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Exodus: Delivered By God, For God / Sin; Propitiation; Atonement / Exodus 32:30–35

In Exodus 32:30–35, Moses intercedes for a people under judgment, offering himself as atonement but finding that he cannot bear their guilt. Only Christ, the true Mediator, could be made sin for us and satisfy the justice of God. Though Israel was spared from destruction, their sin still brought temporal consequence, reminding us that forgiveness does not erase accountability. Yet in God's mercy, His Angel—the foreshadowing of Christ—goes before His people. The gospel call is clear: turn from sin and trust in the One who bore your curse, that His righteousness may be yours.

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## Introduction

Some 500 years before Martin Luther would nail his famous 95 theses to the chapel door in Whittenburg, Germany lived a Benedictine Abbot named Bernard. As a young monk in Citeaux, France Bernard was sent to Clairvaux, France with the instructions to start a monastery that would later become known as Clairvaux Abbey. In some ways St. Bernard of Clairvaux was considered a pre-reformer, even being quoted by Martin Luther and John Calvin as a supporter of Justification by Faith, Calvin also quoted Bernard in regards to his support of the imputed righteousness of Christ. Most of us sitting here today would better know Bernard of Clairvaux by his poetry that was later set to music and became hymns. One of those poems was entitled "Salve Mundi Salutare". The poem was later translated into German and set to music. In 1720, Johann Sebastian Bach would harmonize it into the hymn we now sing. The original poem referenced seven parts of the body of Christ as he hung on the cross, today we sing these words:

1 O sacred Head, now wounded,  
with grief and shame weighed down,  
now scornfully surrounded  
with thorns, Thine only crown.  
O sacred Head, what glory,  
what bliss till now was Thine!  
Yet, though despised and gory,

I joy to call Thee mine.

2 What Thou, my Lord, hast suffered  
was all for sinners' gain;  
mine, mine was the transgression,  
but Thine the deadly pain.  
Lo, here I fall, my Savior!  
'Tis I deserve Thy place;  
look on me with Thy favor,  
vouchsafe to me Thy grace.

3 What language shall I borrow  
to thank Thee, dearest Friend,  
for this, Thy dying sorrow,  
Thy pity without end?  
O make me Thine forever!  
And should I fainting be,  
Lord, let me never, never  
outlive my love for Thee.

4 Be near when I am dying,  
O show Thy cross to me!  
And, for my succor flying,  
come, Lord, to set me free:  
these eyes, new faith receiving,  
from Thee shall never move;  
for he who dies believing  
dies safely in Thy love.

One of the great realities in the Word of God is the penalty for sin. As we have discussed many times over this penalty is death. Romans 5:12 "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—". The good news is that this is reality is the bad news. The good news is that Christ came, He lived, He died, He rose and He ascended. Paul continues in Romans 5:12–21 "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all

sinned— for until the Law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the trespass of Adam, who is a type of Him who was to come. But the gracious gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. And the gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the gracious gift arose from many transgressions resulting in justification. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were appointed sinners, even so through the obedience of the One the many will be appointed righteous. Now the Law came in so that the transgression would increase, but where sin increased, grace abounded all the more, so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord."

Last week as we looked at what was happening at the foot of Sinai we saw Moses descend and dispense judgement on the people, reminding us of the truth that one day, we will all stand before a righteous judge in Christ Jesus. In that moment we will truly know what it means that Christ was the propitiation for our sin, for the people standing on the ground around the foot of Sinai, however, there was no perfect sacrifice. Let us turn once again to Exodus 32 as we look at verses 30-35 and we see in them the type or shadow that would later be perfected in Christ Jesus.

## Text

Please stand for the reading of God' Holy, Inerrant, Infallible, Authoritative, Complete, Certain and Sufficient Word

### **Exodus 32:30–35** LSB

Now it happened on the next day, that Moses said to the people, "You yourselves have committed a great sin; but now I am going up to Yahweh,

perhaps I can make atonement for your sin.”

