Things We've Learned

Concerning the Breaking of the Bread

Bro. Paul Warford



Things We've Learned

"This Do"represents all Christ did at the table

1. Jesus took the loaf
2. Jesus gave thanks for it, or blessed it
3. He Brake the loaf
4. He gave the loaf to the disciples
5. He instructed them to eat

Mat 26:26 *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.*
Mar 14:22 *And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.*
Luk 22:19 *And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.*
1Co 11:24 *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.*

My question is this – why would "this do" ONLY be referring to the "breaking" which was in the middle of ALL that Jesus did and commanded? It simply does not add up to sound doctrine.
The one at the table does the four things that are given as an example 1) he takes the loaf 2) He blesses the loaf 3) he breaks the loaf 4) he gives the loaf. The only command from Jesus, out of the five things, was he told them to eat or partake.

This explains to us, by example, that Christ never partook. This explains to us, by command, that we are the ones commanded to eat. I think that "This Do" was one of the most pushed arguments in the late 1920's through the 1970's. I believe this argument changed the mind of more congregations than any other. They pushed "This Do" only for the breaking and nothing else.

“This Do” clearly means to partake of the body and blood (communion) of our Lord, in the manner that he gave us.

Breaking the Bread Does NOT Make Two Loaves

1. If breaking it once near the middle suggests two loaves then would it not follow that if there were ten members, each breaking individually, then there would be ten loaves?
2. When you buy a single loaf of bread from the store, does it not contain many slices that have been cut off, or broken, from the whole?
3. If breaking a loaf in half suggests two loves, then would that not apply to many things? With such logic I could take a $100 bill and break it in half and have $200. I could take a Bible and break it in half and have two Bibles. I could take a plate and break it in half and have two plates.
4. If breaking it in half suggests the oneness of the single loaf is gone thereby creating two loaves and only one of them can be the body of Christ, then which piece do you pass to your neighbor and which do you eat when you have two pieces in your hands at the breaking. I realize that one piece is small and one is large but you still have two pieces. Do you eat the piece that is the body of Christ or do you pass it to your neighbor?

Please remember that a $100 bill torn in half, is still only $100. That a bible broken in half is still only one Bible. That a tree cut in pieces for burning is still only one tree. And so it is with the loaf, just because it is broken in half by the host at the table, does not change it to two loaves, for it was all baked at one time making it one loaf.

The Veil of the Temple was Rent in Twain from the Top to the Bottom and it is CALLED His Flesh

Heb 10:20 *By a new and living way, which he hath consecrated for us,* ***through the veil, that is to say, his flesh;***
What is the definition of "Flesh" in this occurrence, using Strong's?

G4561 - flesh
Probably from the base of G4563; *flesh* (as *stripped* of the skin), that is, (strictly) the *meat* of an animal (as food), or (by extension) the *body* (as opposed to the soul (or spirit),
Here the Hebrew writer compares the flesh of Jesus to the Veil of the temple.
Then we must ask "What happened to the veil?"
Mar 15:38 *And the* ***veil of the temple was rent in twain from the top to the bottom.***
Mat 27:51 *And, behold,* ***the veil of the temple was rent in twain from the top to the bottom;*** *and the earth did quake, and the rocks rent;*
Luk 23:45 *And the sun was darkened,* ***and the veil of the temple was rent in the midst.***
Are the body and the spirit joined together by the majesty of God when a man is born, and walking upon this earth, and has life in his body? At death does not the spirit leave the body and what once was joined together, is now rent into?
Jas 2:26 *For as the body without the spirit is dead*
is this not what happened when Jesus died?
Dan 7:15 *I Daniel was grieved* ***in my spirit in the midst of my body,*** *and the visions of my head troubled me.*
Where was the spirit? In the BODY! The spirit leaving the body is a rending of the two, or a separation!

Now we see the separating of spirit and body, and the rending of the veil in the same thought and scripture reference to show to us how the loaf, which becomes the body of Christ, should be broken, "Rent in Twain".

What does "**Twain**" mean using Strongs concordance
G1417
A primary numeral; "two": - both, twain, two.

