THE BREAKING OF THE BREAD
BY J.W.BEDINGFIELD

In determining how that we should conduct the communion service, it is important to note that we have four faithful witnesses, who all agree on each step that was taken the night that it was instituted. Therefore, we must read the following accounts carefully, and familiarize ourselves with each event as it happened:

Matt. 26:26-27
Mark 14:22-23
Luke 22:19-20
I Cor. 11:23-26

Now just as Matt., Mark, Luke, and Paul all agree, we also can all agree that the following action took place in this exact order:

1. Jesus TOOK bread.
2. Jesus blessed (offered thanks) for the bread.
3. Jesus BROKE the bread.
4. Jesus GAVE the bread to the disciples.
5. Jesus gave the command: "TAKE, EAT".

We are all agreed to this point. To disagree would be to deny the words of Matt., Mark, Luke, and Paul. They have all testified to this. We are taught by commands, and also by examples. Let us carefully study to see which action is an example, and which is a command. We know that when we have a direct command, we have no choice. We must obey a direct command. Where there is no direct command, then the example set by Christ must be followed. I Peter 2:21, "Christ also suffered for us leaving us an example, that ye should follow in His steps." Let us now follow His steps, step by step, as the supper was instituted.

1. Jesus TOOK bread:	an example	no command given
2. Jesus BLESSED bread:	an example	no command given
3. Jesus BROKE bread:	an example	no command given
4. Jesus GAVE to the disciples:	an example	no command given
5. Jesus SAID: "TAKE, EAT":	a direct command	no example necessary

Now if we follow the examples and the commands, we will do exactly as Jesus and the disciples did on that night. The Brethren that I meet with do EXACTLY that, in the EXACT ORDER. The one serving at the table:

1. TAKES bread. (example)
2. OFFERS THANKS. (example)
3. BREAKS BREAD. (example)
4. GIVES to the congregation. (example)
5. Congregation EATS (obeying a direct command, not example.)

Now here is another congregation who starts out right, but then decides NOT to follow the example, but to take a step that Jesus DID NOT TAKE, therefore not following in His footsteps. Here is their practice: The one serving at the table:

1.TAKES bread:	example
2.OFFERS THANKS:	example
3. BREAKS OFF A PIECE AND EATS IT:	no example - no command

Why do they teach that Jesus, or the one serving at the table, ate BEFORE giving it to the disciples? There is no example of Jesus eating. There is no EXAMPLE or COMMAND for anyone to eat, until AFTER it was BROKEN and GIVEN to the disciples. For whom did Jesus break the bread? For whom does the servant at the table break bread?

I Cor. 11:24, Jesus answers: "Take, eat; This is my body which is broken FOR YOU." Luke 22:19, "This is my body which is GIVEN for you." NEVER was it called "His body" until AFTER it was BROKEN and GIVEN. NEVER was it BROKEN or GIVEN for Christ, or the one serving at the table, who is to follow His example. It was broken FOR you. To complete the practice as they observe it; after eating, the servant then gives it to the congregation to break and eat.

My Brother servant, why did you change the order, and eat BEFORE giving it to them? The example that Jesus gave you was in this order: 1. Take. 2. Bless. 3. Break. 4. Give. 5. Eat. The example that you set was: 1. Take. 2. Bless. 3. Eat. 4. Give. 5. Break. How come you don't follow in Christ's steps? Remember "Christ also suffered for us, LEAVING US AN EXAMPLE that we should FOLLOW HIS STEPS." Let us follow that example step by step, not hop, skip, and jump.

But someone says that Jesus ate first (before the disciples) to set an example. Now it is strange that they should say this. Matt. did not say this. Mark did not say this. Luke did not say this. Paul did not say this. However Jesus DID SAY who was to eat FIRST. Yes indeed. Read Luke 22:27. Read it carefully. This was the same night that He instituted the supper. They had just finished the supper, and Jesus declares that He is the one who "serveth." That is; a "servant of all." Now we all agree that Jesus acted as the servant at the table and not

as the one who sat at meat. We also agree that the Brother who serves at the Lord's table may safely follow the example set by Jesus. Now turn to Luke 17:7-8. Read it carefully, Brother. Now for the question: When did Jesus say that the servant should eat? Read it Brother verse 8, "AFTERWARDS thou shalt eat and drink." Do you hear him servant? "SERVE me, till I have eaten and drunken; and AFTERWARDS thou shalt eat and drink."

Brother, this applies to the bread, and also to the cup. "AFTERWARDS thou shalt EAT and DRINK."

Conclusion: If I "wait on the table" I am a servant. Jesus says that the servant must eat last. Therefore, I follow both the example and the command, and eat last. (afterwards.)

The man in the other congregation eats FIRST, contrary to Christ's example, and disobeys Christ's command to eat "afterwards" that is, after the others have been served.

This concludes our position on the order of events as recorded. That is "We TAKE, We BLESS, We BREAK, We GIVE, We EAT." Following every example, and keeping every command.

Now let us examine the errors that these Brethren are teaching and practicing, in regard to the bread, then we shall go on and study the cup.

