

# The Mind of Christ

## The Memorial of Love

### Part Four

#### INTRODUCTION:

I. Over the past three weeks, we have been focusing our attention on the last Passover Jesus celebrated with His disciples.

A. During this Passover, Jesus instituted the memorial we call the Lord's Supper by taking two elements commonly used in the Passover meal – unleavened bread and a cup containing fruit of the vine –and giving them an entirely new meaning – a new SYMBOLISM.

1. Jesus redefined the symbolism of the UNLEAVENED BREAD by saying:

a. **Matthew 26:26; Mark 14:22** – ". . . *this is My body.*"

b. **Luke 22:19** – "*This is My body which is given for you; do this in remembrance of Me.*"

2. Jesus also redefined the symbolism of the FRUIT OF THE VINE by saying:

a. **Matt 26: 28** – "*For this is My blood of the new covenant, which is shed for many for the remission of sins.*"

b. **Mark 14:24** – "*This is My blood of the new covenant, which is shed for many.*"

- c. **Luke 22:20** – *"This cup is the new covenant in My blood, which is shed for you."*
3. From that day until now, when the disciples of Jesus Christ partake of the Lord's Supper, we see the UNLEAVENED BREAD as the body of Christ – the sinless Lamb of God, our Passover, who was sacrificed to take away the sins of the world – and we see the FRUIT OF THE VINE as the blood of Christ – the blood that was shed for the remission of our sins, and the blood that ratified or brought into being the new covenant in which God remembers our sins no more.
- C. The symbolic meaning of these two elements of the Lord's Supper is VITALLY IMPORTANT for us to understand.
1. In fact, the apostle Paul warned that there are SERIOUS CONSEQUENCES if this symbolism is NOT properly discerned.
    - a. **1 Cor 11:27-29** – *Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.*

2. The apostle Paul warned against our eating the unleavened bread and drinking the fruit of the vine in an *"unworthy manner"* (v 27). And we do that when we are *"not discerning the Lord's body"* (v 29).
    - a. Thayer defines the word *"unworthy"* as "irreverently," while Vine says we can observe the Lord's Supper in an *"unworthy manner"* by: "not apprehending their solemn symbolic import." (Thayer's Greek Lexicon, and Vine's Expository Dictionary of Biblical Words)
    - b. In other words, we partake of the Lord's Supper in an *"unworthy manner"* when we fail to understand the SOLEMN, SYMBOLIC MEANING of the elements of the Lord's Supper.
- D. You would think that everyone understands the simple, symbolic meaning Jesus gave to the elements of the Lord's Supper. But that's not the case.
1. There are brethren in the Lord's church today who hold different views about the true symbolic meaning of the elements used in the Lord's Supper.
  2. Therefore, in THIS lesson, I want to address those who sincerely believe the Lord's Supper should be observed with only ONE LOAF of unleavened bread, and that the one loaf must be in the form of a baked loaf of flat bread, and NOT the thin Matzos bread that is typically used in congregations, including our own.

3. Next week I would like to take up the question of using only ONE CUP or container in the observance of the Lord's Supper.
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- II. The practice of using ONE LOAF and ONE CUP is observed by a number of brethren across the country for generations, including members of my own family. So let me preface my remarks by telling you a little about my own family background.
    - A. My father was the oldest of 16 children – all of whom were raised in the Lord's church. In fact, the Webb's have been members of the church for more than 150 years, and may even go back as far as the Restoration Movement of the 1830's and 40's.
      1. However, among the Webb family today, you'll find a BROAD SPECTRUM of doctrinal views, from EXTREME LIBERAL on the institutional side, to EXTREME CONSERVATIVE – including relatives who hold to the "The One Cup, One Loaf position."
        - a. So you can imagine how EXCITING it got at Webb Family Reunions when we all started talking BIBLE.
      2. Among those who hold the more conservative view of "The One Cup, One Loaf," are some of my dearest relatives – including my favorite aunt and uncle.

- a. So I want it to be understood at the very outset, that I am not only very FAMILIAR with this view, but that I DEARLY LOVE AND RESPECT members of my own family who practice it.
- b. However, I must also say in all honesty, the "The One Cup, One Loaf position" is simply wrong – and there are several reasons why I believe this.

