

[Title Slide]

The Crimson Cord

Tracing the Story of the Lord's Supper

Main Texts

Primary texts: Exodus 12:1-14; Luke 22:14-20; 1 Corinthians 11:23-26

Supporting texts: Genesis 3:21; Genesis 4:4; Genesis 22:13-14; Leviticus 16; John 1:29; 1 Corinthians 5:7; Hebrews 9:11-15; Hebrews 10:10-14; Luke 12:35-40; 2 Peter 3:10-14; Revelation 21:1-5.

Main Idea

[SLIDE] The Lord's Supper is the New Covenant table of the redeemed, where we remember and proclaim the once-for-all sacrifice of Jesus, the true Lamb, while we wait under His blood for the King to return and make all things new.

Goal

Help us see the Lord's Supper not as a detached church ritual, but as the visible table-sign of the whole redemption story: God covers sinners, delivers slaves, provides the Lamb, establishes the New Covenant, forms a redeemed people, and teaches His church to wait in readiness until the kingdom feast comes in fullness.

Textual Anchor

Genesis doesn't begin with ritual. It begins with rebellion. Adam and Eve sin, shame enters the story, they hide from God, and they cannot undo what they have done.

[SLIDE] **Genesis 3:21** says,

"The LORD God made clothing from skins for the man and his wife, and he clothed them."

That verse doesn't explicitly call this a sacrifice, so we should not overstate it. But it does show death entering the story and God Himself providing covering for exposed sinners.

[SLIDE] Then **Genesis 4:4** gives the first explicit animal offering:

"And Abel also presented an offering, some of the firstborn of his flock and their fat portions. The LORD had regard for Abel and his offering."

The sacrificial pattern becomes clearer: **worship, death, offering, and acceptance** before God.

Why does this matter?

Sin doesn't create a small problem. It creates separation, shame, guilt, and death. Humanity cannot cover itself. The story of redemption begins with the mercy of God covering what sinners cannot fix.

Application

Before we come to the Table, we need to stop pretending we are fine. Communion isn't for people who have "covered" themselves well. It is for people who know they need mercy.

The Table isn't a reward for the worthy or those who are doing it well, it's a reminder that sinners literally live by the mercy of God.

Transition

But God does more than cover our shame. As the story moves forward, He begins teaching His people the pattern of substitution (*think Mr. Miyagi moments ... wax on, wax off*).

II. The Pattern: God Provides a Substitute and Shelters His People by Blood

Textual anchors: Genesis 22:13-14; Exodus 12:11-13, 21-23

Textual Anchor

[SLIDE] In **Genesis 22:13-14**, Isaac is spared, and God provides a substitute ... a ram. The text isn't yet the full doctrine of atonement, but it gives a clear pattern: **The Lord Will Provide** what preserves the son from death.

Then **Exodus 12** becomes the great Old Testament bridge to the Lord's Supper. The lamb is chosen. The blood is applied. Judgment comes. The people eat the meal inside the blood-marked house. And they do not wait casually. They wait ready.

[SLIDE] **Exodus 12:11-13, CSB:**

"Here is how you must eat it: You must be dressed for travel, your sandals on your feet, and your staff in your hand. You are to eat it in a hurry; it is the LORD's Passover. I will pass through the land of Egypt on that night and strike every firstborn male in the land of Egypt, both people and animals. I am the LORD; I will execute judgments against all the gods of Egypt.

[SLIDE] *The blood on the houses where you are staying will be a distinguishing mark for you; when I see the blood, I will pass over you. No plague will be among you to destroy you when I strike the land of Egypt."*

[SLIDE] Passover People

That scene matters. Israel is *inside* the house, the **blood** is on the door, and Judgment is passing through the land. Deliverance hasn't yet been fully seen, but God's people are already dressed, sandals in hand, and for departure.

- They aren't just hiding; they're waiting in obedience to the revealed Word of God.
- They are not trying to survive the night; **they are preparing to leave slavery behind!**
- Judgment and redemption are happening in the same night.

Theological Significance

Passover is about both sacrifice and a meal. The lamb dies, its blood marks the people by way of the doorpost, and the meal gets eaten by those about to be delivered.

This becomes the **foundation** for the Christian pattern:

believers wait under the covering of Christ's blood, trusting His completed sacrifice while awaiting final deliverance.

Application

The Passover question isn't, "*Am I strong enough to survive?*" The Passover question is, "*Am I under the blood God has provided?*"

The Christian life isn't a life spent in panic. It isn't a life of careless comfort either. It's a life of readiness. We are to live as people **sheltered by the blood** of the Lamb and ready to go when the King calls.

