

The Lord's Supper

And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, “Take, eat; this is My body.” Then He took the cup, and gave thanks, and gave it to them, saying, “Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins.”

(Matthew 26:26-28)

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Contact: injesuslikeness@gmail.co

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The Lord's Supper

And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins." (Mat 26:26-28)

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? (1Co 10:16)

- Jesus did not say that the bread turned into body, or the wine turned into blood; but Jesus did not say either that the bread and wine were merely symbols. He said: "This is my body ... this is my blood";
- The Supper contains two elements: the external signal (bread and wine) and invisible grace (Christ);
- They are not mere symbols, but there is an invisible grace, operating through the action of the Holy Spirit by faith;
- At the supper, by faith, we feed up of Christ, we drink his blood (Joh 6:53-57).

This item is of great importance for us in order to have a clear vision of our practical relations in the Body. First, let us see how this ordinance was faced by the Church. When the Church was attracted to the philosophy, various thinkers emerged in the Church. These thinkers were not satisfied with the simplicity of God's Word and began to formulate very complex and strange doctrines, among them the doctrine called transubstantiation. According to this doctrine, which was assimilated by catholicism, the elements (bread and wine) literally become the body and blood of Christ, inferring that when this occurs there is a repetition of Christ's sacrifice.

On the other hand, during the Reform, Martin Luther brought a balance to the whole issue with the named doctrine of consubstantiation. According to him, the presence of Jesus is in the elements, but there is no physical transformation of the elements. Eventually even the evangelical denominations ceased to believe that Jesus is present in the elements, giving to the Supper a place of a mere symbol.

When men turn away from simplicity, they go a long path to understand what is simple.

Let's read a few verses.

And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the [b]new covenant, which is shed for many for the remission of sins.". (Mat 26:26-28)

Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is [b]drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him." (Joh 6:53-56)

Jesus is not formulating a theological doctrine, but talking about something alive for the Church. We believe that the presence of Jesus is in the elements, when we participate with a heart in faith and submission to the Lord. However, we do not believe that the elements are physically transformed.

Now we have to answer four basic questions:

1. Who should celebrate it?

The Church:

But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light. (1Pe 2:9)

Nowhere in the New Testament says that only a pastor or deacon can break the bread. All the disciples are priests, all have direct access to the Father in the name of Jesus Christ.

2. When and where to celebrate?

Whenever the church is gathering (it is understood that two or three are Church).

And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles. (Act 2:42-43)

So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart. (Act 2:46)

Note that it was done at the homes. Paul says in 1 Corinthians 11, “when you come together in one place” that must also be the house of a brother. There is no mention of being made on the streets or squares, indicating that something reserved for the disciples.

3. How to celebrate?

- . Examining yourself**

But let a man examine himself, and so let him eat of the bread and drink of the cup. (1Co 11:28).

- . We must be with our lives in the light, with no hidden sins**

But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. (1Jo 1:7)

- . Eat with joy**

So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart. (Act 2:46)

- . All together, waiting for one another**

Therefore, my brethren, when you come together to eat, wait for one another. (1Co 11:33)

- . Knowing that it is not a simple meal**

For in eating, each one takes his own supper ahead of *others*; and one is hungry and another is drunk. What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame ^a[a]those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you. (1Co 11:21,22)

4. What the supper produces in us?

- . Life**

Then Jesus said to them, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you”. (Joh 6:53).

- **A vivid remembrance of Jesus' sacrifice for us**

For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. (1Co 11:26).

- **Intimacy and fellowship with the brethren**

When have the Supper together we have the opportunity to minister to each other, confess sins and prophesy. That brings a closer relationship between the brothers.

Other considerations

- When in the act the supper we examine ourselves and we find sin within us, we must confess it rather than stop from taking part in the supper.
- We must see the real value that the Lord gives to the supper. We tend not to value the symbols once in most cases God really does not do it. But we must value the symbols that He values (the baptism, the stick, the oil, bread, wine). Hence, we must ask the Lord to open our eyes on this tremendous subject.
- Discipline in the congregation helps to clean the Church in order to also avoid serious problems resulting from taking supper carelessly.

For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many *are* weak and sick among you, and many sleep. (1Co 11:29-30).