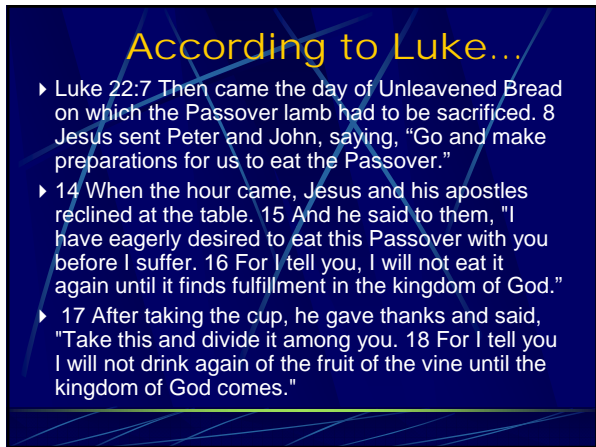




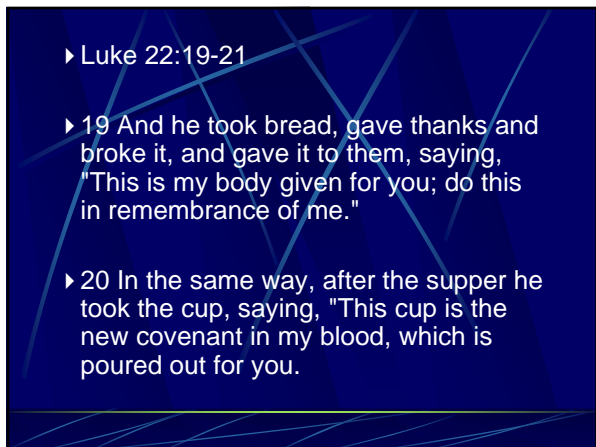
The Lord's Supper

Youth Breakaway 2008



According to Luke...

- ▶ Luke 22:7 Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. 8 Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover."
- ▶ 14 When the hour came, Jesus and his apostles reclined at the table. 15 And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. 16 For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God."
- ▶ 17 After taking the cup, he gave thanks and said, "Take this and divide it among you. 18 For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes."



- ▶ Luke 22:19-21
- ▶ 19 And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."
- ▶ 20 In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you."

The Passover Meal...

- Jews ate the Passover meal to commemorate the exodus of their Fathers from Egypt
- After all had gathered, the head of the family blessed the festival, and the wine
- Those gathered drank the first cup of wine

- The food was then brought in: unleavened bread, stewed fruit, greens, bitter herbs, and roast lamb.
- The son would then ask what separated this night from all other nights, and the father would explain the story of the exodus.
- This would conclude with a song (Ps. 113-115), and the second cup of wine.

- The father then broke bread, and blessed it
- He then passed it to those present, who ate it with the bitter herbs and dipped it into the stewed fruit.
- The herbs reminded those present of the bitterness of slavery; the stewed fruit had the colour and consistency of clay, used to make bricks.
- The lamb was a reminder of the "passing over" of the angel of death immediately before the exodus.

- Following the eating of the bread and herbs, the lamb was consumed.
- With this completed, the head of the family blessed the third cup of wine, as follows: "May the All-merciful one make us worthy of the days of the Messiah and of the life of the world to come. He brings the salvation of his king. He shows covenant-faithfulness to his Anointed, to David and to his seed forever. May he secure peace for us and for all Israel. Amen."

- This was followed by a second prayer and the fourth cup of wine.
- Each cup of wine was associated with a promise from Ex.6:6-7
- 1) I will bring you out...
- 2) I will rid you of their bondage...
- 3) I will redeem you...
- 4) I will take you for my people and I will be your God...

- Jesus' first saying comes with the first glass of wine. He tells then how happy he is to eat this passover with them, and that he will not do so again until after the Kingdom of God has come to them.

- Jesus' second saying comes as he is breaking the bread, eaten with the bitter herbs and dipped into the fruit. Following custom, he would have said the blessing:
- "This is the bread of affliction which our fathers ate in the land of Egypt. Let everyone who hungers come and eat; let everyone who is needy come and eat the Passover meal."
- He then connected his body with the "bread of affliction." Because of his sacrifice, "everyone who is needy" may come.

