

The Passover of the New Creation
Volume 6 of Studies in the Scriptures – Chapter XI
Study 3 of 6
Pages 465 – 469

“We, Being Many, Are One Loaf”

Note: The outlines for the 2026 Memorial studies are based on the Volume 6 chapter entitled, “The Passover of the New Creation.” Please read the pages noted (and included) on this outline in advance, as there will not be time to read the paragraphs during our meetings. Wherever possible, please use scriptures to support your answers.

1. a. Please define what the word "primarily" means in the context of the Memorial. (Par. 1)

b. How are "the believers of this Gospel age, the faithful, the elect, the New Creation" counted as one loaf? Col. 1:24. (Par 1)
2. What is the reality, in our daily life, of the communion with the Lord? (Par 2-3)
3. What does it mean to "judge the matter from the standpoint of the Apostle"? Phil. 3:8, Rom. 8:18 (Par 4)
4. What is one of the clear indications that the Lord's Spirit comes more and more to rule in our hearts? 1 John 3:14 (Par 5)
5. What does 1 John 3:16 primarily mean? Who and how "are continually attempting to claim from us" this commitment? (Par 6)
6. How is the "temperature" of our love impacting our entire life? What is a clear indicator that gives evidence if the Spirit of the Lord is ruling in our heart? (Par 7)

Please be prepared to spend most of our study time in the last 3 paragraphs as the Scriptures and Br. Russell indicate a very clear way towards the practicality of the communion.

Lord Bless your preparations.

“We, Being Many, Are One Loaf”

"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? For we, being many, are one bread [loaf]--one body; for we are all partakers of that one bread." [1Co 10:16-17](#)

1. The Apostle, under the guidance of the holy Spirit, here sets before us an additional thought respecting this Memorial instituted by our Lord. He does not deny, but affirms, that primarily the bread represents our Lord's broken body, sacrificed on our behalf; and that the cup represents

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his blood, which seals our pardon. But now, in addition, he shows that we, as members of the **Ecclesia**, members of the body of Christ, the prospective First-borns, the New Creation, become participators with our Lord in his death, sharers in his sacrifice; and, as he has elsewhere stated, it is a part of our covenant to "fill up that which is behind of the afflictions of Christ." ([Col 1:24](#)) The thought here is the same as that expressed by the words, "We are baptized into **his death**." Thus, while our Lord's flesh was the loaf broken for the world, the believers of this Gospel age, the faithful, the elect, the New Creation, are counted in as parts of that one loaf, "members of the body of Christ"; and hence, in the breaking of the loaf, after recognizing it as the sacrifice of our Lord on our behalf, we are to recognize it, further, as the breaking or sacrificing of the whole Church, of all those consecrated to be dead with him, to be broken with him, to share his sufferings.

2. This is the exact thought contained in the word "communion" --common-union, common-participation. Hence, with every annual celebration of this Memorial we not only recognize the foundation of all our hopes as resting in the dear Redeemer's sacrifice for our sins, but we revive and renew our own consecration to "be dead with him, that we may also live with him"--to "suffer with him, that we may also reign with him." How grandly comprehensive is the meaning of this divinely instituted celebration! We are not putting the symbols instead of the reality; nothing surely could be further from our Lord's intention, nor further from propriety on our part. The heart-communion with him, the heart-feeding upon him, the heart-communion with the fellow-members of the body, and the heart-realization of the meaning of our covenant of sacrifice, is the real communion, which, if we are faithful, we will carry out day by day throughout the year--being daily broken with our Lord, and continually feeding upon his merit, growing strong in the Lord and in the power of his might. What a blessing comes to us with the celebration of this Memorial!

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What a burning of heart for further appreciation and growth in grace and knowledge, and for further participation in the privileges of the service to which we are called, not only as respects the present but also as respects the future!