What does "**Midst**" mean using Strongs concordance
G3319
From G3326; *middle* (as adjective or [neuter] noun): - among, X before them, between, + forth, mid [-day, -night], midst, way.
That makes it so easy to understand. The Veil was rent in the middle from top to bottom making two pieces.

Notice in EVERY account where the veil is located! In the TEMPLE!
Heb 10:19 *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*
Heb 10:20 *By a new and living way, which he hath consecrated for us, through the veil, that is to say,* ***his flesh****;*
Where is the veil LOCATED? IN THE TEMPLE!
What does SCRIPTURE say the veil is? HIS FLESH!
Where do we partake of his FLESH? At the Table of the LORD!

Mat 26:26 *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.***

Robert Milligan 1814-1875
It is also a way that leads through the veil; that is, through the flesh of Christ. As the veil was the only medium of access to God under the Old Economy, so also is the rent flesh of Christ the only medium to access to him under the New Economy.

If the loaf is never "rent in the midst" then there is no body of Christ and no access to God.
We need to understand that when the one at the table takes the loaf at communion and asks the Lord's blessing on it and breaks it from top to bottom like Jesus did, and just like the veil, that you see the access to the new

holiest of holies, or heaven itself. If this is never done, then Heaven is never revealed to the partaker.

History says that "Individual Breaking" started in the early 1900's

THE BREAKING OF THE BREAD

By: J.L. Musgrave

To break the bread into two parts in or near the middle is as sinful to most of these brethren as to have a big dance and everyone get drunk! Each of their members must break off a piece of bread and eat it. By doing this, they soon have the bread to half its original size, which is equivalent to breaking it in two in the middle — but it is no sin when done this way!

They assume breaking it in two in or near the middle would be breaking His bones; however, they can consume the entire "loaf" without breaking or eating a single bone! All in knowing how, I suppose.

H. C. Harper, the reported originator of the cup contention, encouraged his followers to make the breaking of bread a test of fellowship also. Something like ten years ago in southern Oklahoma, he said, **"No one can successfully meet the 'cups' brethren, and take the position that the bread can be divided into two parts. If the bread can be divided into two parts, the cup can be divided into two parts."** Since then, he and his followers have split several churches over this innovation. One extreme calls for another.

Info concerning the division over the individual bread breaking question.

First, some background as related to me by J S Bedingfield.

This practice (individual breaking) had never been practiced prior to 1928 but had been proposed through the paper *THE TRUTH*, published by H C Harper of

Sneads, Florida. (I believe the initials are correct, but possibly wrong on one) It had been taken up by some few about 1928 through the paper. It was an attempt to combat an argument by the cups preachers in debate on that subject, which was raging at that time.

In 1928 Harper and J N Cowan (a prominent cups preacher) held a debate on the question of the cup. This was conducted in Graham, Texas. In attendance were Homer King, Homer Gay, J D (Doug) Phillips, J S Bedingfield, along with Dorothy Sage, age 16 (a school teacher in New Mexico at the time), Lurana McCluskey, and others. They were all staying at Bro Franklin's house at Seymour, TX.

It was because of the notoriety of this proposal that Cowan made the following statement: "The Bible tells us *in like manner Jesus also took the cup*...If we can divide (break) the loaf, we can also divide the cup" Then he said, "The next thing we know, you boys will be advocating that we shouldn't break the loaf."

Harper took the bait and replied, "I will affirm that it is unscriptural to divide the loaf". This precipitated a night-long argument with Bro Bedingfield on one side, and the others against him. This was the beginning of the *public* rupture in the churches over this subject.

Following the debate, Homer King returned to Lebanon, Missouri and began to propose this digression in the churches there and also (to my knowledge) in New Mexico where he was known. Phillips went West and worked privately among members of many congregations introducing this practice. He subverted the congregations at El Centro, Montebello, East Los Angeles, (Siskiyou St) and others. (This was the congregation where the Nichols family attended; Paul, Ray, Nelson, along with their parents). Bro Jim Taylor (Bill's grandfather), along with the Elmer Hunts rejected this and began meeting in North Long Beach, and finally Bellflower.)