First let us consider Acts 20:7 "And upon the first day of the week, when the disciples came together to break bread." Some Brother contends that this verse teaches that each disciple must break off a piece of the bread. The word "break" in Acts 20:7 is used figuratively, not literally. The figure of speech used is a synecdoche, in which a PART is mentioned to denote the WHOLE. Here the word "break" (a part of the action) is mentioned to denote the whole action. That is: the taking of the bread, the blessing of the bread, the breaking of the bread, the giving of the bread, the eating of the bread. Also, the taking of the cup, the blessing of the cup, the giving of the cup, and the drinking of the cup. All will agree that Acts 20:7 teaches that all the above things were done. No one believes that they only came together to break off a piece of bread, without offering thanks, and also eating it. Yet the blessing and the eating are not mentioned, because the figurative "break" included all of the action necessary to observe the communion as it was delivered to them, and in the order that Christ set forth. Remember that a "PART" was mentioned to bring to mind the "WHOLE".

However in Matt.26, Mark 14, Luke 22, and I Cor. 11, the word "break" was not used as a figure (a part for the whole) because the "whole" (that is each part) of the exercise was mentioned specifically, that is: the taking, blessing, breaking, giving, and eating, also taking, blessing, giving, and drinking of the cup. So, we readily see that the disciples in Acts 20:7 came together to keep the ordinance as it was delivered to them. That is to follow the examples and the commands of Christ, when He instituted the supper.

Another error that we must address is the misunderstanding of the phrase: "this do in remembrance of me." in I Cor. 11:24 and Luke 22:19. Some say that the phrase: "this do" means for them to do all of the things that Jesus had done, that is: the taking, the blessing, the breaking, (they also say that Jesus ate at this time, but again let me remind you that the Bible does NOT say that Jesus ATE.) It DOES say that He BROKE FOR THEM. I Cor. 11:24, "take, eat: this is my body which is BROKEN FOR YOU." He said this immediately breaking the bread. What then, did Jesus tell them to do? The answer is plain, "take, eat," and do this in remembrance of me."[1] Do what?[1] Do what He[1] said to do, "Take, eat." It is plain to see that the "this do in remembrance" was the eating, just as they were to "drink" in remembrance in I Cor. 11:25. So much for the "this do" or "do this". We are to do what he said to do, that is, "eat" and "drink". How are we to eat and drink? "In remembrance of Him." No, my Brother, He did not tell us to "take" in remembrance of Him. He did not tell us to "bless" in remembrance of Him. He did not tell us to "break" in remembrance of Him. He DID tell us to EAT and DRINK in remembrance of Him.

The error is to contend that the word "break" means to break off and eat. For proof, look at Matt. 14:19-20. Notice; He "took" the loaves. He "blessed" the loaves. He "broke" the loaves. He "gave" to the disciples, and verse 20, "they did all eat." Break does not mean eat, and eat does not mean break. Notice: "they did all EAT," not "break and eat." Do you see? The exact same order of events[1] as in the communion: 1. take. 2. bless. 3. break. 4. give. 5 eat. The same five verbs, denoting the same action that took place. Now, does anyone believe that Jesus took the loaves looked up to heaven, blessed the loaves, and broke off a piece and ATE it before giving it to the hungry multitudes? Who believes that? If you believe that my Brother, I want to meet you. I have never seen a man who would dare to believe or teach such nonsense. Why do you then believe and teach that Christ broke off a piece of bread and ATE it in the communion? It is the same identical language. How, then can the servant at the Lord's table "break and

eat", instead of "breaking and giving to the disciples" , as every example and every command in God's Holy Word teaches? Someone says that since the man serving at the table is also a disciple, that he must eat first to set the example. Wrong again! There is no such example, but there is a COMMAND:"AFTERWARDS THOU SHALT EAT." Luke 17:8.

This is sufficient to prove beyond any doubt that the practice of the brethren with whom I meet is according to the examples and commandments that we are to follow. It also proves beyond any doubt that the practice of the brethren who do otherwise is not in accord with the examples and commandments, and is unscriptural.

Brethren; we plead for unity. We plead for truth. We plead for GOD'S way. God was well pleased with His Son, and with the examples that he left for us to follow. Which way will you choose? I pray that you will accept God's way. It leads to life eternal. The ways of man lead to death. Let us do God's will, not man's.

J. W. Boring Jr.
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NOTE: This text-converted version of the lesson was edited by Bro. Jesse Warford and approved by Bro. Paul Warford. Editing was limited to spelling, punctuation, the reconstruction of unreadable portions of the original text, and a few word concatenations (ie. 'any one' to 'anyone'.) The wording, Scripture references, and intent have been preserved as faithfully as possible to reflect the author's original meaning. The original scanned version of this lesson is also available here at the 1CupHistory.church website.

[1] These sentences (middle & bottom of page 3) were unreadable in the original source (see the original scanned version) and have been reconstructed to the best of my ability using contextual analysis, era-correct grammar, syntactic patterns, and recurring language structures used elsewhere in this document, with assistance from ChatGPT.