

The Cross of Christ, Teacher's Guide

Lesson 11: Remembering at His Table

1 Corinthians 11:23–26

Teaching Aim (Teacher Orientation)

The doctrine at stake in this lesson is the Lord's Supper as the weekly memorial and proclamation of Christ's death until he comes. Paul, passing on what he received from the Lord, presents the Supper as instituted by Jesus himself the night before his death: the bread his body given for us, the cup the new covenant in his blood, both to be taken in remembrance of him. Make sure the class sees that the Supper is not a human invention or an optional add-on but the Lord's own appointed memorial. Its purpose is remembrance, proclamation, and hope: we remember his death, we proclaim it to one another and the world, and we look ahead to his coming. This is the table at which the whole study of the cross comes to rest.

Teach the Supper in keeping with the New Testament pattern this church holds. First, it centers on the death of Christ, gathering up everything we have studied: the body given, the blood of the new covenant poured out for the forgiveness of sins. The cup ties the Supper directly to the blood that redeemed, propitiated, reconciled, and justified us. Second, it is a corporate act of worship, kept by the gathered church, not a private devotion. Third, it follows the apostolic pattern of the first day of every week; Acts 20:7 shows the disciples gathering to break bread on the first day, and the weekly rhythm is the inheritance of the Lord's church. Present the Lord's Day as the first day of the week on which Christians gather according to that pattern, not as a Christian Sabbath under Old Covenant rules. Avoid both empty ritualism and any treatment of the elements as more than the Lord appointed; the bread and cup are the appointed memorial of his body and blood, received by faith.

Aim the lesson at renewed reverence and joy at the table. The great danger Paul addresses in Corinth, and the danger in every generation, is that the Supper grows thoughtless and routine, eaten without discerning the body, without remembering whose death it proclaims. The formational target is that students would come to the table each Lord's Day truly remembering that the body was broken and the blood poured out for them, renewing their covenant with Christ, proclaiming his death, and longing for his return. Lead them to both honest self-examination and grateful celebration, so that the weekly memorial guards their hearts against forgetting the cross and keeps it central to their lives.

Question 1

Student Question:

Paul says he "received from the Lord" what he passed on about the Supper, and that Jesus said, "This is my body, which is for you. Do this in remembrance of me" (vv. 23–24). What does it tell

us that the Lord himself instituted this memorial, and why is remembrance so central to what we do at the table?

Commentary and Teaching Notes

Begin with the weight of the source. Paul says he received from the Lord what he delivered to the Corinthians. The Supper is not a tradition the church invented or a ceremony that evolved over time; it was instituted by the Lord Jesus himself on the night he was betrayed, and handed down by his authority. This gives the table its solemnity and its abiding place in the worship of the church.

Focus on the central command: do this in remembrance of me. Remembrance is at the heart of the Supper. Jesus knew how prone his people would be to forget, how the most important event in history could fade amid the press of ordinary life, and so he gave a tangible, repeated act to keep his death before us. The Supper exists because we need to remember.

Explain what biblical remembrance means. It is more than recalling a fact; it is a deliberate bringing of the past event into the present so that it shapes us now. To remember Christ at the table is to set his death freshly before our hearts, to let it move and humble and renew us, not merely to think briefly about something long ago. The memorial is meant to engage the whole person.

Help the class feel the honor of keeping a memorial the Lord himself appointed. Of all the things Jesus could have asked us to do in his memory, he chose this simple meal of bread and cup, accessible to every believer in every age. We keep it not because the church requires it but because the Lord requested it, on the night before he gave his body and blood for us.

Doctrinal / Christian Living Issues

- The Lord's Supper instituted by Christ himself, received by apostolic authority (1 Corinthians 11:23; Luke 22:19)
- Remembrance as the central purpose of the table
- Biblical remembrance as bringing the past event to bear on the present heart
- The Supper as the Lord's own appointed memorial, not a human invention

Discussion Prompts

- What does it mean that the Lord himself instituted this memorial?
- Why is remembrance so central to what we do at the table?
- How is biblical remembering more than simply recalling a fact?

