one is going to attack and harm you, because **I have many people in this city.**"

So Paul stayed for a year and a half,  
teaching them the word of God."

Through his ministry "**many of the Corinthians  
who heard him believed and were baptised.**"

Acts 18:8-11;)

**WORSHIP:- BREAKING THE BREAD. Acts 2:42;**  
Though they were God's people, they were awash with problems! Their carnal behaviour displayed itself when the **saints assembled on the first day of the week to partake in the Lord's Supper.**

What should have been an occasion for holy communion, in every sense of that word, was anything but holy. One of the problems had to do with their previous practice of idolatry.

Even after their conversion Paul had to **warn** them, "**Flee from idolatry.**"

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

He taught them that engaging in idolatry while also partaking of the Lord's Supper was wrong because partaking in the Lord's Supper is "a participation in the blood of Christ. the bread we break is a participation in the body of Christ."  
(1 Corinthians 10:16)

Paul provided an explanation of what he meant by way of two illustrations.

**First**, he referred to the religious practice in Israel: when a sacrifice **was offered to God** a portion of the **meat** offered was given to the worshipper who ate it and, in this way, **he was participating in the proceedings – namely, having fellowship / communion with God.**



**WORSHIP:- BREAKING THE BREAD. Acts 2:42;**  
Their eating of the meat linked them to God to whom  
the sacrifice was offered. Hence Paul's words,  
"Consider the people of Israel:- do not those who eat  
the sacrifices participate in the altar?" (1 Cor 10:18;)

**The answer is yes they do;**  
They have **fellowship** in the proceedings.

**The second** illustration was more illuminating  
to the Corinthians. Paul showed that  
**by offering sacrifices to an idol, the worshipper**  
**was having fellowship / communion with demons.**

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**He explained that an idol is nothing – it's a piece of carved wood, stone or metal. It is not real.**

**But in another sense it is very real because the idol owes its origin to demons.**

**Paul's point is that demons are present in idolatrous worship; the idol brings the worshipper into contact with the demons.**

**The demons don't enter into the idol, neither do they enter into the sacrifice being offered, but they are nevertheless present.**

**In the same way, God did not enter into the sacrifices Israel offered to Him, but nevertheless He was present.**

**WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**The application Paul makes is this: the Lord Jesus**

**Christ is present in the Lord's Supper, not in the**

**sense that He enters into the bread and wine, but He is the unseen guest at the proceedings He instituted.**

**He is the one with whom the partakers**

**of the Lord's Supper are having fellowship.**

**For that reason Paul reminded these new Christians:**

**"You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons."**

**(1 Cor 10:21;)**

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

The behaviour of the believers in Corinth when they gathered on Sunday to worship the Lord was deplorable.

Their **"love feast"** was anything but loving and their Holy communion was anything but holy.– so that Paul said:-

**"your meetings do more harm than good."**

(1 Cor 11:17;) There was **division** among the believers, the **"love feast"** (a shared meal) was not shared with everyone and, as a result, those who were poor were neglected.

**To make things worse, there were some who even got drunk!**

These were the very people who had come to remember the most loving act the world had ever witnessed – the death of the Lord Jesus Christ for sinners.

**WORSHIP:- BREAKING THE BREAD. Acts 2:42;**  
**Against this background,**  
**Paul gives his teaching on the Lords supper.**

"For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, '**This is my body, which is for you; do this in remembrance of me.**'

In the same way, after supper He took the cup, saying, 'This cup is the new covenant in My blood; do this, whenever you drink it, in remembrance of Me.' For whenever you eat this bread and drink this cup, **you proclaim the Lord's death until He comes.**" 1 Cor 11:23-26;

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

We have already written in detail about the words of the Lord at the **Last Supper** so we will not repeat that here. However, Paul's words in I Corinthians referring back to that event provide some additional instruction.