3. It will be noticed that the Apostle includes the cup for which we praise God. "Is it not the communion, [common-union, common-participation] of the blood of Christ?" Oh, what a thought--that the truly consecrated, faithful "little flock" of the New Creation throughout this Gospel age, has been Christ in the flesh; and that the suffering and trials and ignominy and death of these whom the Lord has accepted and recognized as "members of his body" in the flesh, are all counted in as parts of his sacrifice, because associated with, and under him who is our Head, our Chief

Priest! Who that understands the situation, who that appreciates the invitation of God to membership in this **Ecclesia**, and the consequent participation in the sacrifice unto death now, and in the glorious work of the future, does not rejoice to be accounted worthy to suffer reproaches for the name of Christ, and to lay down his life in the service of the Truth, as members of his flesh and of his bones? What matters it to these that the world knows us not, even as it knew him not? ([1Jn 3:1](#)) What matters it to these, though they should suffer the loss of the choicest of earthly blessings and advantages, if they as the body of Christ may but be counted worthy of a share with the Redeemer in his future glories?

4. As these grow in grace and knowledge and zeal they are every one enabled to weigh and judge the matter from the standpoint of the Apostle, when he said, respecting earthly favors and advantages, "I count all things but loss and dross." "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." [Php 3:8](#); [Rom 8:18](#)

5. Another thought is in respect to the mutual love, sympathy and interest which should prevail amongst all the members

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of this "one body" of the Lord. As the Lord's Spirit comes more and more to rule in our hearts it will cause us to rejoice in every occasion to do good unto all men as we have opportunity, but especially unto the household of faith. As our sympathies grow and go out toward the whole world of mankind, they must grow especially toward the Lord, and, consequently, especially also toward those whom he recognizes, who have his Spirit, and who are seeking to walk in his footsteps. The Apostle indicates that the measure of our love for the Lord will be indicated by our love for the brethren, the fellow-members of his body. If our love is to be such as will endure all things and bear all things in respect to others, how much more will this be true as respects these fellow-members of the same body, so closely united to us through our Head! No wonder the Apostle John declares that one of the prominent evidences of our having passed from death unto life is that we love the brethren. ([1Jn 3:14](#)) Indeed, we remember that in speaking of our filling up the measure of the afflictions of Christ, the Apostle Paul adds, "for his body's sake, which is the Church." [Col 1:24](#)

6. The same thought is again expressed in the words, "We ought also to lay down our lives for the brethren." ([1Jn 3:16](#)) What a brotherhood is thus implied! Where else could we hope to find such love for the brethren as would lay down life itself on their behalf? We are not now speaking of how the Lord may be pleased to apply the sacrifice of the Church, represented in the "Lord's goat" as a part of the Atonement Day sacrifices.* We merely, with the Apostle, note the fact that, so far as we are concerned, the sacrifice, the laying down of life, is to be done in the main for the brethren--in their service; the service for the world belongs chiefly to the age to come, the Millennium. Under present conditions, our time and talents and influence and means are, more or less, mortgaged to others (the wife or children or aged parents or others depending on us), and we

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are obligated also to the provision of "things needful," "decent," and "honest in the sight of all men" for ourselves. Hence, we find comparatively little left at our disposal for sacrifice, comparatively little to lay down for the brethren, and this little the world and the flesh and the devil are continually attempting to claim from us, and to divert from the sacrificing to which we

have consecrated it.

7. The Lord's selection of the Church, during this time when evil prevails, is to the intent that surrounding circumstances may prove the measure of the love and loyalty of each to him and his. If our love be cool, the claims of the world, the flesh and the Adversary will be too much for us, and attract our time, our influence, our money. On the other hand, in proportion as our love for the Lord is strong and warm, in that same proportion we will delight to sacrifice these to him--not only to give our surplus of energy and influence and means, laying these down as we find opportunity in the service of the brethren, but additionally, this spirit of devotion to the Lord will prompt us to curtail within reasonable, economical limits the demands of the home and family, and especially of self, that we may have the more to sacrifice upon the Lord's altar. As our Lord was for three and a half years breaking his body, and for three and a half years giving his blood, his life, and only finished these sacrifices at Calvary, so with us: the laying down of our lives for the brethren is in small affairs of service, either temporal or spiritual, the spiritual being the higher, and hence the more important, though he who would shut up his compassion toward a brother having temporal need would give evidence that he did not have the Spirit of the Lord ruling in his heart in any proper degree.