**BODY:**

- I. To begin, let's turn to the Scriptures and see what they have to say.
  - A. Those who hold to the ONE LOAF position place a great amount of emphasis on the word "LOAF."
    - 1. The problem is that the word "LOAF" appears only 3 times in the KJV of the Bible, 5 times in the NKJV, 6 times in the RSV, and 7 times in the ASV and NASV.
      - a. Not ONE of these passages where the word "LOAF" appears pertains to the Lord's Supper. NOT ONE!
      - b. The ONLY reference to the word "LOAF" in connection with the Lord's Supper marginal reference in the RSV of Matthew 26:26, but even the RSV doesn't use the word "LOAF" in the actual TEXT of Matthew 26:26.

2. However, the word "LOAVES" appears many times in the gospel accounts, but once again, NEVER in reference to the Lord's Supper. NOT EVEN ONCE!
3. So why should we be so concerned that the unleavened bread we use in the Lord's Supper be in the form of a LOAF?
  - a. The HEBREW word for loaf is "kikkar" (key-KAR), and comes from a root word that means to dance or whirl in a circle. The word eventually came to mean anything that was round – a round coin or a round loaf of bread.
  - b. The GREEK word for loaf, which is also frequently translated as simply BREAD, is "artos" (AR-tos), and is simply defined as food composed of flour mixed with water and baked.
    - (1). Thayer says the bread was typically made by the Israelites, "in the form of an oblong or round cake, as thick as one's thumb, and as large as a plate or platter."  
(Thayer's Greek Lexicon)
  - c. Now keep in mind that THIS KIND of bread (or LOAF) was bread typically eaten with a meal – it's the bread Jesus used along with fish to feed the 5,000. They were simply loaves of flat bread – about as thick as your thumb.
4. But in our studies about the Lord's Supper we've ALSO learned that the bread used in the celebration of Passover was

"UNLEAVENED BREAD" – and THIS is the kind of bread Jesus used to institute the Lord's Supper.

- a. The HEBREW word for "UNLEAVENED BREAD" is matstzah (mats-TSAW'), from which we get the word MATZOS. The word typically referred to sweetness, or, in the case of unleavened bread, bread that has not soured or bittered with yeast – specifically, an UNFERMENTED cake or loaf.
- b. The GREEK word for "UNLEAVENED BREAD" is azumos (AD'-zoo-mos), and simply means that which is unfermented or free from leaven (yeast).

B. So, what's so importance about all this?

1. Brethren who typically hold to the ONE LOAF position believe the unleavened bread used in the Lord's Supper MUST be in the form of a LOAF – similar to the flat bread baked by the Israelites.
2. They have problems with the use of Matzos bread – the thin baked UNLEAVENED bread WE use in the Lord's Supper – and they feel Matzos bread is not the kind of bread Jesus used.
  - a. In fact, many like to ridicule the unleavened Matzos bread we typically use by saying it's a CRACKER not a LOAF.
  - b. One brother writes this: *"In order to retain this vivid symbolism [symbolism of the one loaf], real bread should be used rather than wafers. . . In thousands of churches of*

*Christ around the world in this very century, someone prepares a loaf of unleavened bread per congregation, generally made of water, non-self-rising flour, olive oil, and salt (cf. Leviticus 2)."*

- D. Let me begin by saying, as much as I love these brethren and respect their desire to "speak where the Bible speaks and be silent where the Bible is silent," they're trying to enforce a practice that's based SOLELY on their OWN narrow interpretation of Scripture.
1. The ONLY thing we know about the bread JESUS used to institute the Lord's Supper is that he broke it and gave it to His disciples.
  2. And, from the fact that Jesus was observing the Passover, we know the bread was UNLEAVENED, since no leaven of any kind could even be in the house of an Israelite during Passover.
    - a. Albert Barnes says when Jesus instituted the Lord's Supper He took bread, "that is, the unleavened bread which they used at the celebration of the Passover, made into thin cakes, easily broken and distributed."
    - b. Matthew Henry says, "the Jewish people had nothing similar to our high-raised loaf: their bread was made broad and thin, and was consequently very brittle, and, to divide it, there was no need of a knife."

