Break Bread*

Acts 2:37-42 (37) Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?
(38) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
(39) For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.
(40) And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.
(41) Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.
(42) And they continued stedfastly in the apostles' doctrine and fellowship, and in **breaking of bread**, and in prayers.
THE BREAKING OF THE LOAF PROPOSITION V.
by Alexander Campbell **{**We have said 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 brake it partakes with them of the broken loaf--thus they all have communion with the Lord and with one another in eating the broken loaf. And thus they as priests feast upon his sacrifice. For the priests eat of the sacrifices and were thus partakers of the altar. (The Millennial Harbinger, Vol. I, 1830)**}**

*One direct source of unbelief is the **false promotion of Christianity**. To sort out the difference between faith and false promotion as it relates to the Bible, one must first define terms. By "faith" we mean those actions that are directed by our Father, arising from the Word of God. Thus, faith is the effect of belief in His word. Partaking of the Lord's Supper is a matter of "faith," in that, it is stipulated by Christ, of whom God said, "hear Him." Turn with me to;*

Mark 14:22-24 (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.

(23) And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

(24) And he said unto them, This is my blood of the new testament, which is shed for many.

By "faith," the broken bread and the fruit of the vine are the broken body and shed blood of Jesus that was offered on the tree of life, He being the sacrificial Lamb for the world. Partaking of the Lord's Supper has resulted in an avalanche of practices and ideas. Of all the Christian organizations, I am aware of only one small segregated group within the banner called the "Church of Christ" that still "break bread" scripturally and historically. However, for that segregated group to advocate "one broken bread" and "one cup of blessing" is considered extremism and legalism by the 'false promotion' crowd. However, there is a "thus sayest the Lord." We must bend our will to it because; There is a way which seemeth right unto a man, but the end thereof are the ways of death; (Pro 14:12). *Concerning Jesus, He is the author and finisher of **our faith** and it is that "one faith" that leads to eternal life. An early Christian writer expressed the "Lord's way" like this;* **Tertullian (204 A.D.)** wrote: "The church of Christ composed of baptized believers, does meet each Lord's day to partake of the Lord's Supper." *This description of the Church of Christ has not changed and is the same today as then;* And upon the first

day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight (Acts 20:7).
The understanding is that coming together each Lord's day to partake of the Lord's Supper is the Apostle's doctrine. However, to better understand the scriptural observance, turn to;
Luke 22:14-20 (14) And when the hour was come, he sat down, and the twelve apostles with him.
(15) And he said unto them, With desire I have desired to eat this passover with you before I suffer:
(16) For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
(17) And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:
(18) For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.
(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.
(20) Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.
*His purpose was to fulfill the old law and the prophets. He lived and died under the law and remained true to the law, observing the passover according to Deuteronomy chapter 16 and acceptable Jewish custom. After the passover supper ended (v18), and selecting elements from the passover table, Jesus established His own supper. He said 'this do in my memory.' In Luke chapter 22 the dividing line is clearly seen between the conclusion of the passover supper and the establishment of His supper. In verse 15 Jesus expressed His desire to **eat this passover**, His last meal before His death, with His 12 disciples. After Jesus had eaten the passover supper with His disciples, He would not eat and drink again until fulfillment of the 'Kingdom come' prophecy as He had previously stated. Therefore, in v18 the passover supper had*

ended, then in v19-20, Jesus took bread and blessed it, broke it, and gave it to them saying "this is my body." *And likewise after the passover supper Jesus gave thanks for the cup saying* "this is the New Testament in my blood." *The 'cup of blessing' which we bless, not the one others bless, is it not the communion of the blood of Christ?; confirmed by Paul in; 1Corinthians 10:16. Christ prepared this bread and this cup for His followers, in remembrance of Himself, of His cruel death on the cross and His love toward us, intended as a perpetual observance each first day of the week. There is a specific purpose why Jesus broke the bread. First of all, it was a passover custom. On the passover table there are three loaves of unleavened bread stacked one on top of the other. In the step of the passover seder called Yachatz (meaning divide), the middle matzah in the stack is removed and broken in half. "Breaking" bread into two parts before eating it is not unusual on Shabbat or a holiday. After the passover supper had ended (luke 22:18), Jesus took bread and said a blessing over it, broke it, then He gave it to His Apostles with the instruction for them to eat of it. Jesus gave the pattern for us to follow restated by Paul.* "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." (1Cor. 11:24). *According to a Jewish tradition, Messiah will come at Passover to bring a redemption like unto the redemption brought through Moses. How true this would prove to be. A generation before the Temple was destroyed, One who observed the feast in that upper room "took bread, gave thanks and broke it, and gave it to them, saying,* "this is My body which is given for you; do this in remembrance of Me" (Luke 22:19). *The ultimate redemption* ***came at Passover!*** *It wasn't a redemption from an earthly oppressor and an earthly bondage, such as Egypt, the good news is, obedience provides a way out of the darkness of sin into the Kingdom of His dear Son, turn with me to;*

