The Doctrine of the Lord’s Supper

Definition

The Lord’s Supper is a commandment given by the Lord Jesus Christ to every church age believer to bring into remembrance His Unique Person and Finished Work on the Cross, both of which serve as the basis for fellowship with God and each other as members of the Body of Christ (Luke 22:19-20; Matt. 26:26-29; Mark 14:22-24; 1 Cor. 10:17-18; 11:23-26).

Bread and Wine

The bread speaks of the impeccable humanity of Christ, which was given as a sacrifice for the sins of the entire human race. The bread was *unleavened* which is bread that doesn’t rise but is flat. The Jews put little holes in it, which spoke of Jesus Christ Who, would be *pierced* through for our transgressions (Isa. 53:5).

The unleavened bread also had stripes on it. The stripes spoke of the fact that through His *scourging* we are healed (Isa. 53:5). Leaven in the Bible represents evil. Our Lord *didn’t* have any sin or evil in Him, therefore, the bread was made *without* leaven. This is why the bread is flat and not fluffy like other bread. The Lord’s Supper took place during the Jewish festival of Unleavened Bread. The Passover lamb, which spoke of Christ, was killed during the feast of Unleavened Bread.

Our Lord was born in Bethlehem, which means “house of bread.” Our Lord said that He was the “bread that came down from out of heaven” (John 6:41). He is the “bread of life” (John 6:47). He is the “living bread” (John 6:51). John 6:48-51, “I am the bread of life. Your fathers (the Jews) ate the manna in the wilderness, and they died. This is the bread, which comes down out of heaven, so that one may eat of it (faith in Christ) and not die. I (the Lord Jesus Christ) am the living bread that came down out of heaven; if anyone eats of this bread (faith in Christ), he shall live forever (eternal life); and the bread also which I shall give for the life of the world is My flesh (His perfect sinless humanity).”

The bread our Lord broke was taken out of a white linen pouch that was buried. There were 3 white linen pouches, one for God the Father, one for God the Son and one for God the Holy Spirit. The bread was taken from the *middle piece*, which was God, the Son’s pouch. It was God the Son who became a Man to die for the sins of the world. So the bread represents the perfect sinless humanity of Christ, which was given for us so that we might have eternal life and live with God forever. It represents His *sinless perfection* as the Lamb without spot or blemish (1 Pet. 1:19).

The wine speaks of our Lord’s *spiritual* death on the cross. His spiritual death was *invisible*. It took place during the last 3 hours on the cross when there was darkness over all the earth (Matt. 27:45-46). Spiritual death is *separation* from God. The humanity of our Lord suffered separation from God the Father for 3 hours. God the Father *judged* His Son for the sins of the entire human race. He judged His Son in order that He might *not* judge us. The Lord Jesus Christ took our place. Instead of us being judged for our sins, the Lord Jesus Christ got judged instead as our *Substitute*. The Wine speaks of our Lord’s *saving* work on the Cross.

Our Lord death on the Cross: (1) *Purchased* the entire human race out of the slave market of sin in which we are all born spiritually dead. (2) *Satisfied* the justice of God the Father which said that sin must be judged. (3) Made *peace* between God and man. (4) *Defeated* Satan in the
Angelic Conflict. (5) Fulfilled the righteous requirements of the Mosaic Law. It proved that God does love His creatures. It proved that God is just and fair in His dealings with His creatures.

John 6:53-55, “Truly, truly, I say to you, unless you eat the flesh (faith in the perfect Person of Christ for salvation) of the Son of Man and drink His blood (faith in the perfect Work of Christ for salvation), you shall have no life in yourselves. He who eats My flesh and drinks My blood has eternal life (faith in Christ), and I will raise Him up on the last day. For My flesh (His humanity) is true food, and My blood (His saving work) is true drink.” The eating of the bread and drinking of the wine speaks of faith in Christ. Our Lord did not mean that we are to really eat His body and drink His blood. He means that we are to have faith in Him and His saving work on the Cross. Eating and drinking is something that we can’t take credit for. Anyone can eat and drink. Anyone can believe in Christ for salvation. We are saved because of what our Lord did for us on the Cross and not what we do for ourselves. We are to simply have faith in Christ and nothing else in order to be saved. To add anything to faith in Christ dishonors our Lord and His saving work on the Cross. When we eat the bread and drink the juice we are to remember the Lord Jesus Christ.

First Passover

In order to fully understand the Lord's Supper and why it was instituted by the Lord Jesus Christ for the Church to observe, we must first take a look at the Jewish Passover, which our Lord Himself observed as a Jew. The first Passover took place April 14, 1441 B.C. (Ex. 12:1-14; Lev. 23:5). The first month of the year, Nisan, represents the beginning of life. Our Lord died and rose from the dead in the month of Nisan. Passover was to represent Israel’s deliverance by the Lord from the slavery of Egypt, but more importantly it represented our Lord's death on the cross and was to be a memorial of man's redemption accomplished by the Lord Jesus Christ on the cross.

The Passover taught the Jews by the sacrifice of an innocent lamb without spot or blemish, which portrays Christ and what He would in the future do for them. He would purchase the entire human race out of the slave market of sin-Redemption. He would make the payment for sins and satisfy the justice of God-Propitiation. He would reconcile God with man, therefore, making peace between the two-Reconciliation. The Passover was to be observed on the 1st month of the Jewish year (Ex. 12:1-2).

