

Mark 14:17–26 — Jesus Eats The Last and First Supper

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The year was 1428. Men with shovels entered the Lutterworth church graveyard. They weren't digging a hole to make a grave. They were digging a hole to empty a grave. They dug up the remains of a man who was buried there 43 years earlier. They burned his bones and ground them to ashes. They scattered those ashes in a nearby river in hopes of ridding the earth of whatever remained of his presence. Who was the man they hated so violently that almost half a century after his death they wanted to burn his bones? What had he done that put them in such a rage?



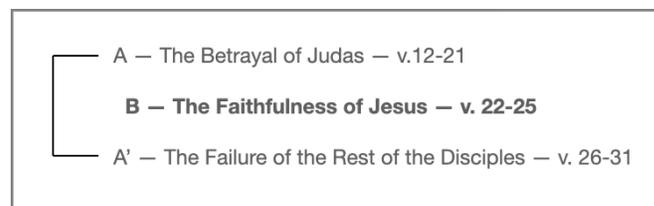
The man's name was John Wycliffe. He was known for a number of radical ideas in his day. For example, he considered the Bible to be the only safe and reliable guide when it came to knowing the truth about God. He said people should rely on the Bible for truth instead of the priests who didn't teach from it. He thought mandatory celibacy of priests was also wrong. He didn't see it in the Bible. He thought church men were real men so they should be able to marry and have children. He thought it was wrong to pray to the saints. Instead of praying to saints, he said people should pray directly to God the Father through Jesus Christ. Jesus made it possible for us to approach God the Father directly so we should approach God the Father directly. He also had the radical idea that people should be able to read the Bible in their own language. To that end, he made one of the first English translations of the Bible for people to read in 1382.

What got him in the most trouble was his belief on the Lord's Supper. He believed that when Christians celebrate communion, the bread is not magically transformed into the actual body of Christ and the wine is not magically transformed into the actual blood of Christ. Instead, he believed the bread remains bread. It was to remind us of Jesus' body. It didn't become Jesus' body. The wine remains wine and is to remind us of Jesus' shed blood for us. For his radical teachings, 43 years after his death, his body was exhumed. His bones were burned. All possible efforts were made to rid the earth of not just his teachings but even his physical remains.¹

This morning, we are going to study John Wycliffe's most controversial claim. It is the one that got him in the most trouble. It is what he taught about the Lord's Supper. Today, we will learn what happens to the bread and wine after I pray for it. We will learn how the Lord's Supper began. We will also learn what benefit we can expect to receive by celebrating it.

At the end, I hope nobody wants to burn my bones to dust and grind them to ashes to rid the earth of my presence.

Last week, we studied Mark 14:12-31. These verses form a literary sandwich, which is something Mark loves to do. In a literary sandwich, you have similar topics on the outside of the sandwich, in the bread section. You have an



¹ <https://www.historytoday.com/archive/john-wycliffe-condemned-heretic>

explanatory topic or a contrasting topic on the inside of the sandwich. Look how Mark made a literal sandwich in these verses. On the outside, Mark was talking about the cowardly betrayal of Judas in the top half. He was talking about the cowardly betrayal of the rest of the disciples in the bottom half. Contrasting that is the courageous faithfulness of Jesus in the middle. He courageously faced his Father's plans to die and become sin for us. Jesus courageously died for the very people who betrayed him. That was not just the disciples but you and me.

Last week, we studied this entire section. This week, we are focusing only on the center of the sandwich, that is Jesus instituting the Lord's Supper that we celebrate each month. To give us a running start in this section, we will read verses 17-26.

And when it was evening, he came with the twelve. And as they were reclining at table and eating, Jesus said, "Truly, I say to you, one of you will betray me, one who is eating with me." They began to be sorrowful and to say to him one after another, "Is it I?" He said to them, "It is one of the twelve, one who is dipping bread into the dish with me. For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born." And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body." And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, "This is my blood of the covenant, which is poured out for many. Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God." And when they had sung a hymn, they went out to the Mount of Olives. Mark 14:17-26 (ESV)

Our study will break into four parts. First, we will learn some background on the Passover. Second, we will study the last Passover Jesus observed. Third, we will see the first Lord's Supper Jesus established. Fourth, we will look at some practical lessons from these verses.