Colossians 1:12-14 (12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
(13) Who hath delivered us from the power of darkness, and hath **translated us into the kingdom of his dear Son:**
(14) In whom we have redemption through his blood, even the forgiveness of sins:
Therefore because of Messiah's body broken and His blood let out as the sacrificial lamb, the wrath of God "passes over" those who have been dipped in His blood, which is accomplished by baptism into His death. Now at Messiah's death a marvelous and wonderful event happened, turn to;
Mark 15:33-38 (33) And when the sixth hour was come, there was darkness over the whole land until the ninth hour.
(34) And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?
(35) And some of them that stood by, when they heard it, said, Behold, he calleth Elias.
(36) And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.
(37) And Jesus cried with a loud voice, and gave up the ghost.
(38**) And the veil of the temple was rent in twain from the top to the bottom**.
{It was the duty of the officiating priest, on the evening of the day of preparation, at the hour of evening prayer, which would correspond to the time of our Lord's death, to enter into the holy place, where he would of course be between the two curtains, or veils, the outer veil, or κάλυμμα, and the inner veil, or καταπέτασμα. It would then be his business to roll back the outer veil, thus exposing the holy place to the people, who would be in the outer court. And then and there they would see, to their amazement, the inner veil, rent asunder from the top to the bottom. These veils or curtains, according to

Josephus, were each forty cubits in height and ten in breadth, of great substance, very massive, and richly embroidered with gold and purple. Now, this rending of the veil signified
(1) that the whole of the Jewish dispensation, with its rites and ceremonies, was now unfolded by Christ; and that thenceforth the middle wall of partition was broken down, so that now, not the Jews only, but the Gentiles also might draw nigh by the blood of Christ.
(2) But it further signified that the way to heaven was laid open by our Lord's death. "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers." The veil signified that heaven was closed to all, until Christ by his death rent this veil in twain, and laid open the way. (Pulpit Commentary).}
{The veil which consisted in his flesh. His flesh was the state through which he had to pass before he entered heaven for us. See Hebrews 2:9-18; Hebrews 5:7-9; Hebrews 10:5. When he put off that state, the veil of the temple was rent. He passed through humanity to glory as the forerunner of his people, Hebrews 6:20. (Vincent's Word Studies).}
My brethren, first bless, then break the unleavened bread from the top to the bottom to qualify it as His broken body, and also the veil rent in twain, showing the way to heaven is laid open to humanity by the death of Christ. The broken bread is a sign of our redemption, turn with me to;
Hebrews 10:16-22 (16) This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
(17) And their sins and iniquities will I remember no more.
(18) Now where remission of these [is, there is] no more offering for sin.
(19) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
(20) By a new and living way, which he hath consecrated for us, **through the veil, that is to say, his flesh**;

(21) And having an high priest over the house of God;
(22) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
{Through the veil, that is to say, his flesh - The Jewish high priest entered into the most holy place through the veil that divided the holy from the most holy place. That entrance was made by his drawing the veil aside, and thus the interior sanctuary was laid open. But there has been much difficulty felt in regard to the sense of the expression used here. The plain meaning of the expression is, that the way to heaven was opened by means, or through the medium of the flesh of Jesus; that is, of his body sacrificed for sin, as the most holy place in the temple was entered by means or through the medium of the veil. We are not to suppose, however, that the apostle meant to say that there was in all respects a resemblance between the veil and the flesh of Jesus, nor that the veil was in any manner typical of his body, but there was a resemblance in the respect under consideration - to wit, in the fact that the holy place was rendered accessible by withdrawing the veil, and that heaven was rendered accessible through the slain body of Jesus. The idea is, that there is by means both of the veil of the temple, and of the body of Jesus, a medium of access to God. God dwelt in the most holy place in the temple behind the veil by visible symbols, and was to be approached by removing the veil; and God dwells in heaven, in the most holy place there, and is to be approached only through the offering of the body of Christ. (Barnes' Notes on the Bible).}
By faith, the unleavened bread, when blessed and broken, shows forth the suffering and death of our Saviour Jesus Christ. Also the veil of the temple, torn in twain from top to bottom, at the moment of the Saviour's death shows forth the end of the Mosaic law, the beginning of the gospel of Christ, and the beginning of His priesthood. Unbroken bread does not recognize the suffering and death of the Christ, and does not

