

The Lord's Supper

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Introduction

Because of the magnitude and nature of the subject of the Lord's Supper, I feel that it is rather foolish to think that any one article, book, or sermon could adequately set forth the great truths held therein. But certainly, we can approach the subject with the hope that some will find new treasure and material to enhance their spiritual life. An honest appraisal of ourselves would confirm that we have much to learn concerning this subject. The Scriptures speak concerning not partaking ignorantly and the result that comes for those who do.

“Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord...For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body.” (1 Corinthians 11:27, 29)

If for no other reason, this stern warning should motivate us to seek the knowledge of the Lord pertaining to this subject. Ignorance can bring weakness and sickness (verse 30). It is possible to do the right things and still be wrong. Paul found this by comparing Numbers 9:12 and John 19:36. In Numbers, God commanded that the Israelites were not to break a bone of the Passover lamb. The Romans fulfilled this when Jesus hung on the cross as the Passover Lamb in John 19. So though they did the right thing, they did so ignorantly, instead of in full obedience by knowledge. If you read Numbers 9:6-10, you will find that though the Passover lamb was slain, they were yet ignorant and still defiled. Even so, it is possible to partake of the Lord's Supper and do all the ordinances required and still miss God's meaning and purpose.

In Light of the Passover

The reason I used the Passover as the above example is because Jesus stated that He greatly desired to eat the Passover with the disciples (Luke 22:15). The Lord's Supper is the same as the Passover. Jesus, Himself was the Passover Lamb that was slain, and He taught His disciples the true spiritual meaning of the Passover. Because the disciples observed the feast of the Passover every year, they were able to more easily follow what Jesus was telling them. The reason why some believers today do not really understand the Lord's Supper is because they are unaware of the events of the Passover. So to fully comprehend, we must go back to the Book of Exodus, to the time when God instituted the first Passover.

“Your lamb shall be without blemish, a male of the first year: ye shall take it from the sheep, or from the goats. And ye shall keep it – until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in the night, roast with fire and unleavened bread; and with bitter herbs they shall eat it...For I will pass through the land of Egypt this night and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment. I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will passover you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever.” Exodus 12:5-8; 12-14

The two main elements in the Passover are the blood and the lamb. The blood was to be placed on the door posts and the lamb was to be eaten. If the blood was not on the door post, then when the destroyer passed over, the firstborn in that house died. The two main elements in the Lord’s Supper are the bread and the wine. In Matthew 26:26-28, Jesus explains the correlation between the Passover and the Lord’s Supper and gives the meaning of the elements: “And they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.”

Understanding the Wine

Let us examine each element individually for a closer look at their significance. I would like to begin with the wine or blood. Jesus describes the wine as representing the blood of the New Testament or covenant. We must look at the old covenant, but not for the reason some would suppose. You might think that because the old covenant was first, the new must have been patterned after it. But the fact is that the New Testament has always been God’s plan. Hebrews 10 tells us that the old was a shadow of the new. A shadow can not exist except the thing from which it finds its form first exists. The new covenant is the basis for the old, even though the old was first in being manifested in time. The New Covenant is new in that man finally quit looking at the shadow and has now seen reality (2 Corinthians 3:6-16).

So the Old Testament view of the blood is found in the shedding of blood for the covering of sin: “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” (Leviticus 17:11) Also stated above is the fact that the life of the flesh is in the blood. The Jews were strictly charged not to eat any blood. “Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.” (Deuteronomy 12:23)

This is why the Jews were so offended at Jesus when He stated that, “Except ye eat the flesh of the Son of man and drink his blood ye have no life in you.” (John 6:53) His is the only blood (life) we are to partake of. Should we eat or drink the blood of anything else it would be an abomination for life and flesh do not mix. We are told to not live after the

flesh. The blood was not to be eaten because it was the life of the flesh and the appropriate blood had not yet been shed to quicken mortal flesh. The sin lay not in drinking blood, but rather, in whose blood.

To drink the wine is a symbol of partaking of the life of Christ. For Israel to drink the blood of goats or bulls would have symbolized the partaking of the flesh life, for Leviticus 17:14 says to eat the blood of no manner of flesh. But Jesus is not flesh; He is Spirit and Life.

Leviticus gives two motivations behind shedding blood:

1. Verse 11 – Shedding of blood for atonement on the altar.
2. Verse 13 – Shedding of blood to eat (to keep flesh alive).

If the blood was shed to eat the animal in order to continue one's existence, then the blood was to be poured out and covered with dust. So the blood which is the life of the flesh was to be covered, put away, and sent back to dust. But shed blood in sacrifice was not to be left in the veins, neither was it to be poured out and covered with dust. There is only one place for the blood if it was to be an atonement, upon the altar. The blood that was in Jesus would have done no one any good had He just ascended into heaven without having been crucified.