An interesting note: Many years later, my step-mother's brother in law, Ed Atchley attended the congregation at Austin, Texas, where Phillips was preaching at the time of his death a few years later. Visiting in Modesto where we lived at the time, he

stated to my father that Phillips no longer contended for this practice exclusively; he would accept either practice. I wonder how he felt about the troubles he helped introduce into the churches.

This much I am certain of from my personal acquaintance with J S Bedingfield, J D Stark, Dorothy Sage, and others. At the time of the recording (on C D) with Dorothy Sage, she was the last remaining attendee at the debate where this all started.

J D Logan

CAVE JUNCTION, OREGON

April 13,1954

Dear Brother McCay—

Your good letter was received yesterday, so I will attempt to answer it today. We were glad to hear from you and that you brethren were making a gallant fight for the truth. Of course, I knew you would, as you had such a wonderful example (your father before you). We sure will be glad to see you folks anytime you can come. I had a letter from brother and sister Johnston stating they intended to pay us a visit this summer sometime.

As to the information about the individual bread breakers, I went to Alamogordo, New Mexico in **January,1917**, and found that old Brother Utt of Payden City, Virginia, had been there and held a meeting and had sown that doctrine. After about a six month's fight, we whipped it out. That was the last I heard of that doctrine till in 1928 or 1929 when Brother Tom E. Smith of Healdton, Oklahoma put a piece in "*The Truth*", defending it. Brother Harper was printing it then. Brother Teurman had burned to death and Brother Harper took it over and moved it to Sneeds, Florida.

In June or July, 1930, we had a debate in Lorenzo, Texas, between Brother Bob Musgrave and Brother J. N. Cowan on the cup question. Brother Bob stayed at my house for the debate and told me of an argument he had with Brother Harper and Brother J. D. Phillips, and they were advocating it then.

We had another debate between Brother H. C. Harper and Brother J. N. Cowan in August, 1930, on the cup question. During the debate, Brother Cowan led Brother Harper into admitting he was advocating his doctrine.

When we got back to the brother's house where we were staying, we had a big argument over it. Brother Harper soon hushed, but Brother Homer L. King and I fought round and round over it.

I later moved to New Mexico, and the brethren at Deming, New Mexico, had a debate between Homer L. King and D J. Whitten. Whitten was for breaking the loaf, but was a multiple cups man. Brother King was a one cup man but was an individual bread breaker. Both questions were discussed. I do not remember the exact date of this debate, but I think it was in 1937.

I went to California and met J. Douglas Phillips in a debate on this question in October, 1938.

I had a ½ debate with Brother Waters on the same subject at the Orange Blossom School House in 1940. Why I say a ½ debate he would not affirm their practice, so I affirmed ours for three nights. I tried to get another out of him since, and he affirmed he could read his practice in the New Testament, and I likewise affirmed I could read mine, but somehow he was too busy or the debate proposition did not suit him.

I am sending you some answers to both Water's and Phillip's tracts. The first time I knew of when those boys refused to commune with us was at the debate at Deming, New Mexico, during the debate between King and Whitten (I think it was in 1937). We had our communion in the morning and they met in the evening. I went out to see just how they did it.

I think this doctrine had a small beginning during the early days of the restoration, but died out until it was renewed by H. C. Harper, J. D. Phillips, Homer King, Homer A. Gay, and Tom. E. Smith. There might have been others, but these are the ones I heard of mostly.

Hoping this will be of some advantage to you and that we may see you face to face soon. May God bless every one of you in your fight for His cause. This is my prayer.

Yours in Christ,
J. S. Bedingfield
Route 1 Box 100
Cave Junction, Oregon

According to the book “The Sun Will Shine Again Someday” by Ronnie Wade (an individual bread breaker) on page 196, gives some history of the Harrodsburg, Ind. Congregation.
“From 1869 until 1907 two cups were used to distribute the fruit of the vine and the bread was broken in the middle at the giving of thanks. In 1907 this practice was stopped. One Cup replaced the two. All of this at the insistence of brother John Chambers.”
So far these are the earliest references, that I can find from the “One Cup” brethren, but fall Short of Alexander Campbell in 1835.

