

The Lord's Supper Pt.1 1 Corinthians 11:23–32

1 Corinthians 11:23–32 (NKJV)

²³ For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; ²⁴ and when He had given thanks, He broke *it* and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” ²⁵ In the same manner *He* also *took* the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me.”

²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

²⁷ Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. ²⁸ But let a man examine himself, and so let him eat of the bread and drink of the cup. ²⁹ For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. ³⁰ For this reason many *are* weak and sick among you, and many sleep. ³¹ For if we would judge ourselves, we would not be judged. ³² But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

Introduction:

In our study of the Gospel of John, we have finally come to that important and beautiful evening of the Passover meal that Jesus will eat with His disciples for that last time. But this Passover will be different than all the others. In this one, things are going to change. Words are going to be said that have never been said. Commands are going to be given that have never been given. An Ordinance will be instituted that has never been practiced. Pictures will be painted in the minds of the disciples that have never been seen before.

This night is special. This night the Passover becomes the Lord's Supper.

John, in his gospel does not include the institution of the Lords table but rather focuses on the humility and love of Christ for his disciples by the example of washing feet. In keeping with the theme of John that Jesus is God, all events, miracles and saying are selected to show this reality.

The other gospels, Matthew, Mark and Luke record that on this same night and during this same passover meal, Jesus instituted the Lords Supper.

To begin with, it should be noted that not all churches see the Lords supper the same way. In fact there is a deemphasis of the Lords Supper in many Congregations. It seems that more and more churches are celebrating the Lords Supper less and less.

Some have so decentralized it to the worship of the church that they have gone as far as placing tables at the ends of the rows of chairs with the bread and the juice to go. grab it on your way out.

And with the drive to be seeker sensitive and to reached the unchurched, the de-churched and the non-believing believer, the need to clarify that unbelievers should abstain from the table is all but lost.

Along with the trivialization of the worship in the church has also come the trivialization of the Lords Supper, where it doesn't really matter how you do it or what you use to do it. I hear of bagels and coke

pretzels and beer... what ever goes.

The other extreme would be like some Hyper calvinist who teach a kind of hyper repentance that you are never sure if you have repented enough to take the Lords Supper. This hyper legalism does the body of Christ harm and unnecessarily forbids men and women from the blessing of the Lord's Supper.

There have been times in church history, even in John Calvins day when the pastors would stand at the Lords Table with swords to make sure only believers partook of the Supper.

Some of the diminishing of the frequency and sacredness of the Lords Supper is due to a reaction to the misrepresentation by the Roman Catholic Church.

In this false religion, the Lords Supper, sometimes call the eucharistic or Holy Communion has been corrupted into a pagan festival of idolatry. In there view of the Lords Table, the bread and the wine literally become the body and blood of Christ. Although outwardly they may still look like bread and wine, they are in fact in reality in substance the real flesh and real blood of Christ. The Priest has the magical authority at the Mass to change the common elements from bread to body and wine to blood. This view is call Transubstantiation. Thru this miracle a real perpetual sacrifice occurs and people receive the real body and blood of Christ and the grace of salvation in conferred.

In our Confession of Faith

1689 London Baptist Confession of Faith

You will find that it is reaction to that Roman Catholic Doctrine of the Mass and Transubstantiation

IN chapter 30 paragraph 2 it states

In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself by himself upon the cross, once for all;³ and a spiritual oblation of all possible praise unto God for the same. ⁴ So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

In paragraph 4 its states

The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.⁶

In paragraph 5 it states

The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, in other words, the body and blood of Christ,⁷ albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

In paragraph 6 it states

That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,⁹ but even to common sense and reason, overthrows the nature of the ordinance, and has been, and is, the cause of manifold superstitions, yea, of gross idolatries.¹⁰

What the Roman Catholic Religion teaches was never what Jesus or the Apostles meant for the Lord's Supper.

In Scripture it is a simple and beautiful picture and reminder of the sacrifice of Christ on behalf of his people.

It is simple but it is serious. Of the 2 ordinances, baptism and Lord's Supper, it is the Lord's Supper that comes with warning and judgments if it is not observed correctly. In fact it is the only ordinance that people have died for abusing.

In your lifetime you will be baptized usually once unless you are a baptist being rebaptized for various reasons, or if you are a Presbyterian who has seen the light and desire to be baptized by immersion.

Sinclair Ferguson, rightly pointed out that we may be baptized once, but we observe the Lords Supper 4 to 500 times in a lifetime.

