

## Doctrine of the Lord's Supper

1. The early church celebrated the communion feast which was known by various names.
  - Breaking of Bread. *Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*
  - Cup of Blessing. *1 Corinthians 10:16 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?*
  - Communion. *1 Corinthians 10:16 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?*
  - Lord's Table. *1 Corinthians 10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.*
  - Lord's Supper. *1 Corinthians 11:20 When ye come together therefore into one place, this is not to eat the Lord's Supper.*
  
2. In the early church it was also called "Eucharist," or "giving of thanks", based on the words of Jesus at the Last Passover.
  - *Matthew 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.*
  
3. The Latin Church used the term "mass," a name derived from the formal dismissal of the people. The priest would say the words, "Ite, missa est", meaning, "Go, it is discharged."
  
4. Three of the four gospels, Matthew, Mark, and Luke, provide the formal institution of the Divine ordinance. John is the only gospel that does not mention the Lord's Supper.
  - *Matthew 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*
  - *Mark 14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. 25 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.*

- *Luke 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.*
5. Under divine inspiration, Paul also provided a record of the institution of the Lord's Supper.
    - *1 Corinthians 11:24 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. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*
  6. The purpose of the Lord's Supper is given by Christ. It is designed to commemorate His death until His return.
    - *Luke 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.*
    - *1 Corinthians 11:24 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. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*
  7. Theologians have attributed other meaning to the Lord's Supper, by way of application.
    - The Lord's Supper is an outward sign that all the benefits of the New Covenant are to be enjoyed by the believer. In the act of communion, Christ ratifies His promises to His people, and they, in turn, solemnly consecrate themselves to Him and to His kingdom work.
    - The Lord's Supper serves as a distinctive mark of being a Christian. Non believers, such as Jews, Muslims, and Hindus, do not partake of the elements.
    - The Lord's Supper is a means of enjoying sweet fellowship between the believer and the Savior.
    - The Lord's Super is a means of enjoying fellowship between believer, and believer, as hearts are united in Christian love.
  8. This ordinance of the Church is to be continued on a regular basis until he comes again. When Jesus returns the second time for all who believe, the reality of His presence will replace the ritual of remembrance.
  9. The Lord's Supper, like baptism, is united in continuity with the Old Testament era in the link of Passover.

- *Luke 22:15 And he said unto them, With desire I have desired to eat this Passover with you before I suffer.*
  - *1 Corinthians 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:*
10. The origin of the Passover proper began with a wicked Pharaoh who used the Jews in Egypt as a free labor force. The people suffered greatly. In their groaning, the Lord heard.
  11. In matchless grace, God raised up a deliverer in the person of Moses. Moses was to go to Pharaoh, and to the Jewish people, to deliver the Word of the Lord to him.
  12. Despite feeling inadequate, Moses obeyed the will of the Lord. He went to Pharaoh and said, “Thus saith the Lord. Let my people go.”
  13. Being authenticated by miracles, Moses eventually led the people out of Egypt and into the desert, where they stayed for forty years, prior to entering the Land of Promise.
  14. The last of the ten plagues persuaded Pharaoh to let the Jews go. It was also the moment when the Passover was introduced, for the angel of death passed over those homes covered by the blood.
    - *Exodus 11:1 And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. 2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. 3 And the Lord gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. 4 And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: 5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. 6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. 7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel. 8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger. 9 And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.*
  15. While still in the Land of Egypt, the Lord spake to Moses and to Aaron and instructed them to institute the Passover as a sign and seal of their covenant relation with God. A sign is an indicator, pointing beyond itself, to some truth that is crucial to the life of the people of God. The sign of the Passover is the sign of salvation, it is the sign of redemption.

- Exodus 12:1 And the Lord spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. 3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: 4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. 7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. 9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. 10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. 11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's Passover. 12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. 13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.*

**16.** By means of the Passover, the people of Israel were saved.

- To be saved means to be cured from a life threatening illness or situation.
- To be saved means to be delivered in battle.
- To be saved means to be released from bondage.
- To be saved means to be redeemed by the blood of the Lamb.
- To be saved means to be rescued from any calamity.
- To be saved means to be protected from the ultimate calamity, which is the wrath of God.

**17.** When Christ saves His people, He is saving them from the wrath of the Father.

**18.** The Christian is not only saved by God, he is saved from God.

**19.** The idea of being saved from the wrath of God is revealed in the Old Testament by the sign of blood on the doorpost. This same idea is expressed in the sign of communion in the New Testament. Communion teaches that Christians will be rescued from the calumnious exposure of the wrath of God.

**20.** On the night of the first Passover, the Death Angel came and killed the first born of those not covered by the blood of a slain lamb.

**21.** After that, Moses and the people of God, who had been delivered from the wrath of God, keep the Lord's Passover, once a year in order to remember their salvation the Lord had brought to them in the land of Egypt.

22. The Passover was celebrated with a staff in the hand, and sandals on the feet in a state of believing readiness. They were ready to leave the Land of Bondage, and go to the Promised Land.
23. When Jesus celebrated the Passover, for the last time, He departed from the standard liturgy, and gave a new significance when He took the unleavened bread, and said, "This is my body which is broken for you." And then He took the cup of blessing and said, "This my blood, shed for you." "This is my blood", Jesus said, for He was the paschal lamb.
24. In that moment, the symbolism of the Passover changed from a historical event, to a contemporary event with eternal significance. The contemporary event was Calvary, and the death of Christ. The eternal significance, was that all who believe in Christ are covered by His blood.