What is the background on the Passover we need to know?

This meal took place on Thursday in the last week of Jesus' life. Jesus would be on the cross in less than 24 hours. Last week, we learned how Jesus was able to celebrate the Passover with his disciples on Thursday night, yet still be killed Friday afternoon when the Passover lambs were slain, which is what the Gospel of John tells us took place.

Last week, I mentioned there is historical evidence that since Jerusalem was so densely populated during Passover, the Jews from the north — that is the area of Galilee — would celebrate the Passover on Thursday night after sundown. Jews from the south — the area of Judea — celebrated Passover at the traditional time on Friday night. Since Jesus and his disciples were from the northern area of Galilee, they celebrated the Passover on Thursday night. This allowed Jesus to die on Friday afternoon, which was the traditional time the Passover lambs were slain.

Some of you asked me where that historical information is found. One resource I read mentioned it is found in the Jewish Mishnah and in the writings of Josephus. Those are both huge works. In the limited time I had this week, I was not able to find the original references in the Mishnah or in Josephus. That doesn't mean they don't exist, just that I couldn't find them. That is the best explanation I know about for why the Gospel of Mark tells us Jesus ate the Passover meal with his disciples on Thursday night but the Gospel of John tells us Jesus died on Friday afternoon at the traditional time when Passover lambs were slain.

For 1,500 years since the Exodus, Passover was celebrated every year by the Jews without fail. This Passover would be the last Passover. When Jesus died and rose from the grave it would be the end of the old covenant under Moses and the Passover would pass away. This meal was also the first Lord's Supper which is a new covenant sealed in Jesus' blood. From this meal forward our relationship with God would be based on the perfect life Jesus lived for us and the death he died for us, not the imperfect life we live. This meal is the last Passover supper and the first Lord's Supper at the same time.

While traditionally this was a quick meal, by this time in history, it turned into a lengthy banquet. In addition, Jesus had a lot to teach his disciples during his final night with them. If you want the cliff notes of what Jesus said, that is found in John 13 to 16. He also had a high priestly prayer that night that he prayed in John 17. He talked about the promised Holy Spirit that would come after he left. There was a lot happening at this meal. Jesus also washed his disciple's feet. While we don't know exactly when everything took place during the meal, we know much of what took place at the meal. The context is more important than the exact sequence.

The Passover meal began much earlier in the week when a lamb was selected by the family. That lamb was allowed to live among the family so the family would connect with it and love it before it was killed and eaten. That lamb was traditionally selected on Monday of Passover week.

Incidentally, as we learned earlier in the Gospel of Mark, what day did the Triumphal Entry take place when Jesus came into Jerusalem and the people

called him their king? What day was Palm Sunday? What day did the people select Jesus as their Passover lamb? Even though we celebrate Palm Sunday on a Sunday, from what we can tell in the Bible, it probably took place on a Monday. The interesting observation is the same day the Jews selected their Passover lambs to slaughter at the end of the week is the day the Jews selected Jesus to be their king in the Triumphal Entry at the beginning of the week.

The priests traditionally killed the Passover lambs at the end of the week on Friday afternoon. What time was it on Friday that Jesus died on the cross? It was the same time, Friday afternoon. Jesus, the true Passover lamb literally walked a parallel path and a parallel timeline of the Passover lambs because Jesus is the true Passover lamb. The Gospel of John points all this out.

Passover was originally a memorial meal to remember the final plague God put on Egypt and how the Israelites, as God's people, were able to escape slavery in Egypt and a plague of death only by the gracious salvation of their God. God promised he would send the angel of death throughout the land of Egypt and the firstborn in every family would die. God's people were different. They were to take a pure and spotless lamb, kill it and put the blood of the lamb on their doorposts, and the angel of death would pass over them. The point of Passover is that protection from judgment and God's wrath can only be found in the death of a pure and innocent substitute. The blood of that substitute could save God's people so that death could pass over God's people. The Passover lamb and the Passover meal pointed forward to what Jesus came to do.