3. And if the common, every day bread baked by the Israelites – which was baked WITH leaven – was about as thick as your thumb, how thin was the UN-leavened bread baked for Passover?
  4. Do you see what the issue is here? We're debating over how THICK the unleavened bread should be, and what SHAPE it should take – which, according to these brethren, must be round.
- E. The Lord is NOT concerned about the THICKNESS of the unleavened bread used in the Lord's Supper, NOR is He concerned about it's SHAPE – whether it's round like a loaf, or whether it's square or rectangle).
1. Paul's concern about partaking of the bread in 1 Corinthians chapter 11 was not over how the bread was PREPARED, but rather that we DON'T partake of it in an *"unworthy manner"* – and we do THAT by failing to understand the SOLEMN SYMBOLIC MEANING of the unleavened bread.
    - a. Is there any solemn symbolic meaning in the THICKNESS of the bread? ABSOLUTELY NOT!
    - b. Is there any solemn symbolic meaning in the SHAPE of the bread? ABSOLUTELY NOT!
    - c. Is there any solemn symbolic meaning in the fact that the bread is UNLEAVENED? ABSOLUTELY!

2. Listen to Paul again: **1 Cor 11:23** – *For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread. . .*

a. What bread – round bread, thin bread, or unleavened bread?

The answer is UNLEAVENED bread!

6. WHY did the Lord take this bread: **1 Cor 11:24** – *and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me."*

a. HOW did it represent His body – because it was round, because it was flat, or because it was UNLEAVENED? The bread represented His body because it WAS UNLEAVENED.

c. Since leaven is always associated with SIN in the Bible, then NO leaven would represent NO SIN – and THAT'S a fitting description of Jesus; the SINLESS Lamb of God that takes away the sins of the world.

F. Brethren, here's what concerns me most about this whole issue.

1. Paul told the Corinthians they will be guilty of the body and the blood of the Lord if they partake of the unleavened bread and fruit of the vine in an "UNWORTHY MANNER."

a. And VINE says, we partake of it in an "unworthy manner" when we fail to understand or comprehend the SOLEMN

SYMBOLIC MEANING of the unleavened bread and fruit of the vine.

2. Our brethren who insist that the unleavened bread must be in the form of a round loaf have completely missed the point – and what's so serious about all this is that their FOCUS is on the WRONG THING.
  3. The Lord wants our focus to be on the fact that the bread represents HIS BODY – and it represents His body BECAUSE it's UNLEAVENED.
  4. And regardless of what these well-meaning brethren say, the unleavened MATZOS bread ALSO meets the requirements for bread on the Lord's Table BECAUSE it's UNLEAVENED bread.
  5. It doesn't matter how thin or thick the unleavened bread is, nor whether it's round, square, or rectangle – all that matters is that it MUST be UNLEAVENED. That's the ONLY way it can represent the Body of Christ.
- II. But what about the belief that we must use only ONE LOAF of bread when we observe the Lord's Supper.
- A. There are several arguments brethren make here, one of which says the Lord took ONE loaf of unleavened bread, broke "IT" and passed "IT" to the disciples. Unfortunately, for their argument, the word "IT"

doesn't appear in the early manuscripts, nor does the word "*loaf*." All we know is simply that, "*Jesus took bread*," and gave the bread to His disciples.

1. Another argument used to support this view is to quote from a number of historic sources, including from some of the leaders of the Restoration Movement, many of whom used one loaf and one cup in the observance of the Lord's Supper.
  - a. Unfortunately, some of these SAME leaders of the Restoration Movement also believed in Pre-millennialism, the use of instrumental music, missionary societies, and church support of other human agencies and institutions.
  - b. Besides, these were mere men who would be the LAST to say we need to take THEIR beliefs over what the SCRIPTURES teach.
2. We've learned from our studies of the Passover meal that TWO LOAVES of unleavened bread were used. Did Jesus break BOTH loaves and hand THEM to the disciples, or did He break only ONE loaf and hand IT to them? We don't know, because the Scriptures don't tell us how many loaves He used.
3. So, it would be foolish for anyone to base an argument on words that don't exist, and even MORE foolish to base an argument on what mere MEN believe.

