

I. ITS HISTORICAL BACKDROP

- Passover (Exodus 12; Numbers 9; Deuteronomy 16) – instituted as a meal of remembrance or memorial meal for what God had done in delivering them out of Egypt.
- It was in the context of this celebratory meal that Jesus instituted the Lord’s Supper – Mt26:17-19

II. ITS ORIGINAL INSTITUTION***The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed***

- Matt. 26:20-26; Mark 14:17-25; Luke 22:17-23; 1 Cor. 11:23
- This was done in the context of a meal. One interesting note is that Jesus, at the Passover, doesn’t focus on the Egyptian rescue, but on Himself. Changing of elements of remembrance, not focusing on the lamb or bitter herbs, but two elements: bread and cup.

III. ITS ONGOING OBSERVATION**A. The Place of Its Observation - *in his churches***

- o Acts 2:41-42; 20:7; 1 Cor. 11:17-22, 33-34.
- o Ordinarily done in the community of the body of Christ because of its significance

B. The Context of Its Observation

- o Difficulty of distinguishing whether a meal or “the Lord’s Supper.” One difficulty is likely our identification of the Lord’s Supper as a separate ritual, rather than in the context of a meal.
- o Commentators agree that the early church saw the two together, and likely references to “feast” (2Peter2:13) and “love feast” (Jude 12). One of the restrictions found for those professing Christ and living in sin was “not to keep company...not even to eat” (1Corinthians 5:11).
- o After the time of the apostles, this context was changed to a separate ritual, disconnected from a feast meal.

C. The Continuance of Its Observation - *unto the end of the world*

- o 1Corinthians 11:26 says that this is a proclamation of His death “until the Lord comes.”

IV. ITS PRIMARY PURPOSE

- ***for the perpetual remembrance and showing forth the sacrifice of himself in his death***
- 1 Corinthians 11:25-26 a preaching of Christ, displaying and reminding of His sacrifice.
- From this the believer has a confirmation and reminder of the object of his faith.
- From this the believer is reminded and us spiritually nourished and grows in Christ, reminded of Him being the bread of life (John 6:29, 35, 47-58).
- There is a reminder of the commitment and pledge to obey God, as well as a pledge to the community of believers of their oneness in Christ (1 Corinthians 10:16-17).

V. ITS PROPER ADMINISTRATION

- The Lord Jesus hath, in this ordinance, appointed his ministers to pray and bless the elements of bread and wine and thereby to set them apart from a common to a holy use and to take and break the bread; to take the cup and, they communicating also themselves, to give both to the communicants.
- This general principle is taken from what we saw a couple of weeks ago about leadership being stewards of the house of God

VI. ITS PROPER RECIPIENTS

- Those who have obeyed the Gospel by repentance and faith, showing the evidences of them. They have followed through with that profession by the ordinance of baptism. They have committed themselves to the church of Jesus Christ, including the general discipline of the local church. They are seeking to walk uprightly before God and men.
- This excludes unbelievers, those who refuse baptism/commitment and submission to the local church, or those who are in blatant and unrepentant sin. One of the forms of church discipline is exclusion from the Lord’s Table.

VII. CORRECTIVE STATEMENTS

- Primarily as correctives to Romans Catholicism.
- 1.) This is not a “real” sacrifice, but a remembrance of the once for all sacrifice - Hebrews 9:25-28; 10:10-14
- The reason for the use of the language of “this is my body...this is my blood” is the connection between the symbolic, not real connection between them and Christ.
- 2.) Recipients should receive both the bread and the cup.
- 3.) The elements are not to be worshipped.