It is important to remember that the blood of a pure and spotless lamb never took away sin. It only acted out a picture of what Jesus came to do. Jesus is the only true pure and spotless lamb who died to take away sin.

John the Baptist talked about this when he saw Jesus.

The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!" John 1:29 (ESV)

The book of Hebrews also talks about this.

For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.'" Hebrews 10:4–7 (ESV)

...then he added, "Behold, I have come to do your will." He does away with the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. Hebrews 10:9–10 (ESV)

So at exactly the same time as the traditional Passover lamb was killed on Friday, Jesus, the one true Passover lamb, died. At the same time the Passover lamb was selected, Jesus was chosen by the people.

How do we know Jesus' sacrifice was different? How do we know his death made a difference and was not just a living picture like animal sacrifice offered? The Bible tells us in Matthew 27:51 that when Jesus died, the curtain in the temple that separated the holy of holies, where God dwelled away from the rest of us, was torn in half from top to bottom by the very hand of God. The way to approach God is now open to us through Jesus.

And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. Matthew 27:51 (ESV)

The Final Passover

And when it was evening, he came with the twelve. Mark 14:17 (ESV)

Sunset starts the Passover. As we learned last week, Jesus set up the meal in a very clandestine manner. Jesus could not let Judas know where the meal took place or he would have betrayed Jesus before the Passover meal was finished. Jesus sent Peter and John to the city on an undercover spy operation. When they arrived at the city gate, a man who was waiting for them picked up a jar of water and carried it. When they saw that sign, they followed him to his house. There they found an upper room that was prepared for them to use. Peter and John prepared the food for the Passover lamb and set it out in that room. Later that night, as evening fell, Jesus arrived with the rest of the disciples.

And as they were reclining at table and eating, Jesus said, "Truly, I say to you, one of you will betray me, one who is eating with me." Mark 14:18 (ESV)

Last week, we learned how this meal was eaten. It was eaten in the reclining position. It is not that they never used tables and chairs in that day. They used them all the time, but this was was different. It was a relaxed meal eaten from a low table in a relaxed position. People laid on couches with their heads on the inside toward the table and their feet on the outside away from the table. This is biblical proof it is OK to eat food on the couch because Jesus and his disciples ate this meal on a couch.

Josephus tells us that no less than 10 and no more than 20 would eat a Passover lamb. Think of how much food we get off a Thanksgiving turkey. A lamb is much bigger than a turkey. According to Exodus 12:43-46, everyone eating the Passover had to finish the Passover lamb. You couldn't get up from the table until

all the food was done. You also had to finish the food before midnight. There were no leftovers allowed. There were 13 of them including Jesus. This meant everyone had to overeat to finish the lamb. They had to stuff themselves with food. This also explains why later in the evening, when Jesus asked his disciples to pray in the Garden of Gethsamene, they were constantly falling asleep. They had a food coma from eating too much at this meal.

What was the order of the Passover meal?

Last week, I mentioned the Passover meal had a number of steps. Let's walk through them. The meal was divided up by four cups of wine. The wine was doubly diluted so nobody drank too much.

1. There was a prayer of thanks for the meal followed by the first cup of wine.
2. There was a ceremonial and practical washing of hands. This was pre-COVID, and they washed their hands. Now that we have COVID, it is even a better idea to wash your hands. One of the reasons they washed their hands was because they ate with their hands. There was no knife, fork, and spoon. While the washing of hands was practical for cleanliness, it was also symbolic. It symbolized the need for cleansing in our lives and the need for holiness. It was probably at this time, after the hand washing, when Luke 22:24 tells us a dispute arose among them as to which one of them was the greatest. This was not the first time the disciples had this argument. They had this argument a number of times in earlier chapters. They were so proud. They argued about which one of them performed better miracles and which one of them was loved by Jesus more. Nobody would humble themselves

and help wash other people. John 13 says it was at that time that Jesus rose from the supper, laid aside his outer garments, took a towel and bowl, then began washing his disciples' feet. Traditionally, the lowest person in the room would wash the feet of the guests. None of the disciples wanted to humble themselves. Nobody considered himself of low status in the room. The disciples were too proud. Jesus, the most important person in the room, took the role of the lowliest person in the room and washed the filth and manure of the roads off their sandled feet. Jesus taught them that greatness is found in humility. Jesus said, "I have given you an example that you should do as I have done. The greatest among you must become like the least. I am among you as one who serves."