This is the way that Alexander Campbell believed and even wrote in his wonderful book “The Christian system” in 1835.
On page 273
“We have said that the loaf must be broken before the Saints partake of it. Jesus took a loaf from the paschal table and broke it before he gave it to his disciples. They received a broken loaf, emblematic of his body once whole, but by his own consent broken for his disciples. In eating it we then remember that the Lord's body was by his own consent broken or wounded for us. Therefore, he that gives thanks for the loaf should break it not as the representative of the Lord, but after his example; and after the disciples have partaken of this loaf, handing it to one another, or while they are partaking of it, the disciple who break it partakes with them of the broken loaf: thus they all have communion with the Lord and with one another and eating the broken loaf.”

On page 293
“Thus haven't spoken, he took a small loaf from the table, and in one or two periods gave thanks for it. After Thanksgiving, he raised it in his hand, and significantly

break it, and handed it to the disciples on each side of him, who passed the broken loaf from one to another, until they all partook of it."

This new idea of individual breaking was strongly advocated when H.C. Harper could not win a debate with the multiple cups brothers. He changed his view on how the bread should be broken. In the "Truth" paper, Oct 15th 1929, he said that his father was baptized by Alexander Campbell, and I have proven how Alexander Campbell broke bread, so I know he was taught better.

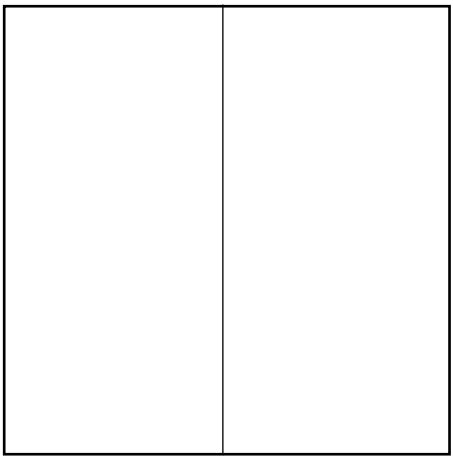
The Breaking of the Loaf Does NOT Break Bones

Joh 19:36 *For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.*

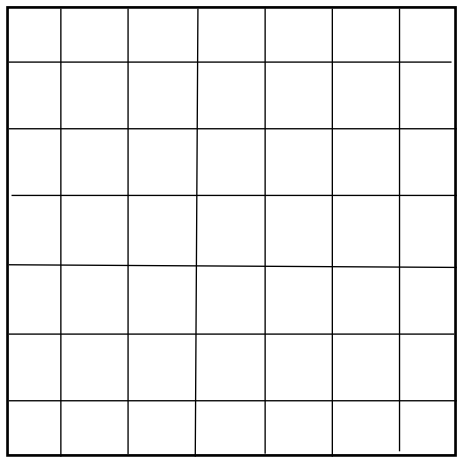
Joh 19:37 *And again another scripture saith, They shall look on him whom they pierced.*

I believe that the individual bread breakers use this reference to claim that the way we break bread must break his bones. I want to show you two pictures and ask yourself "How can one of these break bones and the other not?"

Communal Breaking



Individual Breaking



From J.L. Musgrave
They assume breaking it in two in or near the middle would be breaking His bones; however, they can consume the entire "loaf" without breaking or eating a single bone! All in knowing how, I suppose.

"We" is Plural

The Individual Bread Breakers often use 1 Cor 10:16 to say that each member should "Break the Bread". When the opposite is actually true, because "WE" is plural.
1Co 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?*

What does **WE** mean? Let's let the Bible answer Bible things.

Rom 12:4 *For as **we have many members in one body**, and all members have not the same office:*

Rom 12:5 ***So we, being many, are one body in Christ**, and every one members one of another.*

1Co 10:17 *For **we being many** are one bread, and one body: for we are all partakers of that one bread.*

1Co 12:12 *For as the **body is one, and hath many members, and all the members of that one body, being many, are one body**: so also is Christ.*

1Co 12:13 *For by one Spirit **are we all baptized into one body**, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

1Co 12:20 *But now **are they many members, yet but one body**.*

WE are **a group**, not individuals. "We" is always plural. "Body" is always singular.

I want to prove by 4 different ways that “WE” is plural.