Jewish Calendar Year: (1) Abibi or Nisan (March/April) (2) Zif or Iyyar (April/May) (3) Sivan (May/June) (4) Tammuz (June/July) (5) Ab (July/August) (6) Elul (August/September) (7) Ethanim or Tishri (September/October) (8) Bul or Marheshvan (October/November) (9) Kislev (November/December) (10) Tebeth (December/January) (11) Shebat (January/February) (12) Adar (February/March).

The Protocol for the Passover

The protocol for the Passover appears in Exodus 12.

Ex 12:1-28, “Now the LORD said to Moses and Aaron in the land of Egypt, "This month shall be the beginning of months for you; it is to be the first month of the year to you. Speak to all the congregation of Israel, saying, On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household. Now if the household is too small for a lamb, then he and his neighbor
nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb. Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails. And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste -- it is the LORD'S Passover. For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments -- I am the LORD. The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you when I strike the land of Egypt. Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance. Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel. On the first day you shall have a holy assembly, and another holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you. You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance. In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land. You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread. Then Moses called for all the elders of Israel and said to them, "Go and take for yourselves lambs according to your families, and slay the Passover lamb. You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning. For the LORD will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to come in to your houses to smite you. And you shall observe this event as an ordinance for you and your children forever. When you enter the land which the LORD will give you, as He has promised, you shall observe this rite. And when your children say to you, "What does this rite mean to you?' you shall say, "It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.'" And the people bowed low and worshiped. Then the sons of Israel went and did so; just as the LORD had commanded Moses and Aaron, so they did."
Ex 12:3-4, “Speak to all the congregation of Israel, saying, "On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household. Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb."

Exodus 12:3-4: Each household was commanded by God to have a lamb. Each person in Israel had to take part in the Passover in order to avoid the coming judgment of God. The first-born in every household of Egypt was to be slain if there was not blood from the sacrificed lamb on the doorposts. The blood spoke of Christ's spiritual death on the cross, which would be the payment for sins. Putting blood on the doorposts was to have faith in Christ and His future work on the cross.

Exodus 12:5 "Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats."

Exodus 12:5: The lamb was to be perfect as our Lord would be in His humanity (Ex. 12:5a). The unblemished lamb represented our Lord Jesus Christ's perfect sinless humanity (Heb. 9:14; 1 Pet. 1:18-19).

Exodus 12:6 "You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight."

Exodus 12:6: The lamb was to be sacrificed on the 14th day of the month of Nisan at twilight (Ex. 12:6). The Lord Jesus Christ fulfilled this completely when He died on the fourteenth of Nisan, 30 A.D.

Exodus 12:7 "Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it."

Exodus 12:7: The som of the blood was to be put on the two doorposts and on the lintel of the house. The blood on the doorposts and lintel protected the household from God killing the first-born in the family. It represents Christ's redemptive work protecting the believer from the judgment of God, which will come upon all those who will not believe in Christ.

Exodus 12:8, "They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs."

Exodus 12:8: The flesh they were to eat that night, roasted with fire, and it was to be eaten with unleavened bread and bitter herbs. The bitter herbs represented the bitterness of slavery in Egypt. The believer in Christ is no longer a slave in the world but has been set free by Christ to serve Him. The unleavened bread represents the impeccability of the humanity of Christ who gave Himself for us.

Exodus 12:9, "Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails."

Exodus 12:9: It was not to be eaten raw or boiled at all in water. It was not to be eaten raw because it spoke of the judgment of sin in human lives, and this requires sacrifice and the fire of judgment. It could not be boiled in water because this means that we must trust Christ alone.

Exodus 12:10-11, “And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste -- it is the LORD'S Passover."

Exodus 12:10: None of the animal was to be left over until morning. Whatever was left over was to be burned with fire. Everything was about the sacrifice was to be roasted with fire because fire spoke of judgment.
Exodus 12:12-13, "For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments -- I am the LORD. The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt."

Exodus 12:12-13: Egypt represents the world, which God will judge during the Tribulational period. The Church Age believer avoids this judgment when he believes in Christ, our Passover here in the Church Age (1 Cor. 5:7).

Ex 12:14, “Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance.”

Exodus 12:14: The Lord commanded Israel to observe the Passover forever.

Ex. 12:15, "Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.”

Exodus 12:15: Leaven was not to be found in the house. Leaven is a substance such as yeast that is used to produce fermentation in dough. It produces a gas that lightens dough or batter. Leaven in the word of God speaks of evil (1 Cor. 5:6b-8; Gal. 5:9). Evil is anything that denies the grace of God such as legalism. The person with leaven in their house represented someone who adds works to salvation, and therefore, tramples on the Work of Christ and refuses the grace of God. Grace is God's unmerited favor towards man. It is extended to us based upon His justice being satisfied at the cross by Christ's spiritual death.

Ex. 12:16, "On the first day you shall have a holy assembly, and another holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you.”

Exodus 12:16: The assembling of the people on the first and seventh day of the month was significant in that it spoke of our Lord's resurrection from the dead on the first day of the week.

Ex. 12:17-21, "You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance. In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land. You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.' Then Moses called for all the elders of Israel and said to them, "Go and take for yourselves lambs according to your families, and slay the Passover lamb.”

Exodus 12:17-21: The Lord commanded Israel to observe the Feast of Unleavened Bread (Ex. 12:17-21). The Lord’s Supper was instituted during the Feast of Unleavened Bread when the Passover lamb was to be sacrificed (Mark 14:12; Luke 22:7). The house where the Passover was to be kept had to be prepared (Luke 22:8). The preparation of the house meant making sure that there was no leaven in the house and that it was clean and sterilized.