- B. However, there is one particular passage that is frequently used to justify using only ONE LOAF, and that's **1 Corinthians chapter 10**, especially **verses 16-17**.
1. **1 Cor 10:16-17** – *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, though many, are one bread and one body; for we all partake of that one bread.*
  2. The argument goes something like this: Paul said we are ONE BREAD and ONE BODY because we all partake of that ONE BREAD. We all understand that the body of Christ is the church, and the Lord has only ONE BODY – only ONE CHURCH. Therefore, to symbolize the ONE BODY, we must use only ONE LOAF. Using MORE than one loaf suggests that the Lord has more than ONE BODY.
  3. I actually happen to like this argument because it shows some real thought. The only problem is that the Lord – nor any of the writers of the New Testament – told the disciples they needed to make certain they had only ONE LOAF to represent His ONE BODY.
- C. So, let's take a look at this passage and see what it's REALLY teaching.

1. **1 Cor 10:16** – *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*
2. What is Paul saying here? The context of the entire 10th chapter of 1 Corinthians is idolatry. Paul began the chapter by showing how the children of Israel, who had sworn themselves to keep their covenant with God, had violated that oath when they participated in idolatry.
3. In verse 16 the apostle Paul describes the COMMUNION (or JOINT-PARTICIPATION or SHARING) we have with God when we partake of the cup (fruit of the vine) and the bread (unleavened bread).
  - a. The communion spoken of here is NOT with one another, but rather with God and Christ.
  - b. This verse speaks of the need for us to maintain fellowship (be in unity – in oneness) with CHRIST, and NOT to have fellowship with DEMONS. When we partake of the Lord's Supper as Christians, we are in communion with CHRIST – we have fellowship with CHRIST.
    - (1). Vine in his Expository Dictionary of New Testament Words explains it this way. He says we are "*sharing in the realization of the effects of the blood (i. e., the death)*"

*of Christ and the body of Christ, as set forth by the emblems in the Lord's Supper, 1 Cor 10:16."*

4. The problem in Corinth was the constant threat of Christians compromising with idolatry – which was rampant in Corinth.

a. **1 Cor 10:14** – *Therefore, my beloved, flee from idolatry.*

b. **1 Cor 10:18** – *Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar?*

(1). Paul says when we partake of a sacrifice, we have

COMMUNION (SHARING IN, or having FELLOWSHIP WITH) what THAT SACRIFICE on THAT particular ALTER represents.

c. **1 Cor 10:19-21** – *What am I saying then? That an idol is anything, or what is offered to idols is anything? 20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. 21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.*

(1). Although idols are not REAL, and neither is anything

OFFERED to an idol, the fact remains that those who sacrifice to idols are ACTUALLY having COMMUNION

(or SHARING with or having FELLOWSHIP with)

DEMONS. They are sacrificing to demons and not to God.

(2). Therefore, Paul's whole point here is that he does NOT want these Corinthians to have fellowship with demons.

(3). There is no way they can drink of the CUP OF THE LORD (receive the spiritual benefits of the blood of Christ) while at the SAME TIME drinking of the CUP OF DEMONS (by participating in idolatry).

(4). We simply cannot partake of the Lord's table (have communion and fellowship with God), while at the same time trying to have fellowship with idols.

D. Now let's go back to verse 17 and fit all this together.

1. **1 Cor 10:17** – *For we, though many, are one bread and one body; for we all partake of that one bread.*
  - a. Paul is telling these Corinthians that even though the body of Christ is composed of many individuals, we are all ONE – we are united together by a COMMON BOND.
  - b. He will expand on this further in chapter 12.
2. Therefore, Paul describes us as "*one bread and one body.*" Why are we "*one bread and one body*"? Because, "*we all partake of THAT ONE BREAD.*"

- a. Notice carefully. Paul says WE are *"one bread and one body."* He's speaking about US – WE are *"one bread and one body."*
- b. And the reason WHY we are *"one bread and one body"* is because *"we all partake of THAT ONE BREAD."*
3. But, what IS this ONE BREAD of which we all partake? Is Paul speaking about a single loaf of bread at the communion table? Hardly!
  - a. Having us all partake of a single loaf during the communion service isn't what makes us one.
4. So what IS this ONE BREAD? It's not WHAT, but WHO – it's none other than Jesus Christ!
  - a. **John 6:32-35** – *Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. 33 For the bread of God is He who comes down from heaven and gives life to the world." 34 Then they said to Him, "Lord, give us this bread always." 35 And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.*
  - b. **Verses 48-51** – *I am the bread of life. 49 Your fathers ate the manna in the wilderness, and are dead. 50 This is the*

