|  |
| --- |
| See the source image |

**THE LORD’S SUPPER August 1, 2020**

|  |
| --- |
| 1. **Introduction (pages 1-4)** 2. **WHAT IS THE LORD’S SUPPER, OR COMMUNION? (page 5)** 3. **THE LORD’S SUPPER: REMEMBRANCE OF JESUS (pages 5-7).** 4. **THE LORD’S SUPPER** page 7-9) 5. **THE LORD’S SUPPER: A CELEBRATION OF GOD’S GIFT (pages 9-10)** 6. **IMPORTANT TRUTHS ABOUT THE LORD’S SUPPER (pages 10-11)** 7. **Here are ten brief observations on what we see in this text. Pages 11-13)** 8. **Preparation for the Passover (pages 13-16)**   Rev. Dr. H. Allen Hall  Patristic Real-Life Baptist Church  1900 Virginia Beach Blvd.  Virginia Beach, VA 23454  (757) 500-7977 |

1. **INTRODUCTION:**

Although the church today seems to embrace everything, including error, the man of God must develop convictions based upon a biblical theology and continually warn his people of error. He is committed to protecting the flock, not petting the sheep.

**A. The Lord’s Supper and Other Religious Meals in Antiquity.**

Although Passover was important theologically for the Christian understanding of the Lord’s Supper, the Supper was not celebrated as a Passover meal in the early church. The Lord’s Supper did, though, draw on the Graeco-Roman banquet tradition. The early Christians were not the only group in the ancient world that partook in ritual meals mixed with religious impact. The relationship between the Lord’s Supper and these other various meals has been the source of repeated examination. Here we explore only the possible influence of the Jewish Passover and the Graeco-Roman seminar on the development, practice, and theology of the Lord’s Supper.

**B. *Passover***

As a whole, early Christians understood the **Eucharist** through the interpretive lens of Passover without themselves celebrating it as Passover. Passover occurred once a year, but the Lord’s Supper was **celebrated weekly**. The shape and elements of the Passover—including the recitation of the exodus story, the killing and eating of a lamb, and the bitter herbs—played almost no role in the development of the practice of the Eucharist. However, even in the New Testament, Christ was understood symbolically as the paschal lamb (**John 19:14; 1 Cor 5:7**), meaning that Christians celebrated the Eucharist with the typology of the Passover. In other words, they saw Jesus’ death as the fulfillment of the Jewish Passover. As a meal of redemption, Passover became theologically foundational for the motifs present in the Christian observance of the Lord’s Supper. Only Luke makes it clear that Jesus’ Last Supper was a Passover meal (**Luke** **22:15**). Not all scholars are convinced that the meal presented in the Gospels was, in fact, a Passover celebration. The difference in chronology between the Synoptics and John causes some skepticism: John describes the slaughter of the Passover lambs taking place the very day Jesus dies (**John 19:14**), meaning that the Passover meal would happen that night, after Jesus died. Furthermore, even though **Mark** makes it clear that Jesus is preparing to eat a Passover meal (**Mark 14:12, 16**), that information is not repeated again in the report about the Last Supper (**14:22–25**) and is interrupted by another story about Jesus predicting His betrayal (**14:17–21**). Everything that is typical of a Passover meal—the paschal lamb, the bitter herbs, the exodus story—is missing in the Synoptic accounts of the Lord’s Supper (Exod. 12). In addition, Paul mentions nothing about the Passover in **1 Cor. 11:23–26.**

The debate about whether Jesus’ last meal was a Passover celebration was present in the early church. The Eastern church frequently insisted that Jesus did not eat a Passover meal. Although **Origen** **of Alexandria** (Theologians) acknowledges that Jesus, being a Jew, celebrated Passover at other times, he argues against those who celebrate the Lord’s Supper as a Passover meal according to Ebionite customs. Likewise, Apollinaris [**A-pol-li-na-ris]** (Bishop of Laodicea - denying that Christ had a human mind) says that Jesus’ last meal was a supper but not a Passover meal. Yet these positions found it difficult to reconcile with the Synoptic tradition, and John Chrysostom [**Chry-sos-tom**] offered a resolving view:

**Jesus ate His Passover early (the night before) and ate a different meal with His disciples the next day.**

For the most part, **Eastern** church interpreters saw Jesus fulfilling the Passover and replacing it—a perspective reflected in their use of leavened bread in the **Eucharist**. In the **Western** church, Chrysostom’s interpretation was dominant: Jesus celebrated the Passover a day earlier and kept the Jewish law. The **Western** church, though, had no difficulty practicing the Lord’s Supper with unleavened bread.