Question 2

Student Question:

Jesus said the bread represents his body “which is for you.” When you hold the bread, how does it deepen the meaning to hear those two words, for you, spoken personally to you, and where do you most need to receive that this week?

Commentary and Teaching Notes

This self-focused question takes the two small words for you and makes them personal. Jesus said the bread is my body, which is for you. The cross was not only for the world in general but for each believer in particular, and the table is where that personal truth is pressed home, body broken for you, blood poured out for you.

Help students receive the personal address. It is one thing to affirm that Christ died for sinners; it is another to hold the bread and hear for you spoken to oneself. The Supper individualizes the cross, inviting each person to say, that body was given for me, that blood was shed for me. This is not selfish but deeply biblical; Paul could say the Son of God loved me and gave himself for me.

Connect this to where each person most needs the personal word. For one who feels unworthy, for you means the gift is not withdrawn because of failure. For one who feels forgotten, for you means Christ had them personally in view. For one grown cold, for you reawakens love. The table speaks the gospel to the specific need each person carries to it.

Aim at a renewed way of coming to the table. Invite each student to come this week hearing for you as spoken to them, and to name where they most need that personal assurance. The Supper is the Lord’s tangible way of telling each of his people, again and again, that his death was for them.

Doctrinal / Christian Living Issues

- The personal scope of the cross: his body given for you (1 Corinthians 11:24; Galatians 2:20)
- The Supper individualizing the gospel for each believer
- Receiving the personal assurance of Christ’s death at the table
- The table speaking to the specific need each person brings

Discussion Prompts

- How does it deepen the Supper to hear for you spoken personally to you?
- Where do you most need that personal assurance this week?
- Why is it biblical, not selfish, to say Christ gave himself for me?

Question 3

Student Question:

Jesus said, "This cup is the new covenant in my blood" (v. 25). What is the new covenant, and how does the cup connect the Lord's Supper to the blood of Christ and to all the truths about the cross we have studied in this series?

Commentary and Teaching Notes

Jesus said over the cup, this cup is the new covenant in my blood. The class should grasp what a covenant is and what makes this one new. A covenant is a binding relationship established with promises and obligations. Under the old covenant, made at Sinai and sealed with the blood of animals, Israel was bound to God under the law. The prophets foretold a new covenant, written on the heart, with sins forgiven and remembered no more.

Explain that this new covenant is established in the blood of Christ. The old covenant was ratified with the blood of sacrifices; the new covenant is ratified with the blood of the Son of God himself. The cup at the table is the cup of that blood, the blood we have studied throughout this series, by which our sins are forgiven and we are brought into a new relationship with God. When we drink the cup, we partake of the covenant his blood established.

Show how the cup ties the Supper to the whole study. The blood of the new covenant is the same blood that redeemed us, propitiated God's wrath, reconciled us, justified us, and washed us in baptism. All these truths converge in the cup. The Supper is not a separate doctrine but the gathering of everything the cross accomplished into a single act of remembrance, focused on the blood that sealed the new covenant.

Help the class see the privilege of being people of the new covenant. The old covenant has been fulfilled and set aside in Christ; we live under the new covenant in his blood, with our sins forgiven and the law written on our hearts. To drink the cup is to celebrate that we belong to this new and better covenant, established at infinite cost, in which God remembers our sins no more.

Doctrinal / Christian Living Issues

- The cup as the new covenant in the blood of Christ (1 Corinthians 11:25; Luke 22:20)
- The new covenant foretold by the prophets, with sins forgiven and remembered no more (Jeremiah 31:31-34)
- The new covenant ratified by the blood of Christ, not of animals (Hebrews 9:11-15)
- The cup gathering all the truths of the cross into one act of remembrance
- The Old Law fulfilled and set aside, Christians now under the new covenant (Colossians 2:14; Hebrews 8)

Discussion Prompts

- What is the new covenant, and what makes it new?
- How does the cup connect the Supper to the blood of Christ?

