

THE LORD'S SUPPER **(Matthew 26:26-30)**

I. The meaning of the Supper.

- A. It is a memorial.
 - 1. Jesus said to remember Him while partaking (Luke 22:19).
 - 2. Notice what Paul received from Christ (1 Corinthians 11:23-25).
 - 3. We are commemorating the death of Jesus on the cross (Matthew 26:28).
 - a. Because His death made the New Testament possible (Hebrews 9:16).
 - b. Because His blood was shed for the remission of sins (Ephesians 1:7).
 - 4. As the Passover was a memorial for the Jews to remember their deliverance from Egypt, the Lord's Supper is for us to remember our deliverance from sin.
- B. It is a proclamation.
 - 1. We proclaim our faith in the efficacy of the Lord's death (1 Corinthians 11:26a).
 - a. We proclaim that His death was for our sins.
 - b. If we don't believe this, why partake of the Lord's Supper?
 - 2. We proclaim our faith in the Lord's return (1 Corinthians 11:26b).
 - a. It is to be done "til He comes."
 - b. If we don't believe He is returning, we don't need to partake of it.
 - 3. The Lord's Supper looks backward and forward.
- C. It is a communion (1 Corinthians 10:16).
 - 1. We commune with the blood of Christ in that it reminds us of the benefits Christians have through His blood (1 John 1:9; Ephesians 1:7).
 - 2. We commune with the body of Christ in that it reminds us of the fellowship we have in the body of Christ, His church.
- D. Because of its great meaning, we must make sure that we observe it in a way that is pleasing to God.

II. The observance of the Supper.

- A. We need to observe it correctly.
 - 1. It must be on the first day of the week (Acts 20:7).
 - 2. The bread should be unleavened.
 - a. There is some discussion about this.
 - b. The feast during which Jesus instituted the Lord's Supper was the Feast of Unleavened Bread (Luke 22:7).
 - c. No leaven was to be in the homes of faithful Jews (Exodus 13:6-7).
 - d. Jesus and the apostles would have been sinning if there was leaven in the house, so it had to be unleavened bread.
 - 3. The fruit of the vine is to be the juice of the grape.

4. This is also the order in which we are to partake because it is the order in which Jesus gave it.
- B. We need to observe it reverently.
1. This means in a worthy manner (1 Corinthians 11:27, 29).
 - a. The King James Version says worthily and some misunderstand this.
 - b. It is an adverb describing how we take it, not whether we are worthy of partaking of it or not.
 - c. None of us are truly worthy of the death of Jesus.
 - d. He is not speaking of how we lived during the week, but of our manner when partaking of it.
 2. We must respect the price Jesus paid and think of what He went through to purchase the church (Acts 20:28).
 3. Failure to partake reverently leads to condemnation (1 Corinthians 11:27-29).
- C. We need to observe it with self-examination (1 Corinthians 11:28).
1. We must reflect on our condition.
 2. Does our life show appreciation for His sacrifice that we are memorializing?
 3. Or are we crucifying the Son of God afresh (Hebrews 10:26-29).
 4. The Lord's Supper is a private matter between Christ and a Christian in which we look to Him and inside of ourselves.
- D. We need to observe it with other Christians.
1. The disciples came together to break bread (Acts 20:7) and were to wait on one another (1 Corinthians 11:33).
 2. The Lord's Supper builds fellowship with one another as well as the Lord.

III. Who is to partake of the Supper?

- A. Jesus said He would partake of it in His Father's kingdom (Matthew 26:29).
1. In order to partake properly, one must be in the kingdom of God.
 2. The kingdom is in existence and it is the church (Matthew 16:19-20; Colossians 1:13).
- B. One is added to this kingdom by baptism (Acts 2:41).
- C. We need to remember, as we have already mentioned, after entering the kingdom we still must partake in the right manner.