**C.*****Graeco-Roman Meals***

Sacral meals were very common in the ancient world and found in diverse settings. The banquet in the Graeco-Roman world was a full dinner followed by a symposium—essentially an after-dinner drinking party. This basic structure was adapted for a variety of settings, including philosophical discussions, clubs and associations, and religious sacrifices. Although Graeco-Roman in origin, such practices were adopted by and adapted for Jewish groups. Although it does not seem that the practice of the Lord’s Supper arose entirely from Graeco-Roman meals, it is plausible that early Christians borrowed elements of the symposium.

**Paul in 1 Cor. 11:20-22 address this bad behavior s the “Disorders in the Observance of the Lord’s Supper.”**

The connection with the Lord’s Supper primarily involves Graeco-Roman religious sacrifices. Augustine reports that the Manichee [**Man-i-chee**] Faustus [**Fou’stus**] accused the church of having derived its love feasts from pagan sacrifices, a claim that often was repeated in subsequent generations. Graeco-Roman sacrifices were often followed by meals, with the sacrifice and the banquet seen as two aspects of the same event. The participants considered these banquets sacred since they believed the deity (to which they had just offered a sacrifice) to be present in some way at the meal, either as guest or host. Strikingly, however, little evidence seems to exist for the practice of theophagy [**theo-fagy**]—the belief that the deity is actually present in the food being eaten.

**D. Theories of Origin for the Lord’s Supper**

There are two general models for understanding the development of the Christian Eucharist.

1. The **first model** maintains that the historical Jesus ate a Last Supper (which may have been a Passover meal) with His disciples. This practice was then adopted by the early church, and the meal was later adapted and expanded by the predominantly Gentile church based on Graeco-Roman meal traditions (primarily the symposium). Thus, the Jewish commemoration of Passover and the Graeco-Roman tradition of banquets honoring the gods were fused in early Christian praxis [**prak’sis**]. In this model, a line can be drawn from the Jewish Passover meal to the Last Supper of Jesus to the meals of the earliest Christians and to reports of the Lord’s Supper in the New Testament. The majority of scholars’ advocate something similar to this model, although with noticeable **disagreements over the details**. Because the church’s earliest communal [com-mu-nal] meals were experienced in the presence of the resurrected Jesus (**Luke 24:13–35, 36–49**; **John 21:1–23**; Acts 1:4; 10:41), some scholars maintain that there is a substantial difference between the early church’s Eucharist and the communal meals of Jewish and Graeco-Roman groups.

2. The **second model** maintains that the New Testament accounts of the Last Supper are etiological [**e’te-ol’e-cal**] in nature—that is, they explain the origin of communal meals in the early church, but they are not historical. According to this model, the earliest Christian meals reflected a variety of practices that all arose from, and modified, the Graeco-Roman symposium. The drastic change from the early church’s communal meals to the fourth-century Eucharist is cited as evidence of an evolutionary process. There is a suggestion that all meals in the ancient world drew from the same common tradition of the banquet. It have been point out, further proposes that all Christian meals adapted this common banquet tradition within their own local context, and that eventually these various practices merged into a single orthodox liturgy.[[1]](#footnote-1)



**E. Four Accounts of the Last Supper**

The last meal of Jesus with His disciples gave rise to the practice in the early church of eating bread and drinking wine in a ritualistic manner. The New Testament writers stress the covenant-making aspect of this rite, as well as its anticipation of the coming reign of God.

There are four accounts of this meal in the New Testament. The Synoptic Gospels all place the event immediately before Jesus’ arrest and execution (Matt. 26:20–29; Mark 14:17–25; Luke 22:14–20). The other account comes from Paul (1 Cor. 11:23–26). The accounts in Matthew and Mark exhibit a Semitic style and likely reflect the liturgy developed by the apostles in Jerusalem. Those found in Luke and 1 Corinthians exhibit a Hellenistic (Greek) style and perhaps came from the church in Antioch, known for its early mission to Gentiles.

1. **Differences are immediately noticeable between the two sets of accounts**.

• The bread: Luke and Paul both refer to Jesus “giving thanks” for the bread (Luke 22:19; 1 Cor. 11:24) while Matthew and Mark note that Jesus “blessed” the bread (Matt 26:26; Mark 14:22). Both Luke and Paul add to the saying that the bread represents Jesus’ body, which is “[broken] for you,” also adding “do this in my remembrance.” These comments are not found in Matthew or Mark, who instead have Jesus simply say, “Take” (Matthew adds “eat”).

• The cup: Matthew and Mark both follow with notes about the cup being Jesus’ blood of the covenant poured out for many (Matt. 26:28; Mark 14:24; Matthew alone explicitly adds “for the forgiveness of sins”). Paul omits the note about the cup being poured out for believers, simply identifying the cup as the new covenant “in my blood” (1 Cor. 11:25). Luke seems to combine both traditions, calling the cup “the new covenant in my blood which is poured out for you” (Luke 22:20).