Leaven in the Bible represents evil (Matt. 16:6; Gal. 5:9; 1 Cor. 5:7-8). Leaven is yeast used to make bread rise and is found in bread, cakes and cookies. All leaven was to be burned in the fire, which spoke of God's judgment of all evil. Passover was to be a joyful time for Israel because it brought to remembrance the Lord's delivering her out of the bondage of Egypt. In the
same way, the Church Age believer should be joyful in observing the Lord's Supper since it brought to remembrance His eternal sacrifice on the cross of Calvary two thousand years ago.

Ex. 12:22-23, “You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning. For the LORD will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to come in to your houses to smite you.”

Exodus 12:22-23: There would be death for the household without the blood on the doorposts and the lintel. If there was no blood on the doorposts, the first-born child of the family would be slain by the destroyer sent by the Lord. The blood on the doorposts signified faith in the future sacrifice of Christ on the cross when He would die spiritually for the sins of the whole world. This event was to be observed in Israel forever as commanded by the Lord. The story of the Passover was to be told by the parents in Israel to their children. The Passover was to be observed when they arrived in the Land of Canaan, which God had promised them. It was to bring into remembrance all that the Lord had done for the children of Israel when He brought them out of the slavery of Egypt and to Pharaoh.

**Passover in the Orthodox Jewish Home**

The Passover takes quite a bit of preparation. Our Lord told His disciples to prepare the Passover meal on the night He was to be betrayed (Matt. 26:17-20). No leaven in the house: (1) The house must be free of all leaven in order for the Passover to take place there. (2) Leaven represents sin and evil in the Bible (Gal. 5:9; Matt. 16:6; 1 Cor. 5:7-8). (3) Leaven is yeast used to make bread rise. (4) The Jews had to get rid of all leaven in their homes. (5) There could be no yeast and the leaven was to be burnt with fire, which represents the judgment of sin. (6) 1 Cor. 5:7 speaks of cleaning out the “old leaven” which refers to the principle of rebound. (7) We are to celebrate the Lord’s Supper with sincerity and truth, which means the Filling of the Spirit.

White linen is symbolic of perfect righteousness in the Bible (Rev. 1:14; 3:5; 19:7-8). The Jewish home followed precisely correct procedure. The table is set with a white tablecloth and white candles and the father of the house wears a white robe called a kittel and a white crown. The father is to symbolize the high priest in the tabernacle who wore a pure white robe. It also specifically refers to the Lord Jesus Christ in His glorified resurrection body (Matt. 17:2). There are also white dishes used which were not used throughout the rest of the year. The white linen, plates and candles are used to create an atmosphere of purity.

Once the table is set and the father is ready, the candles are lit as the preparation continues. The woman is to light the candles. Woman do very little in Judaism, therefore, this is very significant. A woman lights the candles because it was a woman who brought us Christ, the light of the world. God chose a woman, Mary, to bring us Christ our Passover; therefore a woman still brings the light to the Passover celebration. The woman lights the candle and sings, “blessed art Thou O Lord our God, King of the Universe, who has exalted us among all people and bade us to kindle the Passover lights.”

Four cups of wine will be drunk as part of the Passover ceremony. The cups were to be filled by one of the servants representing mastery and freedom. The 1st cup is called the cup of sanctification, which means it sanctifies the table and all of the preparations. The drinking of the 1st cup symbolizes approval and gives the blessing for the Passover to begin. After the 1st cup,
the father takes 3 loaves of the unleavened bread and places them in a special white linen
envelope, which has 3 compartments. The father in a special ceremony removes the middle loaf
from its compartment and breaks it and then wraps it in a separate piece of white linen and
hides it away or buries it somewhere.

The youngest member of the family who can read then asks his father 4 general questions
about the story of the Exodus. 1st question: Why is the night different from all other nights? On
this night we eat only unleavened bread. Answer: Unleavened bread symbolizes purity from sin.
2nd question: On all other nights we may eat of any kind of herbs, but on this night only bitter
herbs. Why? Answer: The bitter herbs remind the Jews of the bitterness of slavery in Egypt. 3rd
question: On all other nights we do not dip in the bowl, but tonight we dip twice. Why?
Answer: The 1st dip represents Israel going into the Red Sea and coming out unharmed. The
2nd dip is for the Egyptian army who tried to follow them, the parsley is dipped and then
immediately.

Our Lord dipped in the bowl to identify His betrayer, Judas Iscariot, “the one who dips with
me shall betray Me.” 4th question: On this night we all recline in our chairs at the table. Why?
Answer: The Jews are no longer slaves and can now relax.

As the story is told the ceremonial foods on the center plate are eaten. As the father is telling
about the bitterness of slavery, he serves each person horseradish from the center plate and they
take the bread and take a bite of horseradish. This brings tears and pain to their eyes. Then he
pauses as they dip the parsley in the salt water. As he talks about the lamb, he gestures to the
unbroken shank bone of the lamb, which is on the plate. Then there is the harosis, which was
like a past made thick to symbolize the clay or mortar that Pharaoh made them make as slaves in
Egypt. It was made of figs, dates, and nuts and was to symbolize the sweetness or the pleasures
of sin in the world (Heb. 11:25).

