

FBC 101 9 – The Providence of God (cont.)

COMMUNION - Lord's Supper (The New Passover)

- Original Passover in Old Covenant was physical marking (blood on doorposts)
 - See Exodus 12:1-13
 - See the blood of the unblemished lamb – death passes over
 - In the New Covenant, Christ is the unblemished lamb, and those who have His sacrifice (blood) on the doorposts of their heart, have ultimate death pass over (eternal life)
 - John 1:29, 5:24, 11:25-26
- Note: there is a discrepancy between the Synoptic gospels which say that Jesus's last supper was on Passover, and the gospel of John which says Jesus was crucified on the Day or Preparation (before the Passover meal).
- There are many similarities between the Passover and the Last Supper, but there are some elements of the true Passover meal that are left out of the last supper (search for Elijah, fish, hiding of the afikomen, etc.)
 - John clearly shows Jesus as the lamb being prepared for sacrifice on the Day of Preparation. Note the parallel
 - **Exodus 12:46** It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones.
 - **John 19:31-33 ¶** Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs.
 - Either way, the last supper was Jesus' establishment, teaching, of the New Covenantal Passover (His blood and body).
 - Paul says the same - **1Corinthians 5:7** Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.
 - Leaven as the symbol of sin (no time to look back in Egypt)
 - Both experiences define a people and show God's faithfulness to His covenantal promise. Covenantal language
 - Passover = Mosaic covenant (**Exodus 12:13** The blood shall be a sign [of the covenant] 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.)
 - Lord's Supper = New Covenant in Christ (**1Corinthians 11:25** 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.")
 - Both meals of remembrance
 - Both experiences involve the death of the firstborn (Israelites, God's)
 - Both experiences are a pardon of the the people of God over death

Read: 1 Cor 11:17-33

- Important Contextual Considerations:
 - Christ is the new passover lamb - spotless, holy (not to be profaned)
 - Profaning the body of The Lord (v.27) finds its context in profaning the Body of Christ (the church v.20) -
 - Something about disgracing the Body of Christ (the Church) is synonymous with disgracing the body of Christ (His body broken for us)

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- Immediately after this section Paul goes into ch 12's classic discourse on being the Body of Christ)
- Christ's body broken for unity is being used as the bread of division
- Understanding Communion
 - For those in the New Covenant – his blood gives us life. For those violating the New Covenant it brings sickness/death ("this is why many of you have become ill and died - v.30"
 - But note, from Paul's perspective, these are **not genuine believer's at all – see verse 19**) – it's a curse to the untrue believer who uses the sacrifice of Christ for the own advantage and prestige)
 - **Matthew 25:40** And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.'
 - Wheat & chaff grow up together but will be separated –
 - Matt 13:24-30
 - Visible vs. invisible church, remnant theology (more to come on this)
 - **Matthew 7:21** "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven.
 - NEW COVENANT IS STILL A COVENANT OF GRACE THROUGH FAITH, but Paul is speaking of judgment on those who are not really part of the New Covenant at all as revealed by their intent and action (which all actually violates the New Covenantal community).
 - THIS IS NOT BECAUSE OF SCERET POWER IN THE ELEMENTS THEMSELVES, but because of the curse language.
 - It is not a spiritual vitamin!!!!!!
 - Taking Communion in an "unworthy manner" is related NOT to failure to identify every sin you have committed, but rather to the way you treat the Body of Christ. We know this because of verses 28-29.
 - **1Corinthians 11:28** Let a person examine himself, then, and so eat of the bread and drink of the cup.
 - **1Corinthians 11:29** For anyone who eats and drinks without discerning the body eats and drinks judgment on himself.
 - For...judgement for not discerning the body of Christ
(Remember: "For" is used in Pauline language to show the relationship between a practical statement that came before the "For" and a theological statement after. "So" is used by Paul for the opposite - first theology then practical outcome)
 - "DO THIS IN REMEMBRANCE OF ME"
 - A meal of remembrance - not mysticism.
 - Transubstantiation, Consubstantiation, "no"substantiation
 - The "This" in Jesus' statement is the Passover meal. 3rd cup was the cup of redemption. The new Passover meal of remembrance.
 - Should it apply to children?

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- Curse language & "let a man examine himself" suggests a reverence with the meal at the very least
- As seen last week, Baptism is clearly meant to be a marker of those "born not of human decision, or a husband's will, but born of [the Spirit] God." But what about the Lord's Supper?
 - On the one hand, Passover was celebrated by the entire community of faith as a celebration and remembrance
 - On the other hand, the community was defined by ethnic birth, so of course they would be included. As with circumcision/baptism, the way things are administered in the Old Covenant does not always translate to the spiritual realization in the New Covenant.
- The best argument for children taking communion is Jesus' prescription to "do this in remembrance of me". This is suggesting that GOING FORWARD the passover meal continue in a way that it be done in remembrance of Him. Children would have certainly been a part of that as they always had been.
- The best argument against children taking communion is the examination and reverence (covenantal and curse language) associated with taking it.

Other questions to consider:

- Do communion and baptism belong together in the New Covenant community?
- How do we view the children as part of the New Covenant - part of it, or not?
- It's okay to differ on whether we believe children should take communion. The greater concern is that:
 1. Our hermeneutic is consistent (i.e. - we can't say baptism doesn't have to be administered to children the way circumcision was, and then turn around and say the Communion must be administered to children the way Passover was).
 2. We understand that typologies in the OT become spiritually realized in the NT.

SO FAR TO DATE – THE GOAL OF THESE LECTURES HAVE BEEN TO:

1. Understand God as One who reveals himself to His people, and is faithful to fulfill His promises.
2. Understand Scripture as a *covenantal document* revealing the life of the Kingdom of God, and the covenantal implications of this life.
3. Give tools to understand this document as one that is both human (w/ context, people, and vassal representatives) and divine (infallible in what it is saying to us about the King and His Kingdom).
4. Understand the relationship between the Old and New Covenants as God manifests this Kingdom to His people (typologies, foreshadowings).

IT IS ULTIMATELY A KINGDOM DOCUMENT!

Assignments:

- *Read Genesis 18-50. Reflect on how you see God working out His promise to Abraham. What questions do you have about the reading? (Feel free to email the group over the next two weeks and/or bring questions to next class).*

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- *Read Philippians 2:12-13. Write an essay on what God is “working in” your life, and how you are “working it out”. It may help you to think of this pattern: God given passion + God given giftedness = God given calling.*
- *Read Pastor Ryan's Essay on Baptism*