• The coming kingdom: The Synoptic Gospels all note the saying of Jesus that He will not drink again from the fruit of the vine until the coming of God’s kingdom (Matt 26:29; Mark 14:25; Luke 22:18), although Luke’s statement occurs before the saying about the bread in a separate cup saying. Paul alone adds an interpretive phrase (though not identified as a quote from Jesus) that eating, and drinking proclaims the death of Jesus until His coming (1 Cor 11:26).

Christian interpretation of these accounts typically focuses on two strands of material. One is the eschatological emphasis—the focus on the coming kingdom of God. The other is the saying that links the bread and cup to Jesus’ body and blood. The eschatological emphasis was probably primary among the earliest Christians, but the sayings about the bread and cup ultimately came to dominate the Church’s understanding of the Lord’s Supper.[[2]](#footnote-2)

1. **WHAT IS THE LORD’S SUPPER, OR COMMUNION?**

Why do Christians observe Communion? Why is it given so much importance?



The day before He was crucified, Jesus commanded His [disciple](https://activechristianity.org/glossary/disciple)s to continue to observe the Lord’s Supper, or Communion (Matthew 26:26-30; Mark 14:22-25; Luke 22:14-20).

Paul expanded on this when he wrote, *“For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, ‘Take, eat; this is My body which is broken for you; do this in remembrance of Me.’ In the same manner He also took the cup after supper, saying, ‘This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.’ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.*

*Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body.”* ([1 Corinthians 11:23-29](https://biblia.com/bible/nkjv/1%20Cor%2011.23-29)).

1. **THE LORD’S SUPPER**

|  |
| --- |
| The Lord’s Supper was instituted by the command of Christ and by His example as well. On the night before His death, Christ gathered with His disciples to eat the Passover meal (**Matt 26:26–29; Mark 14:22–25; Luke 22:17–20**).  Since the Supper was celebrated in connection with the Passover, we may assume the bread was unleavened. Jesus gave thanks (eucharisteo, from which the idea of Eucharist comes) for the meal. That the institution of the Lord’s Supper was connected with the Passover meal is clear in the phrase “after the Supper” (1 Cor. 11:25), meaning after the Passover meal. It is practically certain that 1 Corinthians was written before the completion of the Gospels, which means that Paul’s account is the earliest record we have of the institution of the Lord’s Supper.  **The Names of the Supper**. The Supper is identified six different ways in the NT: (1) Lord’s Supper (1 Cor. 11:20); (2) Lord’s Table (1 Cor. 10:21); (3) Breaking of Bread (Acts 2:42; 20:7); (4) Communion (1 Cor. 10:16); (5) Eucharist (1 Cor. 11:24); and (6) Love Feast (some manuscript readings of 2 Pet. 2:13; Jude 12).  The Meaning of the Supper. The Supper’s initial focus was table fellowship around a common meal. As the bread and wine were taken, the Lord’s presence was to be recalled in the words “in remembrance of me” (1 Cor. 11:24). To recall means to transport an action that is buried in the past in such a way that its original potency and vitality are not lost but are carried over into the present. It is a remembrance of the life and death of the Lord.  Just as the Passover was the means that dynamically allowed Jews to relive the past experience of their forebears in the land of Egypt, the Lord’s Supper takes believers back to the scenes of the Lord’s redemption, leading them again to receive the blessings of the Lord’s passion.  The bread symbolizes His sinless life that qualified Him to be a perfect sacrifice for sin. It represents His body in which He actually bore our sin on the cross (1 Pet. 2:24). His shed blood is represented by the wine. Believers are to look upon these elements as taking them back to the scenes of the Lord’s death.  The believers’ participation in the Supper represents their response to the Lord’s love that bore the cross.  The Supper is a basic announcing of the gospel (1 Cor. 11:26), a sermon by the entire church in silence. The Supper tends to quicken the anticipation for the second coming (see Matt 26:29). It thus points beyond itself to a future hope in the kingdom of God.  As believers participate in the Supper, they are reminded of the oneness within the body of Christ and of the fellowship that is shared among fellow believers. The observance is one that is so simple a believing child can partake with a sense of understanding. Yet it also contains so many doctrinal ramifications that even the most mature believer will not fully comprehend its meaning.  The Practice of the Supper. The church is commanded to continue the ordinance of the Lord’s Supper (1 Cor. 11:24). The Supper provides a needed emphasis on the death and resurrection of the Lord that established the new covenant (1 Cor. 11:25; see Jer. 31:31–34).  There are no specific guidelines about how and when the Supper should be observed. Yet the implications from the NT teach us that the Supper should be regular, frequent (1 Cor. 11:20), and normally on the first day of the week (Acts 20:7).  Conclusion. Past, present, and future are thus gathered up in one sacred and joyful festival of the Lord’s Supper in apostolic practice and teaching. Indeed, in this ordinance the whole of what Christianity means is expressed. One Lord, incarnate, atoning, and triumphant is the sum and substance of the observance.  Here is seen a dramatic interrelationship between human relationships and relationship with God. The essence of the experience is fellowship and worship, eating together, while at the same time remembering the death of the Lord Jesus Christ in our behalf. |