The fact that the blood is the life of the flesh leads to a very profound truth. Jesus took upon Himself the form of a man in a body of flesh and blood at birth (Philippians 2:7; Hebrews 3:14). But at the cross He did more, Jesus became the embodiment of every man as the last Adam (1 Corinthians 15), and at the cross He poured out that life of the flesh (the blood), and He, Himself became the only life (and a new life principle) as He rose again. The old life principle was blood, but the new being Christ.

Just the shedding of blood to eat as a hunter would only sustain the life of the hunter (Leviticus 17:13). But the blood shed in sacrifice upon the altar in type foreshadowed the giving up and laying down of our life by Christ, instead of the sustaining of our own life. The blood at this point represents two things:

1. The putting away of our sins.
2. The putting away of our life.

Both of these things were in accord with the Old Testament view of the blood.

But the New Covenant added something that the old did not have. We are to drink Jesus' blood. The reason why Israel was reviled and offended when Jesus said to drink His blood was because this was against the old covenant teachings. As I stated earlier, the only reason this was so was because to drink the blood of anyone or anything else besides Jesus was to give testimony of life in the flesh. The blood representing the life and the life of Christ is different than that of man. Now we do not literally drink His blood, but drink the wine during the Lord's Supper. The new life principle is not blood, but Christ of which the wine in the Lord's Supper represents as a point of remembrance and identification.

The old covenant way of shedding blood covered our problem (atonement means cover) but could not take it away. But the blood of Jesus cleanses rather than covers. In Egypt at the Passover, the blood was put on the door posts. The life (blood) covered those inside and was seen by the destroyer, and they were passed over. The blood in the tabernacle was placed on all the holy things as a covering. The great truth of the new covenant is that the life is not just on the outside covering and protecting us, but is also on the inside living in us. The cleansing power of the blood is not for the outside, but the inside. That is why we drink the wine instead of just dipping our finger in it and placing some on our right thumb, ear and toe. It is not longer an outward covering, but an inward life. So Jesus' lifeblood being poured out would have done little good except in taking care of our sins. But except His life be poured on us, then we will continue in sins by our own nature, while grace abounds by the blood of our sins, and we are told not to do this (Romans 6:1-2).

Jesus told us to eat His flesh and drink His blood, except we do it we have no life. Since we cannot see the blood, it is hard to understand. We cannot see the blood wash away our sins. We cannot see the blood perform its work, but God can. The blood was placed on the outside during the Passover. It could not be seen by those on the inside, but they had to trust that the blood would do what God said it would do. The blood offered them protection. So we must trust God when it comes to the blood.

Understanding the Bread

The bread of the Lord's Supper is represented by the Passover Lamb. There was not just blood on the door posts but also meat on the table. For us there is not just the death of the old man (firstborn), but the coming forth of the new man (Israel). Notice that both are corporate beings. The blood was for God, but the lamb was for Israel. Their response to the blood was to trust that it would protect them, but their response to the lamb was to eat it.

When we learn about Jesus, we take certain thoughts and ideas into our mind and order our life after them. But Israel was not just to learn about the lamb, and Jesus did not just say "Learn of my flesh". They were and we are supposed to eat. When we eat something we take it into our being. The daily, physical food that we eat becomes part of us. Jesus is not to become another thought in our mind, but to become our being. Christianity is not just another religious philosophy, but a life.

The only other thing I am aware of that we are told to eat is the Word; "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). So we are not just supposed to learn the Word of God, but to eat it. But just as eating one meal will not keep you alive, so with the Word of God. You must eat food and the Word daily to live. This is why communion is one ordinance that we partake of often while water baptism is a one time thing.

So when Jesus spoke of eating of His flesh, He was not speaking of cannibalism. They thought He spoke of eating His physical flesh, but He said that, "the flesh profiteth

nothing” (John 6:63). It was His Word, not His physical flesh that was Spirit and Life. He wants us to eat His Word that we might have life. It was the eternal Word that made flesh, but we do not eat the temporal flesh, but the eternal Word of God. Since the Lord’s Supper signifies daily living, then we must partake of His word daily, even as we partake of natural food on a daily basis, without which we cannot continue to live.

Many Christians today are the way Israel was in Egypt in relation to the blood and the lamb. They claim the work and protection of the blood, but that is about as far as it goes. The lamb was slain to be eaten to give life and strength from within, while the blood gave protection from without. Israel was on the verge of leaving Egypt to become pilgrims and strangers on a journey. The eating of the lamb would give strength for the journey. Claiming the blood cannot do this. We may plead the blood and find protection from the enemy, but the journey will kill us if we do not eat.

