

How Often Should Christians Observe the Lord's Supper?

Question: Should the Lord's Supper be observed every week (on the first day of the week), less regularly, or annually?

Answer: This requires, as Bible subjects do, a study of the subject with all pertinent Scriptures presented.

1. Jesus established the supper by using the Passover meal's elements and giving them an entirely new meaning for His disciples. [Matthew 26:26-30](#);

[Mark 14: 22-26](#); [Luke 22: 13-20](#), Luke 27-30. That He clearly limited the physical elements to the unleavened bread and unleavened "wine" is that they were taken from the Passover, and there was no leaven permitted in the entire house where Passover was to be observed, and therefore none permitted on the table! That He clearly limited the spiritual meaning is seen from His carefully-worded intention for the elements in His kingdom. That He intended for this supper to be a regular practice is seen in His promise to partake of it with His disciples in His kingdom.

The Jewish observance is not a part of the supper of the Lord for His kingdom, but the day of the week and the elements of the supper are!

2. When Jesus was raised from the dead (on the first day of the week), He presented His own body to the disciples in their assemblies upon the first day of the week, thus obviating the necessity of representing His body with bread and grape juice. [John 20:1](#), John 19-20, [John 19:24-29](#); [Luke 24:1](#), [Luke 21:13-15](#), [Luke 21:28-43](#); [Mark 16:1-2](#), [Mark 16:12-14](#).

As long as His resurrected body was being seen in the disciples' meeting on the first days of the weeks, there was no need for a representative meal.

3. On the day of Pentecost in Acts 2, however, Jesus was no longer manifesting Himself on earth, and when 3000 obeyed the gospel of Christ on that first day of the week, [Acts 2:42](#) establishes the substitutionary practice of "the breaking of the bread," and thus [Acts 20:7](#) uses the same phrase to show the established practice among Christians on the first day of the week. In [Acts 2:46](#) and [Acts 20:11](#), "the bread" is not used as it is when it designates the special "meal" Christians observed to remember Jesus' death. In fact, there is no other day of the week, or special day of a year, that the New Testament associates with the Lord's Supper. To Corinth, Paul shows that the Christians would be gathering for contribution on the first day of the week ([1 Cor. 16:1-2](#)), which also was a universal command, AND that when they came together in one place as a church ([1 Cor. 11:17-18](#), [1 Cor. 11:20](#)), their practice of the Lord's supper should be as Jesus established it ([1 Cor. 11:23-26](#)). The same elements, the same representation, the same assembly (Jesus' disciples), and the significant day of the week established by Jesus' appearances after His resurrection from the dead were/are still operative.

Thus, one does not need to extrapolate from [Acts 20:7](#), for it is NOT a "command," but it surely IS "an example" of carrying out the example of Jesus Christ. If not, why not?

--[John T. Polk II](#)--