So with that said we need to get it right and understand what we are doing.

Lesson

I. The Revelation of the Supper

1. Its Origination

2. Its Ordination

3. Its Observation

II. The Requirements of the Supper

A. Be Worthy

B. Be Warned

I. The Revelation of the Supper.

1. Its Origination

²³ For I received from the Lord
that which I also delivered to
you:

23 Εγω γαρ παρελαβον απο
του Κυριου ο και παρεδωκα
υμιν (**aorist verbs**)

Newberry, T., & Berry, G. R. (2004). [*The interlinear literal translation of the Greek New Testament*](#)
(1 Co 11:23). Bellingham, WA: Logos Bible Software.

As he often did when about to present an especially important or controversial truth, Paul makes it clear that what he is teaching is not his own opinion but God's revealed Word. [From the tenses in verse 23](#) we know that what he is about to tell the Corinthian believers is not new to them. He is reminding them of what he had already taught them. **For I received from the Lord that which I also delivered to you.**

Most conservative scholars agree that 1 Corinthians probably was written before any of the gospels. If that is true, Paul's account here is the first biblical record of the institution of the Lord's Supper, and includes direct quotations from Jesus. It is perfectly consistent with the gospel accounts, but Paul's revelation most likely was **received from the Lord** directly, not through the other apostles (cf. Gal. 1:10–12), even though the

terms here speak of a chain of tradition that had come from the Lord to Paul and then to the Corinthians.

MacArthur, J. F., Jr. (1984). *1 Corinthians* (p. 271). Chicago: Moody Press

Direct claim to revelation from the Lord Jesus on the origin of the Lord's Supper. Luke's account (Luke 22:17–20) is almost identical with this one. He could easily have read I Corinthians before he wrote his Gospel.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (1 Co 11:23). Nashville, TN: Broadman Press.

Galatians 1:11–12 (NKJV)

¹¹ But I make known to you, brethren, that the gospel which was preached by me is not according to man. ¹² For I neither received it from man, nor was I taught *it*, but *it came* through the revelation of Jesus Christ.

1 Corinthians 15:1–4 (NKJV)

15 Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, ² by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

³ For I delivered to you first of all **that which I also received**: that Christ died for our sins according to the Scriptures, ⁴ and that He was buried, and that He rose again the third day according to the Scriptures,

Ephesians 3:3 (NKJV)

³ how that by revelation He made known to me the mystery (as I have briefly written already,

11:23 The language of “receiving” and “passing on” is stock language for the transmission of traditions. Paul's reminder that what he passed on to them originated “from the Lord” reinforces not only the authority of the tradition but also Paul's role as the mediator of the tradition in the founding of the church at Corinth. The first disciples received the tradition of the

Lord's Supper directly from the Lord and faithfully passed it on to others. Paul's rendition of the received tradition is closest to Luke's account (Luke 22:17–20; cf. also Matt 26:26–28; Mark 14:22–24). The unique Lukan elements that appear in 1 Cor 11:23–26 include the command to “do this in remembrance of me” in connection with the bread, the statement that Jesus' body is “for you,” and the association of the cup with the new covenant.

Taylor, M. (2014). *1 Corinthians*. (E. R. Clendenen, Ed.) (Vol. 28, p. 271). Nashville, TN: B&H Publishing Group.

23 Εγω γαρ παρελαβον απο του
 Κυριου ο και παρεδωκα υμιν (aorist
 verbs)

The emphatic position of “I” “Εγω” indicates the stress Paul wishes to place on the reception he personally had regarding this truth. He got it from the personal source of Christ.

23 For I received **from the Lord** that which I also delivered to you: that **the Lord Jesus** on the *same* night in which He was betrayed took bread; ²⁴ and when He had given thanks, He broke *it* and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” ²⁵ In the same manner *He* also *took* the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me.”

These words are repeated in Matthew, Mark and Luke, and represent the Authority of Christ. He is taking and changing what things represent. He is instituting a New Covenant. These things only God can do. It is not something that any man can do. Jesus is not quoting God, not saying that God told him to do this. He is simply doing it.

The Lord's Supper finds its origination, not in Paul, not in Matthew, Mark or Luke but rather in Jesus Himself, God Himself.

All of this is stated this way because of the context.

²³ **For** I received from the Lord
that which I also delivered to
you:

23 Εγω **γαρ** παρελαβον

These verses are like a diamond dropped in a muddy road. One of the most beautiful passages in all of Scripture is given in the middle of a strong rebuke of worldly, carnal, selfish, and insensitive attitudes and behavior. The rebuke, in fact, is of Christians who have perverted the very ceremony that these verses so movingly describe.