And they could not just eat anything either. YOU ARE WHAT YOU EAT. If you put blood on the door and go in and eat TV dinners, the destroyer may see the blood and pass over, but you will not be able to walk out and live the life you are expected to. The blood may have brought you deliverance, but the Lamb gives life. What good is deliverance from the destroyer (the guilt and penalty of sins) if you are going to fail in the journey before you reach the end.

Israel came out singing a song of deliverance and rejoiced in the work of the blood, but though they ate the lamb, they missed the truth behind it all. All they got out of the experience was deliverance and not life. They came out in the power of their own life instead of the life of the lamb. Upon coming out, they murmured and complained, just as if they had eaten TV dinners or anything else but the lamb. We take communion and do the same thing. Instead of in knowledge of partaking of the lamb, we eat crackers and become what we eat – just a bunch of crumbs. We do not need deliverance from the old man and his deeds, but we need a New Life. We are instructed not to just put off the old man, but also, to put on the New Man.

The blood has eternally put away sins, but you will not go to hell because you rejected the blood, but because you rejected eternal life, even Jesus, Himself. In the New Covenant we do not just plead the blood, but we drink it along with eating the lamb and it becomes life in us. The greatness of salvation is not what the blood delivered us from, but that we have been born again of a new life. Both are important for we need forgiveness of sins and we need Jesus’ life. But to be delivered from sins and not to be able to put away the nature that continually puts out these sins make “of all men most miserable” (1 Corinthians 15:19).

The lamb was substitutionary and when we eat the Lord’s supper we testify that we no longer have a life of our own, but only the life of the Lamb of God. The blood put away sins, but the cross took away the old man that produces sin. At the cross we can let Him affect us by eating of His flesh. There is no valid way to claim the blood of Jesus to shelter us from harm without the cross taking place. Many Christians claim the shelter of the blood on the uncrucified flesh. Impossible! We can plead the blood of Jesus over our

house and children all we want, but if we have not taken our lamb (Exodus 12:5,6) and in knowledge have had it killed, then it will do no good. As long as the lamb was alive, it did Israel no good. God was just as concerned with the killing and eating of the lamb as He was with the blood being on the door post.

Before there could be blood on the door, there had to be a slain lamb. With the modernist thinking of some, you would think that it would have been possible for the Israelites just to wound the lamb and use that blood on the door and they still would have been safe. To translate this into spiritual truth, they are saying it is possible to live your own life while having God's grace. It would not have been sufficient for Jesus to just cut His finger and use this shed blood to atone for our sins. Paul knew why Jesus had to die and he stated it: "I am crucified with Christ" (Galatians 2:20); "ye are dead" (Colossians 3:3). But when we eat this crucified Lamb and drink His blood, then He becomes the life of the believer.

While holding the bread in my hand one Sunday waiting for the Pastor to tell us to eat, I realized that it was very similar to the written Scriptures. Both are wonderful and represent Jesus' life and we rejoice in them. But though I trembled in awe as I held the bread in my hand and do so when searching the Scriptures, yet, this was not enough. I could not wait to eat the bread that was in my hand. I was not satisfied with knowing that the bread was life; I wanted life in me. In my hand the bread represented the Scripture but in me it represented the eternal Word living in me. Jesus, on the road to Emmaus (Luke 24), shared the written Scriptures to the disciples with Him, but just hearing the truth externally was not enough, and therefore, they still did not recognize Him. It was not until the breaking of the bread and the Bread of Life was in them, that they recognized our Lord. Thank God the breaking of the bread shows His death, but the eating of it shows forth His life in us.

The Bread as the Body of Christ

Paul gives the significance of the bread by quoting Jesus: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me." (1 Corinthians 11:23-24). The Lamb was slain that we might become partakers of His body. Paul proves that this was the meaning and purpose behind every sacrifice that Israel offered: "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 being many are one bread. Behold Israel after the flesh: are not they which eat of the sacrifice partakers of the altar?" (1 Corinthians 10:16-18).

Jesus is the one loaf. The one loaf is broken and given to all. But even though the one loaf is broken and shared there is still only one bread and one loaf. And though any are partakers, yet, they are all one. Those who eat symbolize the oneness and unity of the Body of Christ. Jesus is the Bread of Life in the many. We are not seen as just the crumb or portion that we ate, but are reckoned as one bread by virtue of the one life within. When Jesus broke the bread that Passover day, it was as if His physical body was broken

and dispersed to all who ate and believed. It was as if He was telling them that His own physical body was about to cease to exist, but upon eating, His body would now exist in and as those who partake. The earthly body of Jesus ceased at the cross and a new man rose with a many-membered Body.