Then Moses returned to Yahweh and said, “Alas, this people has committed a great sin, and they have made gods of gold for themselves.

“But now, if You will forgive their sin—but if not, please blot me out from Your book which You have written!”

And Yahweh said to Moses, “Whoever has sinned against Me, I will blot him out of My book.

“But now go, guide the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin.”

Then Yahweh smote the people because of what they did with the calf which Aaron had made.

Our Prayer this Morning is adapted from, “Piercing Heaven: Prayers of the Puritans” the prayer is entitled “Such a Great Ransom” by Phillip Doddridge

Our Merciful and Mighty Heavenly Father, As often as we are tempted to run from serving you, Lord, let us remember the price with which we are bought. How great a price, the thought of which fills us even with secret shame—as well as admiration and love. Father we know that the Son, He has paid such a ransom for us! Shall we now act as if we thought it was not enough? As if He had acquired only a partial and imperfect right to us, so that we might divide myself between Christ and strangers, between Him and His enemies, between the Christ and the world? May we be entirely Yours! And may we make it our business, even on the very last day and hour of our lives, to glorify you with our bodies and with our spirits, which are yours. Lord, we await Your final salvation when we are glorified with You in eternity. Father, while we wait, grant us strength that we will follow your commands. That we be filled with life by so exalted a hope as that which we find in Christ, help us to purify ourselves, even as you are pure. We ask all of these things in the precious and holy name of Jesus Christ our Lord, Amen!

## A Call of Conviction

As we begin our study this morning we find that the events have progressed to the very next day and Moses has risen to stand before the people once again. You may recall, from last week, as Moses last stood before the people at the gate of the city the question that he raised to the people was "Who is on the Lord's side?" After the destruction of approximately 3,000 lives Moses issued a command to the people to set themselves apart for Yahweh. Now, as he again stands before the people it is important to notice that what he does and does not do.

First, we see that Moses does call the people to a form of conviction and holds them personally responsible for the sins that have been committed. Notice the statement, "you yourselves". The structure of the original language here is such that there is an emphasis on the pronoun that is used with the intention of ensuring that the people know that they are each, personally, individually and collectively accountable for their actions. After the events of the previous day it is possible, even likely, that the people who had escaped physical punishment may have felt that they had escaped accountability, yet the clear indictment contained within Moses' words demonstrates otherwise.

Paul's letters to Timothy contain many exhortations from a pastor to his apprentice. These letters contain such valuable instruction to Timothy regarding his role in leading the church and his responsibilities towards the people within the church, but above all, his responsibility to be a faithful steward of the word of God. Multiple times we see exhortations to Timothy calling him to remain faithful. One such passage from Paul's second letter to Timothy reads: 2Timothy 4:1-5

### **2 Timothy 4:1-5 LSB**

I solemnly charge *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and teaching.

For the time will come when they will not endure sound doctrine, but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires,

and will turn away their ears from the truth and will turn aside to myths.

But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

Moses' statement before the people should be viewed in much the same way and those who are called to shepherd God's people today have the same responsibility, to simply, effectively, and directly call out the people when they have sinned. Moses here tells the people, "You yourself have committed a great sin".