MacArthur, J. F., Jr. (1984). [*1 Corinthians*](#) (pp. 270–271). Chicago: Moody Press.

The focal point of the “evil of the divisions and factions and selfishness was **the Lord’s Supper**. The term *deipnon* (**Supper**) was the normal word used for the evening meal. The addition of **the Lord’s** gives it special and much greater significance. This was a genuine meal, where the church congregated to eat the “love feast,” a meal followed by the Communion. The Communion was connected to this supper in the Corinthian church, but abuses were obscuring its divine purpose and destroying its sanctity. In the early church the love feast and Communion customarily were held together, but abuses such as those in Corinth eventually forced the two to be separated in order to protect the Communion. The love feast soon disappeared altogether.

The factious members of the Corinthian church had so perverted the congregation that the celebration of Communion was a mockery; in fact it was not Communion at all. **Therefore when you meet together, it is not to eat the Lord’s Supper.** They could not properly say it was devoted to the Lord. Neither the meal nor the Communion was honoring to Him. They had the ceremony but not the reality, the form but not the substance. “You may be breaking some bread, passing the cup, and repeating some of Jesus’ words,” Paul said in effect, “but what you are doing has nothing to do with the ordinance the Lord instituted. Christ has no part in it.”

For in your eating each one takes his own supper first; and one is hungry and another is drunk. The poorer believers came to the supper expecting to share in the food brought by the wealthy, but they went away

hungry—physically as well as spiritually. Those who brought food and drink gorged themselves and became drunk. They mocked the very purpose of the occasion, which was to bring harmony and unity among those who belonged to Christ, as they remembered His sacrifice to make them one in Him. “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” (1 Cor. 10:16–17).

In seeming frustration, as if trying to find a rational explanation, Paul asks, **What! Do you not have houses in which to eat and drink? Or do you despise the church of God, and shame those who have nothing?** If they intended to selfishly indulge themselves, could they not do that at home? Or were they actually trying to destroy the fellowship by flagrantly despising God’s church? Or were they so contemptuous of their poor brothers and sisters in Christ that they purposely embarrassed and shamed them? Whatever the reasons may have been, they could not justify the harm being brought to the church. If they could not show love, why have a love feast?

Again Paul tells them that he can say nothing in their defense. **What shall I say to you? Shall I praise you? In this I will not praise you.** “You will get no approval from me,” he said. “And you will certainly get no praise.”

MacArthur, J. F., Jr. (1984). [*1 Corinthians*](#) (pp. 269–270). Chicago: Moody Press.

I. The Revelation of the Supper

1. Its Origination

2. Its Ordination

ordinance noun

or·di·nance | \ 'örd-nən(t)s

How to pronounce ordinance (audio)

, 'ör-də-nən(t)s\

Definition of *ordinance*

1

a

: an authoritative decree or direction : ORDER
 On that day the king signed three *ordinances*.

b

: a law set forth by a governmental authority
specifically : a municipal regulation
 A city *ordinance* forbids construction work to start before 8 a.m.

2

: something ordained or decreed by fate or a deity
 Let *ordinance* come as the gods foresay [=foretell] it.
 — William Shakespeare

3

: a prescribed usage, practice, or ceremony

Ephesians 2:15 (NKJV)

¹⁵ having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in **ordinances**, so as to create in Himself one new man *from* the two, *thus* making peace,

dogma: an opinion, (a public) decree

Original Word: δόγμα, ατος, τό

Part of Speech: Noun, Neuter

Transliteration: dogma

Phonetic Spelling: (dog'-mah)

Definition: an opinion, (a public) decree

Usage: a decree, edict, ordinance.

δόγμα, *δογματος*, τό (from *δοκέω*, and equivalent to *τό δεδογμενον*), an opinion, a judgment (Plato, others), doctrine, decree, ordinance;

1. of public decrees (as *τῆς πόλεως*, Plato, *legg.* 1, p. 644 d.; of the Roman Senate (Polybius 6, 13, 2); Herodian, 7, 10, 8 (5, Bekker edition)): of rulers, [Luke 2:1](#); [Acts 17:7](#); [Hebrews 11:23](#) Lachmann (Theod. in [Daniel 2:13](#); [Daniel 3:10](#); [Daniel 4:3](#); [Daniel 6:13](#), etc. — where the Sept. uses other words).