1. **THE LORD’S SUPPER: REMEMBRANCE OF JESUS**

The Lord’s Supper is a testimony. By partaking of it, I testify that Jesus’ body was broken for me and that He shed His blood for me. I thereby proclaim the death of Christ. We are to do this in remembrance of Him. When I break the bread, I remember how His body was broken for me. When I drink of the cup, I remember that He shed His blood for my sake for the forgiveness of sins. I testify at the same time that I have also received this gift, or this grace. I do not partake of it *in order to receive* forgiveness for my sins, but because I *have received* the forgiveness of sins.

1. **Eating and drinking unworthily**

1. God will not forgive me my trespasses if I do not forgive others their trespasses. ([Matthew 6:15](https://biblia.com/bible/nkjv/Matt%206.15).) *“But let a man examine himself, and so let him eat of that bread and drink of that cup.”* [1 Corinthians 11:28](https://biblia.com/bible/nkjv/1%20Cor%2011.28). I am not worthy to receive forgiveness if there is someone I cannot forgive. I testify against myself if I then drink of the cup. I pass sentence on myself.

2. We are to walk in fear throughout the time of our sojourn because we have been redeemed from our aimless conduct by the precious blood of Christ. ([1 Peter 1:17-19](https://biblia.com/bible/nkjv/1%20Pet%201.17-19).) Every person must examine himself whether he hates all aimless conduct; then he may break the bread and drink of the cup. I eat and drink unworthily if there is a fault in my life which I love and do not want to let go. He has given His blood to redeem me. I am judged, and I sin against the body and the blood of the Lord if I want to hold on to my fault.

**B. Communion: One body**

1. *“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, though many, are one bread and one body; for we all partake of that one bread.”*[1 Corinthians 10:16-17](https://biblia.com/bible/nkjv/1%20Cor%2010.16-17). All those who break the bread testify that they do not serve themselves, but each other. By breaking the bread, I testify that I do not live for myself, but for the others, and that I am willing to accept all the help for salvation they can give me because we all eat of the same bread. Let each one examines himself, and then break the bread.

2. Because Jesus laid down His life for us, we also ought to lay down our lives for each other. ([1 John 3:16](https://biblia.com/bible/nkjv/1%20John%203.16).) When I eat and drink, I too proclaim that I ought to lay down my life for those who truly eat of the same bread, because we proclaim the death of the Lord. When I proclaim His death, I also proclaim that I died with Him that I might no longer live for myself, but for Him who died for me and rose again. ([2 Corinthians 5:15](https://biblia.com/bible/nkjv/2%20Cor%205.15)

3. Just as a member supplies the other members with all the strength and nourishment he draws from the body, so we too are to supply the other members with all the love, wisdom, strength, grace, mercy, patience, and faithfulness that we receive from Christ. If we are not willing to love, neither are we worthy to receive love. ([1 John 4:11](https://biblia.com/bible/nkjv/1%20John%204.11).) If we are unwilling to be merciful, forgiving, easy to get along with, helpful, or forbearing, then we are also unworthy to receive these blessings.

4. Let each one examines himself when he comes to the Lord’s Supper, and so eat of the bread and drink of the cup.

**a) What was the purpose of the Lord's Supper?**

The purpose of the Lord’s Supper is about….

(1) **Remembering Jesus and what He has done.**

(**2) Being considerate of your brother**. The Lord’s Supper is about remembering Jesus and unity with your brother.

**b) Why and how we celebrate the Lord's Supper?**

The Lord’s Supper was **instituted by the head of the church—-Jesus Christ**.

1. Taking the history and imagery already understood by the account of

the Exodus and God’s salvation of his people, Jesus shifted Christians’ attention from a blood-soaked mantle to a blood soaked cross and the salvation found in him alone.

**c) What is the purpose of the Lord's Supper?**

The Purpose of the Lord’s Supper -

(1) Just before Jesus was about to be arrested, put on trial, and crucified, He took a moment while in the upper room with His disciples to **establish an important reminder**. There was little time left for Jesus to give more instructions about what was coming or what would be required of His disciples.