3. After everyone was washed, the youngest son was to ask the patriarch of the family, "Why is this night different?" The patriarch would then tell the story of the Exodus. I don't know who the youngest son was in the room that would ask that question, but I do know who was the head of the meal that would answer it. That was Jesus. Imagine being in that room to hear Jesus explain the origins of the Passover. I am sure he would have also explained how the Passover pointed to him and prepared people for him. That would have been a sermon of Jesus I wish I heard.
4. Next they sang Psalms 113-115. These are some of the Hallel Psalms.
5. Next would come the breaking of the bread which was dipped in the haroseth (fruit salsa) and the eating of the bread dipped in bitter herbs (horseradish). This was traditionally done in complete silence. It is likely this is where Jesus

inserted the words, “This is my body, which is for you. Do this in remembrance of me.” It was his body which would be given to free us not from Egypt but from slavery that bound us to sin and death.

6. Next came the second cup of wine.
7. That was followed by the main meal of unleavened bread, haroseth sauce (fruit salsa), bitter herbs, and the lamb.
8. This was followed by a third cup of wine. It is likely this is where Jesus said, “This cup is the new covenant in my blood.”
9. This was followed by the singing of the rest of the Hallel Psalms: Psalms 116-118.
10. This was followed by a fourth cup of wine and the end of the meal.

All of Jesus’ life he watched animals sacrificed. He saw Passover lambs killed and their blood shed. He knew all of them pointed to him. He knew the reason he came was to die. He knew that the lamb he ate that night would be the last Passover lamb to die. He knew that in a matter of hours he would live out his role and take his place as the true Passover lamb.

The First Lord’s Supper

And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, “Take; this is my body.” Mark 14:22 (ESV)

When did this take place? It was after the first cup of wine and before the second cup of wine when the bread was passed in silence after the Passover story was told. The flatbread that was to remind them of the bread their ancestors made without yeast because God took them out of Egypt in a hurry. Jesus

reinterpreted this bread into the Lord's Supper so that it would forever remind us not how Jesus took us out of slavery and death in Egypt but slavery to sin and death eternal by the rescue of God's own son.

Sometimes, after a pastor distributes the elements of the Lord's Supper, when taking the bread, the pastor will say, "Jesus said, 'This is my body broken for you.'" If you hear a pastor say that, technically you know that is wrong. Jesus never said, "This is my body, broken for you." He said, "This is my body, which is for you." Claiming that Jesus' body was broken for us is very common in Christendom. It is just untrue. In fact, the communion cups we are using this morning have written on them, "This is my body which is broken for you." These communion cups were not put together by theologians. They were put together by mass marketers or they would have never used those words!



The claim that Jesus said the bread is Jesus' body broken for us was first found in some medieval manuscripts of the Bible in 1 Corinthians 11:24. That was a copyist error. No original copy of the Bible claims Jesus' body was broken for us. Jesus said his body was given for us, not broken for us.

Another reason we know Jesus' body was never broken for us is because the Bible is clear that not a bone of Jesus' body was broken when he died on the cross. If you remember from the crucifixion, the Roman soldiers wanted to hasten the death of the criminals on the cross. They broke the legs of the criminal on Jesus' left and the criminal on Jesus' right, but when they came to Jesus, he was

already dead. They didn't break his legs. The Gospel of John makes a big deal out of this.

For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken." John 19:36 (ESV)

Now you know a mistake that is commonly spoken by many pastors when they lead the congregation in celebrating the Lord's Supper.

What happens to the bread after I pray over it and we take the bread? According to the Gospel of Mark, Jesus said, "This is my body." It sounds like the bread becomes Jesus' body. Is that what happens? When I have those kinds of questions, I love to go to the other Gospels. Mark is notoriously terse. Luke typically provides a few extra details when he tells us about the same event. That is what he does here. There are a few more words Jesus spoke that are especially clarifying.