*bread which comes down from heaven, that one may eat of it and not die. 51 I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."*

5. So, if Jesus is the ONE BREAD of which we all partake, then HOW does this ONE BREAD make US ONE BREAD and ONE BODY? By being baptized into ONE BODY where we are ONE IN CHRIST.
  - a. **1 Cor 12:12-13** – *For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. 13 For by one Spirit we were all baptized into one body — whether Jews or Greeks, whether slaves or free — and have all been made to drink into one Spirit.*
  - b. **Gal 3:26-28** – *For you are all sons of God through faith in Christ Jesus. 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.*

6. Brethren, we are ONE BREAD and ONE BODY because we all PARTAKE of that ONE BREAD – Jesus Christ! NOT because we partake of a single loaf of bread during the Lord’s Supper.
  - a. Just as a loaf of bread is made from thousands of grains of wheat that have been crushed and mixed with water, we are also ONE BREAD – ONE BODY, ONE CHURCH.
  - b. But what MAKES us ONE BREAD and ONE BODY, is our relationship with JESUS CHRIST – the bread of life, the bread that comes down from heaven, the bread that gives us eternal life.
7. And this is the VERY reason why Paul told the Corinthians in chapter 10 that BECAUSE they are ONE BREAD and ONE BODY in CHRIST – THAT ONE BREAD – they could not ALSO share in, or have communion or fellowship with DEMONS through the practice of IDOLATRY.
8. **1 Cor 10:21** – *You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.*

## **CONCLUSION:**

- I. Let me try to summarize briefly here. There are ONLY THREE WAYS to establish authority for doing ANYTHING according to the Scriptures.

- A. God must either specifically COMMAND the practice, or we must find a BINDING APOSTOLIC EXAMPLE for the practice, or the practice must necessarily be INFERRED from the context of the Scriptures.
  - 1. The mandatory use of one loaf of bread in the observance of the Lord's Supper is neither COMMANDED, NOR is there a binding EXAMPLE, NOR is the practice even necessarily INFERRED.
  - 2. Therefore, there is NO BINDING AUTHORITY for having only ONE LOAF of unleavened bread when we observe the Lord's Supper.
  - 3. Since there is no BINDING AUTHORITY, the practice of using one loaf of unleavened bread in the Lord's Supper therefore becomes a matter of PREFERENCE or CHOICE – you can if you want, but you don't have to.
  
- B. The problem has NEVER been that some of our brethren use one loaf of unleavened bread in the Lord's Supper.
  - 1. The problem has been that some of our brethren are BINDING the practice of one loaf on everyone else, and then judge whether we're faithful or unfaithful to the Lord based on THEIR beliefs.
  
- C. But here's where I see the REAL SERIOUSNESS of this issue. The entire practice of one loaf and one cup not only causes these brethren to add to the Lord's Supper something the Lord never intended, but it causes these good souls to FOCUS ON THE WRONG THINGS.

1. Our focus **MUST** be on the **UNLEAVENED** bread that represents the body of Jesus Christ – the Lamb of God who is without spot or blemish, and who takes away the sins of the world.
    - a. **NOT** on the shape of number of loaves, or the number of cups, but on the **BODY** and **BLOOD** of **JESUS CHRIST!**
  2. If we focus on **ANYTHING ELSE** while partaking of that bread, OR if we **ATTACH ANY OTHER MEANING OR PURPOSE** for observing the Lord's Supper, then we are eating that unleavened bread an "unworthy manner" by not understanding the **SOLEMN, SYMBOLIC MEANING** of the unleavened bread.
- II. Where was **YOUR** focus this morning during the observance of the Lord's Supper?
- A. Were you focusing on the body and blood of Christ, or were you concerned that we were using more than one loaf and more than one cup?
    1. Your focus **SHOULD** have been on the sacrifice and blood of Christ -- the sinless Lamb of God that died to take away your sins.
      - a. But you can't focus on the body of Christ that was given for you, and the blood of Christ that was shed for the remission of your sins, if you've never been baptized into Christ for the remission of sins?

- b. And if your sins HAVE been taken away in the past, but you've turned away from the Lord and gone back into a life of sin, you would certainly have TROUBLE focusing on the sacrifice of Jesus Christ for you?
2. If you need to come and be baptized into Christ for the remission of your sins, or if you need to be restored, then why not do that right now.