

SEVENTH DAY



BAPTIST

This Week in the Word

Forever, O LORD, your word is firmly fixed in the heavens. Ps 119:89.



Remembering the Covenant Study Scripture: 1 Corinthians 11: 23-34 Lesson 13, November 25th, 2017.

Key Verse

For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.
1 Corinthians 11:29.

INTRODUCTION

The Lord Jesus left the church two ordinances to observe until He comes again. First, He left the church-baptism in water, which emphasizes one's entrance into the church, the body of Christ

(1 Cor. 12:12-13). Second, He left the church the Lord's Supper, which emphasizes one's continuance in the body, or life in it. Note

An ordinance is a symbolic rite that sets forth primary facts of the Christian truth and is universally obligatory among believers.

The Lord's Supper then, is a practice that practically every Christian Church follows. It is considered to be a rite established by Christ Himself, with His specific instructions to continue its observance until He returns.

There is however considerable disagreement about the precise nature of this Supper, and its meaning.

In the New Testament and in common practice various terms are used for the Lord's Supper, such as the "communion" (1 Cor.10:16) , the "Lord's Table" (10:21) , the Eucharist (11:24); the term refers to the thanksgiving that accompanied and characterized it. Perhaps the most commonly used term is the "Lord's Supper," a term that stresses that He is the host, and we believers are His guests.

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The Scripture passages which deal directly with the Lord's Supper are: Matthew 26: 26-29; Mark 14: 22-25; Luke 22: 19-20; 1 Corinthians 10: 15-17 and 11: 23-29. A literal interpretation of these passages shows among other things:

- Jesus himself instituted the Lord's Supper, and so it is of divine origin.
- Its practice was to be carried on perpetually as a result of Jesus' direct command.
- Bread and wine were the materials used by Jesus and by the early Church.
- These materials were first specially consecrated.
- The bread was broken, and the wine was poured out.
- The bread and the wine were distributed to those partaking in the Lord's Supper.
- The Lord's Supper was held to commemorate the death of Christ, and to ensure that His death was always remembered.
- The bread was representative of Christ's body, and the wine representative of His blood, which were shed to fulfill the ancient promise of a 'new covenant'.
- Participation in the Lord's Supper involved only the redeemed, who were part of this New Covenant.
- Participation in the Lord's Supper was a proclamation of Jesus' sacrifice on the Cross.
- There is serious physical and spiritual danger in participating in the Lord's Supper if the participant is not in the right spiritual relationship with Jesus, and if the Supper was not conducted in the proper and appropriate manner. Due reverence to God for His gift of love should be shown, with a sensitive recognition of God's presence, the proper sense of our unworthiness and God's graciousness.
- The redeeming purpose, and Mercy of God is in full view. The Supper is communion with Christ, recognizing and uniting the Church as one in Christ. It stresses that those who partake into the full meaning of the Supper are heirs of eternal life, and are totally committed to Jesus Christ.
- Preparation is an essential prelude to the observation of this rite.

The importance of the Lord's Supper then cannot be over emphasized. Not partaking, without an exceptionally good and valid reason, is an act of direct refusal to obey Christ. Every opportunity should therefore be provided, so that the children of God may partake of the Lord's Supper.

Note as we read the Study Scripture that the Apostle Paul stated that he received the instructions about what the Lord's Supper was and its meaning and significance so that this was something of most solemn significance. He did not hear it from the other Apostles or any human or angelic being but he heard it from Jesus the Lord Himself.

The instruction was given for believers for only they are in covenant with the LORD. Someone might come into a gathering where the Lord's Supper is in progress and think it is a good thing in

which to participate but note that if he is not a believer he or she cannot remember the Lord in the sense of which Jesus spoke. As one writer said:

“So conversion is the first principle of all. There must, first of all, be conversion before we can enjoy the things of the Lord”.

The instruction/command to “do this in remembrance of me” is in the present imperative indicating this should be often and continually done so that there will be no forgetting as Israel did.

Note the simplicity of the practise commanded. There is no complexity and addition of other things and liturgy in this celebration of covenant relationship and fellowship relationship..

The focus is to be on the Lord's death only. Accompanying this will be the ministry of the Word as exposition is made on all factors on the “death” of the Lord. Nothing though seemingly good or pious should intrude into this solemn event. This is not a time for personal reflection, dancing, skit presentations, or any such thing. We note that there is tremendous pressure to vary from apostolic instruction, but note there are warnings about tampering with and veering from the explicit command given.

Today we first look to refresh our memories at the events of that fateful day when Jesus instituted this Supper, with our focus on:

- the relationship of the Lord's Supper to previous practices
- the precise meanings of Jesus' words.
- the power if any in the practice.
- the possible meaning of the presence of Christ during the Supper.
- the benefits to the participants.
- restrictions to participation.
- who should administer the rite.
- how often the Lord's Supper should be observed, and other related matters.