2. of the rules and requirements of the law of Moses, 3Macc. 1:3; διατήρησις τῶν ἁγίων δογμάτων, Philo, alleg. legg. i., § 16; carrying a suggestion of severity, and of threatened punishment, τὸν νόμον τῶν ἐντολῶν ἐν δογμασι, the law containing precepts in the form of decrees (A. V. the law of commandments contained in ordinances), Ephesians 2:15; τό καθ' ἡμῶν χειρόγραφον τοῖς δογμασι equivalent to τό τοῖς δογμασι (dative of instrument) by ὅν καθ' ἡμῶν, the bond against us by its decrees, Colossians 2:14; cf. Winers Grammar, § 31, 10 Note 1 (Buttmann, 92 (80); on both passages see Lightfoot on Colossians, the passage cited).

3. of certain decrees of the apostles relative to right living: Acts 16:4. (Of all the precepts of the Christian religion: βεβαιωθῆναι ἐν τοῖς δόγμασιν τοῦ κυρίου καί τῶν ἀποστόλων, Ignatius ad Magnes. 13, 1 [ET]; of the precepts ('sentences' or tenets) of philosophers, in the later secular writings: Cicero, acad. 2, 9, 27 de suis decretis, quae philosophi vocant dogmata.) (On the use of the word in general, see Lightfoot as above; (cf. 'Teaching' etc. 11, 3 [ET]).)

Strong's Exhaustive Concordance

decree, ordinance.

From the base of [dokeo](#); a law (civil, ceremonial or ecclesiastical) -- decree, ordinance.

[Luke 2:1 N-NNS](#)

GRK: ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος

NAS: days a decree went

KJV: that there went out a decree from

INT: those went out a decree from Ceasar

[Acts 16:4 N-ANP](#)

GRK: φυλάσσειν τὰ δόγματα τὰ κεκριμένα

NAS: they were delivering the decrees which had been decided

KJV: them the decrees for to keep,

INT: to keep the decrees decided on

[Acts 17:7 N-GNP](#)

GRK: ἀπέναντι τῶν δογμάτων Καίσαρος πράσσουσι

NAS: contrary to the decrees of Caesar,
KJV: contrary to the decrees of Caesar,
INT: contrary to the decrees of Ceasar do
[Ephesians 2:15 N-DNP](#)

GRK: ἐντολῶν ἐν δόγμασιν καταργήσας ἵνα
NAS: of commandments [contained] in ordinances, so
KJV: [contained] in ordinances; for to
INT: of commandments in decrees having annulled that
[Colossians 2:14 N-DNP](#)

GRK: χειρόγραφον τοῖς δόγμασιν ὃ ἦν
NAS: out the certificate of debt consisting of decrees against
KJV: the handwriting of ordinances that was against
INT: handwriting in the decrees which was

Roman Catholicism, Eastern Orthodoxy, and a few of the Protestant denominations use the term "sacrament" to refer to "a sign/rite which results in God's grace being conveyed to the individual." Typically, there are seven sacraments in these denominations. They are baptism, confirmation, holy communion, confession, marriage, holy orders, and the anointing of the sick.

Protestants and Evangelicals see ordinances as symbolic reenactments of the gospel message that Christ lived, died, was raised from the dead, ascended to heaven, and will someday return. Rather than requirements for salvation, ordinances are visual aids to help us better understand and appreciate what Jesus Christ accomplished for us in His redemptive work. Ordinances are determined by three factors: they were instituted by Christ, they were taught by the apostles, and they were practiced by the early church. Since [baptism](#) and [communion](#) are the only rites which qualify under these three factors, there can be only two ordinances, neither of which are requirements for salvation. Ordinances are generally understood to be those things Jesus told us to observe with other Christians. Regarding baptism, [Matthew 28:18-20](#) says, "Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name

of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” As for communion, also called the Lord’s Supper, [Luke 22:19](#) says, “And he took bread, gave thanks and broke it, and gave it to them, saying, ‘This is my body given for you; do this in remembrance of me.’” Most churches observe these two practices, but may not necessarily refer to them as ordinances.

I. The Revelation of the Supper

1. Its Origination
2. Its Ordination
3. Its Observation

²³ For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; ²⁴ and when He had given thanks, He broke *it* and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” ²⁵ In the same manner *He* also *took* the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me.”

²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.