He says that when we eat and drink the Supper  
**“we are proclaiming  
the Lord's death until He comes.”**

The church is making a statement that **we believe  
Jesus died for us, that He returned to the Father  
and will return one day for His family.**

**WORSHIP:- BREAKING THE BREAD. Acts 2:42; Partaking of the bread and wine "in an unworthy manner" is a reference to the ungodly behaviour that was on display within the congregation.**

**They were to honour the Lord for what He did for them, symbolised in the bread and wine.**

**Instead, they were dishonouring Him.**

**Jesus who gave His body and blood for their redemption and who is the unseen host was being insulted by their behaviour.**

**WORSHIP:- BREAKING THE BREAD. Acts 2:42;**  
It showed that they had failed to appreciate that their salvation was purchased at a very high price, the death of God's Son. The consequence, Paul makes clear, was to be **"guilty of sinning against the body and blood of Christ."** (1 Cor 11:27;)

The way to avoid God's judgement is for each Christian to **"examine himself** before he eats of the bread and drinks the cup." (1 Cor 11:28;)

Furthermore, Paul says, "For anyone who eats and drinks without recognising the body of Christ eats and drinks judgement to himself."  
(1 Corinthians 11:29;)



## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

However tempting it might be to conclude that Paul is teaching that the **body of Christ** is literally there in the Mass, it is to take the phrase out of context and to misconstrue its meaning.

We must not lose sight of the problem Paul was correcting in Corinth. He is not referring to the Catholic teaching of "the **real presence**" or **transubstantiation**, but to the **unholy behaviour within the body of Christ – the assembly.**

**If the believers in Corinth had gathered each Lord's day in a spirit of love, unity and caring then their partaking of the bread and wine would indeed have been holy communion.**

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**This memorial of Jesus' death  
and announcement of His return  
is a Kingdom act, performed  
by Kingdom citizens  
and done in the Kingdom.  
(Luke 22: 15-20;).**

**The fact that the early church observed  
this memorial of Jesus' death declared not only  
its place in public worship, but also the reality  
of the establishment of the Kingdom. ( I Cor 11: 23f;)**

**WORSHIP:- BREAKING THE BREAD. Acts 2:42;**  
The achievements of Christ's atoning death are set forth  
in the Bible. 'And by that will, we have been made holy  
through the sacrifice of the body of Christ once for all...

And where these [sins] have been forgiven,  
there is no longer any sacrifice for sin.' (Hebrews 10:10,18;)

Through His death upon the cross,  
Jesus achieved for us the full pardon of our sins.  
We can now stand before God  
justified, pardoned, cleansed.

The sacrifice of Christ is a one-time offering, an unrepeatable  
act. It was the apostolic teaching that the church gather  
together on the first day of the week, Sunday, and partake  
of the Lord's Supper. (Acts 20:7; 1 Corinthians 11:17-34;)

## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**In breaking bread and drinking wine, believers are not only remembering what the Lord accomplished; in the Lord's Supper we are having fellowship with Him and with each other.**

**We are affirming that His death has reconciled us to the Father and, along with each believer, we are united in Christ.**

**The expression, “the breaking of bread.” (Greek, klasei tou artou) in Acts 2:42; Was something in which they regularly engaged and constituted part of their worship.**



## **WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

The expression as spiritually applied, appears to have derived from, “...Jesus took bread, and blessed it, and broke it....” (Matt 26:26;)



**The unleavened bread and fruit of the vine present during the typical feast associated with Jewish worship. (the “Passover.”)**

This constituted the background for Jesus introducing His feast, the unleavened bread and fruit of the vine taking on a new meaning that would “symbolize,” His own sacrificial body and blood.