The 2nd cup is spilled into the individual plates in front of each person, a drop at a time.
Each drop remembers a plague that God brought upon Egypt and the implacable Pharaoh who
hardened his heart. The 10 drops fall into the empty white plate in front of each person. They are
representative of the 10 great plagues in Egypt. As the drops are spilled into the plates, the father
chants the name of each plague, blood, frogs, gnat’s insects, boils, locust, darkness, death, etc.:

The 3rd cup is the cup of redemption. After this they would eat the meal and after the meal
was through, the father of the house would now go and get the piece of bread, which he hid, and
a new cup of unfermented wine. This is communion, as we know it here in the Church Age. The
buried loaf of unleavened bread is brought forth, which will be the desert to the meal. The desert
(afikomin) means “the arrival” and represents the Lord Jesus Christ as the bread of life. The
buried unleavened bread, the middle piece, is then eaten with the 3rd cup of wine. This is where
we get “communion” or the Lord’s Supper.

The 3 loaves represent the Trinity. The middle one represents God the Son. God the Son was
broken for our sins and it was His body, which was broken for you. The bread was wrapped in
white linen and buried, as was the body of Jesus. It was brought forth from the ground with the
cup of redemption. The bread was the desert is the last thing eaten because it represents the fact
that once someone partakes of the bread of life, they will be sustained forever (John 6:35).

In the ceremony, the father breaks off pieces from the loaf (the size of an olive) and passes
the pieces around the table. Each person eats his piece and drinks the 3rd cup with it. Blessings
are pronounced over the bread and wine individually, which mean something to us in the Lord’s
Supper. When we celebrate the Lord’s Supper, we are actually taking a part out of the Jewish
Passover and celebrating it today. When the Jews celebrate Passover, they are actually celebrating a part of the Lord’s Supper. This is the part of the Passover in which the Lord took the bread and the cup and instituted what we call “communion. (Matt. 26:26).

When the Bible says that our Lord “blessed,” the Jews know what He said, but Christians do not. He said a prayer, which goes like this, “Blessed art Thou O Lord our God, King of the universe who brings forth bread from the earth.” Our Lord picked the bread from the floor, representing the earth, and said, “This is my body.” This was a prophecy; the bread from the earth represented the Lord’s resurrection as the bread of life (John 6:35; 12:24).

Our Lord was born in Bethlehem, which means “house of bread.” He was buried on the 2nd feast, which was the feast of unleavened bread. The unleavened bread represented His impeccability as the God-Man. The Matzoh bread and our Lord’s body: The matzoh bread reprints many things concerning our Lord’s body. It had stripes ( Isa. 53:5). The bread was pierced through with holes ( Zech. 12:10). The bread contains no leaven and was pure which represents our Lord’s body having no sin in Him.

The wine is identified as His blood (Matt. 26:27-28). When our Lord gave thanks for the wine, He said, “Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.” Our Lord was thanking His Father for bringing Him His future bride, which is you and I, the Church. Marriage custom of the Jews in our Lord’s Day: The bridegroom would have to approach his chosen bride with a contract, a covenant of marriage, which they would both sign. There was money involved and the groom would have to pay the father of the bride a certain amount of money to marry his daughter. At the signing of the contract, the groom would drink a toast with the bride, and the cup of wine sealed the covenant. If the woman did not accept the wine it signified her rejection of the offer. If she accepted the wine the groom would leave and he would tell the bride “I go to prepare a place for you,” and he would return to his father’s house, as our Lord said the night He made a covenant to marry His future bride (John 14:2).

At His father’s house, he would build a bridal chamber where the couple would eventually have their honeymoon. The bride waited at home until her bridegroom would come for her. She would be consecrated, set apart, and she would wear a veil whenever she went out, signifying that she was waiting for her right man to come back. Our veil is our faith. She was loyal and faithful because her groom paid a great price for her just as our Lord paid a great price for us (1 Cor. 6:20). At home she would keep an oil lamp and plenty of oil standing by, because her groom might come at midnight and she had to be ready to travel. The idea was that the groom would try and surprise the bride by coming at an unexpected hour. The groom would build the bridal chamber as fast as he could but he had to get his father’s approval on the bridal chamber. He would take the father’s advice about the price to be paid for the bride, the building of the bridal chamber, and the best time to go to the bride. Only the Father knew when the wedding day was to take place (Matt. 24:36). On the wedding day, the groom would slip over to the bride’s house and steal her away. There were rules to this though: He couldn’t rush in and grab her without a warning. There had to be a shout from someone in the groom’s party telling the bride that the groom was coming (1 Thess. 4:16-17). The Lord Jesus Christ is a Jewish bridegroom who will come for His Bride, the Church. He approached us with a new contract called the New Covenant, which says “I will be merciful to their iniquities, and I will remember their sins no more” (Heb.8:12). When our Lord took the 3rd cup with the bread, He was toasting His Bride, us. The Lord Jesus Christ blessed the fruit of the wine, which is the Church.

Our Lord didn’t drink the 4th cup, which is called the cup of praise or Elijah’s cup. There was an empty chair left at the table throughout the Passover meal and a wine goblet. Elijah is
expected to enter on some Passover night to take his seat, drink his cup, and say that the Messiah is coming. The Lord and His disciples didn’t drink this cup because the Messiah was already there. The 3rd cup was the last cup that the Lord would drink (Matt. 26:29).

**Institution of the Lord’s Supper**

The passages concerning the institution of the Lord’s Supper are found in Matt. 26:26-30; Mark 14:17-21; Luke 22:14-20; 24-30; John 13:1-12). The observance of the Lord’s Supper is a commandment to the Church. Our Lord and His disciples were observing the Feast of Passover (John 13:1). It took place on the Feast of Unleavened Bread according to the Old Testament Scriptures (Matt. 26:17; Luke 22:7). The disciples as prepared the home where the Passover was to take place, which is according to the commandments, found in Exodus 12 (Mark 14:12-16). The Lord fulfilled the Mosaic Law. Our Lord was the literal Passover Lamb that was to take away the sins of the world (John 1:29).

