

Jesus passionately wanted to be remembered for making the supreme sacrifice. He asked for more than a memorial plaque. A few hours before he died, he met with his men and produced an event that would aid their recall. After they ate the traditional Passover meal, Jesus took some bread, broke it and passed it out. He said that it was his body. Since it wasn't his body, then he meant that it symbolized his body. He did the same thing with the fruit of the vine on the table. It symbolized his blood.

He intended the symbolism to be repeated in months and years to come. He said,

... do this in remembrance of Me.¹

He didn't say how often. There were too many other new practices to put in place first. His men were synagogue-attenders and did not understand the coming church.

The church had not yet started.

That was nearly two months ahead. And of course its meeting day was not yet arranged. And *why* it was to meet had not even been discussed.

Some followers of Jesus believe that because he did not say *when* or *how often* to have the Lord's Supper, that we should make our own plans for this recall. But there is another way to learn the mind of our Lord and that is to see what His inspired men of the Church-age did.

Our first clue comes on the very day the church was established. Luke says in Acts 2:42 that:

They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.²

This *breaking of bread* was not the ordinary meal. They had been having those since they were born.

The *breaking of bread* here was something they were just begin-

ning – the remembrance of Jesus' death. Since the other three items in the list were frequent, it is not likely that the Lord's Supper was four times a year. It, too, was frequent.

Later Luke reveals another case of *breaking of bread*. This time he was present. His traveling team that also included Paul, waited in Troas until it was the first day of the week.³ Then the church met and that included the *breaking of bread*. So here we have two inspired men waiting to meet with the church on the first day of the week to have the Lord's Supper.

Paul lets us know how often the Corinthian Church had the Lord's Supper. It was when they met together.

Therefore when you meet together, it is not to eat the Lord's Supper⁴

The Lord's Supper was the intended purpose, but they had something else going. But his criticism of their abuse actually

shows us how often they observed the Lord's Supper. Later he indicates they met on the first day of the week.⁵

This weekly communion was going while some inspired men were still alive. The *Teaching of the Twelve Apostles* is not part of Scripture, but it gives us a peek at church practices as early as A. D. 90. There is a revealing sentence.

But every Lord's day do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure.⁶

So the church met every Lord's Day for the *breaking of bread*. This was before A.D. 100. They took the example of the inspired men as the mind of the Lord.

About 50 years later, when the inspired men had all gone to

⁵ 1 Corinthians 16:2.

⁶ *The Teaching of the Twelve Apostles*, Chapter 14, Page 381, Volume 7, The Ante-Nicene Fathers. A translation is available at: www.ccel.org/fathers2/ANF-07/anf07-36.htm#P5134_1887696

¹ Luke 22:19. The Biblical quotations are from the New American Standard Updated version.

² Acts 2:42.

³ Acts 20:7.

⁴ 1 Corinthians 11:20.

glory, Justin, a teacher and author, wrote this:

And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water⁷ are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons.⁸

This was about A.D. 150. Later that century, Tertullian, a famous writer said,

We take also, in congregations before daybreak, and from the hand of none but the presidents, the sacrament of the Eucharist, which the Lord both commanded to be eaten at meal-times, and enjoined to be taken by all alike.⁹

The Eucharist means *giving of thanks*, and is another name for the Lord's Supper. Tertullian was talking about the practice of a number of congregations. *Breaking the bread* each Sunday was universal in the church.

Jesus wanted to be remembered regularly. As His inspired apostles and prophets established the church and led it into new patterns, the Lord's Supper was kept each week to remember Jesus' death. The actual meeting on the first day of the week was an endorsement of the greatest

truth of all times – that Jesus came out of the grave.

Let us adjust our lives to meet each first day to celebrate the resurrection and have the Lord's Supper to remember the price of that resurrection.

The church assembly must become top priority to the serious believer. The intrusions of travel, family gatherings, extra resting and recreation must all give way to the exercise of recalling two events: the death and resurrection of our Lord.

You may contact the author at 800-685-4622. A print-it-yourself version is available on the Internet at: CharlesDailey.net/PrintOwn.html

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The Lord's Recall Plan



by Charles Dailey

⁷ The water was to reconstitute their boiled-down grape juice. That is how it was kept from fermenting.

⁸ *The First Apology of Justin*, Chapter 67, Page 186, Volume 1, The Ante-Nicene Fathers. A translation is available at: www.ccel.org/fathers/ANF-01/just/justinapology1.html#Section67

⁹ Tertullian, *The Chaplet, or De Corona*, Chapter 3, Page 94, Volume 3, The Ante-Nicene Fathers. A translation is available at http://www.ccel.org/fathers2/ANF-03/anf03-10.htm#P1019_415012