The bread is placed in many members but is one bread. Too many want to be individuals and in so being, they violate the very ordinance of which they partake. They do so ignorantly. This is described in 1 Corinthians 11:20-21 and will be dealt with more clearly later, but there it speaks of one person taking communion without the other and not tarrying for the whole body. The greatest sin against the Lord's Supper is accomplished by those ignorant of the bread. The wine and bread in the Lord's Supper are emblems of the covenant. The covenant is made to the body (bread) by the life (wine) of Christ. We all want to claim Jesus life as individuals and acknowledge the blood, but the life is given unto and is only resident in His Body. Knowing this, some claim a mysterious union to the universal Body, but communion is an ordinance for the local gathering, and it is there that our lives are laid down for the brethren (1 John 3:16), and Jesus' life as the Body and in the Body is made practical and therefore, useful.

A final thought on the bread as the Body of Christ is found in Matthew 26:27. There we are told to drink all of the blood – the life in all His fullness. We do not have part of it. We are not sipping into it a little at a time. We have been made to drink fully of Jesus' life and our growth is in the knowledge of the life we already have. But we are not told to eat all the bread. In one place there are twelve baskets left over and above what everyone had eaten. We only eat part of the bread. I cannot contain all of the Body, for I am only a member. There is a portion of bread for every member of our Lord's Body. As sons of God we have Jesus' life in us completely, but as members of His Body we are not complete without the rest of the Body of Christ.

The New Testament Ordinances

Having dealt with the symbolic meaning through the element of bread and wine, let us now turn to the practical areas that Paul mentions in 1 Corinthians 11:17-34. I want to quote this whole portion of Scripture here, and I would like for you to very carefully note Brother Paul's order and word usage. If any question comes to mind, write it down as it comes to you. I believe that most questions will be answered as we seek to find Paul's meaning in these verses. Look for the following main themes as you read:

1. Showing forth His death
2. Doing in remembrance
3. Eating unworthily

“Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. For there must be also heresies among you, that they which are approved may be made manifest among you.”

When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep.

For if we would judge ourselves, we should not be judged.

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Wherefore, my brethren, when ye come together to eat, tarry one for another.

And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come."

(1 Corinthians 11:17-34)

Show Forth His Death

Another name for the Lord's Supper is communion. It is the same word as fellowship in the original language. Communion means joint participation. This should give us light as to the meaning of 1 Corinthians 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?"

Partaking of Communion not only declares our joint participation in the rite of Communion, but in the death and body of Jesus. We are not just partakers of His blessing, for we also partake in Jesus' death. Paul said, "I am crucified with Christ..." (Galatians 2:20) and "For ye are dead.." (Colossians 3:3).

There are no ordinances of the Church that commemorates the birth of Jesus, but both baptism and the Lord's Supper show forth His death and consequently His life, for the one who died also rose again. The Passover showed forth the death of a lamb of God. The lamb had to be slain.

Communion is a confession of the Lord's death till He come. The breaking of the bread and the pouring out of the wine signify and show forth that death to all who are in the room. The reason the death is emphasized is clear. Life comes out of death (1 Corinthians 15:36; John 12:24). Life is an automatic of death: "For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." (Romans 6:5). You do not need to preach automatics, for they come forth automatically when triggered. The death of Jesus triggers life. But if there is not death, then there can be no life. So let us show forth or claim His death till He comes – till His Life is revealed.

A true realization of this will make us glory in the cross of Christ because only one thing came forth from the cross – the life of Christ.

Just as the death of Christ has made possible His life in us, even so the breaking of the bread and the pouring out of the wine has made it possible for us to eat and drink. The life blood of Jesus was poured out of His vessel (His physical body), and we pour it into our vessel. The life of Jesus left the physical body of Jesus and is given unto His new, many-membered body. The death is shown forth outwardly, but the life inwardly. It is the bread and wine in us that represents the life of the Lord. This life in us cannot be seen with the natural eye of those who are in the room, neither can the broken bread or poured wine that we have eaten be seen by those around us. Certainly the results of that life may be seen, but not His own life, for it is in our bodies. So as the Passover lamb had to be slain before it could be eaten even so the bread must be broken and wine poured out before they can be taken in us.