- How does the Supper gather up all the truths of the cross we have studied?

Question 4

Student Question:

A covenant is a binding relationship with promises and commitments on both sides. As you drink the cup of the new covenant, what does it mean for you to renew your own commitment to the Lord who gave his blood to establish it?

Commentary and Teaching Notes

This self-focused question draws out the covenantal nature of the table. A covenant has two sides; God binds himself to us in promise, and we bind ourselves to him in commitment. The new covenant is established entirely by God's grace through Christ's blood, yet it draws us into a relationship of mutual belonging in which we are called to faithfulness. Drinking the cup is, among other things, a renewal of our side of that covenant.

Help students see the Supper as covenant renewal. Each week, as we take the cup, we not only remember what Christ has done but reaffirm our own commitment to the Lord who shed his blood for us. The table is a place to recommit, to say again that we belong to him, that we will follow him, that we receive afresh the covenant he established and pledge ourselves to live within it.

Be careful to keep grace primary. Our commitment does not establish the covenant or earn its blessings; Christ's blood did that. But a covenant received is also a covenant entered, and the New Testament everywhere calls covenant people to faithfulness. The cup both assures us of God's steadfast promise and summons us to renewed devotion. This guards against treating the Supper as a bare ritual that asks nothing of us.

Aim at a concrete renewal. Invite each student to come to the table this week not only remembering Christ's commitment to them but renewing their own commitment to him, naming, if only in their heart, one area where they will live more faithfully within the covenant his blood established.

Doctrinal / Christian Living Issues

- The Supper as renewal of our covenant commitment to Christ (1 Corinthians 11:25)
- The two sides of covenant: God's gracious promise and our called faithfulness
- Grace primary, with our commitment as response, not as the ground of the covenant
- The table as a place of recommitment and renewed devotion

Discussion Prompts

- What does it mean to renew your commitment to the Lord as you drink the cup?
- How does the table hold together God's promise and our faithfulness?

- Where might you recommit to living faithfully within the covenant this week?

Question 5

Student Question:

Paul says, "As often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (v. 26). How is the Lord's Supper not only a private remembrance but a public proclamation, and to whom are we proclaiming his death when we gather at the table?

Commentary and Teaching Notes

Paul reveals a second purpose of the Supper alongside remembrance: as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. The table is not only a looking back in memory but a declaration, a proclamation. In observing the Supper, the church preaches a sermon without words, announcing the death of Christ.

Help the class see the proclaiming dimension. When believers gather at the table, they are testifying, to one another, to any who observe, and before God and the unseen world, that Christ died for sins. The Supper is a confession of faith enacted, a public announcement that the cross is the center of our life together. Each observance proclaims anew that the Lord died.

Identify to whom we proclaim. We proclaim his death to one another, encouraging and reminding fellow believers of the gospel that unites us. We proclaim it to the watching world, bearing witness to what we believe. And in a real sense we proclaim it before God himself, pleading the death of his Son. The table is corporate testimony, which is one reason it belongs to the gathered church rather than to private devotion.

Draw out the dignity this gives to the Supper. It is not a small or merely sentimental act; it is the church proclaiming the most important event in history, again and again, until the end of the age. Every Lord's Day, the body of Christ stands up, as it were, and announces the death of its Lord. To partake thoughtfully is to take part in that ongoing proclamation.

Doctrinal / Christian Living Issues

- The Supper as proclamation of the Lord's death, not only private remembrance (1 Corinthians 11:26)
- The table as enacted confession of faith before church, world, and God
- The corporate nature of the Supper as the gathered church's testimony
- The dignity of proclaiming the central event of history each Lord's Day

Discussion Prompts

- How is the Lord's Supper a public proclamation and not only private remembrance?
- To whom are we proclaiming his death when we gather at the table?
- How does the proclaiming dimension change the way you view the Supper?