The Lord’s Supper was instituted specifically for Church Age believers and not Israel. The New Covenant is specifically for Israel and not the Church. The New Covenant guarantees that God has not cast away Israel for their failures but all Jewish believers in Old Testament, Tribulation, and Millennium will be blessed forever under this Covenant. God did not give the Church covenants, but instead the Baptism of the Spirit. God has given Israel Covenants. New Covenant to Israel is called New because it is in contrast to the Old Covenant, which is the Mosaic Law (Heb. 8:6-13). New Covenant applies to Israel in the past and future, but not the present.

Eating the bread and drinking the cup looks back at the Person of Christ, it looks at the present and our union with Him, and it looks to the future to the Rapture. We are to celebrate the Lord’s Supper with sincerity and truth, which means the Filling of the Spirit. Our Lord took the 3rd cup (the cup of redemption) along with the buried unleavened bread, the middle piece, to institute the Lord’s Supper. The cup spoke of His work on the Cross, which was His spiritual death on the Cross for our sins. The middle piece spoke of His impeccable Person, the Lamb without spot or blemish. When our Lord “blessed,” He said a prayer which goes like this, “Blessed art Thou O Lord our God, King of the universe who brings forth bread from the earth.” Our Lord picked the bread from the floor, representing the earth, and said, “This is my body.” This was a prophecy; the bread from the earth represented the Lord’s resurrection as the bread of life (John 6:35; 12:24). When our Lord gave thanks for the wine, He said, “Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.” Our Lord was thanking His Father for bringing Him His future bride, which is you and I, the Church. The 3rd cup was the last cup that the Lord would drink (Matt. 26:29). After Judas had left the room, our Lord spoke of the Church Age, which was to come at Pentecost (John 14-17).

**Hypostatic Union**

The bread in the communion service represents the impeccable humanity of Christ in hypostatic union. Definition: The eternal union of 2 natures, undiminished deity and true humanity, in the one person of Jesus Christ. Documentation: John 1:14; 1 Tim. 3:16; Col. 1:15, 19; 2:9; 1 Tim. 2:5; Heb. 1:3; Phil. 2:5-8; Heb. 2:14; 1 John 1:1-2; 4:2; 2 John 1:7.

The term Hypostatic means “the nature of something, essence.” The word “essence” is defined as “the properties or attributes by means of which something can be placed in its proper
class or identified as being what it is.” The Lord Jesus Christ possesses a “divine nature” and a “human nature,” and together these form a new “hupostasis” or “essence.” The Lord Jesus Christ has in Him the union of these 2 natures, deity and humanity. The word union is an “act or instance of uniting or joining 2 or more things into one.” The Lord Jesus Christ unites in Himself the “essence” of God and the “essence” of man or the “nature” of God and the “nature” of man. This makes the Lord Jesus Christ a totally unique Person for there is no one like Him in the Universe.

He is different from God in that He is a Man and He is different from man in that He is God and without a sin nature. He is 100% God and 100% Man. The Hypostatic Union is personal meaning that the union of the 2 natures in Christ brought about a new personality. The 2nd Person of the Trinity, God the Son, took upon Himself true humanity, and therefore, became a totally unique personality. The Hypostatic Union is also eternal meaning that He has no beginning and no end. The union of deity and humanity in the Person of our Lord is forever. He will always be the “God-Man.” The Hypostatic Union refers to that particular dispensation when the unique Person of our Lord demonstrated the power of God through the execution of the Salvation Plan of God, which was the Cross.

Our Lord was impeccable which means that in His deity He was not able to sin, but in His humanity He was able not to sin. The Lord Jesus Christ in Hypostatic Union as the God-Man cannot sin but can be tempted. Our Lord operated in the Kenosis which means that He “voluntarily denied Himself of the independent use of His divine attributes” to execute the Plan of God for His life (Phil. 2:5-8). The Kenosis says that our Lord in His humanity did not solve His human problems by using the power of His deity independent of the Father’s plan. The Lord executed the Plan of God and won the strategic victory over Satan and the kingdom of darkness by operating in the “Kenosis.”

Redemption

The wine represents the blood of Christ, which brings into remembrance the finished work of Christ on the Cross. The phrase “the blood of Christ” depicts the saving work of Christ on the Cross. It does not mean His literal blood but refers to His substitutionary spiritual death on the Cross which was the payment for our sins (1 Pet. 1:18-19; Eph. 1:7; Col. 1:20; Heb. 10:19; 13:20; 1 Pet. 1:2). The work of our Lord is finished because there is nothing that can be added to it (John 19:30). The Lord redeemed the entire human race from the slave market of sin when He voluntarily died a substitutionary spiritual death on the Cross of Calvary. Redemption is the inward side of salvation.

Etymology of Redemption: Antilutron (noun): “the substitution of money for a slave or prisoner”; Apolutrosis (noun): “buying back a slave thus making him free by payment of a ransom”; Lutrotes (noun): “redeemer”; Lutrosis (noun): “ransoming, releasing, redemption, deliverance”; Lutron (noun): “ransom price paid in order to free a slave”; Lutroo (verb): “to release for a ransom, to redeem, to liberate, to deliver”; Agorazo (verb): “to buy in the marketplace”; Exagorazo (verb): “to buy out from the marketplace”; Padhah (verb): “to achieve the transfer of ownership from one to another through payment of a price or an equivalent substitute”; Ga’al (verb): “to do the part of a kinsman and thus to redeem his kin from difficulty or danger.”