It was not incidental that Christ initiated Communion rites during the Passover meal. God instituted the Passover when He delivered His people from their 400 years of bondage in Egypt. The meal celebrated the death angel’s passing over the houses of those whose doorposts and lintels were smeared with lamb’s blood. The lamb itself was roasted and eaten, along with unleavened bread and bitter herbs. “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” (Ex. 12:1–14). Throughout her history Israel celebrated this meal in remembrance of

the Lord's supreme deliverance of them, from Egypt to the Promised Land. It is still the holiest of Jewish feasts.

Jesus transformed the Passover meal into the celebration of the infinitely greater deliverance He came to bring, of which the Passover was only a foreshadow.

The custom had changed since the original Passover celebration, a hurried affair before Israel fled from Egypt.

There were several stages in the Passover celebration, spread out over a period of hours and interspersed with conversation. The event opened with a prayer thanking God for His preservation, deliverance, protection, goodness, and blessing.

Next came the first of four cups of diluted red wine, known as the cup of blessing.

That was followed by a ceremonial washing of the hands, symbolizing the need for cleansing from sin. It was most likely at this point that the disciples began arguing among themselves about who was the greatest (Luke 22:24). In response, Jesus washed their feet (John 13:3–5) and instructed them concerning humility.

The next element was the eating of bitter herbs, dipped along with pieces of bread into a paste made from fruit and nuts.

That act symbolized the bitterness of Israel's slavery in Egypt. Then the participants sang Psalms 113 and 114, the first two of the Hallel Psalms (113–118), after which they drank the second cup of wine.

After that the father of the family, or as in this case Jesus as the head of the table, explained the meaning of Passover.

Then came the main meal, consisting of the roasted sacrificial lamb and unleavened bread, after which they drank the third cup of wine. The ceremony closed with the singing of the remainder of the Hallel Psalms (115–118), and the drinking of the fourth cup of wine.

MacArthur, J. (2014). [*Luke 18–24*](#) (p. 280). Chicago, IL: Moody Publishers.

When we eat His body and drink His blood, we remember the spiritual and eternal redemption that He bought with the sacrifice of that body and the offering of that blood. The Passover celebrated the temporary, physical deliverance of the Old Covenant. The Lord's Supper celebrates the permanent and spiritual deliverance of the New. "This cup which is poured out for you is the new covenant in My blood" (Luke 22:20). The Lord's table reminds us of the cross of Jesus Christ.

Luke tells us that the four marks of the daily life of early Christians were obedience to apostolic teaching, fellowship, breaking of bread, and prayer (Acts 2:42). We may be sure that the breaking of bread included frequent celebration of the Lord's death with the bread and the cup. Some scholars and historians of the early church believe that in some households Communion was celebrated at every meal.

MacArthur, J. F., Jr. (1984). [1 Corinthians](#) (pp. 266–267). Chicago: Moody Press.

How do the elements of the Passover Seder point to Christ?

Question: "How do the elements of the Passover Seder point to Christ?"

Answer: The Seder is the traditional dinner that Jews partake of as part of [Passover](#). The annual Passover commemoration is celebrated by nearly the entire Jewish community, bonding families and communities to their Jewish roots. Each year Jewish people, religious and nonreligious, celebrate the God of Abraham, Isaac, and Jacob by gathering and experiencing the Passover Seder.

The Hebrew word *Seder* means “order.” The Passover meal has a specific order in which food is eaten, prayers are recited, and songs are sung. Each item on the Passover plate has a specific historical meaning related to the exodus of the Jews from Egypt and their freedom from slavery. But [1 Corinthians 5:7](#) identifies Jesus Christ as our Passover; thus, the Seder carries a New Testament meaning related to Jesus the Messiah.

In the Seder, there are several strong symbols of Christ. One is the shank bone of a [lamb](#), which reminds the participants of the feast of God's salvation. During the tenth plague, God instructed the Israelites to daub their doorposts and lintels with the blood of a spotless lamb so that the Lord would “pass over” their homes and preserve the lives within ([Exodus 12:1-13](#)). This is a symbol of salvation in Egypt, but it is also a picture of Jesus who was and is the “Lamb of God” ([John 1:29](#)). His sacrifice preserves the lives of all who believe. The instructions for the original Passover specified that the lamb's bones could not be broken ([Exodus 12:46](#)), another foreshadowing of Christ's death ([John 19:33](#)).

