

# **The Lord's Supper: Communion of Sacrament or Testimony**

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## **Grace Gospel Ministry**

The observance of the Lord's Supper is the only ceremonial ordinance to the Grace Church in the present dispensation. In considering this edit, it must be fully established that the Lord indeed gave it to the Apostle Paul specifically for the purpose of passing its solemnity on to the Body of Christ (I Corinthians 11:23). In order to understand why today's Church should submit to this observance, the intention of its functionality must be scripturally addressed. Here it should be first comprehended that there is nothing in its origination and/or configuration that was ever meant to exude sacramental conductance. From the inception of this ordinance in the early church, its sole purpose was misconstrued, as it is also today by many ministries. From its celebration, the misconception has evolved that in some manner, its partakers are rewarded by becoming privy to special blessings from God. I Corinthians 11:25 specifically states instructions dictating its sole purpose: "In like manner also the cup after the supping, saying, 'this cup is the New Covenant in my blood; this do, as often as you may drink .... to the remembrance of me. For as often as you may eat this bread and this cup may drink, the death of the Lord you do show forth ... till He may come.'"

Numerous unscriptural illusions have evolved almost from the inception of the Lord's Supper, depicting spiritual entitlements though the frequent administering of "Communion," as it has been more formally designated in latter time, which has gravitated toward its ritualistic nuance. It is erroneously believed by many to be the "spiritual food and drink" of subsistence and maintenance in bestowing and restoring acceptance of ones spiritual life. It is chiefly in this sense that it is administered for the purpose of receiving that which it is purported to confer on its partakers. Hence, its focal practice is upon benefiting those that are faithful in its expression but this ordinance is not scripturally intended as spiritual food or for the support and maintenance of ones spiritual life.

In various designations in the Kingdom Gospel, it is called "the Body and Blood of Christ," as by Christ Himself in stating, "this is my Body and this is my Blood" (Matthew 26:26, 28), which are symbolically represented as the foundation to the faith of the Lord's people. In the Gospel of Grace, it is called "the communion of the Body and Blood of Christ" (I Corinthians 10:16) because the saints have in it communion (identification) with Christ, as He spiritually supps with them and they with Him; and particularly enjoy fellowshiping in His sufferings. In partaking of the blessings of grace, which flow from identification with Christ's sufferings, i.e., from the offering up of His Body and the shedding of His Blood is conveyed: "this bread and this cup of the Lord" (I Corinthians 11:27). Thus, illustration-wise, the bread represents Christ Himself, the Bread of life and the Cup signifies the New Testament (covenant revelation) in His Blood. Sometimes, it is expressed by the "breaking of bread" (Acts 2:42, 20:7), a part for the whole, so denominated from this particular action used in the administration of it in the Kingdom Gospel.

In the Grace Covenant, it is designated "the Lord's table" (I Corinthians 10:21) by a metonymy (a figure of speech consisting of the use of the name of one thing for that of another of which it is an attribute or with which it is associated), which is not for the food and entertainment upon it (I Corinthians 11:27-34). But this is indicative of the table which the Lord has in eternity prepared and furnished, at which He Himself sits and welcomes His elect. With great propriety may it be called a feast of identification because of the richness and plenteousness of the Eternal provisions in it. Hence, according to in I Corinthians 5:8, "Let us keep the feast;" not the feast of the Passover now abolished but the feast of the Lord's Supper, which exhibits Christ, who is the true Passover sacrificed for His elect. However, it's most significant and expressive name and which is prominently in use, is "The Lord's Supper" (I Corinthians 11:20). This ordinance is uniquely a "supper," manifestly instituted after the Mosaic Covenant's Passover, which was killed between the two evenings and eaten in the night. Hence, what was first performed by Christ the evening in which He was betrayed, does not detract from the grandeur of its spiritual principal of identification of the Eternal meal or supper, prepared not only for elect Jews but also elect Gentiles amalgamated of the two; hid during the previous generations but now revealed as God's most gloriously created entity, the Body of Christ!

Hence, it is called the Lord's Supper because it is by His appointment; it is made by Him and for Him, as He is the sum and substance of it and when rightly performed, it is according to His Will. So why should the Grace Church in the present dispensation partake of this exercise in ceremony? Because He is the maker and master of the feast and He is the feast Himself. There are various other names, which are given to this ordinance by the ancients' covenants and traditions, which to recite serves little purpose. **Accordingly, the chief purpose or principal is the partaker's identification with and praise that affords just occasion for thanksgiving for the many spiritual blessings of grace in the Heavens in Christ (Ephesians 1:3)! In essence, the Lord's Supper exudes the exhibition and view of faithfully treating its consideration in testifying of the sacrificial Eternal workings of Jesus Christ in the present Grace Dispensation!**