



# The Lord's Supper

Meal of the New  
Covenant

# Evaluation

- Nowhere does the New Testament speak of the Lord's Supper as a sign, seal or as a means of grace, despite the *conceptual presence* of such elements properly understood.
- As much as a great deal of the tradition—coming out of Roman Catholicism—has desperately sought to find a “heightened” metaphysical presence of Jesus in the Supper, the textual evidence for such a conclusion is sorely lacking. Christ is present with his gathered body, the context of the meal, and thus is “really present” but not in a way that requires us being taken to heavenly places.
- The New Testament nowhere calls us to look to the Lord's Supper directly for our hope—it calls us to look to Christ as our great high priest who has died, risen and is reigning. The Supper serves to bring these elements of Christ to mind.
- The only “sacrifice” and “forgiveness of sins” present in the Lord's Supper are the past sacrifice of Christ and his present disposition of intercession towards repentant believers looking to him in faith.

# Celebrating the Supper

## **Celebrating the Supper—a Quadruplicate Perspective**

- Looking backward—Christ's sacrifice
- Looking within—partaking worthily (1 Cor. 11:28)
- Looking around—community/identity
- Looking ahead—the marriage Supper of the Lamb (Rev. 19)

# Lord's Supper in Practice | What About...

- Who can partake?
- How/where should the Supper be taken? (Acts 20:7; 1 Cor. 11:17-34, esp. 19 and 29)
  - But what about small groups?
  - But what about shut-ins?
- Who can “administer” the Lord’s Supper?
- How often should the Supper be taken?
- Must we use “one bread” and one “cup of blessing” (1 Cor. 10:16-17)?
- Must we use real wine?
- Do we have to use bread and wine/juice, or can we use other elements if we find ourselves in a position without access to them?