

# Lord's Supper Every Sunday?

Much like the Lord's Day, the Lord's Supper (1 Cor. 11:20) belongs to Jesus Christ. It is about Him, not me. It is carried out according to His instructions, not my preferences. It is done by His authority, not mine.

Why we observe the Lord's Supper on a weekly basis is one of the most frequent questions posed by visitors to our assemblies. It is a distinguishing characteristic that separates us from those who celebrate it once a quarter or twice a year. When they ask, "Why do you do it this way?" we must have a ready answer. To respond with "because that's what the elders decided" or "it's what we've always done here" does not do justice to the Lord, His word, or His supper. Like everything else that pertains to our worship, our authority for partaking of the Lord's Supper every Sunday deserves a "thus says the Lord."

"For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes" (1 Cor. 11:25). Paul wrote these words having just quoted Jesus on the night of His betrayal. After celebrating the Passover with the apostles, a feast that commemorated the Israelites' exodus from Egypt, the Lord instituted a new memorial of unleavened bread and fruit of the vine. These simple elements would serve as a profound reminder of the Lamb of God whose sacrifice freed all men from the slavery of sin.

But this practice was not just for the apostles. Surely, Jesus told them to "do this in remembrance of Me" (1 Cor. 11:24-25). But the church in Jerusalem continually devoted themselves to the "breaking of bread" (Acts 2:42, 46), and the Corinthians were obviously carrying out the same command. Paul's reminder to proclaim the Lord's death "as often" as they ate the Lord's Supper is an indication that it was not something done just once. It was a regular observance.

"And on the first day of the week, when we were gathered together to break bread, Paul preached to them" (Acts 20:7). The early Christians assembled on the first day of the week, the day of Jesus' triumphal entry from the tomb. It is neither coincidence nor of little significance that all four gospel writers connect the resurrection of Christ with the first day of the week (Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1). His victory over death gives hope beyond the grave and reason for His people to assemble in the first place.

And the disciples came together on the first day of the week "to break bread." That speaks to purpose. While the Lord's Supper is not the only authorized act of worship, it seems to have been the centerpiece of the assembly of the early church. This is further seen in Paul's rebuke of the Corinthian's perversion of the feast: "therefore, when you meet together, it is not to eat the Lord's Supper (1 Cor. 11:20). It should have been, but it wasn't.

They met on the first day of the week to eat the Lord's Supper. Inasmuch as they were to remember every Sabbath Day and keep it holy under the Old Law, wouldn't every week have a first day to remember Jesus' blood of the New Covenant?

"Now concerning the collection for the saints...on the first day of every week let each of you put aside and save, as he may prosper, that no collections be made when I come" (1 Cor. 16:1-2). Some argue against a weekly observance of the Lord's Supper because to do it less frequently adds more meaning. The same thing could be said about every other act of the public worship service. The Corinthians were instructed to contribute for a special collection "on the first day of every week." The fact that it was a weekly duty and would require careful contemplation to keep it from becoming habitual did not take away their responsibility to take part.

Besides, the Christian should have little trouble giving regular significance to the greatest event in the history of the world. Jesus suffered and bled and died for us. He committed no sin. And through His sacrifice, our sins can be forgiven. That ought to give us plenty to think about as often as we eat the bread and drink the cup.

It is important that we partake of the Lord's Supper in a worthy manner and that we follow the pattern established by the early church in the New Testament. It is just as essential that we be ready to give an answer as to why we do it this way.

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