The doctrine of Redemption states that the Lord Jesus Christ purchased the entire human race out of the slave market of sin with His substitutionary spiritual death. Redemption is
directed inward to man’s sin problem. The entire human race is enslaved to sin (John 8:34; Rom. 7:14). The disobedience of Adam to the command of God in the garden is responsible for sin entering into the world (Rom. 5:12). The imputation of Adam’s original sin in the garden is responsible for the whole human race residing in the slave market of sin (Rom. 5:18-19). Man has 3 strikes against him: (1) Imputation of Adam’s original sin is imputed to him at physical birth. (2) Man inherits a sin nature which is the SOURCE of personal sin, man commits personal sins because his volition gives into the temptation of the Old Sin Nature. (3) Personal sins take place when you give into the temptation of the Old Sin Nature. Categories of Personal sin: Mental, Verbal and Overt. Personal sin is always directed toward God (Psa. 51:4). All of mankind “misses” the target of God’s perfect righteousness because everyone commits acts of personal sin (Rom. 3:23). Man’s problem with personal sin is resolved through Redemption (Col. 1:13-14; Eph. 1:7).

All of our personal sins have been paid for at the Cross by our Lord’s spiritual death and are no longer an issue with God. The Lord Jesus Christ is the 1 and only Redeemer of mankind and the only sacrifice that God will accept (Matt. 20:28; Mark 10:45; 1 Tim. 2:6). He is the only one qualified to be mankind’s Redeemer due to the fact that He is impeccable (1 Pet. 1:19). Only a “free” man can set a slave free and that is what our Lord was because He was totally free and independent of sin (John 8:36; Gal. 4:4-7).

The Lord Jesus Christ is mankind’s Kinsman-Redeemer, which is someone who is related to the one who is being redeemed and must be able to afford the ransom price and thus fulfill its righteous demands. The Lord Jesus was true humanity and was able to afford the ransom price, which was His spiritual death. The Price of Redemption was our Lord’s spiritual death. Redemption is totally the work of God and excludes all human works. Redemption becomes a reality for a person when they exercise personal faith in the Lord Jesus Christ.

Results of Redemption: (1) Forgiveness of sins (Isa. 44:22; Eph. 1:7; Col. 1:14; Heb. 9:12-15) (2) Basis of justification (Rom. 3:24) (3) Basis of sanctification (Eph. 5:25-27) (4) Basis for eternal inheritance for believer (Heb. 9:15) (5) Basis for strategic victory of Christ in the Angelic Conflict (Col. 2:14-15; Heb. 2:14-15). (6) Redemption of the soul in salvation leads to redemption of the body in resurrection (Eph. 1:14). (7) Redemption of the body is the ultimate status of the Royal Family of God forever (Rom. 8:23; Eph. 4:30).

Propitiation

The wine in the communion service also speaks of propitiation, which is the Godward side of salvation whereby the Lord Jesus Christ satisfied the Integrity of God by means of His substitutionary spiritual death on the Cross as the payment for our sins.


Propitiation means satisfaction. Propitiation means that the justice of God the Father is satisfied with the Lord Jesus Christ substitutionary spiritual death on the Cross as the payment for our sins. Propitiation is Godward because it is directed toward God. Propitiation is taught in the Old Testament in the Burnt Offering (Lev. 1). The blood animal sacrifices were used to as
teaching aids to communicate the doctrine of propitiation (Lev. 16). Once a year on the Day of Atonement the high priest sacrificed a bull and a goat. The bull was sacrificed for the sins of the high priest (Lev. 16:6). The goat was sacrificed for the sins of the people (Lev. 16:7-10, 15-16). The blood was collected in a basin and carried past the huge curtain into the Holy of Holies. The high priest then sprinkled it on the mercy seat (kapporet). The mercy seat was the golden lid that fit over the top of the Ark of the Covenant, which contained the emblems of Israel’s sin (Pot of manna, Aaron’s rod that budded, and Tables of the Law). The Ark of the Covenant was overlaid with gold and stood in the Holy of Holies. The acacia wood of the box spoke of the humanity of Christ and the gold spoke of His deity. On each side of the mercy seat stood the golden figure of a cherub. One spoke of the righteousness of God and the other spoke of the justice of God. The righteousness and justice of God looked down upon the emblems of Israel’s sin and judged them. But once a year on the Day of Atonement, the blood of the young bull and the goat was sprinkled on the top of the mercy seat.

When the righteousness and justice looked down, they saw the completed work of Christ covering the sins of the high priest and the sins of the people. The Old Testament animal sacrifices portrayed the future work of Christ. God the Father met the demands of His own righteousness by sending His Son into the world. God the Son became a human being in order to propitiate the justice of God the Father (Heb. 2:17). The Lord Jesus Christ is our mercy seat (hilasterion), or the site where propitiation takes place (Rom. 3:25). He is also the propitiatory sacrifice for our sins (1 John 2:2). Virtuous, integrity-love of God was the motivation behind propitiation (1 John 4:10).

The death of Christ changed the mercy seat from a place of judgment to a throne of grace or a place where mercy can be extended to man (Heb. 4:14-16; 11-15; Ex. 25:21-22). Our personal sins are no longer an issue with God (Psa. 103:12). Propitiation is totally the work of God and excludes all human works. Results of Propitiation: (1) Resolves the problems of God’s righteousness and justice. (2) Basis for the unlimited atonement (1 John 2:2; 1 Tim. 2:5; 2 Pet. 3:9). (3) Basis for the forgiveness of sins (2 Cor. 5:19; Col. 1:14; Heb. 9:12-15). (4) Basis for the imputation of divine righteousness (Rom. 3:25-26). (5) Basis for justification (Rom. 3:28; 2 Cor. 5:21). (6) Basis for reconciliation (2 Cor. 5:18; Eph. 2:14-16; Col. 1:20-21). (7) Basis for the strategic victory over Satan in the Angelic Conflict (Col. 2:15).