Another symbol of Christ on the Seder plate is the *matzoh*, or unleavened bread. As the Jewish people left Egypt, they were in great haste and

therefore had no time to allow their bread to rise. From then on, Passover was followed by the week-long Feast of Unleavened Bread ([Deuteronomy 16:3](#)). There are some fascinating things about the *matzoh* that provide a remarkable picture of the Messiah:

For example, the *matzoh* is placed in a bag called an *echad*, which means “one” in Hebrew. But this one bag has three chambers. One piece of *matzoh* is placed into each chamber of the bag. The *matzoh* placed in the first chamber is never touched, never used, never seen. The second *matzoh* in the bag is broken in half at the beginning of the Seder; half of the broken *matzoh* is placed back in the *echad*, and the other half, called the *Afikomen*, is placed in a linen cloth. The third *matzoh* in the bag is used to eat the elements on the Seder plate.

The word *echad* is used in [Genesis 2:24](#) (the man and his wife will become “*echad*,” or “one” flesh). The word also appears in [Numbers 13:23](#) when the spies returned from Canaan with an *echad* cluster of grapes. In both cases, the word *echad* refers to a complex unity of one. Many Jews consider the three *matzohs* to represent Abraham, Isaac, and Jacob. But they cannot explain why they break “Isaac” in half or why they place half of the middle *matzoh* back in the *echad* and keep the other half out, wrapped in a cloth.

The meaning of the Seder’s ritual of the *matzohs* is understood with clues from the New Testament. The Trinity is pictured in the *matzohs*. The first *matzoh* that remains in the bag throughout the Seder represents *Ha Av*, the Father whom no man sees. The third *matzoh* represents the *Ruach Ha Kodesh*, the Holy Spirit who dwells within us. And the second *matzoh*, the broken one, represents *Ha Ben*, the Son. The reason the middle *matzoh* is broken is to picture the broken body of Christ ([1 Corinthians 11:24](#)). The half put back in the *echad* represents Jesus’ divine nature; the other half, wrapped in a linen cloth and separated from the *echad* represents Jesus’ humanity as He remained on earth.

The linen cloth that wraps half of the second piece of *matzoh* suggests Jesus’ burial cloth. During the Seder, this linen cloth with the *Afikomen* inside is hidden, and after the dinner the children present look for it. Once the *Afikomen* is found, it is held as a ransom. Again, we see that these rituals point to Christ: He was fully God yet fully human; He was broken for us; He was buried, sought for, and resurrected; and His life

was given a ransom for many ([Mark 10:45](#)). Jesus is the completion of the [New Covenant](#) of [Jeremiah 31:31](#), and the Passover Seder rituals bear that out.

Also, the *matzoh* used for the Passover Seder must be prepared a certain way. Of course, it must be [unleavened](#)—leaven is often equated with sin in the Scriptures, and Jesus is sinless. Second, the *matzoh* must be striped—Jesus’ “stripes” (His wounds) are what heal us spiritually ([Isaiah 53:5](#)). And, third, the *matzoh* must be pierced—Jesus was nailed to the cross ([Psalm 22:16](#)).

The other elements of the Seder plate are traditional reminders of the Israelite enslavement to the Egyptians. They are as follows:

Vegetable (*Karpas*) - This element, usually parsley, is dipped in salt water and eaten. The *karpas* pictures the [hyssop](#) that was used to apply the blood of the Passover lamb to homes of the Israelites in Egypt. In the New Testament, hyssop was used to give the Lamb of God vinegar when Jesus said He thirsted ([John 19:29](#)). The salt water represents the tears shed during the bitter years of slavery and the Red Sea that God split during the exodus.

Bitter Herbs (*Maror*) - The eating of “bitter herbs” is commanded in [Exodus 12:8](#). In modern times, this is usually horseradish, one of the bitterest herbs. The *maror* reminds the Jews that they were unable to offer sacrifice and worship to God, and that was bitterer than the slavery of Egypt.

Charoset (*haroseth*) - Charoset is a mixture of apples, nuts, wine, and spices. It represents the mortar the Israelites used in the constructing buildings during their slavery to the Egyptians. Of all the elements of the Seder, charoset alone is sweet, and this is a reminder of the hope of redemption.

Hard-boiled or Roasted Egg (*Baytzah*) - Traditionally, hard-boiled eggs were eaten by mourners, and the egg is eaten during the Seder to remind participants that they are always in mourning for the loss of their temple. The fact that the egg is roasted evokes the roasting of the sacrifice on the altar of the temple.