What is the relationship if any between the Lord's Supper and the Jewish Passover? There are many views on this question, and it is an important matter, since it bears on the general theme of the Scriptures.

This last meal that Jesus shared with His disciples before He died is traditionally regarded as a Passover feast. The Gospels make this clear. Even Paul in 1 Corinthians 11: 23-25 described Jesus new and distinctive actions which we now call the Lord's Supper, as taking place “after supper”, indicating that a full meal had already been had.

Some have challenged the traditional view on the grounds that this could not have been a regular Passover meal, for it appears to have been eaten on the evening before the correct Passover date.

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They point to a supposed contradiction between John's account and Mark's account. Historical evidence indicates however that the Pharisees celebrated the Passover one day before the Sadducees and the other official hierarchy. Jesus would probably not have followed the official interpretation of the timing, and both John and Mark would have had this in mind, when they referred to the timing of the Passover meal celebrated by Jesus. Incidentally, information from the Dead Sea Scrolls seem to indicate there was this disagreement on the timing of the Passover.

The Gospels clearly state that Jesus and His disciples sat down to have a Passover meal, (Mark 14: 12-16). Let us remember that the Passover was held to commemorate God delivering the Jews from bondage in Egypt. This was a time that spoke of God's saving grace in the Messiah. The Passover as with the Lord's Supper was to be a time of reflection, a time to count on the promises and blessings of God along with the responsibilities that come to believers. Above all, as the Passover had pointed to the coming Messiah, so the Lord's Supper would point men to Jesus as the Christ, as the long expected Saviour of the Old Testament Scripture. One writer states:

“The Passover was a memorial of a physical deliverance through sacrifice, the deliverance being from Egypt's bondage by means of the slain Passover lambs, whose blood was put on the door posts and lintels of the houses of the children of Israel to escape the death of their firstborn sons by the destroying angel. The Lord's Supper corresponds in a real way to the Passover, for it is the memorial of a spiritual deliverance from the bondage of sin through the slain Lamb of God, the Lord Jesus Christ, who suffered at the Cross of Calvary. The Passover was an anticipation of the future fulfillment in the coming of the Lamb of God, the Lord Jesus.”

Clearly then, The Lord's Supper is intricately linked to the Passover Supper, which celebrated the great deliverance from Egyptian slavery and bondage. Deliverance from bondage in Egypt brought two things. It came with the “good news” from God through the instrumentality of Moses that God would deliver by means of blood. It was also stressed that the ‘good news’ had to be believed, and following belief its instructions had to be applied. The Jews had to believe Moses, that he had brought the word of God, and that they had to put the blood on the door posts of the house. They had to believe that it was the shed blood of the lamb sprinkled on the door- posts that would save and deliver them. Then the Israelites would do as commanded.

So it is with us. The gospel of Jesus Christ is the news; that based on the shedding of His blood, redemption has come from God. An individual has to believe that Jesus Christ is the Lamb of God, and that His blood has been shed for their personal salvation. It is not enough therefore just to have an intellectual knowledge that Jesus is a Saviour, or that His blood has been shed for salvation in general.

For salvation there has to be personal knowledge, an application of that knowledge, and a resting in the merits of the sacrifice of the Lord Jesus Christ. The man or woman in faith must be born again and brought into covenant.

Note that this act of Jesus which we call the Lord's Supper was originally done with the inner circle of disciples, those intimately and fully committed to Christ. From this Christians accept that the Lord's Supper should be restricted to believers, though Judas appeared to have been present (vs. 21). Even if only in appearance, he was a disciple and soon to be exposed as a traitor.

This gives added weight to Paul's later call for self-examination, thereby stressing that before a person can partake of the Supper in a worthy manner, one not only had to be a believer, but also had to be a practicing believer. If this were not the case, that person would be committing a sin. (See 1 Corinthians 11: 27-34.) The Lord's Supper is therefore for the Church, that is; it is not something for an individual or for separate individuals to practice by themselves in isolation, rather it is something for the 'functioning' body of Christ, and not for non-believers.

It should be noted here, that there is no specific teaching on who should administer the Lord Supper in the Church. Some groups do not limit or restrict who can administer the Lord's Supper, holding that any believer with the spiritual qualifications to partake of the Supper can administer it for the brethren. Other groups establish a particular form for convenience. Some groups base their practice on whether they believe that certain rites should be restricted to clergy or officers who hold a special position. Still others believe that the Supper is a Sacrament, which conveys grace and accomplishes the individual's salvation, and therefore only certain qualified persons can administer the sacraments.