# **WORSHIP:- BREAKING THE BREAD. Acts 2:42; THE LORD'S SUPPER ► WHEN?**

**Acts 20:7a; “On the first day of the week when the disciples came together to break bread.”  
[observe the Lord's supper.]**

**1 Corinthians 11:20; “When you come together...  
it's ... to eat the Lord's supper.”**

**(Paul's point in verses 20-21 was obviously to show that though they thought they were observing the Lord's supper, they actually weren't doing that at all!)**

**1 Corinthians 16:2a; “On the first day of [every] week, let each one of you lay some-thing aside.”**

**WORSHIP:- BREAKING THE BREAD. Acts 2:42;  
THE LORD'S SUPPER ► WHEN?**

**We are having  
Communion  
with the Lord  
and each other via  
a common loaf.**



**“Because there is one loaf,  
we who are many are one body,  
because we all partake of one loaf.”**

**1 Corinthians 10:17; (NIV);**

**The New Century Version reads, We all  
[the assembled, cf. Alford] share that one loaf.**

**WORSHIP:- BREAKING THE BREAD. Acts 2:42;  
THE LORD'S SUPPER ► WHEN?**

**We are having  
Communion  
with the Lord  
and each other via  
a common cup.**



**Matthew 26:27; “When Christ had taken a cup and given thanks, He gave it to His disciples, saying, Drink from it, all of you.” (NASB).**

**Mark 14:23; “When Christ had taken a cup and given thanks, He gave it to His disciples, and they all drank from it.” (NASB).**



## **THE QUESTION OF ONE CUP?**

**Does Jesus share with us? Is Jesus at one with us?**

**Is Jesus present with us every Lord's day  
when we come to break bread and  
share in the fruit of the vine together?**

**“until that day when I drink it new with you  
in the kingdom of my Father.”**

**Is Jesus only present in ONE congregation?  
Perhaps in Jerusalem, or is He present in every  
congregation in the World every Lords day.**

## **THE QUESTION OF ONE CUP?**

**Is the One Bread and the One cup that we refer to and that we share every Lords day when we come together to partake of the Lords Supper:-**

**Is that One BREAD and ONE CUP restricted in meaning to only ONE congregation?**

**Or is it that when we share together in the one bread and the one cup. (the fruit of the Vine.) We share in the experience of every congregation in the world every Lords day.**

**So we PROCLAIM TOGETHER the Lord's Death until He returns.**

# THE QUESTION OF ONE CUP?

## 1. WHAT 'THE CUP' IS NOT.

- A. **'THE CUP'** is the fruit of the vine. Matt 26:27-29;
- B. **The fruit of the vine is not the container.**
- C. **Therefore:- The container is NOT 'THE CUP.'**

## 2. WHAT 'THE CUP' IS.

- A. **'THE CUP'** is the Blood of Christ. Matt 26:23;
- B. **The Blood is the fruit of the vine. (v29)**
- C. **'THE CUP'** is the fruit of the vine.

# THE QUESTION OF ONE CUP?

## 3. WHAT 'THE CUP' IS.

- A. **'THE CUP'** is the fruit of the vine. Matt 26:27-29;
- B. The fruit of the vine is what you drink.
- C. You drink **'THE CUP.'**

## THE CONCLUSION.

- A. You drink **'THE CUP.'** 1 Cor 11:26;
- B. You drink the contents.
- C. **'THE CUP'** is the contents not the container!  
Joe Nisbet.

# **WORSHIP:- BREAKING THE BREAD. Acts 2:42; THE LORD'S SUPPER ► WHEN?**

When compared, these passages show that NT churches **observed the Lord's supper on a specific day every week** (and history very well attests to this). So in other words:-

**First century Christians participated in the Lord's supper as often as they contributed into the Lord's treasury.**

# **WORSHIP:- BREAKING THE BREAD. Acts 2:42; THE LORD'S SUPPER ► WHEN?**

**In those days when there was usually one congregation meeting in a central location in a city and the scattered disciples having no telephones.**

**Visiting preachers had to wait until the regular meeting time in order to see all the members together in one place.**

**So, when the disciples came together to “break bread,” that is, partake together of the Lord's Supper, as well as eat regular food together, before or after the Lord's Supper, Paul preached to them.**