Question 6

Student Question:

The Supper proclaims the Lord's death "until he comes," holding together the cross behind us and his return ahead of us. How does coming to the table each week as an act of hope, not only memory, shape the way you live in between?

Commentary and Teaching Notes

Paul anchors the Supper between two horizons: we proclaim the Lord's death until he comes. The table looks back to the cross and forward to the return of Christ. It is memory and hope held together, a celebration of what he has done and a longing for what he will do. The Supper is never merely backward-looking; it leans toward his coming.

Help the class feel the forward gaze. Jesus himself, instituting the Supper, spoke of drinking it new in the kingdom, looking ahead to the great feast to come. Every observance of the table is a reminder that the story is not finished, that the crucified and risen Lord will return, and that the people who remember his death also await his appearing. The Supper is a meal of hope.

Show how this hope shapes life in between. Because the table points us toward Christ's return, it keeps that hope alive and steadies us in the present. We live in the long stretch between the cross and the coming, and the weekly memorial reminds us that this stretch has an end, that our labor and suffering are not the last word, that the Lord we remember is the Lord we expect.

Guard the hope rightly. The New Testament directs our hope to the personal, visible return of Christ and the consummation of his kingdom, the kingdom already established when his church began, in which he reigns now from the Father's right hand. We do not look for an earthly political reign to be set up in the future; we look for the return of the reigning Lord. The Supper feeds that sober, joyful expectation: he died, he is risen, he is coming again.

Doctrinal / Christian Living Issues

- The Supper holding together the cross behind us and Christ's return ahead (1 Corinthians 11:26; Matthew 26:29)
- The table as a meal of hope, not only memory
- The forward gaze steadying believers in the present age
- Hope directed to the personal return of the reigning Christ, his kingdom already established now

Discussion Prompts

- How is the Lord's Supper an act of hope and not only of memory?
- How does coming to the table looking for Christ's return shape your week?
- What does it mean that we await the return of a Lord who already reigns?

Question 7

Student Question:

The early church gathered on the first day of every week to break bread (Acts 20:7), making the Lord's Supper a regular act of worship rather than a rare event. Why does the weekly rhythm of remembrance matter, and how does keeping this appointment guard the heart against forgetting the cross?

Commentary and Teaching Notes

Paul's repeated as often as you points to a regular practice, and the example of the early church fills in the pattern: on the first day of the week the disciples gathered to break bread. The class should see that the Lord's Supper was, from the beginning, a weekly act of worship kept by the gathered church on the first day of the week, the Lord's Day, the day of his resurrection.

Explain why the weekly rhythm matters. Jesus instituted a repeated memorial precisely because hearts forget. A truth remembered once a year, or only occasionally, easily fades; a truth set before us every week stays near. The weekly table is God's gracious provision against spiritual forgetfulness, a steady rhythm that keeps the cross central to the life of the church and the believer.

Establish the apostolic pattern plainly. The first Christians gathered on the first day of every week to break bread; this became the settled practice of the Lord's church. We keep the table weekly not as an arbitrary rule but in keeping with the New Testament pattern, gathering on the Lord's Day as the disciples did. The first day of the week is the day of Christian assembly, marked by the breaking of bread and the worship of the risen Lord.

Clarify what the Lord's Day is and is not. It is the first day of the week, the day the church gathers following the apostolic pattern, the day of resurrection and of the breaking of bread. It is not a Christian Sabbath under Old Covenant rules; we do not transfer the regulations of the seventh-day Sabbath to the first day. We gather on the Lord's Day in the freedom of the new covenant, to remember and proclaim the death of the Lord at his table.