Just as important as what he did do, is what he did not do. Moses is not overly critical, he proclaimed the sin of the people but he did not continue to bash them over the heads with it, he did not deliver a dissertation as to the nature of the folly, but he also did not coddle them with his words or excuse their sin. Recall that the people's excuse at the beginning of chapter 32 had to do with not knowing what had become of Moses, Aaron's excuses last week ranged from the people made me do it, to it being Moses' fault because he was so long on the mountain, to the point of even saying, in a round about way, that it must have been fate because he put the gold in the fire and out popped an idol. Excuses abound when sin is present, we can think of a thousand reasons to justify any and all sin in our lives and all too often we are given the tools by which to excuse those sins by the world, by our "friends", and all too often even by those who are supposed to hold the place of shepherd in our lives. We or others will excuse away our sin, even to the point where we shift the responsibility for our sin away from ourselves, even if that means we lay the blame at God's feet. Here Moses removes any excuse, the emphasis on the personal responsibility was and is imperative. The 1689 LBCF's 5th chapter is on Divine Providence dealing with the reality that God is sovereign over all things. The first paragraph contains this statement "God, the good Creator of all things, in His infinite power and wisdom, upholds, directs, arranges and governs all creatures and things, from the greatest to the least, by His perfectly wise and holy providence, to the purpose for which they were created." Often times people's view of the sovereignty and providence of God is such that they want to blame Him, which is why the confession goes on to state the following in the 4th paragraph of the same chapter:

**Confessing the Faith: The 1689 Baptist Confession for the 21st Century V. Divine Providence**

The almighty power, unsearchable wisdom, and infinite goodness of God

are so thoroughly demonstrated in His providence, that His sovereign plan includes even the first fall and every other sinful action both of angels and humans. God's providence over sinful actions does not occur by simple permission but by a form of permission that God most wisely and powerfully limits and in other ways arranges and governs. Through a complex arrangement of methods He channels sinful actions to accomplish His perfectly holy purposes. Yet He does this in such a way that the sinfulness of their acts arises only from the creatures and not from God. Because God is altogether holy and righteous, He can neither originate nor approve of sin.

As we have discussed before, our confession is a summary of what scripture teaches and is always subject to scripture. This same personal responsibility is displayed for us repeatedly, consider:

Ezekiel 18:4 ""Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine. The soul who sins will die."

Ezekiel 18:20 ""The soul who sins will die. The son will not bear the iniquity of the father, nor will the father bear the iniquity of the son; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself."

Deuteronomy 24:16 ""Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; each shall be put to death for his own sin."

Psalms 32:5 "I acknowledged my sin to You, And my iniquity I did not cover up; I said, "I will confess my transgressions to Yahweh;" And You forgave the iniquity of my sin. Selah."

Psalms 51:3–4 "For I know my transgressions, And my sin is ever before me. Against You, You only, I have sinned And done what is evil in Your sight, So that You are justified when You speak And pure when You judge."

Romans 14:10–12 "But you, why do you judge your brother? Or you again, why do you view your brother with contempt? For we will all stand before the judgment seat of God. For it is written, "As I live, says the Lord, to Me every knee shall bow, And every tongue shall confess to God." So then each one of us will give an account of himself to God."

Matthew 12:36–37 ""But I tell you that every careless word that people

speaking, they shall give an accounting for it in the day of judgment. "For by your words you will be justified, and by your words you will be condemned.""

And we could certainly go on, but I believe the point is made, each of us, just as each of the Israelites is responsible for their own sins and with that responsibility comes the wages that are due. There is the eternal wage of spiritual death and the mortal wages of physical sufferings and pains in this world and eventually the physical death that we all face. That is the bad news, that we are, in our natural state, as Ephesians 2:1–3 describes us "And you were dead in your transgressions and sins, in which you formerly walked according to the course of this world, according to the ruler of the power of the air, the spirit that is now working in the sons of disobedience, among whom we all also formerly conducted ourselves in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest."

## Propitiation

The good news for the people of Israel is what Moses continues to demonstrate here, "but now I am going up to Yahweh, perhaps I can make an atonement for your sin." Moses, again, is a type or shadow of Christ. He is willing to go before the father, to take the punishment for their sins. We know from our text, earlier in chapter 32, that God is already showing mercy in that He has not consumed this people, recall the words of God from Exodus 32:10 ""Now then let Me alone, that My anger may burn against them and that I may consume them; and I will make you a great nation."" and Exodus 32:14 "So Yahweh relented concerning the harm which He said He would do to His people." As we discussed when we dealt with these verses, this is a magnificent display of grace and mercy by God towards the people, but if God has already shown mercy, then what is the purpose of Moses' making an atonement and what does he mean when he says perhaps he can make the atonement.