# **WORSHIP:- BREAKING THE BREAD. Acts 2:42; THE LORD'S SUPPER ► WHEN?**

**1 Corinthians 11:26-28; says,  
“For as often as you eat this bread, and drink the  
cup, you proclaim the Lord's death till He come.”**

**Later In some of the writings of the church  
the **Lord's day, the Sunday** became known  
as the **DIE PANIS** the **day of the BREAD**  
the day the Lords people  
came together to break bread.**

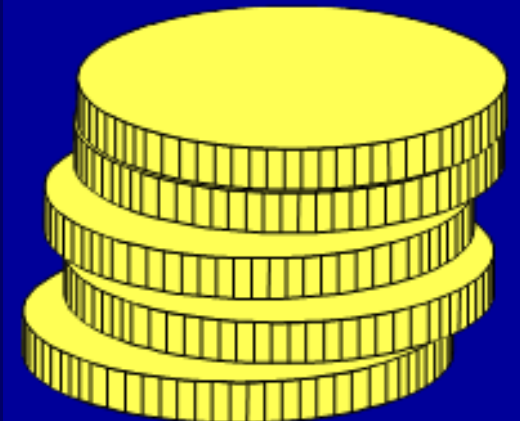
**WORSHIP:- BREAKING THE BREAD. Acts 2:42;  
THE LORD'S SUPPER ► WHEN?**

**Was the first day of the week the Sabbath.  
(Acts 20:7;)?**

**Should Christians observe the Sabbath today?**

**1 Cor 16:1-2; “Do what I told the Galatian churches to do. On the first day of every week, each one of you should set aside a sum of money in keeping with his income.”**

**Rev 1:10;  
“On the Lord's Day  
I was in the Spirit.”  
(NIV)**





**WORSHIP:- BREAKING THE BREAD. Acts 2:42;  
THE LORD'S SUPPER ► WHEN?**

**ACTS 20:7; Tells us that ON THE FIRST DAY  
OF THE WEEK WHEN THE DISCIPLES  
CAME TOGETHER TO BREAK THE BREAD.**

**That was a special meeting of the congregation  
on a special day, for a special purpose.**

**And it shows that the Christians at TROAS  
followed the example  
of the JERUSALEM congregations,  
in consistently observing the Lord's Supper.**

**WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**THE LORD'S SUPPER ► WHEN?**

The Jewish Day ended at sundown  
and thus the new day started at sundown.

Paul must have started at the beginning of the  
Jewish **first day of the week** which is **our Sat night.**

**Then they broke bread early  
in the morning which is both the Jewish  
and our first day of the week or Sunday.**

Some non-biblical early writers refer  
to congregations having the Lord's supper at  
sunrise to do it at the same time that Jesus arose.

**WORSHIP:- BREAKING THE BREAD. Acts 2:42;**

**THE LORD'S SUPPER ► WHEN?**

The expression, "first day of the week" in Acts 20:7;  
is from the Greek, **mia ton sabbaton.**

Literally translated, **mia ton sabbaton** is rendered,  
**one or first (mia) of the (ton) Sabbaths."** (sabbaton.)

As you can see, **mia ton sabbaton** is idiomatic  
and thus rendered, appears awkward in English.

Relevant verses to aid in an understanding  
of **mia ton sabbaton** or "**first day of the week,"**  
are Matt 28:1; Mark 16:2;  
Luke 24:1; & John 20:1.