The church waits like Passover people: **sheltered by the blood of the Lamb and ready for the King.**

My question to you today is: *Are you trying to survive the night, or are you preparing to leave the slavery of sin behind?*

Transition

But Passover was not the end of the sacrificial story. God continued teaching Israel the seriousness of sin through temple sacrifice.

III. The Problem: Repeated Sacrifices Reveal the Seriousness of Sin

Textual anchors: Leviticus 16; Hebrews 10:1-4

Textual Anchor

Leviticus and the temple system teach **holiness, sin, priesthood, blood, substitution, cleansing,** and **access to God**. But the repetition of sacrifices also shows their limitation. The blood of animals could teach, cover, and point forward, *but it could not finally cleanse the conscience or complete atonement*.

[SLIDE] Hebrews 10:4 says,

“For it is impossible for the blood of bulls and goats to take away sins.”

That doesn't mean the sacrificial system was meaningless. It means it was never meant to be the final answer. It was a God-given signpost. Every altar, every priest, every offering, every Day of Atonement was teaching Israel to feel the weight of sin and to wait for a better sacrifice.

Theological Significance

The sacrificial system teaches two truths at the same time:

- Sin is serious enough to require blood.
- Animal blood isn't enough to finish the work.
- Something more would be necessary

Application

We should never treat sin lightly. If God spent centuries teaching His people through blood, through priesthood, through altar, sacrifice, and atonement, then sin isn't a small "wound" we can ignore.

But we also should not despair. The whole system was pointing toward the Lamb who would finally come.

Transition

So when John the Baptist comes on the scene and sees Jesus and says,

John identifies Jesus clearly [SLIDE] **John 1:29:**

"Here is the Lamb of God, who takes away the sin of the world!"

he isn't using a random religious phrase. He is announcing the arrival of the One the whole story has been waiting for.

IV. The Lamb: Jesus Fulfills the Pattern Once for All

Textual anchors: John 1:29; Luke 22:19-20; 1 Corinthians 5:7; Hebrews 10:10-14

Textual Anchor

Paul makes the Passover connection direct for us in [SLIDE] **1 Corinthians 5:7:**

“For Christ our Passover lamb has been sacrificed”.

[SLIDE] Jesus doesn't enter the cycle as one more sacrifice. He fulfills and ends it.

At the Last Supper, Jesus takes the bread and cup and gives them covenant meaning.

[SLIDE] **Luke 22:19-20:**

“And he took bread, gave thanks, broke it, gave it to them, and said, ‘This is my body, which is given for you. Do this in remembrance of me.’

[SLIDE] *In the same way he also took the cup after supper and said, “This cup is the new covenant in my blood, which is poured out for you.*

This is the moment where Passover is transformed by fulfillment. The bread isn't just the bread representing Israel's departure from Egypt. Jesus says it points to His own body given for His people and the cup isn't just a Passover meal cup. Jesus says it is actually the **New Covenant** in His blood.

Theological Significance

Jesus is the Lamb, the sacrifice, the priestly mediator, and the host of the meal. His death isn't one sacrifice among many. **Hebrews 10** says He offered Himself **once for all**.

The cup isn't a vague religious symbol. It points to covenant blood. It declares that forgiveness, covenant membership, and restored relationship with God come through Christ's sacrifice.

Application

We can't come to the Table trusting our remorse, our religious record, our church attendance, or our ability to "feel" spiritual enough. We come trusting the Lamb.

The Table doesn't ask, "***Have you done enough?***" It asks, "***Are you resting in the One who said, 'It is finished'?***"

Transition

If Jesus is the Lamb and His blood establishes the New Covenant, then the Lord's Supper isn't an empty ritual, it's the Table of the redeemed ... a signpost for the future and a picture of our redemption.

V. The Table: We Remember, Proclaim, Commune, and Wait

Textual anchors: 1 Corinthians 10:16-17; 1 Corinthians 11:23-26; Luke 22:16-18; Luke 12:35-40; 2 Peter 3:10-14

Textual Anchor

We practice the Lord's Supper with the bread and the cup because Jesus commanded it, Paul handed it off to the churches, and then the early church continued gathering with thanksgiving, bread, cup, covenant identity, and proclamation.

[SLIDE] 1 Corinthians 11:23-26

"For I received from the Lord what I also passed on to you: On the night when he was betrayed, the Lord Jesus took bread, and when he had given thanks, broke it, and said, 'This is my body, which is for you. Do this in remembrance of me.' [SLIDE] In the same way also he took the cup, after supper, and said, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in

remembrance of me.' [SLIDE] *For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."*

That final phrase is super important: [SLIDE] *"until he comes."*

The Table looks backward to the cross, inward to covenant faith, outward to the body of Christ, and forward to the coming Kingdom.