First by Greek Parsing
1 Corinthians 10:16 V-PIA-1P
GRK: ἄρτον ὃν κλῶμεν οὐχὶ κοινωνία
KJV: *The bread which we break, is it not*
Part of Speech: Verb
Tense: Present
Mood: Indicative
Voice: Active
Person: 1st Person
Number: Plural
Notice that the last part of the parsing “**V-PIA-1P**” is P for Plural. If I understand it correctly, it can only be Singular or Plural. Hence the one at the table breaks for the congregation or the plural.

Secondly by Greek Scholars
J.W. McGarvey says this
“But the plural “we” used in this paragraph shows that the blessing and breaking were not the acts of the minister exercising priestly functions but were the acts of the whole congregation through the minister as the representative.”
Henry Allford has this to say
“Observe, the first-person plural is the same throughout, the blessing of the cup, and the breaking of the bread, the acts of consecration, were not the acts of the minister, as by any authority particular to himself, but only as the representative of the whole Christian congregation.”

Thirdly by Scriptures
I want to show you an example of singular and plural that's also commanded for us to do upon the first day of the week.

1Co 16:2 *Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*
In the Greek parsing the words “every one” are plural, meaning the whole congregation or group, while the

word “you” is singular. What this tells us is that the entire congregation was to give but to do it individually, and not representatively as in the communion.
If God wanted us to break the bread as individuals, do we not think that he would use the same type of wording. Would he not have said “The bread that every one of you break” but he did not use this wording. “We” is plural in the Greek which means a group does it collectively. The example in 1 Corinthians 10;16 Is “the cup of blessing which we bless” is done as a group, “the bread which we break” is broken as a group.

Fourthly by Early Church Fathers
Ignatius says this in his writings –
For there is one flesh of the Lord Jesus Christ; and His blood which was shed for us is one; **one loaf also is broken to all** [the communicants], and one cup is distributed among them all:

Notice the bread is broken TO All or “WE”, not BY All.

The Oneness Concept Must Include ONLY ONE Breaking

There are those among the individual bread breakers that have a strong conviction of a “Oneness Concept”. But they don’t take that concept to its end. They believe in one loaf and one cup, as do I, but I take it a step farther.
They accuse us of having two loaves since we break the bread in two before distributing to the saints.

Every time they break the loaf, in order to have a piece to eat (as they suggest the breaking should be done), before they eat, how many pieces do they have in their hands? The answer is TWO.
Now I ask – If the loaf is the body of Christ, which it is, but only one piece can be that body, which piece do they eat? If you have broken the bread, as they do, and have a little piece and a big piece, then they must have two pieces. Now if they say they eat the piece that is the body of Christ, then what do they pass to the person

beside them? It cannot be the body of Christ because they just ate that!!! But if they say they pass the piece that is the body, then what did they eat, if only one piece can be the body?
Their logic falls in on itself. They accuse us of having two loaves since we break the bread in two before distributing to the saints. If you have 20 individuals breaking the bread then you must have 20 loaves. Who got the piece that was the body, out of the 20?
ONE THING that annuls the oneness concept is breaking it more than once. We have one loaf and one breaking. They have one loaf and MANY breakings. They use the same logic as the individual cup brethren. The individual cup brethren say, that we can have many containers and one cup, the individual bread breakers say, we can have many breakings and one loaf. We understand that Christ broke the bread one time, and everyone partook of that one broken bread. The piece that we eat is NOT the same breaking that Christ did. He broke it for everyone else, They break it for themselves.
It's not us that break the oneness concept because we only break one time, but they break many times creating many loaves by their logic. The scriptures only tell of one breaking and the host of the event did that.

