

SUNDAY, NOVEMBER, 16, 1873.

LESSON VII.—*The Lord's Supper.*
Matt. xxvi. 26—30.

GOLDEN TEXT: 1 Cor. xi. 26.

English Teacher's Notes.

It will greatly help the teacher in both understanding and explaining the design of the Lord's Supper if he consider first the significance of the analogous feast in the Jewish dispensation, the Passover. It was when Jesus, in common with the whole nation, was keeping the Passover that he instituted the Christian Eucharist. The latter grew out of the former. The bread which Christ solemnly blessed, and ordained to be the sign of his body, was the unleavened bread placed on the table to be eaten with the Passover lamb; the cup which he passed round as representing his blood was one (probably the third) of the "four cups of wine" drunk, according to Jewish usage, at stated intervals at the Passover feast. The hymn which he and the eleven sang was no doubt the one hundred and twentieth and following Psalms, always chanted after the Paschal Supper, and called "the Great Hallel," (whence our word Halleluia.)

What, then, was the meaning of the Passover? First, it was the commemoration of a past deliverance—from the destroying angel, from Egyptian bondage. Secondly, it was the type of a future deliverance—from a worse bondage than that of Egypt, (John viii. 34; 2 Pet. ii. 19)—from a judgment more terrible than came upon the first-born, (Rom. ii. 3, 5, 8, 9.) From this we are delivered by the blood of a Lamb, (1 Pet. i. 18, 19)—the Lamb of God, (John i. 29)—sprinkled, not on the door-posts of Goshen, but on the heart of the believer, (Heb. x. 19, 22.)

To commemorate this greater spiritual deliverance the Lord's Supper was instituted.

"Do this in remembrance of me." (See Luke's account.) What were the disciples to "do?" To sacrifice a lamb and eat its flesh, as the Jews did year by year? No; Jesus was going, next day, to be slain once for all; there must be no more sacrifices after that, (Heb. vii. 27; ix. 26; x. 12.) Only to eat bread and drink wine. This they did "do." See Acts ii. 42, 46; xx. 7; 1 Cor. x. 16; xi. 26. And this has been "done" ever since. No thought can be more likely to

impress our scholars than this, that the simple yet solemn act of "breaking bread" has been "done" wherever Christians have met together from that day to this—probably not one week gone by for 1,840 years without a celebration of the Lord's Supper somewhere!

It may be asked, Could we not remember Christ's death without this? Perhaps so; but—

1. Is mere "remembering" enough? We are not satisfied with "remembering" that we were born on a certain day in the year: we keep our birthdays in some special way. And shall we not also commemorate the death of the Son of God for our redemption?

2. Even as a reminder the Lord's Supper is good and useful. When we receive the broken bread and the poured out wine, we can feel, "This began that very night when Jesus was betrayed—He commanded it—how true it all is! He really did die for me!" And as to those who turn away, the commemoration is a witness against them that Christ did die for them though they reject him. Thus, to both partakers and refusers, the Lord's Supper does, as the Golden Text expresses, "show the Lord's death." And so it will continue to do, "as often as we eat this bread and drink this cup"—"till he come!"

Berean Notes.

I. GENERAL STATEMENT.

The Lord's Supper instituted.

II. NOTES AND ILLUSTRATIONS.

Topic: The table of the Lord spread for all his children.

1. THE SACRED FEAST, ver. 26. (1.) *Where?* In Jerusalem. Matt. xxvi. 18. In an upper room. Mark xiv. 15. One of the best rooms. (2.) *When?* Thursday evening, March 17, A.D. 29. On the night before the crucifixion. (3.) *Nature of the feast.* The Passover or Paschal feast was one of the chief yearly festivals of the Jews. It commemorated the great deliverance of the Israelites when in Egypt the Lord passed over their dwellings and saved all their people. Exod. xii. On this Thursday evening Jesus and the twelve were celebrating, as loyal Jews, this deliverance. The meal consisted of wine, a roasted lamb, unleavened bread, bitter herbs, and thick sauce. At the conclusion of this supper, (Luke xxii. 20,) AS THEY WERE EATING,