



dba
New
Covenant
Church

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The Lord's Supper

Holy Communion

Eucharist



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**In the Lord's Supper (Jesus changed Passover to Communion)
we receive Christ's means of covenantal grace, a model to
please God in all we do.**

A Sacrament is a sign and seal of God's Covenant of Grace

This do in remembrance of me.



Washing the Disciple's Feet

NEW COVENANT CHURCH DOCTRINE AND BYLAWS ACCORDING TO THE HOLY SCRIPTURES

AMENDMENT TO ARTICLE FOUR OF THE ARTICLES:

*****CONCERNING SALVATION*****

1. JESUS CHRIST IS THE SUPREME RULER OF GOD'S INVISIBLE, IMMORTAL KINGDOM
--IS THE HEAD OF THE CHURCH
COLOSSIANS 1: 12 – 19 EPHESIANS 5: 23 – 27
2. THE HOLY SPIRIT IS THE WORKING POWER (GOD) IN THE TRINITY
--THE FATHER, AND THE SON, AND THE HOLY SPIRIT AGREE AS ONE
ST. JOHN 14: 20 – 23 TITUS 2: 11 - 12 TITUS 3: 4 – 6
3. THE BAPTISM OF THE HOLY GHOST IS THE SPIRITUAL DELIVERANCE FROM SIN AND DEATH
--WE MUST BE BORN AGAIN
EPHESIANS 1: 12 – 13 I CORINTHIANS 15: 1 – 4 II CORINTHIANS 5: 17

*****ORDINANCES FOR WORSHIP SERVICES*****

- (1) WATER BAPTISM IS THE FULFILLMENT OF THE SCRIPTURES
--TO FULFILL ALL RIGHTEOUSNESS
ROMANS 6: 3 – 6 COLOSSIANS 2: 10 – 12 ST. MATTHEW 3: 13 – 15

- (2) THE LORD'S SUPPER
--PARTAKE OF THE LORD'S SUPPER EVEN AS JESUS CHRIST AND HIS DISCIPLES DID
ST. LUKE 22: 15 – 20 I CORINTHIANS 11: 23 – 33



- (3) WASHING THE SAINT'S FEET
(1) WE BELIEVE THAT WE SHOULD WASH THE FEET OF THE SAINTS OF GOD, THIS IS NOT THE EVIDENCE OF SALVATION, BUT KNOWING THAT WE HAVE ALREADY RECEIVED SALVATION. OUT OF A HUMBLE HEART, FULL OF LOVE, WE WASH THE FEET OF OUR BROTHERS AND SISTERS IN JESUS CHRIST.
ST. JOHN 13: 1 – 16 JAMES 4: 6



Communion

In simple terms, ‘communion’ means a sharing together in something that people hold in common. In present-day language, ‘fellowship’ is the word usually used to indicate communion (Acts 2: 42).

The particular act of fellowship with Christ where Christians share together in a token or symbolic ‘meal’ of bread and wine is commonly called Holy Communion, or the Lord’s Supper (I Corinthians 10: 16 -17).

Lord’s Supper

In both the New Testament and the present day Church, the Lord’s Supper is known by a number of names. Paul calls it, literally, the supper of the Lord, because Christians keep it on the Lord’s authority and in his honor (I Corinthians 10: 16).

Luke calls it the breaking of bread, referring to part of the meal as a shortened title for the whole (Acts 2: 46; 20: 7) KJV. Another name, the Eucharist (from the Greek word for ‘thanksgiving’) refers to Jesus’ act of giving thanks for the bread and wine (Mark 14: 23; I Corinthians 11: 24)

The Last Supper

Jesus instituted the Lord’s Supper while eating a Passover meal with his disciples the night before his crucifixion (Luke 22: 8, 12, 15). During the meal Jesus took some of the bread and wine from the table and passed in turn among his disciples, inviting them to eat and drink. The bread and wine were symbols of his body and blood, which he was to offer on the cross as a sacrifice for the forgiveness of sins (St. Matthew 26: 2, 26 – 28; Isaiah 53: 4 – 6, 10)

God had once made a covenant with Israel and sealed it with blood (Exodus 24: 6 – 8). Through Jeremiah he promised a new covenant, one that would bring forgiveness of sins and give new life through the indwelling Spirit (Jeremiah 31: 31 – 34; Ezekiel 36: 26 -27; Hebrews 8: 7 – 13). Jesus established this covenant, his blood sealed it, and the supper he instituted is a reminder of its meaning to those who believe in him. The old Testament system, having reached its fulfillment, is replaced by the new covenant with its unlimited blessings (St. Matthew 26: 28; I Corinthians 11: 25).