THE MEANING OF THE ELEMENTS

Jesus' words have led to different interpretations of the meaning and significance of the elements.

There are a number of different views and here we list four positions.

1. The bread and the wine are the actual physical body and blood of Christ.
2. The bread and wine represent the body and blood of Christ.
3. The bread and wine contain the physical body and blood of Christ.
4. The bread and the wine contain spiritually the body and the blood of Christ.

One of the major views is that of the official Roman Catholic Church, which was outlined in the Council of Trent, held in 1545-1563.

They believe in transubstantiation, the doctrine that when a properly ordained priest blessed the bread and wine, an actual change in the substance of the bread and wine takes place, changing it into the actual flesh and blood of Christ. The change is in the "substance", not in the "accidents"(appearance, smell taste etc.). The bread and wine looks, smells, tastes, and has the same shape and the same chemical analysis as before but it's essence has been changed.

Catholics therefore believe that the whole of Christ is fully present in each of the particles of the bread and the wine, and everyone who participates literally ingests the physical body and blood of Christ. Catholics also regard the Lord's Supper as actually involving a sacrifice, for in the Mass,

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they believe that Christ again offers a real sacrifice for the benefit of the worshippers. This sacrifice, repeated over and over again, satisfies the demand of God, as atonement for venial sins.

The Scriptures provide no basis for these beliefs which teach that there must be the non-bloody sacrifice of the Mass to remove sin continually for Jesus has to die often given that one sacrifice for sin was insufficient to satisfy the righteous demands of God .

Lutherans modify this position. They reject the idea that the bread and wine are changed into the flesh and blood of Christ. They however believe that the body and blood of Christ is present “in, with, and under” the bread and wine, so that we have the body and blood of Christ in addition to the bread and wine. He called this consubstantiation.

Luther did not accept the Catholic view of the Mass that it was a sacrifice, or that the priest had any power to transform the elements by saying certain words.

He believed however that at the Lord’s Supper, there was a real taking in of the body and blood of Christ into the participants. The benefit was however due to the reception of the Word by faith. The Supper was a sacrament and gave real spiritual benefit to the participant’s body.

The Calvinist position is that Christ is present spiritually, not physically or bodily. The elements signify the death of Christ, the value of his death, the believers’ participation in the crucified Christ, and the union of the believers with each other. They also believe it seals.

The Lord’s Supper thus brings real, genuine benefits because of what Christ does at the Cross. Participating brings renewal and vitality, and an experience found nowhere else. The faith and reception of the believer affects the value of the sacrament to that person.

Others hold that the Supper commemorates Christ’s death and His powerful and indispensable work on behalf of believers. Christ is spiritually present everywhere, not at any particular time and place. The Lord’s Supper brings benefit when we receive it by faith. Christ can never be with the unbeliever, no matter where he is and what he does. But He always is with the believer.

Most churches follow Ulrich Zwingli the Zurich reformer and other non-conformists of the period by believing the elements are simply memorials, and that essentially believers are remembering what our Lord has done in His saving work. The Lord is there and spiritually ministers to His people as they worship and remembers Him as He commanded.

THE REAL ISSUE

Jesus, when he called for the practice of the Lord's Supper, was clearly dealing with the relationship between Himself and those close to Him, that is, His own, the members of His Body. He had previously taught them that He was the Bread of life, the Living Water, that He was the Vine and they were the Branches. This was clearly figurative language.

Jesus had also taught His disciples that He would be with them everywhere they went, and also especially when believers gathered together in His name. With this in mind, we note that Paul emphasized the commemorative nature of the Lord's Supper, for in this the believers would be remembering the Lord's death until He returned.

The Lord's Supper is obviously a time when believers corporately meet to have communion with Christ, confident that there will be a day when they will meet Him and feast with Him. Christ is always present with us in a real and powerful way, but this is a time when we, together, draw closer to Christ. Those who share the Bread and the Wine are thus bound together with each other, and are found with the same covenant in the One Christ. There should therefore be no class-consciousness and insensitivity at this gathering but a spirit of commonality and 'oneness'.

God expressed His love in sending Jesus Christ, and believers should share in that love, fully cognizant of what had happened.

Jesus had come to fulfill the role symbolized by the Passover rite. He was the Paschal Lamb. The Supper is then first and foremost a remembrance of Christ's death as that climatic event, which brought about the promise of forgiveness of sins and reconciliation to God. It deals with the past and with the fact of the removal of the penalty of sin. This is why Paul said "for as often as you eat the bread and drink the cup, you proclaim His death until He comes" (1 Cor. 11:26).

