

THE WEEKLY OBSERVANCE OF THE LORD'S SUPPER (Acts 20:7)

I. Three arguments made about observing the Lord's Supper.

- A. Br. Wayne Jackson wrote an answer to a question that had been sent to the Christian Courier dealing with this topic.
- B. He gave three arguments that people make in regards to the observance of the Lord's Supper.
- C. Some say that it was just a cultural circumstance for the Christians in the first century.
 - 1. The ones who make this argument say that there was never an intent to bind a keeping of the Lord's Supper.
 - 2. Paul's statement about proclaiming the Lord's death until the Lord's return refutes this argument.
- D. Another position is that you can take it any time you want to.
 - 1. This group tends to go to Acts 2:46 for support of their belief.
 - a. This passage does mention the breaking of bread as does 2:42.
 - b. However, "daily" refers to how often the early Christians were meeting, not how often they partook of the Lord's Supper.
 - c. Also, notice that the definite article "the" is present in the Greek in 2:42 but absent in 2:46.
 - d. There is a special breaking being referenced in 42 and a common meal in 46.
 - 2. We also need to understand that there is a link between the Lord's Supper and the Lord's Day.
 - a. The Supper represents the body and blood of Jesus offered for sins on our behalf.
 - b. It was on the first day of the week that the Lord came out of the grave.
 - c. Therefore, when we partake of the Lord's Supper on the Lord's day there is a vital link to the death and resurrection of Jesus.
 - d. This connection does not exist on any other day.
- E. The third argument is that it is to be observed every Sunday.

II. The example of observing every Sunday.

- A. The example that we have in the New Testament gives support to the third argument: that of observing every Sunday.
- B. Acts 20:7 is our example for this.
 - 1. Paul stayed an extra seven days in Troas.
 - 2. Why would he do this except to partake of the Lord's Supper, which was their purpose for gathering.
 - a. They came together to break bread.
 - b. This is a reference to the Lord's Supper.
- C. Paul gave instructions to the Corinthians to lay by in store on the first day

of the week.

1. Why this day?
 2. This is the day that they assembled.
 3. The Hebrews writer encouraged his readers to not forsake the assembly (Hebrews 10:25).
 4. Paul mentioned about the Corinthians coming together (1 Corinthians 14:23).
 5. First century Christians met every first day of the week.
- D. Acts 20:7 tells us why they came together on the first day of the week - to partake of the Lord's Supper.
- E. This is the only example that we have in the New Testament on which to base a frequency of partaking the Lord's Supper.

III. **The evidence for observing the Lord's Supper every Sunday.**

- A. The example in the New Testament is that of partaking every Sunday.
- B. There is also ample evidence to show this is the day and frequency we should partake of the Lord's Supper.
- C. One point of evidence is the fact that whenever God has told His people when to observe a memorial, He always told them when and how much.
1. God told the Israelites to observe the Passover on the 14th day of the first month (Exodus 12:6, 14, 24f).
 2. God told the Israelites to observe the feast of trumpets on the 1st day of the 7th month (Leviticus 23:24).
 3. God told the Israelites to observe the feast of atonement on the 10th day of the 7th month (Leviticus 23:27).
 4. God told the Israelites to observe the feast of tabernacles on the 15th day of the 7th month (Leviticus 23:39-44).
 5. God told the Israelites to remember the sabbath the 7th day of the week.
- D. If God was so specific in an imperfect covenant, do you think He would leave it to chance in the perfect covenant of His Son?
- E. One writer said, "If the Lord's Supper does not have a specified time and frequency for partaking, then it is the only one of God's appointed memorials or feasts that does not. And it is a memorial to the most important event in history."
- F. Another piece of evidence is the fact that God commands us to worship in spirit and truth and He has never told us to do something and not told us how to do it.
- G. There is a great deal of historical evidence that shows this to be the case.
1. The Didache, written in 95 AD, shows that Christians came together on the first day of the week to break bread (14:1).
 2. Justin Martyr wrote about Christians assembling on Sunday & partaking of the Lord's Supper (Apology 1, 67).
- H. Notice what B.W. Johnson, in The People's New Testament, wrote, "...the early church writers from Barnabas, Justin Martyr, Irenaeus, to Clement of Alexandria, Origen and Cyprian, all with one consent, declare that the church observed the first day of the week. They are equally agreed that

- the Lord's Supper was observed weekly, on the first day of the week.”
- I. Denominational commentators also agree that the first century church partook of Lord's Supper on the first day of every week.
 1. Neander, a Lutheran, wrote, “The celebration of the Lord's Supper was still held to constitute an essential part of divine worship every Sunday...”
 2. Scott, a Presbyterian, wrote, “This ordinance seems to have been administered every Lord's Day.
 - J. Much more evidence could be given to show that the Lord's people in the first century partook of the Lord's Supper, on every Lord's Day.