

Holy Supper, multifaceted

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1. Celebration revival

2. Passover context

3. Remembrance

Remembrance is experiencing and reliving something.
You *commemorate* the dead, you *remember* the Living.

4. Speaking sacramentally: Self-submission

2 Sam. 23: 17 'Is it not the blood of men who went at the risk of their lives'

In that culture one did not *have* a body but one *was* a body.

5. The new covenant

The term *new covenant* (*kainè diathèkè*) is only found in three contexts.

- (i) As mentioned, in Jeremiah 31, the prophecy cited in Hebr. 8:8 - 12. And the continuing line: Jesus as mediator of a new covenant (Hebr. 9: 15 and 12: 24).
- (ii) In 2 Cor. 3: 6, Paul and his co-workers are called: *ministers of a new covenant*.
- (iii) In the institution words of the Holy Supper, both with the evangelists as with Paul (Matt. 26: 27-28 Mark 14: 23-24; Luke 22: 20; 1 Cor. 11: 25): *for this is my blood of the new covenant, which is poured out for many for the forgiveness of sins*.

The terminology of 'pouring out' is alike to that of Jesus blood being 'poured out' (*ekchunnomenon*; Mat. 26:28; Mark. 14:24; cf. Luke 22:20).

6. Communion

You live *with* him, and you live *off* him.

An intimate relationship with Christ is a basic need, bread, of life importance.

7. Examining

The origin of the self-examination is that you discern the body, his congregation.

Christ does not see himself apart from his congregation.

8. In connection with other tables

Eating together is the stamp of authenticity.

9. In the light of the future

We celebrate supper *until he comes*.

Nowhere is that future nearer than in the celebration of the Holy Supper – because Jesus himself is present. Maranatha!