Doctrinal / Christian Living Issues

- The Lord's Supper as a weekly act of worship on the first day of the week (Acts 20:7; 1 Corinthians 16:2)
- The weekly rhythm as God's provision against spiritual forgetfulness
- The apostolic pattern of gathering on the first day to break bread
- The Lord's Day as the first day of the week, not a Christian Sabbath under Old Covenant rules
- Worship on the Lord's Day in the freedom of the new covenant

Discussion Prompts

- Why does the weekly rhythm of the Supper matter for the heart?
- How does keeping this appointment guard us against forgetting the cross?
- What is the difference between the Lord's Day and a Christian Sabbath?

Question 8

Student Question:

Where in your life are you most prone to live as though the cross were a distant fact rather than the center of everything? How might faithfully keeping this weekly memorial reorder your priorities and affections?

Commentary and Teaching Notes

This self-focused question presses the danger of letting the cross drift to the margins of life. Even believers who affirm the cross can live as though it were a distant fact, long settled and rarely considered, while their hearts are captured by lesser things. The weekly memorial is meant to counter exactly this drift.

Help students locate where the drift happens. The cross can become background when career, comfort, worry, or entertainment fills the foreground; when worship grows routine; when the Supper is taken without thought. The drift is rarely a deliberate rejection; it is a quiet crowding out, the central thing slowly displaced by the urgent and the trivial.

Show how the weekly table reorders the heart. Coming each Lord's Day to remember the body broken and blood poured out recalibrates our priorities, setting the cross back at the center where it belongs. The discipline of regular remembrance is formative; week by week it presses the cross into our affections and resets our sense of what matters most.

Aim at one concrete reordering. Invite each student to name where they are most prone to live as though the cross were distant, and to let the weekly memorial this week reorder one priority or affection accordingly. The table is not only something we attend; it is meant to reshape the way we live between the gatherings.

Doctrinal / Christian Living Issues

- The danger of the cross drifting to the margins of a believer's life
- The weekly memorial as a means of reordering priorities and affections (Colossians 3:1–2)
- Regular remembrance as spiritually formative
- Keeping the cross central between the gatherings

Discussion Prompts

- Where are you most prone to live as though the cross were a distant fact?
- How might faithfully keeping the weekly memorial reorder your priorities?
- What one affection or priority will you let the table reshape this week?

Question 9

Student Question:

Bringing the passage together, the Lord's Supper is the weekly memorial and proclamation of Christ's death until he comes, in which the church remembers his body broken and his blood poured out, renews the new covenant, and announces his death and his return. Explain how the Supper gathers up everything the cross accomplished, sacrifice, the new covenant in his blood, forgiveness, and hope, into a single act of worship, and why this calls for both reverent self-examination and grateful celebration rather than empty routine.

Commentary and Teaching Notes

This is the heaviest doctrinal block of the lesson, and it gathers the whole meaning of the Supper into one clear statement: the Lord's Supper is the weekly memorial and proclamation of Christ's death until he comes, in which the church remembers his body broken and his blood poured out, renews the new covenant, and announces his death and his return. Help the class see the Supper as the place where the entire study of the cross comes to rest and is set before us in a form we can see, touch, and taste.

Walk through how the Supper gathers up everything the cross accomplished. The broken bread is his body given for us, the sacrifice and substitution we have studied. The cup is the new covenant in his blood, the blood that redeemed, propitiated, reconciled, justified, and cleansed us, by which our sins are forgiven and remembered no more. The act of remembrance sets the love of God and the bearing of our sin freshly before us. The proclamation announces this gospel to the world. The looking until he comes fills us with hope. Sacrifice, covenant, forgiveness, and hope all meet at this single table. The Supper is the cross made tangible, the gospel we eat and drink.