And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." Luke 22:19 (ESV)

This is where John Wycliffe and many of the Reformers disagreed with the Catholic Church. The Catholic Church claims we should read the Gospel of Mark plainly. Jesus says the bread is his body. Catholics believe the bread became the literal body of Christ after the priest blesses it. They think people are literally eating Jesus.

John Wycliffe, and other Reformers, pointed out that can't be true. First of all, when the Lord's Supper is recorded in Luke 22 and 1 Corinthians 11, Jesus said it was to be eaten in remembrance of him. The bread people were eating had not become him. He was in the room. They were eating with Jesus. They

were not eating Jesus. The bread represents Jesus' body. It hadn't become Jesus' body.

In addition, when Jesus offered the bread, it was during the Passover meal. The Passover is filled with symbols and metaphors. The bitter herbs reminded the people of suffering in slavery. The purity of the lamb was to remind the people of the sinlessness of the sacrifice needed to pay for sin by God. Bread that represents Jesus' body and is eaten in remembrance of him is just another symbol, a metaphor.

The Catholic Church's belief that the bread actually becomes Jesus' body is called transubstantiation. While it may be based on a well-intentioned heart to take Jesus' words literally, in this case taking Jesus' words literally means realizing he was speaking figuratively. It was bread eaten in remembrance of him, not bread that had become him.

Martin Luther came up with a halfway view called consubstantiation. He believed the bread was still bread, but after it was blessed by the priest it soaked up the spiritual presence of Christ, like a sponge soaks up water. We don't believe that. We believe the bread represents Christ. It doesn't become Christ in any way.

The Catholic and Lutheran views of communion lead to an interesting problem called the problem of the leftovers. What do you do with the extra bread and the extra juice that is not eaten but has now become Christ or soaked up the presence of Christ? You can't throw Jesus in a trash can. You can't pour Jesus

down the sink. Now what do you do? There is no easy way to dispose of Jesus. He ends up in the freezer until next week. Until then, you have Jesus on ice.

And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, "This is my blood of the covenant, which is poured out for many. Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God." Mark 14:23–25 (ESV)

When did Jesus offer this cup? It was most likely the third of the four passover cups. It was probably the cup they drank after the meal. The bread was eaten before the meal.

Why did Jesus say this cup represents his blood? What was significant about Jesus' blood? In the Old Testament, all God's covenants were ratified in animal blood. This new covenant based on what Jesus did for us not what we do to earn God's favor is based on a better promise. It was ratified in a better blood, the blood of God's own son. This is a better promise.

After that, the disciples and Jesus sang the rest of the Hallel Psalms and left. That is how Jesus took the last Passover and changed it to the first Lord's Supper.

Like John Wycliffe and the other Reformers, we don't believe the bread and the cup become the literal body and blood of Christ. We don't believe they soak up the spiritual presence of Christ. That doesn't mean we don't take the Lord's Supper seriously. It doesn't mean we shouldn't take the Lord's Supper regularly. The early church celebrated the Lord's Supper every time it gathered for worship. Let's see why we take this supper seriously.

What are the practical benefits of the Lord's Supper?

The Lord's Supper is a regular reminder of our need for Christ.

I often couple baptism with the Lord's Supper and teach about them together. Baptism is like a wedding ceremony. It happens once at the beginning of our relationship with Christ. It is a great celebration. The Lord's Supper is like an anniversary celebration. It is a regular anniversary reminder of our relationship that reminds us to celebrate what we have in Jesus. Just as an anniversary celebration is important for us to celebrate with our spouses, communion reminds us to celebrate the relationship we have with God through Jesus.

The Lord's Supper is a regular chance for us to rededicate ourselves to Christ.

When we celebrate communion, holding the bread and drinking the cup is a tangible opportunity for us to remember what Jesus has done for us and to rededicate our lives to Jesus after all he has done for us. In the busyness of life, it is easy to drift away from Jesus. The Lord's Supper is a regularly opportunity to recommit ourselves to Jesus.

The Lord's Supper provides spiritual nourishment from Jesus.

