

## **Introduction**

### **Old and New Covenant**

Hebrews 8-10 discusses the New Covenant God made with His people. Specifically, it compares the old covenant (with Israel) and the New Covenant (with Christ). Hebrews 8:6-7 “6 But as it is, Christ has obtained a ministry that is as much more excellent than the **old** as the **covenant** he mediates is **better**, since it is enacted on better promises. 7 For if that **first covenant** had been faultless, there would have been no occasion to look for a **second**.”

Heb 8-10 discusses the prophecy of the New Covenant in Jer 31:31-34. Hebrews 8:13 “13 In speaking of a **new covenant**, he makes the **first** one **obsolete**. And what is becoming obsolete and growing old is **ready to vanish away**.”

God’s covenants with His people are fulfilled in Christ. For this reason, we do not observe the feasts, etc of the Old Testament (Gal 4:10-11; Col 2:16).

**Jesus’s death was substitutionary and redeemed us from our sins.**

## **Passover**

### **Joshua**

*(4:19) What is significant about Israel crossing the Jordan on the 10th day of the 1st month?* This was the day that Israel was supposed to set aside a lamb for Passover (Exod 12:3).

Joshua 5:10-12 “10 While the people of Israel were encamped at Gilgal, they kept the Passover on the fourteenth day of the month in the evening on the plains of Jericho. 11 And the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. 12 And the manna ceased the day after they ate of the produce of the land. And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year.”

*Where did Israel celebrate the Passover?* They celebrated the Passover “on the plains of Jericho.” They were about to begin their first battle, yet they considered obeying God’s instructions more important than charging forward. This is an important principle in the church as well. **Our union with Christ is the basis of everything else we do as a church. We cannot minister to our community while neglecting our fellowship with Christ.**

### **Exodus**

God instituted the Passover meal in Exodus 12.

Exodus 12:3-7 “3 Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers’ houses, a lamb for a household. 4 And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. 5 Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, 6 and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. 7 “Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it.”

*(12:5) What were the requirements of the lamb?* The lamb was to be one year old and without blemish. *Why was it important to have an unblemished lamb?* (1) Our offerings to God should be our best, not our leftovers (Mal 1:8). (2) Atonement for sin requires perfection.

*Can animal sacrifices atone for sin?* Animal sacrifices are a reminder of sin, not an atonement for sin. Hebrews 10:1–4 “1 For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. 2 Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? 3 But in these sacrifices there is a reminder of sins every year. 4 For it is impossible for the blood of bulls and goats to take away sins.”

*(12:7) What did they do with the blood of the lamb?* They put the blood on the doorposts of the house.

Exodus 12:12–14 “12 For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the Lord. 13 The blood shall be a sign for you, on the houses where you are. 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. 14 “This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast.”

*(12:12) Who would die the night of the Passover?* The firstborn of humans and animals. *(12:12) Who else would God judge in the Passover?* God judged “all the gods of Egypt.” Not only did God overthrow those gods, He showed that He was able to save and they were not.

*(12:13) What would save someone from the judgment of the Passover?* Whatever house had the blood of the lamb on the doorposts would be spared.

*(12:14) How often should they observe the Passover?* They were to observe it every year, throughout all generations.

Exodus 12:24–27 “24 You shall observe this rite as a statute for you and for your sons forever. 25 And when you come to the land that the Lord will give you, as he has promised, you shall keep this service. 26 And when your children say to you, ‘What do you mean by this service?’ 27 you shall say, ‘It is the sacrifice of the Lord’s Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.’ ” And the people bowed their heads and worshiped.”

*(12:26-27) Although the Passover event was a one-time event, why did God want them to observe it regularly?* The Passover was a reminder to future generations. God had redeemed His people; that redemption should be shared with every generation.

## Lord’s Supper

*In the New Covenant, we do not observe the Passover? What do we observe in the New Covenant?*

### Last Supper

Jesus met with His disciples before His arrest to eat the Passover meal (Matt 26:17, 19).

Matthew 26:26–29 “26 Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” 27 And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.””

*(26:26) What did Jesus say the bread of the Lord’s Supper symbolizes?* The bread represents Jesus’s body. Heb 10 quotes Ps 40:6-8 (LXX), which foretold that God prepared a “body” (not sacrifices and offerings) to atone for sins (Heb 10:5-10).