Establish the pattern this church holds, clearly and without sectarian edge. The Supper is corporate worship, kept by the gathered church, not a private rite. It follows the apostolic pattern of the first day of every week, the Lord's Day, as the disciples gathered to break bread. It centers wholly on the death of Christ and the new covenant in his blood. We receive the bread and cup by faith as the appointed memorial of his body and blood, neither emptying them into bare symbol divorced from their meaning nor treating them as more than the Lord appointed. This is the simple, weekly observance the Lord's church has kept from the beginning.

Now show why this calls for both reverent self-examination and grateful celebration, rather than empty routine. Paul, in the very context of these verses, rebukes the Corinthians for coming to the table thoughtlessly, without discerning the body, and calls each person to examine himself. So the table requires reverence: we come honestly, examining our hearts, not treating the memorial of our Lord's death as a careless formality. Yet the table is equally a celebration: we remember a death that saved us, a covenant that secured us, a Lord who is coming for us. Reverence without joy turns the Supper into gloom; joy without reverence turns it into

carelessness. The New Testament holds both: sober self-examination and grateful, hopeful celebration of the cross.

Guard against the great danger of routine. Of all acts of worship, the weekly Supper is most vulnerable to becoming thoughtless through familiarity. The remedy is not to observe it less often but to observe it more thoughtfully, coming each week to genuinely remember, renew, proclaim, and hope. Teach the class that the repetition is a gift, not a problem; the same gospel set before us week after week is meant to sink ever deeper, never to grow stale.

Close on the wonder that the Lord himself gave us this table. After eleven lessons gazing at the cross, we come to the meal where Christ invites us to remember his death, renew our covenant, proclaim his saving work, and await his return. There is no better place for this study to come to rest than at the table the Savior spread on the night before he died.

Doctrinal / Christian Living Issues

- The Lord's Supper as the weekly memorial and proclamation of Christ's death until he comes (1 Corinthians 11:23–26)
- The Supper gathering up sacrifice, the new covenant in his blood, forgiveness, and hope into one act
- The Supper as corporate worship on the first day of the week, per the apostolic pattern (Acts 20:7)
- The bread and cup received by faith as the appointed memorial of his body and blood
- Reverent self-examination required at the table (1 Corinthians 11:27–29)
- Grateful, hopeful celebration of the cross, against empty routine

Discussion Prompts

- How does the Supper gather up everything the cross accomplished into one act of worship?
- Why does the table call for both reverent self-examination and grateful celebration?
- How can the weekly Supper stay meaningful rather than becoming empty routine?

Question 10

Student Question:

Look back across 1 Corinthians 11:23–26 as a whole, this table where memory, covenant, proclamation, and hope meet. Name one specific way this passage is changing how you will come to the Lord's table, and one concrete way you will let the remembrance of the cross shape your week.

Commentary and Teaching Notes

The capstone question gathers the lesson and calls for a personal response. Remind the class of the riches of the table: the Lord's own memorial, the body given for them, the cup of the new

covenant in his blood, the proclamation of his death, and the hope of his return, all kept each Lord's Day by the gathered church.

Invite each student to name one specific way this passage is changing how they will come to the Lord's table. For one it may be hearing for you personally; for another, renewing their covenant rather than going through the motions; for another, coming with both reverence and joy rather than routine.

Then ask for one concrete way they will let the remembrance of the cross shape their week, whether keeping the cross central between gatherings, coming to the table with renewed thoughtfulness, or living in the hope of his return. End by looking ahead: having remembered his death at the table, the final lesson asks what the only fitting response to such a death can be, a life of grateful, daily cross-bearing discipleship in answer to the One who took up his cross for us.

Doctrinal / Christian Living Issues

- The table as the resting place of the whole study of the cross
- Coming to the Supper with reverence, renewal, proclamation, and hope
- Letting the remembrance of the cross shape daily life
- The Supper as preparation for grateful cross-bearing discipleship

Discussion Prompts

- How is this passage changing the way you will come to the Lord's table?
- What part of the Supper means the most to you now, and why?
- What is one concrete way you will let the remembrance of the cross shape your week?