Luke 22 keeps that kingdom hope visible. Jesus says,

[SLIDE] 22:16

"For I tell you, I will not eat it again until it is fulfilled in the kingdom of God".

In 22:18, He also says,

"For I tell you, from now on I will not drink of the fruit of the vine until the kingdom of God comes".

The Table isn't **JUST** a memory or **ONLY** a symbol. It's **READINESS**.

The Passover Posture Is Carried Forward

[SLIDE] Luke 12:35-40

"Be ready for service and have your lamps lit. You are to be like people waiting for their master to return from the wedding banquet so that when he comes and knocks, they can open the door for him at once. Blessed will be those servants the master finds alert when he comes."

[SLIDE] Israel ate Passover dressed for travel, sandals on their feet, staff in hand. Jesus later tells His disciples to live with that same kind of readiness.

- Israel was dressed and ready to depart.
- Jesus' disciples are dressed and ready for the Master's return.
- Israel waited under the blood before deliverance was fully visible.
- The church waits under the blood of Christ before the Kingdom is fully realized.
- Both images involve waiting in faith **before** the decisive moment arrives.

Like Israel waiting through Passover night under the blood of the lamb, the church waits under the blood of Christ, ready for His return, trusting that the **same** Lord who shields His people from judgment will bring them into final deliverance and **make all things new**.

Theological Significance

The Lord's Supper *is* remembrance, but **not** bare nostalgia. It is ***proclamation, covenant participation, church unity, and kingdom anticipation.***

It declares that the ***Lamb has died***, the ***New Covenant*** has been established, the ***church*** is one body, and the ***King is coming***.

Peter gives the final horizon:

[SLIDE] 2 Peter 3:13-14

"But based on his promise, we wait for new heavens and a new earth, where righteousness dwells. Therefore, dear friends, while you wait for these things, make every effort to be found without spot or blemish in his sight, at peace."

Passover led to deliverance from Egypt.

Christ's return leads to full deliverance from sin, death, judgment, corruption, and exile from God's presence.

Israel waited for redemption from slavery. The church waits for new creation.

Application

[SLIDE] We are to approach the Table with:

- **Faith**: Trust the finished sacrifice of Christ, not personal worthiness.
- **Remembrance**: Place Christ's death at the center.
- **Repentance**: Examine sin without despair because the Lamb has been given.

- **Unity**: Refuse to treat the body of Christ with contempt.
- **Readiness**: Live dressed for service, with lamps burning.
- **Hope**: Proclaim the Lord's death until He comes.

Transition to Conclusion

The story that began with sinners trying to cover themselves ends with the Lamb spreading a table for the redeemed. And that table points **beyond this moment** to the day when the King returns and makes **everything new**.

What Does it Mean for the Gospel?

[SLIDE] The gospel *isn't that God overlooked sin*. The gospel *is that God provided the Lamb*.

- **Genesis** reveals our shame.
- **Exodus** and the Passover establish the need for blood in deliverance.
- **Leviticus** models the cost of access to a holy God (sacrifice).
- **Isaiah** points forward to the suffering servant.
- **John** announces the arrival of Lamb.
- **Luke** shows Jesus giving the bread and cup.
- **Paul** tells the church to proclaim His death through them.
- **Hebrews** declares the sacrifice is finished.
- **Peter** says to wait for new Heavens and the New Earth.
- **Revelation** exalts the Lamb reigning and *making all things new*.

At the Table, we don't *repeat* the sacrifice. We remember, proclaim, and receive the sign of the sacrifice that has already been offered once for all.

Conclusion and Response Moment

When you hold the bread, remember: *the Son of God gave His body for sinners who could not cover themselves.*

When you hold the cup, remember: *the blood of Jesus establishes the New Covenant, cleanses the guilty, and marks out a redeemed people.*

When we come to the Table together, remember: *this isn't just "me and Jesus." This is the family of the Lamb. A divided, selfish table contradicts the gospel it claims to proclaim.*

And when we leave the Table, we don't leave as people drifting through life. We leave like Passover people; *Sheltered by the blood, Dressed for departure, Lamps burning,* and **Waiting for the King.**

[SLIDE] Revelation 21:5

"Then the one seated on the throne said, 'Look, I am making everything new.' He also said, 'Write, because these words are faithful and true.'"

So come with **faith**, with **repentance**, with **gratitude**, with **love for the body**, with **readiness**, and with **hope**.

- The Lamb has been slain.
- The covenant has been sealed.
- The Table has been set.
- The King is coming.
- [SLIDE] And **we proclaim His death until He comes.**