# **WORSHIP:- BREAKING THE BREAD. Acts 2:42; THE LORD'S SUPPER ► WHEN?**

Matthew tells us that Mary Magdalene and  
The "other Mary" came to Jesus' sepulcher,  
**"In the end of the Sabbath, as it began  
to dawn toward the first day of the week."**

Mark mentioned it was early  
on the first day; Luke said **on the first day,**  
very early in the morning;

John described the time as  
early, **still dark, on the first day of the week.**

**WORSHIP:- THE LORD'S SUPPER ► WHEN? Acts 2:42;**

**Ignatius (Magnesians 9.) Barnabas 15:8; Justin  
(Apology I, 67:1-3,7; Triypho 10:1-3;) Dialogue 41:4;)**

**Didache 14:1, Epistle of the Apostles 18,  
Gospel of Peter 9:34+, 12:50+,**

**Acts of Peter 1:1, Clement of Alexandria  
(Miscellanies V,xiv.106.2),**

**Tertullian (To the nations I:13, On Idolatry 14:6, An  
Answer to the Jews 2:20, 4:1, Bardesanes (On Fate)**

**Eusebius (Church History II.xxvii.5), etc.**

**WORSHIP:- THE LORD'S SUPPER ► WHEN? Acts 2:42;**

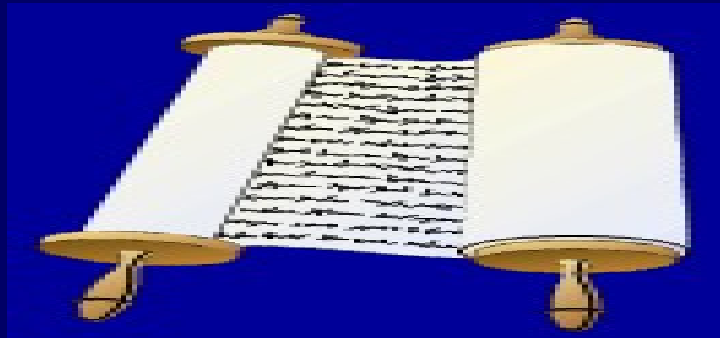
**Tertullian On Idolatry 14:6;  
“To us Sabbaths are foreign”**

**JUSTIN** “we do not live according to the Law, nor are we circumcised in the flesh as your forefathers, nor do we observe the Sabbath as you do.”

**Dialogue with Trypho 10:1**

**Ignatius** “no longer observing the Sabbath but living according to the Lord's day, in which also our life arose through Him and His death.”

**Magnesians 9**



## **WORSHIP:- THE LORD'S SUPPER ► WHEN? Acts 2:42;**

**Justin:-** “We are always together with one another, on the day called Sunday there is a gathering together in the same place of all who live in a city or a rural district”

We all make our assembly in common of the day of the sun, since it is the first day, on which God changed the darkness and matter and made the world, and Jesus Christ our Saviour arose from the dead on the same day.

For they crucified Him on the day before Saturn's day, and on the day after (which is the day of the Sun) He appeared to His apostles.”  
Apology I,67:1-3,7.

**WORSHIP:- THE LORD'S SUPPER ► WHEN? Acts 2:42;**

**“Where ever we are, we are all called after the one name of Christ- Christians.**

**On one day, the first of the week, we assemble ourselves together.”**

**Bardesanes. (On Fate.)**

**Pliny the younger:-**

**“They [disciples] would rise at [Sunday] daybreak to sing a hymn to Chrestus as their God...**

**They were accused of incestuous relations and cannibalism.”**



## **WORSHIP:- THE LORD'S SUPPER ► WHEN? Acts 2:42;**

Regarding Matthew's time statement, commentator Albert Barnes thus comments:-

"The word **'end'** here means the same as **'after'** the Sabbath – that is, after the Sabbath was fully completed or finished, and may be expressed in this manner:

**“In the night following the Sabbath, for the Sabbath closed at sunset, as it began to dawn”**

**(Barnes on the New Testament, Vol. 1, pg. 317.)**

## **WORSHIP:- THE LORD'S SUPPER ► WHEN? Acts 2:42;**

Albert Barnes observes the following regarding,

**"Upon the first day of the week" in I Cor 16:2;**

**"Upon the first day of the week."**

**Greek, "On one of the Sabbaths."**

**"The Jews, however, used the word Sabbath to denote the week; the period of seven days, Matthew 28:1; Mark 16:9; Luke 18:12; 24:1 John 20:1,19; Comp. Leviticus 23:15; Deuteronomy 16:9;"**