**d) How do we honor Christ in the Lord's Supper?**

The fourth way we honor Christ in our partaking of the Supper is by respecting the boundaries of the Supper put in place by Christ Himself. If faith is necessary to honor Christ in the Supper (as stated above), then it follows that those who have not received the Lord Jesus by faith should abstain.

**IV.** **THE LORD’S SUPPER**

|  |
| --- |
| A. Since the Supper was celebrated in connection with the Passover, we may assume the bread was unleavened. Jesus gave thanks (eucharisteo, from which the idea of Eucharist comes) for the meal. That the institution of the Lord’s Supper was connected with the Passover meal is clear in the phrase “after the Supper” (1 Cor. 11:25), meaning after the Passover meal. It is practically certain that 1 Corinthians was written before the completion of the Gospels, which means that Paul’s account is the earliest record we have of the institution of the Lord’s Supper.  B. The Names of the Supper. The Supper is identified six different ways in the NT:  (1) Lord’s Supper (1 Cor 11:20); (2) Lord’s Table (1 Cor 10:21); (3) Breaking of Bread (Acts 2:42; 20:7); (4) Communion (1 Cor 10:16); (5) Eucharist (1 Cor 11:24); and (6) Love Feast (some manuscript readings of 2 Pet 2:13; Jude 12).  **C. *The Meaning of the Supper***. The Supper’s initial focus was table fellowship around a common meal. As the bread and wine were taken, the Lord’s presence was to be recalled in the words “in remembrance of me” (1 Cor 11:24). To recall means to transport an action that is buried in the past in such a way that its original potency and vitality are not lost but are carried over into the present. It is a remembrance of the life and death of the Lord.  Just as the Passover was the means that dynamically allowed Jews to relive the past experience of their forebears in the land of Egypt, the Lord’s Supper takes believers back to the scenes of the Lord’s redemption, leading them again to receive the blessings of the Lord’s passion.  The bread symbolizes His sinless life that qualified Him to be a perfect sacrifice for sin. It represents His body in which He actually bore our sin on the cross (1 Pet 2:24). His shed blood is represented by the wine. Believers are to look upon these elements as taking them back to the scenes of the Lord’s death.  The believers’ participation in the Supper represents their response to the Lord’s love that bore the cross.  The Supper is a basic announcing of the gospel (1 Cor 11:26), a sermon by the entire church in silence. The Supper tends to quicken the anticipation for the second coming (see Matt 26:29). It thus points beyond itself to a future hope in the kingdom of God.1  As believers participate in the Supper, they are reminded of the oneness within the body of Christ and of the fellowship that is shared among fellow believers. The observance is one that is so simple a believing child can partake with a sense of understanding. Yet it also contains so many doctrinal ramifications that even the most mature believer will not fully comprehend its meaning.  ***The Practice of the Supper***. The church is commanded to continue the ordinance of the Lord’s Supper (1 Cor 11:24). The Supper provides a needed emphasis on the death and resurrection of the Lord that established the new covenant (1 Cor 11:25; see Jer 31:31–34).  There are no specific guidelines about how and when the Supper should be observed. Yet the implications from the NT teach us that the Supper should be regular, frequent (1 Cor 11:20), and normally on the first day of the week (see Acts 20:7).  ***Conclusion***. Past, present, and future are thus gathered up in one sacred and joyful festival of the Lord’s Supper in apostolic practice and teaching. Indeed, in this ordinance the whole of what Christianity means is expressed. One Lord, incarnate, atoning, and triumphant is the sum and substance of the observance.  Here is seen a dramatic interrelationship between human relationships and relationship with God. The essence of the experience is fellowship and worship, eating together, while at the same time remembering the death of the Lord Jesus Christ in our behalf.2  \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  1. D. S. Dockery, T. C. Butler, C. L. Church, L. L. Scott, M. A. Ellis Smith, J. E. White, [Holman Bible Handbook](https://ref.ly/logosres/hlmnbblhbk?ref=Page.p+691&off=96&ctx=k+in+the+community.%0a~The+Lord%E2%80%99s+Supper%0aTh), (Nashville, TN: Holman Bible Publishers, 1992), 691.  2. Ibid.  **V. THE LORD’S SUPPER: A CELEBRATION OF GOD’S GIFT**  The Lord’s Supper reminds us that we should be thankful for the free gift of God, eternal life. Paul describes the gift in the serious terms of sacrifice by Jesus. “This is my body which was broken for you.” The picture is one of ultimate service. He paid the price for our salvation. Paul invites us to remember that sacrifice, suffering, and service.  The Lord’s Supper is a time to remember Jesus’ life. We make a mistake if we remember only his death. Yes, we remember the cross, but we also remember a life dedicated to other people. This is why we call the Lord’s Supper a celebration. It is a celebration of God’s gift of life. Repeat John 3:16 during this celebration. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (KJV). He gave his life so that we might have life. This is the perfect model of service. So, every time I take the Lord’s Supper, I remember that Jesus gives life. He offers a new way. He offers a new life. He offers a new beginning.  This is not a funeral. The funeral has already taken place. The mourning lasted for only three days. Then came the victory. We celebrate the resurrection and the life that comes with it. Paul described it like this: “Thanks be to God! He gives us the victory through our Lord Jesus Christ.” Today at the Supper we celebrate life, a life given and a life granted.  Lord, at this Supper I commit to bring this life to as many people as possible. The life you have granted me can only be celebrated by sharing it with someone else. Today I share it with you. Tomorrow I share it with those around me. In Jesus’ name, amen.  The Lord’s Supper should be a celebration of unity; instead divisions among the church were magnified.  Paul repeated the words of institution to point out they are participating in Christ’s body and blood (1 Cor. 10:16–17). To participate in an unworthy manner, with divisions among them, profanes the supper and invites God’s judgment. Paul exhorted them to examine their motives, their methods, and their manners as they gathered to worship the Lord at His supper.  **VI. Important truths about the Lord’s Supper**  **THE LORD’S SUPPER** is something we participate in together as God’s people in obedience to our Lord’s command to remember him and his death for us (vv. 17, 18, 20). There is evidence that early Christians linked a shared meal with the Lord’s Supper, the idea being that as they all brought food and shared it (v. 21), the less well-off benefited from the generosity of the more prosperous. The idea itself was good. The Church was—and is—made up of people of different social and economic backgrounds. Some may be wealthy while others are poor and this was a way of sharing together. But at Corinth it had all gone wrong. Some of the wealthy may have eaten their food without regard for their poorer brothers and sisters, and hunger prompted some of the poorer Christians to start the meal before others arrived or were seated (1 Cor. 11:33–34).  **THE LORD’S SUPPER IS NOT OURS BUT HIS**, and is, therefore, to share in as he has directed (1 Cor. 11:20).  **THE LORD’S SUPPER WAS A SUBJECT OF SPECIAL REVELATION** to Paul (1 Cor. 11:23). Paul received the details of the Lord’s Supper—not having been present himself, as the other apostles had—by special and direct revelation (Acts 18:9f, 22:18, 23:11, 27:23–25; 2 Cor. 12:7; Gal. 1:12; 2:2). ‘Received’ and ‘delivered’ are almost technical terms for the communicating of the gospel.  **THE LORD’S SUPPER IS PRIMARILY AN ACT OF REMEMBRANCE** (1 Cor. 24–25). The covenant that the cup symbolizes is ‘new’ in the sense that what is old has become obsolete and should be replaced by what is new (Jer. 31:31; Luke 22:20; 2 Cor. 3:6;  Heb. 8:13, 9:15). The shedding of Jesus’ blood was the means by which the new covenant was established. It is interesting to notice that the degree of frequency with which Christians should celebrate the Lord’s Supper is not mentioned (1 Cor. 11:26). The instruction is given for ‘whenever’ Christians remember their Lord in his appointed way.  **THE LORD’S SUPPER IS AN ACT OF PROCLAMATION (1 Cor. 11:26)**. Every time we meet around the Lord’s Table the gospel is symbolized and proclaimed (v. 26). The word ‘proclaim’ expresses the thought of an activity directed towards men and women, and something done with a sense of solemnity. By sharing in the Lord’s Supper, we keep the Lord Jesus Christ’s death central in our thinking, and we give public evidence to all who will observe us that the gospel centers on the Lord Jesus and his saving work on the cross.  **THE LORD’S SUPPER IS A FORWARD-LOOKING EVENT**—we do it ‘until he comes’ (v. 26).  **THE LORD’S SUPPER SHOULD BE A TIME FOR SELF-EXAMINATION** (! Cor. 11:27–34). We take part ‘in an unworthy manner’ (v. 27) if we participate carelessly or unthinkingly. The death of our Lord Jesus has brought us into God’s family so that we call him ‘Father’ and one another ‘brother’ or ‘sister’. If by our behavior we despise, hurt or humiliate one another, we sin against that sacrifice of his body and blood (v. 27). This danger may be increased when linked with a common meal (v. 29) for some may come with the wrong motivation (v. 34). ‘Sick’ (v. 30) means literally, powerless. ‘Fallen asleep’ (v. 30) is a reference to Christians who had died. What Paul says here is not to be exaggerated. It would be foolish to suggest that every time a Christian is weak, ill or dies that it is on account of sin. But, at the same time, we must recognize that God, in his grace and mercy, may judge his people during their life-time in this world so as to spare them at the final judgement (see v. 32). |
|  |

**VII.**  **Here are ten brief observations on what we see in this text.**

**1.** The Lord's Supper is primarily (but not exclusively) designed to elicit or to stimulate in our hearts ***remembrance*** of the person and work of Jesus: “Do this in remembrance of me” ([1 Cor. 11:25](https://www.biblestudytools.com/esv/1-corinthians/11-25.html)).