Reconciliation

The wine in the communion service also speaks of reconciliation, which is God’s peace treaty with the entire human race as a result of the finished work of Christ on the Cross, which removed the Barrier which separated God from man (2 Cor. 5:18; Eph. 2:14-16; Col. 1:20-21).

Etymology of Reconciliation: Shalom (noun): “Peace, prosperity, health, safety, completeness, soundness, wholeness, harmony, fulfillment”; Shelem (noun): “Peace offering, sacrifice for alliance or friendship”; Shalam (verb): “To be in covenant of peace”; Shalem (verb): “To be complete, sound, perfect, whole, full”; Eirene (noun): “Peace as a state of reconciliation, or peace with God”; Katallaso (verb): “to reconcile enemies”; Katallage (noun): “Reconciliation”; Apokatallasso (verb): “To reconcile by transferring from the original human status of real spiritual death to the status of eternal salvation”

Reconciliation is God’s peace treaty with the entire human race. Reconciliation is the result of the finished work of Christ on the Cross. Reconciliation removes the Barrier, which separates God from man (Eph. 2:14-16). The Barrier: (1) Mankind commits acts of sin (Isa. 64:6b; Rom.
The penalty of sin is spiritual death (Rom. 5:12; 6:23a). (3) All are born spiritually dead at physical birth (Gen. 2:17; Rom. 5:12; Eph. 2:1). (4) Man’s relative righteousness cannot compare to God’s perfect righteousness (Isa. 64:6a; Rom. 9:30-33). (5) The character of God demands that our personal sins be judged (Isa. 46:9b; 64:6b; Rom. 8:8). (6) Man’s position in Adam as a result of the imputation of his sin (1 Cor. 15:22a).

The mechanics of Reconciliation remove the Barrier. The mechanics: (1) Redemption resolves man’s problem with sin (1 Pet. 1:18-19; Eph. 1:7; Titus 2:14; 1 Tim. 2:6a). (2) The Unlimited Atonement also resolves man’s sin problem (1 John 2:2). (3) Expiation resolves man’s problem with the penalty of sin which is spiritual death (Col. 2:14). (4) Regeneration resolves man’s problem with being born spiritually dead (John 3:1-18). (5) Imputation resulting in justification resolves the problem of man’s relative righteousness (1 Cor. 1:30; 2 Cor. 5:21; Rom. 4:1-5; Gal. 2:16). (6) Propitiation resolves man’s problem with the perfect character of God (Rom. 3:22-26; 1 John 2:2). (7) Our position in Christ resolves man’s position in Adam (1 Cor. 5:22b; 2 Cor. 5:17).

The peace offering in the Old Testament depicts Reconciliation (Lev. 3; 7:11-38; 8:15). The peace offering emphasizes the Person of Christ. The peace offering sets forth God as propitiated and the sinner reconciled. The Author of the Peace Treaty is God the Father (2 Cor. 5:18a; Eph. 1:3-7; 2:14-16). Man was the enemy of God (Rom. 5:6-10; Eph. 2:1-5). God initiates peace with man. Man is totally helpless to make peace with God (Rom. 3:10, 23; 8:5-8; Eph. 2:1). The Lord Jesus Christ is the Mediator of the Peace Treaty (2 Cor. 5:18b; 1 Tim. 2:5). The Lord is the peacemaker (Eph. 2:14). This peace treaty took place inside the Person of Christ, the God-Man (2 Cor. 5:19a; Eph. 2:14-16; Col. 1:22; 1 Pet. 2:24). God offers the entire world a full pardon of their sin through faith in Jesus Christ (2 Cor. 5:19b; Acts 13:38; Eph. 1:7; 4:32b; Col. 1:14; 2:13; 1 John 2:12).

Every believer in the Church Age has been an ambassador for Christ (2 Cor. 5:20a). The terms of the Peace Treaty is to believe on the Lord Jesus Christ (Acts 16:31; John 3:16, 36). Reconciliation is totally the work of God and excludes all human works. Reconciliation becomes a reality for the person who exercises personal faith in the Lord Jesus Christ for salvation. The person who rejects Christ remains at war with God even though God is at peace with them.

The Purpose of the Lord’s Supper

The Lord’s Supper is a time to bring to remembrance the Person and Work of the Lord Jesus Christ (Luke 22:19-20; 1 Cor. 11:23-26). It is a time to remember the doctrines, which you have learned in Bible class, which speak of His Unique Person and Finished Work on the Cross (2 Pet. 3:18). The body of our Lord is represented by the bread, which brings to remembrance the Unique Person of our Lord. The doctrines, which pertain to His Unique Person. The blood of our Lord is represented by the wine, which brings to remembrance the Finished Work of our Lord. The Finished Work of our Lord on the Cross, which provided salvation for the entire human race and defeated Satan and the kingdom of darkness in the Angelic Conflict. The doctrines, which pertain to the Finished Work of our Lord.

