

**Opening Reading: 1 Corinthians 10:14-22**

**Main Question:** What is happening when we share the Lord's Supper?

**Answer 1: We are sharing in fellowship with Jesus Christ (1 Corinthians 10:1-5, 16)**

**Answer 2: We are sharing fellowship with each other (1 Corinthians 10:17; Romans 12:4-5; 1 Corinthians 12:27; 11:17-23, 33)**

**Answer 3. We are renewing our commitment to Christ and to one another (Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25).**

**Applications:**

**1. Participate in the Supper as an act of evangelism**

**2. Participate in the Supper as a commitment to Christian community**

**3. Participate in the Supper as an act of ongoing spiritual comfort**

**4. Participate in it as an act of ongoing spiritual formation.**

**Quotes:**

Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses (London Baptist Confession of Faith).

As we feed on the bread and the cup with our mouths, so we feed on Christ in our hearts by faith (Jamieson, Understanding the Lord's Supper).

The Lord's Supper orients us in two directions. It orients us vertically as we remember the body and blood, give thanks for his sacrifice, commune with him by faith, and proclaim the Lord's death until he comes again. It also orients us horizontally as we are moved in grace toward fellow believers. We discern the body of Christ upward in glory and outward in love (DeYoung, Daily Doctrine).

Many Christians talk of engaging the culture. In fact, the culture is most dramatically engaged by the church presenting it with another culture, another form of community, rooted in her liturgical worship practices and manifested in the loving community that exists both in and beyond the worship service...The church protests the wider culture by offering a true vision of what it means to be a human being made in the image of God (Trueman, Strange New World).

We should be saying in our hearts, 'as sure as I see and touch and taste this bread and this wine, so sure it is that Jesus Christ is not a fancy but a fact, that he is for real, and that he offers himself to be my Saviour, my Bread of Life, and my Guide to glory. He has left me this rite, this gesture, this token, this ritual action as a guarantee of this grace; He instituted it, and it is a sign of life-giving union with him, and I'm taking part in it, and thus I know that I am his and he is mine forever.' That is the assurance that we should be drawing from our sharing in the Lord's Supper every time we come to the table (Packer, The Gospel and the Lord's Supper).