**"It is universally agreed that this here denotes the first day of the week, or the Lord's day."**

**(Barnes on the New Testament, Vol. 5.)"**

## **WORSHIP:- THE LORD'S SUPPER ► WHEN? Acts 2:42;**

**John Mason, noted Presbyterian scholar wrote:-**  
**"Communion every Lord's day was universal, and was preserved in the Greek church till the Seventh Century." (Church History for Busy People, pg. 86.)**

**I might add, I Cor. 11:26; "for as often...", does not negate or preclude the verses which show how often.**

**The acclaimed Pulpit Commentary states regarding, "...to break bread" in Acts 20:7;**  
**"This is also an important example of weekly communion as the practice of the first Christians."**  
**(Vol. 18, p. 143.)**

**WORSHIP:- THE LORD'S SUPPER ► WHEN? Acts 2:42;**

**How Often to Observe Sabbath?**

**In the Old Testament God told them to remember the Sabbath, He didn't stop and say "every Sabbath."**

**Simply by describing the Sabbath they understood every Sabbath.**

**Someone has said "If a car payment is due the first of the month then it is due the first of every month. If you don't think so, just miss one or two and see what happens."**

## **WORSHIP:- THE LORD'S SUPPER ► WHEN? Acts 2:42;**

**When we forsake the assembling together on the first day of the week to worship together and break bread together without a good reason (ill health or caring for others who are ill, work etc.) then we are going against a direct command of God. Hebrews 10:25;**

### **WE SAW THAT THE EARLY CHRISTIANS ASSEMBLED FOR WORSHIP.**

**The Christians in Jerusalem Acts 2:42;**

**The Christians at Troas Acts 20:7;**

**They came together on the first day of every week for the breaking of the bread.**

## **WORSHIP:- THE LORD'S SUPPER ► WHEN? Acts 2:42;**

**The early Christians met together on the first day of the week the Lord's day not as the Jews did on the Seventh day the Sabbath.  
(a Jewish custom and command.)**

**Christians at Corinth. 1 Cor 11:20; 2 Cor 16:2;**

**WORSHIP:- THE LORD'S SUPPER ► WHEN? Acts 2:42;**

**SOME OTHER REASONS FOR ATTENDING  
THE WORSHIP SERVICE.**

**We show proof of our love of God. John 14:15;**

**We show our faith by our works. Jam 2:18;**

**We increase our knowledge of the word of God.**

**2 Pet 1:5;**

**We attend to encourage each other  
to be stronger and continue to grow. 1 Pet 2:2-3;  
Attendance is an opportunity to be with the Lord  
and meet with Him. Matt 18:20;**

## **WORSHIP:- THE LORD'S SUPPER ► WHEN? Acts 2:42;**

**Attendance helps to guard us against us falling away. 2 Pet 2:20-22; 1 Cor 11:30; 1Thess 5:6;**

**Regular attendance is necessary because we need all the help we can get; 2 Tim 3:16; Heb 4:12-15; Gal 5:13-26; Psalms 1:25; 46:1; 121:2 133:1;**

**We ought to attend as a witness to our belief in the Truth. 1 Tim 3:15;**



# **WORSHIP:- THE LORD'S SUPPER ► WHEN? Acts 2:42;**

## **WHY SOME FAIL TO ATTEND.**

**Fear of persecution. Matt 10:28;**

**Lack of interest. Rev 2:4;**

**Lack of teaching. Jn 6:45;**

**Don't like the preacher. Matt 4:10;**

**Someone mistreated them. Matt 18:15: 2 Cor 11:26;**

**The church not run right. Heb 13:7;**

**Clothes not good enough. 1Sam 16:7; Matt 6:28-29;**

**Tired need Sunday to rest. Matt 6:33;**

## **WORSHIP:- THE LORD'S SUPPER ► WHEN? Acts 2:42;**

**We should attend regularly and learn to enjoy it, for if we do not enjoy being with the people of God in worship here, we won't look forward to enjoy heaven even if we got there.**