Do In Remembrance

The Lord's Supper is symbolic. There is no special sanctification that comes from eating it. This is especially true if we eat it without doing so in full remembrance. We must call forth the true spiritual import of the rite. How foolish it would be to be greatly moved by a Communion service and yet, be ignorant of the spiritual application of which it symbolizes. It is those who eat and drink ignorantly that brings damnation upon themselves, for they are caught up in the excitement of the moment instead of being moved by the discernment of the Lord's body.

It is for this reason that little children, sinners, and those that are ignorant should not partake. They cannot call to their remembrance something they have never learned or heard of in the first place. Jesus did not have open communion for the multitudes, but called aside the twelve disciples. He said, "With desire I have desired to eat this Passover with you..." (Luke 22:15). The Lord's Supper was a showing forth of His death, and it was only the twelve that Jesus pulled aside to expound the truths of the cross (Luke 9:43,44; Matthew 16:22; 17:22,23).

Therefore, this symbolism is not of value to those who have no knowledge or remembrance. It can only be significant to those who know and have experienced the spiritual depth of such a union. And even though many Christians partake in ignorance and do not discern the Lord's body, I would encourage them not to partake until they

have made a diligent effort to search out the truth of the Lord's Supper. No one can dictate who eats, but Paul did not hesitate to at least warn the partakers (1 Corinthians 11:27-32). Paul knew that he could not interrogate each partaker before each Communion service, so he put the responsibility on those who were there to "examine himself" (verse 28).

Eating Unworthily

As we have seen, the Scriptures do not really tell you who cannot participate but leaves that up to the individual. But we find clear teaching on who is to be involved in 1 Corinthians 11:

Verse 18: "When ye come together"

Verse 20: "When ye come together"

Verse 33: "When ye come together"

Verse 34: "When ye come together"

The Lord's Supper is a church ordinance and should be observed by those in the church. It is not to be an individual thing. Water baptism is to be an individual thing between the person and God, but not communion. As we found earlier, communion means joint participation, which requires more than one.

Paul rebuked some for partaking before other, because it violated the purpose and meaning for which we eat. We are to show our oneness by the one bread. Of course, this is explained in more detail in the section dealing with the truth and meaning of the bread, but the link between eating in remembrance and eating unworthily is found here. We are found to be worthy before God as we take our place as members of His one Body.

But without the body of Christ, no one is worthy of anything from the Lord. Because Jesus died on the cross and shed His blood, we have been "accepted in the beloved" (Ephesians 1:6). On the basis of His broken body and shed blood, then we can say that no believer is unworthy to partake of the cup or bread. Unworthy as used in the Scripture does not refer to your standing before God, but rather, to the unworthy manner in which many did eat. Judging from Paul's rebuke, I would say that many had failed to recognize the deep spiritual significance of the Lord's Supper.

It is not to be just another meal in the company of friends. We are not supposed to eat the Lord's Supper as just another meal, that is, to just keep our flesh alive. To eat in an unworthy manner is to eat to satisfy a physical hunger or need: "For in eating everyone taketh before the other his own supper: and one is hungry, and another is drunken. What? Have ye not houses to and to drink in? Or despise ye the church of God and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not...and if any man hunger let him eat at home; that ye come not together unto condemnation..." (1 Corinthians 21-24).

Apparently the Lord's Supper they ate was more like a meal than what we have today. A

person could hardly have their hunger satisfied or get drunk on what is served in most churches. Though this be true, yet, there is spiritual significance here.

A regular meal is eaten to keep the flesh of your body alive. Many eat the Lord's Supper thinking that eternal life is nothing more than the extension of our life into eternity. But the testimony we make when we eat communion is that of our death with Christ and His life in us. So the unworthy manner in which they ate was two-fold:

1. They did not tarry one for another and therefore, ate not discerning the Lord's body signified in the bread.
2. They ate to keep their own life alive not realizing the new life in them signified by the pouring out and drinking of wine.

Neither of these have to do with our personal unworthiness, but to our ignorance as to what God has provided. Let none be hindered from eating on the basis of his own worthiness, for if that were case, then we must all understand that, "there is none righteous" and "all have sinned, and some short of the glory of God" (Romans 3:11,23).

In conclusion, let me briefly sum up what we have covered in this study of the Lord's Supper. The tokens of the Lord's Supper represent Jesus' life (blood) and His body (bread). In eating of Communion I publicly express my oneness and loyalty with not only Jesus, but also with His body, the Church. I confess that His death brought an end to my self-centered existence and now I live by Christ's life, to serve Christ's Body. I show forth His death with the breaking of the bread and the pouring out of the wine. I embrace Jesus' life by the eating of the bread and the pouring in of the wine. I now confess that:

"I am crucified with Christ" (Galatians 2:20).

"We preach not ourselves, but Christ." (2 Corinthians 4:5).