*(26:28) What did Jesus say the drink of the Lord’s Supper symbolizes?* The drink represents Jesus’s blood. *Should we use juice or wine in the Lord’s Supper?* Jesus’s words do not specify wine (οἶνος). Notice that Jesus

said His blood was for the New Covenant (Luke 22:20). [cf. Hebrews 9:22 “22 Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.”]

## Lord's Supper

1 Cor 11 recounts the Last Supper as the pattern for sharing the Lord's Supper.

1 Corinthians 11:23–26 “23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, 24 and when he had given thanks, he broke it, and said, “This is my body, which is for you. Do this in remembrance of me.” 25 In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.”

(26) *What does the Lord's Supper teach?* When we share the Lord's Supper, we “proclaim the Lord's death.” This is the same pattern we see with the Passover - share the Passover so you can tell your children what God has done.

## Restrictions on the Lord's Supper

1 Corinthians 11:17–22 “17 But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. 18 For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part, 19 for there must be factions among you in order that those who are genuine among you may be recognized. 20 When you come together, it is not the Lord's supper that you eat. 21 For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk. 22 What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.”

(18) *How was the church in Corinth sharing the Lord's Supper unbiblically?* They were partaking with **division**. Notice the conclusion in 1 Corinthians 11:20 “20 When you come together, it is not the Lord's supper that you eat.” **Unity** is a requirement for sharing the Lord's Supper. In reality, the Lord's Supper should encourage unity - we are unified by our faith in Jesus.

1 Corinthians 11:27–30 “27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. 28 Let a person examine himself, then, and so eat of the bread and drink of the cup. 29 For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. 30 That is why many of you are weak and ill, and some have died.”

(27) *In these verses, how might a person share in the Lord's Supper unbiblically?* Verse 27 says some partake “in an unworthy manner.” Verse 28 says each person should “examine himself.” Verse 29 says each person should “discern the body.” There are probably two categories this concerns. First, a believer may be living in unrepentant sin (e.g., division). This means that you should not **always** share in the Lord's Supper.

Interestingly, verse 28 places the burden of examination on the individual. *Why might the burden of examination be on the individual rather than the church?*

Second, this definitely includes saving faith. It is not possible to eat and drink in a worthy, examined, discerning way while rejecting Jesus. It is not possible to eat and drink in a worthy, examined, discerning way without the indwelling Holy Spirit. Only those who are “**in Christ**” can share in the Lord's Supper.

## Extra Discussion

### Who can participate?

There are 3 views concerning who can participate in the Lord's Supper: (1) All people (2) only believers or (3) only church members. This is not agreed upon, even among Baptist churches. *Who can participate in the Lord's Supper?*

### Argument in favor of church members:

(1) God gives local churches authority for judging the members (1 Cor 5). This may imply that the Lord's Supper and church discipline go together.

### Arguments in favor of all believers:

(1) When Paul gives instructions to the church at Corinth, he does so in the context of all who participate are those who are in Christ (1 Cor 10:16-17). He also implies his own participation in their Lord's Supper ("We").

(2) When the church at Troas gathered for services (Acts 20), they partook of the Lord's Supper (Acts 20:7). Paul and all of his companions (including Luke and many other men from other churches) partook of the bread ("we").

(3) The pattern of Exod 12:3-4 suggests that you can eat the Passover in another household.

### Jesus's Presence

What does Jesus mean by "this is my body" and "this is my blood?" Is Jesus's actual body and blood present in some sense in the bread and drink? 1 Corinthians 10:16 "16 The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?" 1 Corinthians 11:27 "27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord." [cf. John 6:51-56]

(1) Roman Catholic View (Thomas Aquinas): The bread and drink **become** the actual body and blood of Jesus [**Transubstantiation**].

(2) Martin Luther (Lutheran Churches): Jesus's body and blood are present **with** the bread and drink [**Consubstantiation**].

(3) John Calvin (Presbyterian churches): Jesus is **spiritually**, but not physically, present in the bread and drink.

(4) Ulrich Zwingli (Baptist churches): The bread and drink are **symbolic** of Jesus's body and blood.

### Fulfillment

1 Cor 5:7 calls Jesus "our Passover Lamb." Heb 8-10 describes the significance of Jesus's death in the New Covenant. In that passage, Jesus's death provides forgiveness of sins, eternal redemption, and access to the presence of God.

Hebrews 9:11-14 "11 But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) 12 he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. 13 For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God."

When we share the Lord's Supper, we "proclaim Jesus's death." And not just His death. We proclaim purification and eternal redemption. We proclaim the gospel through the Lord's Supper.