First let's deal with the atonement itself. It is likely that the original mercy shown by God was the was towards the penal sentence, that of death or permanent consequences, versus the governmental consequences, temporal punishments, that is one reaping what they have sown, however, at the end of the day, all sin incurs debt and Moses was willing to pay that

debt for the people.

So why does he say that perhaps he can make this atonement. The acceptability of the wage to be paid lies not with the one who would pay it, but in the one to whom it is paid. Moses went to God with this understanding, knowing that none other would go, but that the sin itself was "great" and his intent was to entreat God that He would allow him to take the place of the people. This is what it means to be a type or shadow, to be a symbol that points to something greater, and this is why it should be so beautiful to us, not that we are any better, but that Christ has come.

In order for Moses to be able to serve as the atonement for the people their sin would have to be placed upon him. Think this through for a moment. The personal weight that each of us bear for our own sins is so great that we cannot even pay the penalty for our sins. Our sin makes us eternally guilty before the eternally Holy God, a weight that none of us can bear... now imagine that you are bearing the weight, not just of your sin, but the sins of the person beside you... this is enough to crush any one of us. Moses, going before God is looking to bear the weight of the sins of the people. Notice God's response in verse 33 "Whoever has sinned against Me, I will blot him out of My book." Again, this is as we have mentioned previously a statement regarding the personal accountability of the individual, but also a statement to Moses that he cannot bear that burden. To bear that burden meant that Moses would have had to been made a curse, AW Pink writes:

#### **Gleanings in Exodus Chapter 62: Israel Plagued**

He could not be made a curse for them; only the Blessed One could go to that depth

Moses did not have what it would take to serve the penalty, but he was willing, look at verses 31 and 32; Exodus 32:31–32 "Then Moses returned to Yahweh and said, "Alas, this people has committed a great sin, and they have made gods of gold for themselves. "But now, if You will forgive their sin—but if not, please blot me out from Your book which You have written!"

Moses first statement as he enters the presence of God is to proclaim and confess their sins. One of the dangerous realities that have come out of some of the "movements" that we have seen in Christianity is this idea that we no longer need to confess our sins before God. We made a profession

of faith, we went down front, we signed a card, we were baptized, we come to church, we read our bible, we study and pray and there is no need to confess sins before God, because (a) God is love and has already forgiven all my sins, (b) what good comes from telling Him something he already knows and (c) I am not Roman Catholic why do I need to have confession. Again, our misconception here is that these actions do anything for God. Look at the whole of chapter 32, Moses is not telling God something He did not already know, in fact if you go back up to the top of the chapter you would quickly be reminded that God told Moses first, regarding this great sin. Confession of sins does nothing for God, what it does is demonstrates that you are submitting to Him, depending on Him, and recognizing that in and of ourselves we fall daily.

Then Moses demonstrates before God what he expressed before the people. His words to the people, perhaps I can make atonement are reflected in But now, if you will forgive. It is here that words fail us all. If you will forgive and there is nothing that can be added to that. What was Moses to say next? Was he to pray the prayer or make the statement that so many of us have made in the past, if you will forgive then I will do... Moses realizes not only his own inadequacy, but also that of the people. He knew that he could not truly be made a curse for them, that there was no claim that he could make. What was he to say, forgive them on the basis of my righteousness... standing there before the thrice holy God, could he really claim that his righteousness was sufficient, that it would be acceptable to before God... He had no claim, not for himself and certainly not for the people, but he was willing to lay down his life for the people, he was willing to die for them, it was not that he wasn't, it was that he couldn't. Moses' death would have accomplished nothing for the people because he could have their righteousness imputed to them and he certainly had no righteousness to give over to them.