**Our presence will help to build up the congregation,  
No congregation can grow without attendance.**

**If no one attended there would be no service;  
the doors would be locked, and the cause  
of Christ would die in our community.**

## **WORSHIP. Acts 2:42; SO IN SUMMARY:-**

**There are many things we may not be able to do,  
but we can attend if we are not ill.**

**We can help encourage others, make a joyful sound,  
worship in the way God intended.**

**We ought to be present also  
because a vacant seat preaches  
an eloquent sermon of defeat.**

**The real reason that some do not attend faithfully  
and regularly is that they have little interest  
in their souls and in the gospel of Christ  
for a world in need. Few admit this; usually  
some other excuse is used. see Luke 14:16-24;**

**WORSHIP. Acts 2:42; SO IN SUMMARY:-**

**The Lord's supper is a REMEMBRANCE!**  
In taking the bread and the fruit of the vine  
which represents Jesus Body and  
blood shed on the cross for our sins.

**We are to look back and remember  
the cost of our salvation.**

**Acts 20:28; 1 Cor 11:24-25;**

**“A command do this in remembrance of me.”**

**WORSHIP. Acts 2:42; SO IN SUMMARY:-**

**The Lord's supper is a THANKSGIVING!**

**As we remember the cost of our salvation we should be moved to thanksgiving in appreciation,**

**Jesus set us an example:- He gave thanks.**

**1Cor 11:24; It is an opportunity to be thankful for all that Christ has done for us.**

**WORSHIP. Acts 2:42; SO IN SUMMARY:-**

**The Lord's supper is a FELLOWSHIP!**

**As we partake of the bread and wine we are joined together with Christ in His sacrifice.**

**Thus a participation a joining together or communion a sharing.**

**Jesus gave His life and we share in the blessing of eternal life that sacrifice brings.  
1Cor 10:16-17;**

**WORSHIP. Acts 2:42; SO IN SUMMARY:-**

**The Lord's supper is a WITNESS!**

By our act of obedience in taking part in the Lord's supper, we are proclaiming to all that we believe Jesus died for our sins and was raised for our justification,

**We proclaim** what the world needs to know.

There is **life** after death,

There is **hope** in the midst of hopelessness.

There is **one who cared enough** to do something about our sinful condition.

**We need to continue to proclaim that until He comes.**

**WORSHIP. Acts 2:42; SO IN SUMMARY:-**

**The Lord's supper is an ANTICIPATION!**

**This is the reality that we believe in:-**

**JESUS IS COMING AGAIN-**

**He is coming for those who are eagerly waiting.**

**John 14:1-6; He has prepared a place  
for His prepared people.**

**2 Thess 1:5-12; He will come in Judgement  
on those who do not know Him  
and are not obedient to the gospel.**

**We need to live in anticipation  
one eye on the future, MARANATHA.**



**WORSHIP. Acts 2:42; SO IN SUMMARY:-**

**OUR WORSHIP OF GOD IS IMPORTANT.**

**If we are to please God, we will want to live as faithful Christians and will continue steadfastly in all of these things that we may:-**

**"grow in the grace and knowledge of our Lord and Saviour Jesus Christ."  
(I Peter 3:18;)**

**LET US REJOICE IN OUR FAITH AND OUR RESPONSIBILITIES.**

**WORSHIP. Acts 2:42; SO IN SUMMARY:-**

**LET US ENCOURAGE EACH OTHER  
TO DO THE RIGHT THING!**

**LET US WORSHIP AT THE RIGHT TIME  
FOR THE RIGHT REASONS!**

**THAT GOD MAY BE GLORIFIED  
IN ALL THINGS!**

**CONTINUED STEADFASTLY  
IN THE BREAKING  
OF THE BREAD  
(Acts 2:42).**

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**Next in the series:-  
THE PRAYERS Acts 2:42;**