When Israelites observed the Passover, they reminded themselves that their lives had been saved only through the death of the Passover Lamb (Exodus 12: 1 – 14). When Christians observe the Lord's Supper, they remind themselves that they have eternal life only through the death of Christ (I Corinthians 11: 23 – 24; 5: 7).

Christians keep the Lord's Supper not only in the remembrance of Christ's death, but also in anticipation of his return. When that day comes, bread and wine will no longer be necessary, Christ and his people will be together for ever in the triumphant kingdom of the Messiah. In that day there will be a far more blessed fellowship between Christ and his people, likened to a heavenly feast with new wine (St. Matthew 26: 29; St. Luke 22: 16, 18; I Corinthians 11: 26).

The practice of the Church

From the earliest days of the church, Christians joined regularly to eat the Lord's Supper. It seems that at first they ate it as part of their ordinary meals, and may even have done so daily (Acts 2: 42 – 46). Later they ate it less frequently, perhaps weekly (Acts 20: 7), but the practice of combining it with a common meal continued for some time.

The common meals were called love feasts, and were occasions when the rich could show love and fellowship by sharing food generously with the poor. At Corinth, however, many of the rich greedily ate their own food, without waiting for others. Instead of being a supper in honor of the Lord, it was very much a supper for themselves (I Corinthians 11: 20 – 22; Jude 12).

Paul reminded the Corinthian Church that if Christians make a mockery of the Lord's Supper through wrong behavior, they may bring judgment upon themselves. They must therefore examine themselves and correct any wrong attitudes they may have toward the Lord's Supper (I Corinthians 11: 27 – 34).

Far from being a cause of division among Christians, the Lord's Supper should be something that binds them together. Christians demonstrate their unity in Christ as they share in the same bread and the same wine. They show that they are united with each other and with Christ in one body (I Corinthians 10: 17; 11: 18 – 21).

Eating bread and drinking wine together in the Lord's Supper is more than just a remembrance of Christ's suffering and death. **It is a spiritual sharing together in the body and blood of Christ,** a fresh enjoyment of and proclamation of the benefits of his death. It is not a time of mourning, **but a time of joyful fellowship with the risen Lord** (I Corinthians 10: 16; 11: 26; St. John 6: 48 – 51; Acts 2: 46 – 47).

The Lord's Supper is therefore an important part of worship in the Church. It is enriched when "fittingly" combined with prayers, singing, preaching, the reading of the Scriptures and instruction in Christian teaching (Acts 2: 42; I Corinthians 14: 26; Colossians 3: 16).

Fellowship

According to its basic biblical meaning, fellowship is concerned not with people enjoying each other's company, but with people participating together in something. Fellowship is communion – having a share in something.

Fellowship 'with' means sharing 'in'

An example of the biblical meaning of fellowship is the Lord's Supper, or Holy Communion. The believer's act of eating bread and drinking wine in the Lord's Supper is an act of fellowship with Christ, *for it is a spiritual sharing in his body and blood*. It is a participation in Christ and all that his sacrificial death means to the believer (I Corinthians 10: 16). By being united with Christ, the believer shares in him, has fellowship with him (I Corinthians 1: 9; Hebrews 3: 14).

Likewise the believer has fellowship with the Father (I John 1: 3) and with the Holy Spirit (II Corinthians 13: 14; Philippians 1: 21; Hebrews 6: 4), for through faith in Christ he has become a sharer in the divine nature (II Peter 1: 4).