This is where the type fails but the fulfillment in Christ is perfect. He is the only one who could have taken our sins, borne them to the cross, suffered under the full wrath of almighty God and still rose victorious on the third day. The Holy Spirit used the pen of Paul to write this most beautiful of passages, 2 Corinthians 5:21 "He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."

In a book by a little known Puritan writer, Obadiah Grew, entitled "The Lord

Our Righteousness: Christ is the Righteousness of a Sinner Before God", he wrote regarding this passage "He was so, not by having any sin in him, but by having all sin imputed to him." This is an extremely important distinction, that Christ, the perfect spotless lamb of God had no sin and because he had no sin, he was able to have the sins of His people imputed to Him to become their righteousness. Unlike Moses, he could finish the sentence, He could unequivocally state, in the presence of the Father, forgive their sin, place it on me, I will give them my righteousness so that they stand right and holy before you. John wrote in the fourth chapter of his first letter these words 1 John 4:10 "In this is love, not that we have loved God, but that He loved us and sent His Son to be the propitiation for our sins."

## Conclusion

As the account closes in Exodus 32, Yahweh says to Moses, "Go, lead the people to the place about which I have spoken to you; behold, My Angel shall go before you. Nevertheless, in the day when I punish, I will punish them for their sin." Then the text concludes, "Yahweh struck the people, because of what they did with the calf which Aaron had made."

Even after mercy was shown, sin still carried consequence. The golden calf was ground to dust, the sword had passed through the camp, and now the plague of God fell upon them. These were the governmental consequences of sin—temporal judgments that remind us that while forgiveness removes the eternal penalty, sin still bears fruit in this life. Yet, in the midst of wrath, God speaks of His Angel who will go before them. It is here that grace glimmers against the backdrop of judgment. God's justice is not cancelled by His mercy, but His mercy triumphs through His justice in the One who would come—the true Mediator, Jesus Christ.

Moses could not bear the people's guilt; he could not stand cursed in their place. But Christ did. The sin that crushed Israel under judgment and has condemned all humanity to death has been fully borne by the spotless Lamb of God. The wrath that should have fallen upon us fell upon Him. On the cross, justice and mercy met, and eternal redemption was secured.

So then, beloved, what will you do with such grace? Will you continue in sin that grace may abound? Will you stand at the foot of your own idol,

excusing rebellion as weakness? Or will you fall before the crucified Christ and say, "Mine, mine was the transgression, but Thine the deadly pain"?

The Israelites could only look forward to the shadow; you and I have seen the substance. Christ stands today, the propitiation for our sin, calling sinners to repentance and faith. The question remains: Will you bow before Him now in humble worship—or will you stand before Him later in holy judgment?

## Closing Prayer

O Holy and Righteous Father,  
We come before You, mindful of the weight of sin and of the mercy that You have displayed through Your Son, our Lord Jesus Christ. We have seen in Israel's rebellion a reflection of our own hearts—how quickly we turn from Your glory to the idols of our own making. Forgive us, O Lord, for the ways we have excused, justified, or hidden our sin. Grant us the humility of true confession, that we may know the joy of true forgiveness.

Father, we thank You that where Moses could only plead, Christ has prevailed. Where the mediator of the old covenant could not bear the curse, the Mediator of the new covenant has borne it fully. You made Him who knew no sin to be sin for us, so that in Him we might become the righteousness of God. Let that truth break our pride, melt our hardness, and awaken faith within our hearts.

Keep us from treating grace as a license to sin, but rather as the power to live in obedience. May we follow where Your Spirit leads, resting in the righteousness of Christ and rejoicing in the hope of glory. Lord, we thank You that the Angel who went before Israel now leads us still—the Lord Jesus, Shepherd of our souls.

May every heart here today stand in awe before Your holiness, find peace in Your mercy, and walk in gratitude for so great a salvation.  
We ask these things in the name of Jesus Christ our Savior, Amen.