**2.** This remembrance is ***commanded***. Participation at the Lord's Table is not an option. Prolonged absence from it is spiritually unhealthy and willful neglect of it may be grounds for church discipline.

**3.**  This remembrance entails the use of ***tangible elements:*** bread and wine. It isn't enough simply to say, “Remember!” The elements of bread and wine are given to stir our minds and hearts. The physical action of eating and drinking is designed to remind us that we spiritually “ingest” and depend upon Jesus and the saving benefits of his life, death, and resurrection. Just as food and drink are essential to sustain physical existence, so also the blessings and benefits that come to us through the body and blood of Christ are paramount to our spiritual flourishing.

**4.** It is a ***personal*** remembrance. We are to remember Jesus. The focus isn't on Abraham or Moses or Isaiah. The focus is no longer on the Jewish Passover or the night of his betrayal or anything else. The focus is Jesus. “Do this in remembrance of **ME**” ([1 Cor. 11:25](https://www.biblestudytools.com/esv/1-corinthians/11-25.html)).

**5.** In this remembering there is also ***confession***. In partaking of the elements, we declare: “Christ gave his body and blood for me. He died for me.” This is one among many reasons why I reject the practice of paedo-communion (the giving of the elements of the Table to infants). If one cannot and does not personally and consciously confess that the bread and wine symbolize the body and blood of Jesus sacrificed for sinners, he/she should not, indeed must not, partake of them.

**6.** In this remembering we also ***proclaim*** the Lord's death till he comes. This, then, is not merely an ordinance that looks to the past. It is an ordinance of hope that points to the future.

**7.** To partake of the Lord's Table in an ***unworthy*** manner (v. 27) is to take it without regard to its true worth, not yours. To partake unworthily is to come complacently, light-heartedly, giving no thought to that which the elements signify. I. H. Marshall explains:

"In some Christian circles today the fear of partaking unworthily in the Supper leads to believers of otherwise excellent character refraining from coming to the table of the Lord. When this happens, Paul's warning is being misunderstood. The Lord's Supper is the place where the forgiveness of sin is proclaimed and offered to all who would receive it. Paul's warning was not to those who were leading unworthy lives and longed for forgiveness but to those who were making a mockery of that which should have been most sacred and solemn by their behavior at the meal” (1 Cor. 11:16; Ps.116:14-16).

To partake in an "unworthy manner" thus entails at least three things: (a) calloused disregard for others in the body of Christ (see vv. 1 Cor. 10:20-22); (b) an attempt to combine participation at pagan (demonic) feasts with participation at the Lord's table ([1 Cor. 10:14-22](https://www.biblestudytools.com/esv/1-corinthians/passage/?q=1-corinthians+10:14-22)); and (c) flippant disregard for what the elements represent (vv. 23-26).

**8.**  To be “guilty of the body and blood of the Lord” (v. 27) is to treat as ***common*** or ***profane***something which is ***sacred***. The Lord's Supper is not just another meal.

**9.**  Hence, we are to ***“examine ourselves”*** (v. 28). We are to test our motives and attitudes as we approach the table to be certain we are partaking for the right reasons and with the right understanding of what the elements represent. This is yet another argument against paedo-communion. If one cannot obey this Pauline command one is not prepared or qualified to partake of the elements.

**10.**Finally, failure to do so may lead to ***divine discipline*** ([1 Cor. 11:29-34](https://www.biblestudytools.com/esv/1-corinthians/passage/?q=1-corinthians+11:29-34)). Such chastisement from the Father is in order that believers may be spared the condemnation that comes to the unbelieving world. Some in Corinth had already suffered the discipline of God (“weak and sick”); some had even died physically (“sleep”). And this was an expression of God’s gracious commitment to preserve his people “so that we may not be condemned along with the world” ([1 Cor. 11:32b](https://www.biblestudytools.com/esv/1-corinthians/11-32.html)).

**VIII**. **Preparation for the Passover**

**(Sample of Rev. Dr. H. Allen Hall-words for the Lord’s Supper)**

It has been written and it has been said: for this is a faithful saying –

**St. John 1:1-17**

Verse 1 In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man (*woman and child*) that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power (*authority, righteousness*) to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

**St. Luke 22:7-13 Saints of Salvation**:

*It was during* “the day of unleavened bread, when the Passover must be killed. And (*Jesus*) sent Peter and John, saying, Go and prepare us the Passover, that we may eat. And they said unto (Jesus), where wilt thou that we prepare? And (Jesus) said unto them, behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, the Master saith unto thee, where is the guest chamber, where I shall eat the Passover with my disciples? And he shall shew you a larger upper room furnished: there make ready. And Peter and John went, and found as (Jesus) had said unto them; and they made ready the Passover.

