

# *Frankly Speaking. . .*

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## **THE LORD'S SUPPER**

**(Editor's Note:** I tried to send this out last week but the server failed in most of those sent out, so some of you will get a second copy. You can just delete it. Electronics do not always work like we would like.)

One of the most important aspects of our worship each Lord's Day is the Lord's Supper.

### **Jesus himself established it.**

Just before He was taken to be crucified for the sins of the world, the record tells us. "And as 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. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives. (Matt. 26:26-30)

### **The apostle Paul related and re-emphasized it.**

"For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that

eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body..” (1Cor. 11:23-29)

Earlier he had said, “I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread. (1Cor. 10:15-17 All quotes from the ASV unless otherwise stated.)

The LORD’S SUPPER is the most sacred of our acts of worship because in it, we recognize the broken body and shed blood of our savior just before He gave Himself for us. Consequently, like Jeremiah, I have a “fire in my bones” (Jer. 20:9) where this act is concerned, and “I cannot help but speak.”

### **How we have observed in the past.**

Since my earliest recollection, the churches in which I have worshiped, have observed the Lord’s Supper each and every Lord’s Day. That is Sunday for those who don’t know.

In fact, the Bible teaches us, “And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.” (Acts 20:7) As a young preacher I did not like to see people come to the assembly, take the Lord’s Supper, and then leave. I still do not like to see it but it is a practice not used by many any more. But the fact is, as stated in the above quotation, that it was the purpose for which they came together. The passage also says that Paul “prolonged his speech until midnight.” I am not advocating that preachers preach that long but THE PRIMARY REASON WHY WE ASSEMBLE ON THE FIRST DAY OF THE WEEK IS TO TAKE THE LORD’S SUPPER.

God knows this people because he created them. Evidently, a long time ago, not just in this dispensation, he knew we humans needed something to remind of us of Him, His blessings, etc. Thus the feasts that we read about in the Old Testament. Remember the Feast of the Passover? It was established to remind the Israelites that God has passed over their first born in the plague he had brought against Egypt to cause the Pharaoh to let His people out of bondage. (Exodus 12:27)

### **Prayers at the table.**

Somehow, somewhere, some have developed the idea that they can improve on perfection. Read again the account of the Lord establishing the supper in the first place. Notice what he said about the bread and the cup. Of the bread he said, after he had broken it, “take, eat, this is my body.” The same way with the cup.

For hundreds of years when we partake of the Lord’s Supper it has been straight forward and sufficient to thank Him for giving his body which the bread represents. It was also sufficient to thank him for shedding his blood which the cup represents.

Many of the prayers today have nothing to do with the bread and the fruit of the vine. In fact, many times those emblems are not even mentioned in the prayer. This is totally insufficient and unacceptable. Other prayers are offered for other things and there is no need for the additional prayers for the same things. When we come to the Lord’s Table it is to commemorate the sacrifice with these emblems. Words concerning the great sacrifice he made is insufficient. Partaking of these emblems, to honor his death for our sins is what is important.

Some say it doesn’t matter that much. Where are you going to draw the line? Those who have advocated “children’s church” taking them out of the assembly to “cater to their needs,” have already done a disservice to them. They cannot learn of the solemnity of the worship service and partaking of the Lord’s Supper, without experiencing it. So those who have grown up without being in our assemblies have no concept of what we are doing. If you think that does not matter, you are 100 percent wrong.

How on earth can we claim to “speak where the Bible speaks” if we do not give proper reverence in observing the Supper of the Lord wherein we commemorate his sacrifice for us. Use the Lord’s words, not so much our own. I know we do not hear that phrase much any more, “speak where the Bible speaks and remain silent where the Bible is silent.” That does not make it less important.

A handwritten signature in black ink that reads "Ed Amthor". The signature is written in a cursive style with a long, sweeping underline that extends to the right.

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