- Jesus' third saying came after the eating of the lamb, with the blessing of the third cup: "I will redeem you."
- Jesus tells those present: "This cup is the new covenant in my blood."
- The connection between Jesus' shed blood the establishment of a new covenant with the wine of the third cup is very clear.

- There is no record of the fourth cup; in fact, Jesus says at the beginning that he will not drink wine again until in the Kingdom of God – perhaps the marriage supper.
- The fourth cup signifies "I will take you as my people and I will be your God."

- Traditionally, after the fourth cup, those gathered would sit for hours, discussing God's past and future acts of redemption.
- They would take turns reciting/singing the second part of the Hallel - Psalms 116-118.
- When Jesus arose to go the Garden of Gethsemane, Ps.118 would have been on his lips.

- Ps 118:1 Give thanks to the LORD, for he is good; his love endures forever.
- 6 The LORD is with me; I will not be afraid.
- What can man do to me? 7 The LORD is with me; he is my helper. I will look in triumph on my enemies. 14 The LORD is my strength and my song; he has become my salvation. 17 I will not die but live, and will proclaim what the LORD has done. 22 The stone the builders rejected has become the capstone; 23 the LORD has done this, and it is marvelous in our eyes.

"Do this in remembrance of Me" - more than a memory

- a(namhshi\$ involves an action, a memorial before God
- It is not simply remembering; it is more literally an "awakening of the mind" to the person of Christ.
- The recollection of Christ's life, suffering, death and resurrection is meant to have significant impact upon our lives today.

The Symbols are important

- Our use of bread and wine symbolizes Christ's broken body and His blood
- His broken body provided for our healing (Isa. 53:5).
- His shed blood is the seal of the New Covenant; no covenant is stronger in OT theology than the blood covenant.
- The Abrahamic covenant (Gen.15) was sealed with blood, as was the Mosaic covenant (Ex.24)

...but they're still symbols

- **Transubstantiation:** the belief that the bread and wine change into the *essence* but not the *substance* of the body and blood of Christ.
- **Consubstantiation:** the belief that the bread and wine coexist with the body and blood of Christ
- **Symbolism:** the belief that the bread and wine are simply outward symbols of a deeper reality

- - "The God who was incarnate uses the symbolism of the sacrament as a special means of awakening the faith of His people that they may receive Him, since faith is the channel by which God's most intimate presence comes to men in this earthly life." Baillie, 99
- - "In the sacrament, Christ is as truly present to the faith of the receiver as the bread and wine as to his outward senses." Baillie, 101

Scripture does not teach...

- Who may administer the Lord's supper. Some groups believe only clergy; others will allow lay persons
- Who may take the Lord's Supper: almost all Christian groups deny communion to non-Christians, or those living in open sin.
- How often we should celebrate the Lord's supper. Traditionally, Mass was held every day.

We should examine ourselves

● 27 Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. 28 A man ought to examine himself before he eats of the bread and drinks of the cup. 29 For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. 30 That is why many among you are weak and sick, and a number of you have fallen asleep.

The Lord's Supper is primarily corporate – not individualistic

- In both the Gospels and Corinthians, it is assumed that the Body of Christ remembers the body of Christ together.
- It is very possible that the reason some were "sick and falling asleep" (11:29) is because they were not recognizing their brothers and sisters gathered as a part of Christ's body. Their dishonour led to their own deaths.

The Sacrament of the Lord's Supper involves the past, present and future.

- **Past:** We reflect upon Christ's suffering, death, and resurrection, almost 2000 years ago.
- **Present:** We allow the Spirit of God to impact our lives with the reality that it was for our sins He suffered and died.
- The Lord's Supper should always serve to keep us free from legalism, and also the cheap grace that lacks holiness.

- **Future:** 1 Corinthians 11:26 "For whenever you eat this bread and drink this cup, you proclaim the Lord's death *until he comes.*"
- We proclaim the power of the Cross both now and until He returns again
- When eating the Lord's Supper we look forward to the day when we will eat the Marriage Supper of the Lamb, in His presence, in Heaven.

The Lord's Supper is a time of sombre reflection – but also celebration!

- We reflect soberly on the death of Christ, and consider where we would stand without God's sacrifice to bring us back into relationship with Him
- We also celebrate, for we realize that He is returning to us in the same manner as He went away!