Just as ordinary food nourishes the body physically, the Lord's Supper nourishes us spiritually. This nourishment doesn't come from a supernatural transformation in the elements of the Lord's Supper. It comes from obedience to God's commands.

God nourishes our walk with him in a number of ways. He uses the reading of the Bible to nourish us. He uses the preaching of the Bible to nourish us. He uses worship music and singing to nourish us. He uses the fellowship of

the church body to strengthen our walk in Christ. Yes, he uses observing the Lord's Supper as another way to nourish and strengthen our relationship with Jesus.

The Lord's Supper is a chance to be reminded of Jesus' love for us.

When we hold the bread and the cup, it is a vivid reminder that Jesus loves us. He loves us so much he gave his very life to save us. He loves us so much he died the most horrid death in the universe so we wouldn't need to die eternally. When we celebrate communion, holding the bread and cup should move us to tears — not tears of sadness but tears of joy that God loves us so much he sent his own son to die for us. We cannot be loved any more than we are right now through Jesus.

The Lord's Supper brings about unity in Christ's church.

Communion not only benefits our relationship with Jesus, but it benefits our relationships with one another. Communion is not just about restoring our vertical relationship with God the Father through the death of Jesus, but communion celebrates that Jesus also restored our horizontal relationships with one another through Jesus. We are reminded of our unity with one another at the table.

Paul said this about the bread.

[Because there is one bread, we who are many are one body, for we all partake of the one bread. 1 Corinthians 10:17 \(ESV\)](#)

Paul reminded us there was one loaf of bread that Jesus broke and gave to his disciples. In the same way, through Jesus we are now one body, united through him.

Jesus reminds us of our unity in the cup. Notice, there was originally one cup that was passed, not many.

And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. Mark 14:23 (ESV)

Everyone at the table had their own cup. The cup Jesus blessed was the cup he passed. Everyone drank from the same cup because they were united together as one through Jesus. This was pre-COVID. The point is that the Lord's Supper fosters unity in the church as we celebrate Jesus not just restoring our relationship with God the Father but with one another.

When should we abstain from the Lord's Supper?

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. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we would not be judged. 1 Corinthians 11:27–31 (ESV)

What was Paul talking about when he spoke of eating and drinking the cup of the Lord in an unworthy manner?

I think there are two elements to this. If you are circling key words, in these verses circle, "in an unworthy manner" and "without discerning the body." Those are two times we may want to temporarily pass on the Lord's Supper.

In the context of these verses, we read about people in the church of Corinth who were getting drunk at the Lord's Supper — some were pigging out while others were going hungry. The Lord's Supper had turned into their meal, not Jesus' meal. Instead of using it as a time to connect to Jesus and remember what Jesus has done for us, they were using the Lord's Supper as a time to feed

their faces. They were not celebrating the Lord's Supper in the way it was intended.

If you are giving a time to celebrate the Lord's Supper, but it is not a time of reverence where you can connect with Jesus, worship Jesus, and give thanks to Jesus, that is probably a time when you want to temporarily pass on the supper so you don't make a mockery of Jesus during his meal.

Secondly, Paul talked about the importance of discerning the body when we eat. While taking the Lord's Supper was about not having the right vertical focus with God when we take the supper, this warning was about not having the right horizontal focus as we take the supper. We must discern how Jesus has made us into one body. If we have a broken relationship with a brother or sister in Christ, it is wise to temporarily abstain from the supper, make that relationship right, then return and celebrate the Lord's Supper.

This is not different than when Jesus said in Matthew 5:23 that if you are offering your gift at the altar and remember that your brother has something against you, first go and make that relationship right, then return and offer the gift at the altar rather than make a mockery of the horizontal healing in our relationships that Jesus brought into our lives.

Conclusion

1. Jesus transformed the last Passover to the first Lord's Supper. He ate the last Passover lamb before he died as the true lamb. The Passover, and the rest of the sacrificial system, pointed forward to what Jesus came to do when he took away all our sin.

2. While the bread and the cup does not become the literal body and blood of Christ, it provides spiritual nourishment as it brings us back to Christ. It allows us to rededicate ourselves to Christ. It helps us remember our need for Christ. It gives us unity in Christ.



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