The Jewish Tradition of Supper was to Pray and Break Bread

Regarding everyday life for the Jew and their meals here is what I found from the "Isreal Institute of Biblical Studies"

Luke 24:30 *Now it came to pass, as He sat at the table with them, that* ***He took bread, blessed and broke it****, and gave it to them*
Luke 24:31 ***Then their eyes were opened and they knew Him;*** *and He vanished from their sight.*
First of all, let us understand how this meal looked from the traditional Jewish point of view. Sharing meals has always been a very important part of Jewish community life. At the beginning of the meal, the traditional blessing is always said as the bread is broken: "*Barukh attah*

'Adonai 'elohenu Melekh ha-olam ha-motzi lechem min ha-aretz" –
"Blessed are You, Lord our God, King of the Universe, who brings forth bread from the earth".
During Passover week, it would have been matzah, not regular bread, so the Blessing on Matzah would have been added: "Blessed are You, our Lord God, King of the Universe who makes us holy through Your commandments, and commands us to eat Matzah."
The one who recited the blessing, did so while literally breaking the bread – exactly as we are told Yeshua did.
In this sense, it was a traditional Jewish meal of *Chol Ha-Moed* (Passover week). Or was it?
In the Babylonian Talmud, we read: "The host should break bread" (*Berakoth 46*). In Jewish tradition, the host – the head of the household – is the one who always says the blessing and breaks the bread. Strangers who are invited to the meal usually wait for directions from their host and quietly receive what is set before them. However, that is not what we see here. Clearly this was not a regular guest! Instead of waiting for his host's direction, this stranger is taking the host's place: He is saying the blessing and breaking the bread! We can imagine that this behavior must have caught the attention of everyone in the house. Where did this authority come from?"

This is from the website
messianicfellowship.50webs.com
"Baruch ata Adonai, Eloheinu Melech ha'olam, hamotzi lechem, min ha aretz." "Blessed are You, O LORD our God, King of the Universe, Who has brought forth bread from the earth."
At the beginning of the family meal, this blessing is said as the bread is broken. The blessing is referred to as "the breaking of bread".
Sharing meals is a very important part of Jewish family and community life. So important, that special blessings are said at the start and end of the meal. The term "breaking bread" is mentioned several times in the New Testament writings. It is important that we take a look at what it means in Jewish life, to "break bread".

The "breaking of bread" is something which is done only in the context of a meal. In fact, the Talmud (Jewish Oral Law), uses the term only in reference to the blessing at the start of the meal. The one who says the blessing over the bread is referred to as the one who "breaks bread". At every meal, it was, and is the custom to have bread and wine. The blessings over the bread and wine are said at the beginning of the meal. The one who recited the blessing, did so while literally breaking the bread."

From these two websites we can see that everyday meals of everyday Jews began with a Blessing and Breaking of Bread. This is exactly what Jesus did in all four accounts for the communion.
NEVER do the scriptures say that ANY of the disciples broke the bread. Jesus the host was the only one to "Break Bread".

Many Greek Words translated Break

The word translated "brake" in all four instances of the communion is "klao".
We are going to use Thayer for definitions

Thayer Definition:
1) to break
1a) used in the NT of the breaking of bread or communion

There is another word translated as "brake" that we see in Mark 6:41 and Luke 9:16, which is "kataklao"

Thayer Definition:
1) to break in pieces

Then there is another word translated "brake" that we find in Romans 11:17,19-20 which is "ekklao" which actually comes from a combination of the words "broken off"

Thayer Definition:
1) to break off, to cut off

If the bread should be broken individually, as some suggest, would not the Greek word “ekklao” have been used. It most certainly would have been more correct by the laws of grammar.

Before I close this pamphlet, I would like to show you what many commentators have said about the “breaking of bread” in communion.

Henry Alford
Matt 26:26 – “it was a round cake of unleavened bread, which the Lord broke and divided: signifying thereby both the breaking of his body on the Cross, and the participation in the benefits of his death by all His.

Matthew Henry
Matt 26:26 – “The breaking of Christ body to us, as the father of the family breaks the bread to the children. The breaking of Christ to us, is to facilitate the application; everything is made ready for us by the grants of God's word and the operations of his grace.
Mark 14;22 – “it was instituted to be a memorial of his death; and therefore, he broke the bread, to show how it pleased the Lord to bruise him:
It was instituted to be a ratification of the covenant made with us in him, and a sign of the conveyance of those benefits to us, which were purchased for us by his death; and therefore, he broke the bread to them and said take eat.
Luke 22:19 – “the breaking of Christ body as a sacrifice for us is here commemorated by the breaking of bread; and the sacrifice is under the law were called the bread of our God (Lev 21:6,8,17): This is my body which is given for you. And there is a feast upon that sacrifice instituted, in which we are to apply it to ourselves, and to take the benefit and comfort of it. This bread that was given for us is given to us to be food for our souls, for nothing can be more nourishing and satisfying to our souls than the doctrine of Christ making atonement for sin, and the assurance of our interest in that atonement; this bread that was broken and given for us, to satisfy