Commandment for the Church Age

The Lord's Supper is the only ritual Church Age believers are commanded to observe and is therefore a sin not to partake of the communion table elements. The Lord's Supper is totally...
unique to the Church Age and should be a time of reverence for the Person of Our Lord Jesus Christ, who loved us and gave Himself for us (Gal. 2:20). The Lord’s Supper centers upon the Person and Work of Christ and requires thinking on the part of the believer, and true worship during the Lord’s Supper requires thinking on our part.

Our Lord is the God-Man, undiminished deity and true humanity in 1 Person forever (John 1:14; 1 Tim. 3:16; Col. 1:15, 19; 2:9; 1 Tim. 2:5; Heb. 1:3; Phil. 2:5-8; Heb. 2:14; 1 John 1:1-2; 4:2; 2 John 1:7). He is the Unique Theanthropic Person of the Universe and there is no one like Him in existence in both heaven and earth (Isa. 43:11; 44:6; 45:6: 45:14). He is different from God in that He is a human being and He is different from man in that He is God and without an old sin nature. Our Lord executed the Salvation Plan of God by relying upon the Power of Bible Doctrine and the Omnipotence of God the Holy Spirit (Matt. 4:1-5; Heb. 9:14a; 12:2; Luke 1:35; 4:36; 11:20). He accomplished the Plan of God for His life by denying Himself the independent use of His divine attributes (Phil. 2:5-11).

He was totally impeccable when He reached the Cross and remained impeccable while receiving the imputation of the sins of the entire world-past, present and future (1 Pet. 1:19). Our Lord went through the most intense physical suffering that any man has had to endure for He was mocked, scourged, beaten, spit upon, malign, vilified, tortured, forsaken by men. But the worst suffering came in the last 3 hours on the Cross when He received the imputation and judgment for our sins as our Substitute (Matt. 27:45-46; Psa. 22:1; Mark 15:36). He suffered spiritual death in those last 3 hours (Matt. 27:45-46). His substitutionary spiritual death was the payment for our sins (Rom. 5:8-11; 1 Pet. 18-19; 1 Cor. 6:20a). It purchased the entire human race out from the slave market of sin in which they were born physically alive but spiritually dead (1 Cor. 1:30; Gal. 3:13; Eph. 1:7; Col. 1:14; Titus 2:14). It satisfied the perfect character and integrity of God (1 John 2:2; Rom. 3:25; 1 John 4:10). It brought about a peace treaty between God and the entire human race (2 Cor. 5:17-21; Col. 1:20-22; Eph. 2:14-16). Our Lord became the Mediator between God and man (1 Tim. 2:5).

Our Lord died physically after accomplishing our salvation through His substitutionary spiritual death (John 19:30). He rose from the dead on the 3rd day according to the Scriptures (John 20:11-18; Luke 24; Mark 16:1-14; Matt. 28:1-15). He ascended into heaven (Acts 1:9), and is seated at the right hand of God the Father (Col. 3:1; Mark 16:19), where He is making intercession for the Church (Heb. 7:25). He will come again at the Rapture of the Church (1 Thess. 4:13-17), and evaluate the lives of His Royal Family (1 Cor. 3:11-15; 1 Cor. 5:10). Then, He will come back physically to the earth at the 2nd Advent and destroy His enemies and set up His Millennial reign on earth (Zech. 14:4; Rev. 1:7; 19:11-16). He will judge the unbeliever at the Great White Throne Judgment (Rev. 20:11-15). He is the Son of David: Ruler of Israel (Matt. 1:1; 20:30; Mark 10:47-48; Luke 1:32; 2 Tim. 2:8; Rev. 3:7; 5:5; 22:16). He is the Son of God: 2nd Person of the Trinity (John 1:34, 49; 3:18; 20:31; Matt. 4:3; 27:54; Luke 1:32, 35; 2 Cor. 1:19; 1 John 1:3; 5:10; 5:20; 2 John 1:3; Rev. 2:18). He is the King of kings and Lord of lords, ruler of the Church (1 Tim. 6:15; Rev. 17:14; 19:16).

**Fellowship**

The communion service is a reminder that we have fellowship with God and each other as members of the body of Christ when we bring into remembrance the Person and Work of our Lord and Savior Jesus Christ (1 Co. 10:16-17). 1 Cor 10:16-17, "Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread, which we break a sharing
in the body of Christ? Since there is one bread, we who are many are one body; for we all partake of the one bread."

Christian Fellowship denotes the following concepts: (1) Relationship with Christ: We are all permanently united together by the common (eternal) life that we share as a result of regeneration and the Baptism of the Spirit (Acts 2:42; 1 C. 1:9; 1 Jn. 1:3). (2) Partnership: We are to work together for a common purpose to obtain common objectives for the glory of God and the gospel of Jesus Christ (cf. Phil 1:27; Phlp. 1:5; Gal. 2:9; Heb. 1:9). (3) Companionship: We are to communicate with one another and have fellowship with one another sharing with one another the things (viewpoint and thinking) of Christ (Acts. 2:42; Heb. 10:25; 2 Tim. 2:2; 1 Thess. 5:11; Rom. 1:11-12; 2 Tim. 2:2; 1 Thess 5:11; Philem. 6). (4) Stewardship: We must recognize that all we have belongs to the Lord and has been given to us as trusts from God to invest for His purposes. Believers need to be willing to share their material possessions for the promotion of the gospel and to help those in need. Good stewardship stems from recognizing our relationship to Jesus Christ, but it also means recognizing our partnership in Christ’s enterprise on earth. (Rom. 12:13; 15:27; Gal. 6:6; Phil. 4:15; Rom. 15:26; 2 Cor. 8:4; 9:13; Heb. 13:16; 1 Tim. 6:18).