There are also four cups of wine used at various points during the Seder. Each of these glasses of wine has a name: the first glass is the “cup of sanctification.” The second is the “cup of judgment.” The third is the “cup of redemption.” And the fourth is the “cup of praise.” At the [Last Supper](#), Jesus took the first cup and promised His disciples that the next time He drank the fruit of the vine with them would be in the kingdom ([Luke 22:17](#)). Later in the Seder, Jesus took the third cup—the cup of redemption—and used that cup as a symbol of the New Covenant in His blood ([Luke 22:20](#)). Thus Jesus fulfilled the Passover symbolism and infused the whole feast with a new meaning.

In [Exodus 6:6](#), the Lord God promised His people that He would save them from slavery: “I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment.” The phrase “with an outstretched arm” is repeated throughout the Old Testament in connection with Passover remembrances: [Deuteronomy 4:34](#); [7:19](#); [9:29](#); [26:8](#); [2 Kings 17:36](#); [Psalm 136:12](#); [Jeremiah 32:21](#). Can it be coincidence that, in the New Testament, the Messiah had both of His arms outstretched as He freed us from sin and brought us salvation?

Lets look more particularly at the verses that give us the detail of the observation of the Lords Supper .

²³ For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; ²⁴ and when He had given thanks, He broke *it* and said, “**Take, eat; this is My body which is broken for you; do this in remembrance of Me.**” ²⁵ In the same manner *He* also *took* the cup after supper, saying, “**This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me.**”

²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.

²³ For I received from the Lord that
 which I also delivered to you: that
 the Lord Jesus on the *same* night in _____ which
He was betrayed took bread;

The night that Jesus was betrayed, is a time indicator. We know when this was. we see in all for Gospels, that this occurred the night the disciples celebrated Passover with Christ.

In the night in which He was betrayed gives the historical setting, which many of the believers may not have known, because, as just noted, probably none of the gospels was yet written. Again we see a jewel against a filthy backdrop. This most beautiful and meaningful of Christian celebrations was instituted on the very night the Lord was betrayed and arrested. In the midst of the world's evil, God establishes His good; in the midst of Satan's wickedness, God plants His holiness. Just as, by contrast, the fleshly factions cause the Lord's approved saints to "become evident" (11:19), so Jesus' betrayal and arrest cause His gracious sacrifice to become more evident. In the midst of Satan's absolute worst, the condemnation of the Son of God on the cross, God accomplished His absolute best, the sacrifice for the redemption of the world through that cross.

MacArthur, J. F., Jr. (1984). [*1 Corinthians*](#) (p. 271). Chicago: Moody Press.

24 and when He had given
thanks, He broke *it* and said,
"Take, eat; this is My body which is broken
for you; do this in
remembrance of Me."

When He, that is, Jesus, **had given thanks, He broke it** (cf. John 6:11). In the Greek **had given thanks** is a participle of *eucharisteō*, from which we get Eucharist, the name by which some Christians refer to the Lord's Supper.

The **bread** that had represented the Exodus now came to represent the **body** of Jesus Christ, the Messiah. To the Jewish mind the body represented the whole person, not just his physical body. Jesus' body

represents the great mystery of His whole incarnate life, His whole teaching, ministry, and work—all He was and all He did.

The word *broken* (as in the KJV of verse 24) does not appear in the best manuscripts or in most modern translations.

Some may take the verses in Isaiah to support the use of broken I Cor. 11:24 saying this was a fulfillment of Isa 53

daka: to crush

Original Word: דָּכָא

Part of Speech: Verb

Transliteration: daka

Phonetic Spelling: (daw-kaw')

Definition: to crush **beat to pieces, break in pieces, bruise, contrite, crush, destroy, humble, oppress,**

A primitive root (compare [dakah](#)); to crumble; transitively, to bruise (literally or figuratively) -- beat to pieces, break (in pieces), bruise, contrite, crush, destroy, humble, oppress, smite.

see HEBREW [dakah](#)

Isaiah 53:10 (NKJV)

¹⁰ Yet it pleased the Lord to **bruise** Him;
He has put *Him* to grief.
When You make His soul an offering for sin,
He shall see *His* seed, He shall prolong *His* days,
And the pleasure of the Lord shall prosper in His hand.

Isaiah 53:5 (NKJV)

⁵ But He *was* wounded for our transgressions,
He was **bruised** for our iniquities;
The chastisement for our peace *was* upon Him,
And by His stripes we are healed.