## The Lord's Supper Liturgy - Christ Reformed Baptist Church

# Call to Worship

**Psalm 95:6–7 LSB**

Come, let us worship and bow down,

Let us kneel before Yahweh our Maker.

For He is our God,

And we are the people of His pasture and the sheep of His hand.

Today, if you hear His voice,

## Confession

I believe in God, the Father almighty, creator of heaven and earth. And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. The third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of the Father; from there he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen

## Prayer

Almighty God,

We come before You in humility and reverence. We thank You for Your grace poured out through Christ Jesus our Lord. We confess our sins, asking Your forgiveness, trusting in the finished work of the cross. Prepare our hearts, O Lord, that we might partake of this holy ordinance in a worthy manner. Strengthen our faith, deepen our repentance, unite us in love, and conform us more to the image of Your Son. Bless this congregation, grant us boldness to proclaim Your gospel, and preserve us in Your truth until Christ returns. We ask all this in His holy name. Amen.

# Scripture

## **Luke 22:7–22 LSB**

Then came the *first* day of Unleavened Bread on which the Passover lamb had to be sacrificed.

And *Jesus* sent Peter and John, saying, "Go and prepare the Passover for us, so that we may eat it."

And they said to Him, "Where do You want us to prepare it?"

And He said to them, "Behold, after you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters.

"And you shall say to the owner of the house, 'The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?"'"

"And he will show you a large, furnished upper room; prepare it there."

And they left and found *everything* just as He had told them; and they prepared the Passover.

And when the hour had come, He reclined *at the table*, and the apostles with Him.

And He said to them, "I have earnestly desired to eat this Passover with you before I suffer;

for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God."

And when He had taken a cup *and* given thanks, He said, "Take this and share it among yourselves.

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

And when He had taken *some* bread *and* given thanks, He broke it and gave it to them, saying, "This is My body which is given for you. Do this in remembrance of Me."

And in the same way *He took* the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood.

"But behold, the hand of the one betraying Me is with Me on the table.

"For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!"

## Fencing of the Table

Brothers and sisters, this Table is for those who have repented of their sins and trusted in Jesus Christ alone for salvation. Those who do, in good faith, stand right and have been declared just based on the righteousness of Christ. If that describes you, come and partake. If you remain unrepentant or outside of Christ, we urge you to refrain, lest you eat and drink judgment upon yourself. Brothers and sisters, even those who have repented and believed are commanded to examine themselves to ensure that they come prepared to this table. Paul writes in 1 Corinthians 11:27–29 "Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man must test himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly."

Let us now take a moment to examine ourselves and so eat of the bread and drink of the cup.

## Prayer of Consecration

Gracious Father,

We set apart these common elements of bread and the cup for this holy use. We acknowledge that they do not physically become the body and blood of Christ but serve as a reminder for us. We thank You for Christ's

body broken and His blood shed for the remission of our sins. May this Supper be a means of grace to nourish our faith and strengthen our covenant bond with You and with one another. Amen.

## Bread

As we come to the observance of the ordinance of the Lord's Supper, given to us to celebrate in memory of His broken body and shed blood. It is said that on the the night before He was betrayed, at the conclusion of the feast of the Passover, which He and His disciples were celebrating, He took bread and having blessed it, broke it and gave it to His disciples and said "this is my body, which is given for you."

Prayer

After bread is passed out:

John 6:58 ""This is the bread which came down out of heaven, not as the fathers ate and died. He who eats this bread will live forever.""

## Cup

On that same night our Lord took the cup and having blessed it, gave to His disciples as said "This is My blood which was shed for you."

Prayer

Hebrews 9:22 "And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness."

1 John 1:7 "but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin."

Drink

1 Corinthians 11:26 "For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until He comes."

## Conclusion

After our Lord and His disciples ate the bread and drank the cup, celebrating the first Supper of our Lord, it is said that they sang a hymn and went out.