the guilt of our sins, is broken and given to us to satisfy the desire of our souls.
1 Cor 10:17 – "because the bread is one, we, being many, are one body, for we are made partakers of one bread, or loaf," which I think is thus more truly rendered: "by partaking of one broken loaf, the emblem of our Saviour's broken body, who is the only true bread that came from down from heaven, we coalesce into one body, become members of him and one another."
1 Cor 11:24 – "Our Saviour's actions, which are taking the bread and cup, giving thanks, breaking the bread, and giving about both the one and the other. The actions of the communicants, which were to take the bread and eat, to take the cup and drink, and both in remembrance of Christ.

Adam Clarke
Matt 26:26 – "The breaking of the bread I consider essential to the proper performance of this solemn and significant ceremony : because this act was designed by our Lord to shadow forth the wounding, piercing, and breaking of his body upon the cross ; and, as all this was essentially necessary to the making a full atonement for the sin of the world, so it is of vast importance that this apparently little circumstance, the breaking of the bread, should be carefully attended to, that the godly communicant may have every necessary assistance to enable him to discern the Lord's body, while engaged in this most important and Divine of all God's ordinances."
"Not only the breaking, but also the distribution, of the bread are necessary parts of this rite. In the Romish Church, the bread is not broken nor delivered to the people, that they may take and eat ; but the consecrated wafer is put upon their tongue by the priest ; and it is generally understood by the communicants, that they should not masticate, but swallow it whole.
"That the breaking of this bread to be distributed," says Dr. Whitby "is a necessary part of this rite is evident, first, by the continual mention of it by St. Paul and all the evangelists, when they speak of the institution of this sacrament, which shows it to be a necessary part of it. 2ndly Christ says Take, Eat, this is my body, Broken for

you, 1 Cor 11:24. But when the elements are not broken, it can be no more said, *This is my body broken for you*, than where the elements are not given. 3rdly, Our Lord said Do This in Remembrance of me : i.e. 'Eat this bread, broken in remembrance of my body broken on the cross:' now, where no body broken is distributed, there, nothing can be eaten in memorial of his broken body. Lastly, the apostle, by saying, *The Bread which we* ***break,*** *is it not the communion of the body of Christ?* Sufficiently informs us that the eating of his broken body is necessary to that end. Hence it was this rite, of distributing the bread broken, **continued for a thousand years,** and was, as Humbertus testifies, observed in the Roman Church in the eleventh century."
"This is my body." Here it must be observed that Christ had nothing in his hands, at this time, but part of that unleavened bread which he and his disciples had been eating at supper, and therefore he mean nothing more than this, vis. That the bread which he was now breaking represented his body,"

H. Leo Boles
Luke 22:19 – "the originals means 'a loaf' ; hence, he took a loaf of the bread that they used at the Passover, which was unleavened bread ; he gave thanks, broke the loaf, and gave unto the disciples, saying ; 'This is my body which is given for you: this do in remembrance of me.' "

J.S. Lamar
Luke 22:19 – "It represents my body to you. Just as I have broken this bread and given it to you, in like manner I am going to give myself to you – to offer up my body in sacrifice for you."

J.W. McGarvey
1 Cor 11:24 – "Many ancient authorities read: "This is my body, which is broken for you" etc. Some regard this as a contradiction of John's assertion that no bone of him was broken (John 19:36). But the word differs from that used by John, which may be properly translated "crushed." "Broken" is involved in the phrase "he brake

it," used here, and in the three other accounts of the supper, and hence they err who use the unbroken wafer."

Albert Barnes
Matt 26:26 – "This represents my body. This broken bread shows the manner in which my body will be broken; or this will serve to recall my dying sufferings to your remembrance."
"The meaning of this important passage may be thus expressed : As I give this broken bread to you to eat so will I deliver my body to be afflicted and slain for your sins."