²⁴ and when He had given
thanks, He broke *it* and said,

“Take, eat; this is My body which
for you;

is broken

Some believe that it was added for clarification as the bread was broken, so is the body of the Lord

However it needs to be noted

Though the Romans frequently broke the legs of crucified victims in order to hasten death as an act of mercy, John specifically tells us that Jesus' legs were not broken. In order "that the Scripture might be fulfilled, 'Not a bone of Him shall be broken' " (John 19:33, 36). The best reading therefore is simply **This is My body, which is for you.**

For you are two of the most beautiful words in all of Scripture.

ὑΠΕρ ὑμῶν

huper: over, beyond, fig. on behalf of, for the sake of, concerning

Original Word: ὑπέρ

Part of Speech: Preposition

Transliteration: huper

Phonetic Spelling: (hoop-er')

Definition: over, beyond, on behalf of, for the sake of, concerning

Usage: gen: in behalf of; acc: above.

These are substitutionary words, Jesus Died in our place

Jesus gave His body, His entire incarnate life, for us who believe in Him. "I became a man for you; I gave the gospel to you; I suffered for you; and I died for you." Our gracious, loving, magnanimous, merciful God became incarnate not for Himself but for us.

MacArthur, J. F., Jr. (1984). [*1 Corinthians*](#) (p. 272). Chicago: Moody Press.

²⁵ In the same manner *He*
also *took* the cup after supper,
saying, "**This cup is the new
covenant in My blood.**"

The **cup** that had represented the lamb's blood smeared on the doorposts and lintels now came to represent the **blood** of the Lamb of God, shed for

the salvation of the world. The Old Covenant was ratified repeatedly by the blood of animals offered by men; but the New Covenant has been ratified once and for all by the blood of Jesus Christ (Heb. 9:28), which God Himself has offered. The old deliverance was merely from Egypt to Canaan.

So Jesus took the cup and said it **is the new covenant in My blood**. It is important to realize that this was not new in the sense that it was a covenant of grace replacing one of works. It is new in that it is the saving covenant to which all the Old Testament shadows pointed. The new deliverance is from sin to salvation, from death to life, from Satan's realm to God's heaven. Passover was transformed into the Lord's Supper. We now eat the bread and drink the cup not to remember the Red Sea and the Exodus but to remember the cross and the Savior.

MacArthur, J. F., Jr. (1984). [*1 Corinthians*](#) (p. 272). Chicago: Moody Press.

²⁴ and when He had given thanks, He broke *it* and said, **“Take, eat; this is My body which is broken for you; do this in remembrance of Me.”**

²⁵ In the same manner *He* also *took* the cup after supper, saying, **“This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.”**

²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

Do this in remembrance of Me is a command from the lips of our Lord Himself. Sharing in the Lord's Supper is therefore not an option for believers. We must have Communion on a regular basis if we are to be faithful to the Lord who bought us through the act we are called to remember. Not to partake of the Lord's Supper is disobedience and a sin.

For the Hebrew to remember meant much more than simply to bring something to mind, merely to recall that it happened. To truly remember is to go back in one's mind and recapture as much of the reality and significance of an event or experience as one possibly can. To remember

Jesus Christ and His sacrifice on the cross is to relive with Him His life, agony, suffering, and death as much as is humanly possible. When we partake of the Lord's Supper we do not offer a sacrifice again; we remember His once-for-all sacrifice for us and rededicate ourselves to His obedient service.

26 For as often as you eat this
bread and drink this cup, you
proclaim the Lord's death till He
comes.

For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes. As often as we are willing to remember and to proclaim the death of Christ, we will celebrate Communion. No frequency is given, but it is a permanent feast. It is more than a remembrance for our own sakes; it is also a proclamation for the world's sake. It is a testimony to the world that we are not ashamed of our Lord or of His blood, that we belong to Him and are obedient to Him.

Communion is also a reminder of the Lord's coming again, for He tells us to proclaim His death by this means **until He comes**. It helps keep us looking forward to the day when we will be with Him. It is a celebration of His present life and of His future return in glory.

There is much involved in that remembrance. When a believer comes to the Lord's table, he remembers Christ's work on the cross (11:25), he partakes of Christ's spiritual presence in the fellowship, not the elements themselves (10:16), he communes with the saints (10:17), he worships in holiness (10:20–22), he proclaims salvation in Christ (11:24–25), and he anticipates the return of the Lord (11:26) and the coming Kingdom (Matt. 26:29).

MacArthur, J. F., Jr. (1984). [*1 Corinthians*](#) (pp. 272–273). Chicago: Moody Press.