

Luke 22:7-23

Hungry for the Supper

Eat, drink ...

I. The Lord's Passover

- A. Our People in Bondage
- B. Blood on the Doorway
- C. A Memorial

II. The Lamb of God

- A. My Body & Blood
- B. The Sacrifice
- C. In Remembrance

III. The Lord's Supper

- A. Sacramental Communion
- B. Real Presence
- C. At the Love Feast

... in remembrance.

Children, Listen ...

1. What Old Testament holiday were Jesus and His disciples celebrating?
2. What were they supposed to remember on this holiday?
3. Why is Jesus called the Lamb of God?
4. Jesus said two things on the table at that supper were to remind us of His body and His blood. What were those two things?
5. What do we call the meal Jesus told His people to share together in worship?

Heidelberg Catechism
Lord's Day 28, 29, 30

75 Q. How does the Lord's Supper signify and seal to you that you share in Christ's one sacrifice on the cross and in all His gifts?

A. In this way: Christ has commanded me and all believers to eat of this broken bread and drink of this cup in remembrance of Him. With this command He gave these promises:

First, as surely as I see with my eyes the bread of the Lord broken for me and the cup given to me, so surely was His body offered for me and His blood poured out for me on the cross.

Second, as surely as I receive from the hand of the minister and taste with my mouth the bread and the cup of the Lord as sure signs of Christ's body and blood, so surely does He Himself nourish and refresh my soul to everlasting life with His crucified body and shed blood.

76. Q. What does it mean to eat the crucified body of Christ and to drink His shed blood?

A. First, to accept with a believing heart all the suffering and the death of Christ, and so receive forgiveness of sins and life eternal.

Second, to be united more and more to His sacred body through the Holy Spirit, who lives both in Christ and in us. Therefore, although Christ is in heaven and we are on earth, yet we are flesh of His flesh and bone of His bones, and we forever live and are governed by one Spirit, as the members of our body are by one soul.

77. Q. Where has Christ promised that He will nourish and refresh believers with His body and blood as surely as they eat of this broken bread and drink of this cup?

A. In the institution of the Lord's supper: The Lord Jesus on the night when He was betrayed took bread, 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." In the same way also the cup, after supper, saying, "Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes (I Corinthians 11:23-26). This promise is repeated by Paul where he says: The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread (I Corinthians 10:16, 17).

78. Q. Are then the bread and wine changed into the real body and blood of Christ?

A. No. Just as the water of baptism is not changed into the blood of Christ and is not the washing away of sins itself but is simply God's sign and pledge,[1] so also the bread in the Lord's supper does not become the body of Christ itself,[2] although it is called Christ's body[3] in keeping with the nature and usage of sacraments.[4]

79. Q. Why then does Christ call the bread His body and the cup His blood, or the new covenant in His blood, and why does Paul speak of a participation in the body and blood of Christ?

A. Christ speaks in this way for a good reason: He wants to teach us by His supper that as bread and wine sustain us in this temporal life, so His crucified body and shed blood are true food and drink for our souls to eternal life.[1] But, even more important, He wants to assure us by this visible sign and pledge, first, that through the working of the Holy Spirit we share in His true body and blood as surely as we receive with our mouth these holy signs in remembrance of Him,[2] and, second, that all His suffering and obedience are as certainly ours as if we personally had suffered and paid for our sins.