

Passover a Shadow of the Lord's Supper

We would like to welcome our world-wide radio audience and the Church that meets in your house to worship with us each Sunday at this same time and station.

We have already helped over 5,000 little house Churches just like you learn to worship God in spirit and truth in the freedom of your own homes ... something ISIS, nor Pol Pot nor any other blood thirsty tyrant can stop. You have history on your side from the first persecutions in acts 8 to Nero Christianity is fertilized with the blood of those who now wear a martyrs' crown ... So today I say to those in Syria, Iraq, Iran, Somalia and all those who suffer under the boot of tyrannical Islam ... to China and North Korea many just like you are tuning in by radio to understand the Scriptures. Worship God in your home ... the book of Acts summarizes the first Christians as cf:

Acts 5:42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

There is no more temple and as Stephen the first Christian martyrs said cf:

Acts 7:48-50 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, 49 Heaven [*/s*] my throne, and earth [*/s*] my footstool: what house will ye build me? saith the Lord: or what [*/s*] the place of my rest? 50 Hath not my hand made all these things?

Acts 28:30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

Paul speaking of Priscilla and Aquila

I Corinthians 16:19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

Later they moved to Rome and Paul says:

Romans 16:5 Likewise [*greet*] the church that is in their house.

Colossians 4:15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

Philemon 1:2 And to [our] beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

Jesus said cf:

Matthew 18:20 For where two or three are gathered together in my name, there am I in the midst of them.

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There are 5 things we are taught to do in order to worship God through Jesus Christ we sing, you can sing in your home, we pray, you can pray to God and ask in Jesus name in your home, we give and you can give to the poor in your villages and neighborhoods, we preach and teach and you can use these lessons to preach and teach and we take the Lord's Supper every Sunday the first day of the week.

The Importance of taking the Lord's Supper every first day of the week will be explained in today's lesson.

How many times does God have to tell us something before it becomes important?

How many of you knew that there is only one verse in the Bible that teaches us to worship on Sunday? John tells us about the Lord's day but he does not tell us what day it was cf:

Revelation 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Paul admonishes all to lay aside a contribution on the first day of the week but does not mention the Church coming together or worship in these verses

I Corinthians 16:1-2 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.² Upon the first [day] of the week let every one of you lay by him in store, as [God] hath prospered him, that there be no gatherings when I come

These verses do add weight to the argument of Sunday worship but still we have not yet found a direct command, approved example or necessary inference for Sunday worship ... which is the 3 ways the Bible teaches.

Acts 20:7 And upon the first [*day*] of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

What did they come together for? "... to break bread ..." a figure of speech known as **A synecdoche** (/sɪˈnɛkdəkiː/, si-NEK-də-kee; from Greek συνεκδοχή *synekdoche*, meaning "simultaneous understanding") is a figure of speech in which a term for a part of something refers to the whole of something,

So when they broke bread they also took the fruit of the vine as we will see ...

Notice the whole purpose of their coming together was "to break bread".

Most of Christian dome meets on the first day of the week as this only this verse in all the New Testament teaches but very few partake of the Lord's supper which is taught in both the Old and New Testaments by Types & shadows, by simile, by direct command over and over, by approved example and necessary inference ...

Example the Passover was a Shadow of the Lord's Supper. Indeed the whole Old Testament was a shadow of the New Testament ...

Hebrews 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [*that*] thou make all things according to the pattern shewed to thee in the mount.

Hebrews 10:1 For the law having a shadow of good things to come, [*and*] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Romans 15: 4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Exodus 12:1-51

Passover a shadow of the coming sub-stitutional death, burial, & resurrection of Christ commemorated by The Lord's Supper. Leaven was a symbol of sin cf:

I Corinthians 5:7-8 Your glorying [*is*] not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our pass over is sacrificed for us; 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [*bread*] of sincerity and truth.

Jesus eats the Passover with His disciples, which is often called The Last Supper

Matthew 26:17-30

Mark's account of the Last Supper is

Mark 14:12-26 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples? 15 And he will shew you a large upper room furnished [*and*] prepared: there make ready for us. 16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. 17 And in the evening he cometh with the twelve. 18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. 19 And they began to be sorrowful, and to say unto him one by one, [*Is*] it I? and another [*said,*][*Is*] it I? 20 And he answered and said unto them, [*It is*] one of the twelve, that dippeth with me in the dish. 21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. 22 And as they did eat, Jesus took bread, and blessed, and brake [*it*], and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks, he gave [*it*] to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. 26 And when they had sung an hymn, they went out into the mount of Olives.

Notice in verse 22 "... Jesus took bread, and blessed, and brake [*it*], and gave to them, and said, Take, eat: this is my body." The clause: "...this is my body ..." in Latin is: ... hoc est corpus meum " the words that became "hocus pocus" the words used by magicians doing a trick. The Roman Church teaches the memorial bread is actually transubstantiated into the literal body of Christ.

Luke's account of the Last Supper is Luke 22:14-20

Jesus refers to eating His flesh & drinking His blood, John 6:53-58.

The apostle Paul encourages the Corinthians to examine themselves and take The Lord's Supper properly.

I Corinthians 11:17-33 Now in this that I declare [*unto you*] I praise [*you*] not, that ye come together not for the better, but for the worse. 18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19 For there must be also heresies among you, that they which are approved may be made manifest among you. 20 When ye come together therefore into one place, [*this*] is not to eat the Lord's supper. 21 For in eating every one taketh before [*other*] his own supper: and one is hungry, and another is drunken. 22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise [*you*] not. 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the [*same*] night in which he was betrayed took bread; 24 And when he had given thanks, he brake [*it*], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also [*he took*] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [*it*], in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink [*this*] cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of [*that*] bread, and drink of [*that*] cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many [*are*] weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34

And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Early Church is described as continuing steadfastly in partaking of The Lord's Supper cf:

Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

They assembled upon the first day of each week to break bread by taking of The Lord's Supper cf:

Acts 20:7 And upon the first [*day*] of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.