recognize the veil of the temple torn in twain.
Turn with me to;
Luke 24:30-31 (30) And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them.
(31) And their eyes were opened, and they knew Him; and He vanished out of their sight.
There was something distinctive about the broken bread. It was then that they knew this man was Christ. He restated the same language when He established the communion before His death. He took bread, blessed it, brake it and gave it to them. At this point He disappeared, leaving the broken bread with them and they recognized Him for who He is. The bread when blessed and broken qualifies as His broken body, unbroken does not. The perfect lamb was indeed sacrificed at passover. Of the three matzahs on the passover table, according to Jewish custom, the middle one is broken as symbolic of the coming Messiah. After the passover meal, Jesus took bread, blessed and broke it, but He proclaimed that broken bread to be His broken body. "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", (1Cor 11:24). *We know Jewish customs can be somewhat complicated as the Apostle Peter once confirmed. But the bottom line is this, a specific loaf was literally broken into two parts that tradition held was symbolic of the coming Messiah. Unbroken bread does not fulfill that Jewish custom. 'False promotion of Christianity' contend that Jesus did eat when He established the communion and that 'breaking bread' is simply breaking off ones own serving. This is a fair concern that needs to be addressed, but notice what actually took place.* 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; (Luke 22:19). *Scripture says '**he gave unto them**,' this language is exclussive. And Jesus being a*

Jew, would have broken the bread according to Jewish tradition, from the top to the bottom. However if Jesus did eat in Luke 22:19, then the 'Kingdom come' prophecy of v18 would have been fulfilled already. But there is a problem, the Kingdom ***had not come*** *at that time. Jesus was to purchase the Kingdom with His own blood; (Acts 20:28), which He had* ***not*** *done when He established the communion. Correct language usage dictates the Kingdom prophecy had to be fulfilled before Christ would eat again. The conclusion is; that Jesus did eat of His last passover meal, but not of His memorial He had established after that meal, seeing the Kingdom prophecy was not yet fulfilled and by rightly dividing the word.*

That verification was to come later as recorded in Acts 2 according to this statement; Praising God, and having favour with all the people. And the Lord **added to the church** daily such as should be saved (Acts 2:47). *His Kingdom then established, was first preached to the multitudes on Pentecost, the first day of the week. Another area of contention is man's doctrine of, not breaking the bread because a bone of Jesus will be broken in the process. In addressing the proposition of "not breaking the bread for fear of breaking a bone" there are concerns to be addressed.*

Listen, ***Not breaking the bread*** *would be proper and correct* ***provided*** *the scripture,* "a bone of him shall not be broken" *is yet* ***unfulfilled****.*

However, this scripture ***is already fulfilled****, turn to;*

John 19:33-36 (33) But when they came to Jesus, and saw that he was dead already, they brake not his legs:
(34) But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.
(35) And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.
(36) For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

The Roman soldiers fulfilled the prophecy, A bone of him shall not be broken, *about 2 thousand years ago. There is nothing you or I can do to unfulfill prophecy. Listen, Jesus did not break a bone when He broke the unleavened bread declaring it to be His broken body, neither do we in following His example.* 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? (1Cor 10:16). *There is a not to be avoided, the 'not in the devil's tale' inserted where it does not belong, including this statement of Jesus;* He that believeth and is baptized shall be saved. *There is a doctrine of man that adds the 'not in the devil's tale,' the sum of which is this, He that believeth and is not baptized shall be saved. This tale is not by faith in Christ. However, God is offering the blessings of salvation on a grace basis through faith in Christ which is the effect of belief in His word.*
To the unsaved I ask, do you have faith that is the effect of belief? By faith have you or will you repent? If so, why not come now and by faith confess Jesus Christ is the Son of God and be baptized into Him for remission of sins, thereby receiving the full and explicit testimony of pardon. This is the gospel which is the power of God unto salvation. It's invitation is open now, also prayer requests, but not the so-called 'sinners prayer for salvation' because it cannot undo faith in Christ. Please come while we gently persuade with song.

This message approved by
Jack Warford
a minister for Christ

Study Aids; Judaism 101: Passover, Akhlah: 15 steps in the Passover Seder.

Anti-Nicene Fathers, Vol. 1, P.81“For there is one flesh of the Lord Jesus Christ, and his blood which is shed for us is one. One loaf is broken for all, and one cup is distributed among them all.”

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