In all these cases the fellowship may involve only the individual believer and God. The believer may have fellowship with God, regardless of whether his fellow believers join with him. If others join with him, they may all have fellowship together with God. Therefore, when the Bible speaks of Christians having fellowship together, it means that together they have fellowship with God, not that they enjoy being with each other (I John 1: 3). But by having fellowship together with God, they will indeed be joined together in true happy union (St. John 17: 21 – 22; I Corinthians 10: 16 -17).

Sin spoils the believer's fellowship with God. Those who think they can sin as they please and still have fellowship with God are deceiving themselves. By contrast those who live righteously will enjoy unbroken

fellowship with God, because God in his graces cleanses the sins that thy unknowingly (unwillfully) commit (I John 1: 6 – 7)

Fellowship with Christ means not only sharing in the blessings that come through his sacrificial death, but also sharing in the sufferings that he endured (Galatians 2: 20; Philippians 3: 10; I Peter 4: 12 – 14; Revelations 1: 9). But if people have fellowship with him in his suffering they will also have fellowship with him in his glory (II Timothy 2: 11 – 12; I Peter 5: 1 – 4).

NO CROSS – NO CROWN

Sharing in a common possession (*The Fellowship of the Sheepfold*)

As Christians jointly participate in Christ, so this fellowship binds them together (Acts 2: 42). There is therefore a sense in which they have fellowship with one another, but again this fellowship is usually in someone or something that they have as a common possession (Philippians 1: 7; Hebrews 3: 14; I Peter 1: 3 – 4). Their fellowship is a joint sharing in a common faith (Titus 1: 4), in a common salvation (Jude 3) and even in their common sufferings (II Corinthians 1: 7; Revelations 1: 9). They share in the gospel by helping those who preach it (Philippians 1: 5; 4: 14 – 18), and share the financial support of the poor Christians by giving money to help them (Romans 15: 26 – 27; II Corinthians 8: 1 – 5; 9: 10 – 12). From this latter example ‘fellowship’ developed the more specialized meaning of ‘financial contributions’ (Romans 15: 26; II Corinthians 8: 4; 9: 13).

There are certain things that the Christian is not to have fellowship with, not to share in, not to participate in. He is not to identify with another person in a way that shares in the wrongdoing of that person (I Timothy 5: 22; II John 10 – 11). Neither is he to share in a marriage with a non-believer (II Corinthians 6: 14 15) or in a religious feast where food has been offered to idols (I Corinthians 10: 20 – 21). He is to have no part, no share, in anything that is sinful (Ephesians 5: 11; Revelations 18: 4).

HOLY COMMUNION
or the
LORD'S SUPPER
or
EUCCHARIST
(GREEK FOR THANKSGIVING)

Mark 14: 23 and I Corinthians 11: 24

Scripture Lesson: St. Matthew 26:17-30

Exodus 24:8	Leviticus 17:11	Hebrews 9: 15-22
I Peter 1: 2	Isaiah 53: 4-10	

Text: I Corinthians 11: 17-34

Introduction: I Corinthians 10: 16-33

Jeremiah 31: 31-34

Ezekiel 36: 26-27

Lesson Outline

FELLOWSHIP

1. II Corinthians 6:14-18

I Samuel 5: 1-12

Ephesians 5: 1-20

Isaiah 52: 11

Revelation 18: 4

I John 1: 6 – 10

2. I John 1: 1-10

COMMUNION

3. Romans 12: 1-21

Hebrews 10: 16 – 25

I John 3: 17

Acts 4: 19-37

Acts 2: 38-46

Acts 20: 7

I Corinthians 1: 10-13

All Scriptures are taken from The Holy Bible, King James Version

FELLOWSHIP

1. I Corinthians 1: 9
2. Hebrews 3: 14
3. Philippians 3: 10
4. Titus 1: 4
- 1.5. Jude 3
6. I Peter 4: 12 - 13

HAVE NO FELLOWSHIP

1. Jude 19
2. Ephesians 5: 11
3. II Corinthians 6: 14-15
4. I Corinthians 10: 20
5. I Corinthians 5: 11-13
6. I John 2: 18-19
7. II Corinthians 6: 17

COMMUNION IN HEAVEN

1. St. Matthew 26: 29
2. St. Luke 22: 16, 18
3. I Corinthians 11: 26
4. St. Mark 14: 24-26