

Doctrine of The Lord's Supper

1. The Lord's Supper is the single ordinance left for observance in the Church Age. It is also called the Lord's Table or Last Supper.
2. It is to be observed periodically as determined by the Pastor Teacher in each local church. At the Westbank Bible Church we observe the Last Supper on the first Lord's day of each month.
3. Scripture does not tell us how often we are to observe this ordinance. In 1Co 11:26 we are told "as often as you eat this bread and drink this cup, you do show or commemorate the Lord's death till He comes."
- 3.1 When we observe the Table of The Lord we show not only the world but both elect and fallen angels that we expect and look forward to His coming, first at the Rapture and then the Second Advent.
4. Jesus Himself implemented this ordinance.

Mat 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.

Mat 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

Mat 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Mat 26:29 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.

Mar 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.

Mar 14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

Mar 14:24 And he said unto them, This is my blood of the new testament, which is shed for many.

Mar 14:25 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.

Luk 22:15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

Luk 22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

Luk 22:17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

Luk 22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

Luk 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.

Luk 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

5. Paul rebuked the Corinthians for their abuse of the Lord's Supper.

1Co 11:17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

1Co 11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

1Co 11:19 For there must be also heresies among you, that they which are approved may be made manifest among you.

1Co 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.

1Co 11:21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

1Co 11:22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

6. Paul provided to the Church at Corinth instructions concerning the mechanics of the Lord's Supper.

1Co 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

1Co 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.

1Co 11:25 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.

1Co 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

7. The time of the inauguration of the Lord's Supper was the Passover Meal of c. A.D. 33. The Passover recall was a commemoration of the passing over of the death angel in c. B.C. 1450; it also anticipated the death and victory of the Jewish Messiah to come.

8. The Passover, like other Jewish festivals, taught that which was to come. In the case of the Passover it taught of the Christ as the ultimate sacrifice, the final efficacious Paschal Lamb.

"He who knew no sin become sin for us in order that we might become the righteousness of God in Him."

9. The disciples and Jesus had gathered together for the evening meal which would begin the Passover celebration and the Feast of Unleavened Bread.
10. Jesus ate this "Last Supper" as a special commemoration of His coming spiritual death on the Cross; it would also be a reminder for all His followers from that day forward that one day in the future He would return.
11. Jesus used the bread as a symbol of His body which was broken for us; the bread was unleavened as a symbol of His sinless condition. The unleavened bread also represented our positional sanctification and potential temporal sanctification.
12. The wine was symbolic of His blood, which in turn was symbolic of His spiritual death.
13. Our Lord said this will be the Last Passover Meal until I celebrate it in My Father's Kingdom. When Christ said "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," He was directing the gaze of His disciples to a future Kingdom when we as the Bride of Christ will be introduced to true Israel.
14. Today when as Church Age Saints we celebrate the Lord's Supper our gaze is directed to the Rapture of The Church when we will be caught up in the clouds to receive our resurrection bodies.
15. The shadow has now faded with the coming of the Light of The World. The Passover has now been replaced by the Lord's Table.
16. Christ became the real Passover Lamb, the perfect sacrifice, as a result there would be no need for any future Levitical offerings; the unique birth, death and resurrection of God's only Begotten made possible our so great salvation. The writer of the Book of Hebrews has written:

Heb 10:1 The Temple sacrifices were only a shadow of the good things to come -- not the reality itself. The OT sacrifices could never, even though repeated endlessly year after year make perfect the ones who worshipfully offered them.

Heb 10:2 For you see if it were possible for them to make the worshippers perfect, then they would not have been repeated. For the worshippers would have been cleansed once for all.

Heb 10:3 But those sacrifices were only annual reminders,
Heb 10:4 for you see it is impossible for the blood of bulls and goats to take away sins.
Heb 10:5 That's why Christ as He came into the world, said: "Sacrifice and offering you did not desire, but a body you prepared for me;
Heb 10:6 with burnt offerings and sin offerings you were not pleased.
Heb 10:7 That's why at the eternal life conference I said to the Father, 'Here I am-- it is written about me in the Holy Scriptures-- I have come to do your will, O God.'
Heb 10:8 "Sacrifices and offerings you did not desire, nor were you pleased with them" ...
Heb 10:9 "So here I am, I have come to do your will." By My life, death and resurrection I will set aside the first covenant and established the second.

17. Paul in writing to the Churches of Galatia further summoned up the inadequacy of the Law in Gal 2:20-21.

Gal 2:20 For I am crucified with Christ nevertheless I live, yet not I but Christ liveth in me and the life I now live in the flesh I live by a faith of the Son of God Who loved me and gave Himself for me.

Gal 2:21 I do not frustrate the grace of God, for if righteousness comes by the law then Christ dieth in vain.

18. The memorial we celebrated today was a feast of love, a love which is stronger than death, the Lord's Supper is the central ordinance committed to the Church, it is designed to bring Jesus Himself before our soul.

19. He did not want to be forgotten by those He loved so tenderly. So He instituted this Holy Supper that wherever and whenever it was observed, it might recall Him vividly to mind.

20. Christ needs no symbols or ordinances in order to remember us. But our love is more often than not inconsistent. We forget so soon.

21. Therefore we have need of the Last Supper to quicken our affections and revive our thoughts of Him; then, like Mary the sister of Lazarus, we figuratively bring our alabaster boxes and break them in His presence, pouring the perfume of our worship and adoration upon Him.

22. It is fitting that the story of Mary's devotion to Christ should precede that of the Supper which He Himself instituted. I want to read of Mary's devotion from the account found in Matthew chapter 26.

Mat 26:6 While Jesus was in Bethany in the home of a man known as Simon the Leper,
Mat 26:7 a woman came to him with an alabaster jar of very expensive perfume, which she poured on his head as he was reclining at the table.
Mat 26:8 When the disciples saw this, they were indignant. "Why this waste?" they asked.
Mat 26:9 "This perfume could have been sold at a high price and the money given to the poor."
Mat 26:10 Aware of this, Jesus said to them, "Why are you bothering this woman? She has done a beautiful thing to me.
Mat 26:11 The poor you will always have with you, but you will not always have me.
Mat 26:12 When she poured this perfume on my body, she did it to prepare me for burial.
Mat 26:13 I tell you the truth, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her."

23. The Roman Catholic and Anglican doctrine of the Mass and the real presence of Jesus in the Sacrament is the very opposite of the truth.

24. To teach that the bread and wine become the very body and blood of Jesus as a sacrifice for the sins of the living and the dead is to deny Christ's personal absence and why we celebrate the Lord's table.

25. Recall His command "THIS DO IN REMEMBRANCE OF ME!."