

## I. Welcome Back

### A. Last few weeks look at baptism.

- a. Four foundations/lenses
  - i. Communally
  - ii. Linguistically
  - iii. Historically
  - iv. Theologically

### B. A few summarizing comments on baptism.

- a. Baptism [immersion in water] is a part of the biblical conversion process, but we will not exclude others from salvation (in our teaching).
  - i. Baptism is how people in the New Testament Church said “yes” to Jesus (Tom Lawson).
- b. It is not the end of the Christian journey – in fact it is the beginning.
- c. This does mean to be a part of the New Life family one needs to be immersed.
- d. We want to focus on what baptism should propel us to do and be...
  - i. “...Baptism is the public rite of initiation into the church...it is a form of resocialization and enculturation into the standards of the kingdom of God rather than the world. In particular, the familial metaphors in the New Testament speak of baptism in a manner analogous to admission into a family... Romans 6; 8:15-17; and Galatians 3:26-4:6... Paul reminds believers that “they have a new identity because they have been baptized into Christ and adopted as brothers and sisters. When children are adopted they take on new parents, new siblings, new names, new inheritances – in short, a new culture.”... Not only are the baptized persons initiated into a new local community, they are brought into the communion of saints present and past. They are brought into an amazing extended family. Their new culture is the church. Understood this way, baptism is a political act that threatens the surrounding culture because Christians have publicly declared an allegiance to a God other than the biological family or the state... baptism can still be a form of subversive political action, particularly when the church is seen as alternative culture. In such a view, “when we recognize that ‘the people of God do not go to church; they are the church,’
    1. Vincent Bacote, “Church as a Lifestyle: Distinctive or Typical?” in *This Side of Heaven: Race, Ethnicity, and Christian Faith*, ed. Robert J. Priest and Alvaro L. Nieves (New York: Oxford University Press, 2007), 202.

- C. This week we will look at the Lord's Supper.
- Did you know \_\_\_\_\_ was *yom kippur*?
  - We looked at baptism first because (basically) baptism is how you said "\_\_\_\_\_", and the Lord's Supper is how you \_\_\_\_\_ saying "\_\_\_\_\_" to Jesus.

## II. Communal Lens/Foundation

- Our God is a (communal) God who calls people into a (submissive) relationship with Him in order to bring others into the same community.
- Meals are often involved in a communal context.
  - Genesis 31
  - Exodus 24:9-11
- Community ought to shape how we view \_\_\_\_\_.
  - 1 Corinthians – a letter addressing issues among \_\_\_\_\_ people.
  - Revelation – written to a \_\_\_\_\_ of people who, while they are saved are also being persecuted by a \_\_\_\_\_ of \_\_\_\_\_.

## III. Linguistic Lens/Foundation

- Do this "in remembrance" of me... (Lk22:19; 1Cor11:24-25).
  - For us, the opposite of remember is \_\_\_\_\_.
  - Biblically, the opposite of remember is to \_\_\_\_\_.
    - Genesis 8:1 –
    - Genesis 30:22 –
    - Exodus 2:24 –
    - Exodus 20:8 –
    - Deuteronomy 5:15 –
  - To remember, in the Biblical sense, is a call to be \_\_\_\_\_ (active involvement), not simply to \_\_\_\_\_ a \_\_\_\_\_.
- Paul's emphasis in 1 Corinthians.
  - A \_\_\_\_\_
    - in the \_\_\_\_\_ of Christ (1Cor10:16)
    - in the \_\_\_\_\_ of Christ (1Cor10:16)
  - It shows \_\_\_\_\_
    - Because there is one \_\_\_\_\_, we who are many are one \_\_\_\_\_, for we all partake of the one \_\_\_\_\_. (1Cor10:17)
  - Therefore we need to do it \_\_\_\_\_.
    - 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. (1Cor11:27)
      - Unworthy is an \_\_\_\_\_.

- C. Paul got his emphasis from Jesus.
  - a. 1 Corinthians 11:23-25
  - b. Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20
- D. Can we \_\_\_\_\_ what Scripture says and leave the rest a \_\_\_\_\_?

#### IV. Historical Lens/Foundation

- A. The Didache
  - a. An emphasis on one \_\_\_\_\_ – \_\_\_\_\_.
  - b. The meal is \_\_\_\_\_ – for the \_\_\_\_\_.
- B. St. Basil of Caesarea
  - a. A list of \_\_\_\_\_ and the number of years you would be \_\_\_\_\_ from the Lord's Supper.
- C. John Chrysostom
  - a. A huge emphasis of the Eucharist pushing us on to \_\_\_\_\_.
- D. During the reformation the debate was \_\_\_\_\_ Jesus was \_\_\_\_\_ at the meal.

#### V. Theological Lens/Foundation

- A. The blood of the covenant
  - a. Exodus 24:3-9
    - i. Contextually God is \_\_\_\_\_ a (saved) \_\_\_\_\_.
  - b. Zechariah 9:9-13
    - i. Contextually God is \_\_\_\_\_ His people.
  - c. The blood of the covenant shows us the \_\_\_\_\_ of a people and the \_\_\_\_\_ of victory.
    - i. A paraphrase of Shane J. Wood.
- B. This separates us from \_\_\_\_\_ Jewish people.
- C. The Church has often eaten in an \_\_\_\_\_ manner.
  - a. Can you think of a few?
- D. The Lord's Supper is a covenant \_\_\_\_\_.
  - a. It is \_\_\_\_\_ a \_\_\_\_\_ thing.
  - b. You \_\_\_\_\_ celebrate an \_\_\_\_\_ if you have not been \_\_\_\_\_.
- E. It is a \_\_\_\_\_.
  - a. This is my \_\_\_\_\_...my \_\_\_\_\_.
  - b. Luke 24

## VI. Wrap-up

- A. Why does Zwingli-ism still have such a hold on so many?
- B. Unity is at the heart of this meal.
  - a. Jesus
  - b. Paul
  - c. The Church Fathers
- C. There is no such thing as “just a symbol”.
  - a. Why does this picture bother you?
  - b. How do you view pictures of your family?
- D. Enemies divide and conquer.
  - a. How can we learn from history and advance the Kingdom?
  - b. Do we believe Jesus’ words?
- E. Perhaps we should restructure our entire worship services.
  - a. A Call to Worship...
  - b. Greet and Inform...
  - c. Praise our King...
  - d. Proclaim His Message...
  - e. Celebrate His Victory...