**St. John 13:1-11**

It was during, in the evening time [Mark 14:17], when his hour was come, Jesus sat down, and the twelve apostles with him [Luke 22:14] and supper being ended, the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray (Jesus); Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God. He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded. Then cometh (Jesus) to Simon Peter: and Peter saith unto (Jesus); Lord, dost thou wash my feet? Jesus answered and said unto him; what I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Jesus, thou shalt never wash my feet, Jesus answered him; if I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, he that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For Jesus know who should betray him; therefore said he, ye are not all clean.

**St. John 13:12, 21, 26-30**

So after Jesus had washed their feet, and had taken his garments, and was set down again, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then disciples looked one on another, and doubting of whom he spake. And they began to be sorrowful, and to say unto him one by one, Is it I: and another said, is it I? [Mark 14:19]. **For all have received of our Lord’s hand!** Jesus answered, he it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into Judas. Then said Jesus unto him, that thou doest, do quickly. Now no man at the table knew for what intent Jesus spake this unto him. For some of them thought, because Judas had the [money] bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or that he should give something to the poor. Judas then having received the sop went immediately out; and it was night.

**St. Luke 22:15,**

Jesus said these words to his disciples “with desire I have desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.” Jesus took the bread, and blessed, [Mark 14:22] and brake it, and gave unto them saying, take, eat, this is my body which is given for you; and he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And He said unto them drink ye all of it, for this is my blood, of the new testament, which is shed for many for the remission of sins [Matt. 26:26-27]. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God [Mark 14:25].

**Isaiah 1:18**

**Our Lord Jesus is saying to us today**! “Come now, and let us reason together, said the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

**Prayer for the Lord’s Supper**

**Brother Deacon**: this table before us beholds a commandment: {this do in remembrance of me}; and elements for the Lord Supper. We are reminded by God Words:

**I Cor. 5:7**

Purge out there the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:

**I Cor. 11:26**

For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come. Therefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

**Brother Deacon** – asked our Holy God to change these elements from a common oblation to a spiritual oblation and prayed for the children that we all may eat with a pure clean heart.

**Lord’s Supper**

**Watch the head Deacon Ways** at the table and watch your steps. Bread first then the cup!

**Ask the following question:** Have anybody been omitted to my right, have anybody been omitted to my left, have anybody been omitted to my rear.

**I Cor. 11:23-24**

**Bread:** This bread. Our Lord Jesus said: “I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world” (St. John 6:51). The same night in which the Lord Jesus our savior was betrayed took the bread: 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. **Shall we all eat together – Amen**!

**Watch the head Deacon Ways** at the table and watch your steps. Bread first then the cup!

**Ask the following question:** Have anybody been omitted to my right, have anybody been omitted to my left, have anybody been omitted to my rear.

**I Cor. 11:25**

**Cup:** This cup. Our Lord Jesus said: “Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day” (St. John 6:54). The same night in which the Lord Jesus our savior was betrayed took the cup when he had supped, and when he had given thanks, saying; this cup is the New Testament in my blood: [look in this cup for it have been spoken by the songwriter and is desire in the written word – there is fountain filled with blood drawn from Immanuel’s veins, and sinner; lovers of their own selves, covetous, boaster, proud, trucebreaker, high-minded, lovers of pleasures more than lovers of God, incontinent, liar, whoredom, and thefts can plunged beneath that flood and lose all their guilty stains] this do ye, as oft as ye drink it, in remembrances of me. **Shall we all drink together**!

**2 John 3**

After the supper our savior and the disciples sung an hymn [Mark 14:26] they went out into the mount of Olives – we do not have a Mount Olivet to go to but I say unto you “Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

***Hallelujah, Hallelujah. Greet someone with a Holy kiss.***

1. Gamel, B. (2016). [Lord’s Supper](https://ref.ly/logosres/lbd?art=lord.e2.80.99s_supper.lord.e2.80.99s_supper.the_lord.e2.80.99s_supper_and_other_religious_meals_in_antiquity.theories_of_origin_for_the_lord.e2.80.99s_supper&off=1970). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, … W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press. [↑](#footnote-ref-1)
2. Gamel, B. (2016). [Lord’s Supper](https://ref.ly/logosres/lbd?art=lord.e2.80.99s_supper&off=596). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, … W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press. [↑](#footnote-ref-2)