The separate bread and wine signify his body and blood, and together speak of His sacrificial death as the Lamb of God. It took a perfect and sinless person, the Lord Jesus, dying for us to pay for our sins.

The Supper is also a reminder of our present fellowship with Christ and of His presence with us. It is not the recalling of a figure of history who has long passed away, but the proclamation of the death of the risen Lord who is present in the church. He who invited the disciples to share the last Supper continues to be the real Host at each communion service.

His blood was now to be poured out to death voluntarily, but violently, as predicted in the Isaiah passages about the Suffering Servant of Jehovah. The penal sacrifice of Jesus was for the remission of our sins, and that act established the New Covenant in his blood and procured pardon for man. All the symbols in the Lord's Supper teach us about the voluntary, penal, substitutionary death of the Lamb of God, who alone could atone for our sins.

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The Lord's Supper then is a time for focus on the work of Christ in dying for us and establishing that great, promised New Covenant, Israel and the prophets so longed for. It promised the exaltation of Christ, and the coming fulfillment of the Kingdom promises, when we would again feast with Christ. The Lord's Supper then is a time for us to thankfully remember his death, and to hold up his death high to the world. We know that the Cross of Christ is an offence to the world, but it must be held up and proclaimed.

We must focus our celebration of the Lord's Supper therefore not on His life, miracles, or other teachings, but on His death and what it means for our redemption and salvation. One writer comments:

“the true Passover Lamb, whose blood sacrifice under punishment established a new Covenant with the forgiveness of sin”.

Paul stressed the redeeming purpose of what Christ did, and its significance at the time of the Lord's Supper. This is a time for the remembrance of mercy.

It is to force self-examination on believers, so that the vital relationship with Christ will continue without interruption. It is to be a constant proclamation that the crucified Christ has been resurrected and would one day return. These matters must not be allowed to slip from our conscious mind. We must frequently reflect on their truths, so that believers will live in a constant state of preparedness, and partake with the brethren, in total and continuing unity.

Paul highlighted the importance of the occasion in a separate ceremony, so that believers would participate because they were ready and wanted to. They would not be there simply because it was part of another service, a fellowship dinner, or of some other matter.

It is most important for believers to recognize the importance of pondering on the Lord's death, to realize the immense seriousness of it, the wonder of it, and the need to approach our considerations of it with utter reverence.

This is a most serious occasion and the implications for us are staggering, for those who are unworthy will suffer the consequences.

THE TEXT

The church at Corinth was located on the Peloponnesian peninsula and it was a resort city located in a beautiful area. It was devoted not only to trade and commerce but to the worship of the goddess of sex. On a hill behind the city there was the famous temple of Aphrodite, and every evening male and female prostitutes—the priests and priestesses of the temple- would come down to offer sexual services. The ancient world considered it a city of great widespread immorality, full of prostitution and passion.

The Apostle Paul described the church at Corinth that he founded in A.D. 50 from his two year ministry as people from this very sordid, immoral background. In 1 Corinthians 6:9-11 he stated bluntly that the brethren were before conversion just like the evil people of that city, indulging in all kind of vileness.

The church had a troubled history in terms of accepting apostolic authority and living a lifestyle befitting covenant persons called to live a holy life. They struggled with sexuality, disunity, and how to deal with idolatry practises in this pagan environment. They were failing in Christian living and Christian fellowship, and had to be reminded in strongest terms of their covenant relationship with God and what this meant.

Note however that this was a church with many blessings and potential. They understood the grace of God and had no wrestling with legalism. They were superb in speech and all knowledge and not lacking in spiritual gifts. 1 Corinthians 1:4-8. Paul indicates that the 21 spiritual gifts he listed in his writings were all found in the Corinthian church. But they argued, squabbled, fought, engaged in lawsuits with each other, formed cliques, maintained class distinctions disregarded the needs of their needy brethren, and misbehaved though they firmly believed in the soon revelation of the Lord Jesus. But the Apostle regarded this fractious, squabbling, rebellious, pugnacious bunch as saints, sanctified by God.

In this letter, with the most practical instruction, there is little argument with the church's orthodox beliefs. They might have been saved by grace, sanctified, enriched spiritually, but there was rot.

Verse 23. Incongruous as it may seem, in this atmosphere of anticipation, preparation and solemn worship and remembrance, Satan's relentless activity to keep corruption alive and to have saints remain un-saintly and thwart the mission of Christ are revealed.

Deviation from God's commandments will always in due course bring about divisions, a selfish spirit, and a lack of recognizing the most important principles of sainthood.

The institution of the Lord's Supper is not the same as a potluck type supper and any other event, It is distinct for it alone showed what He had done by His imminent sacrifice confirming Him as the 'Antitype', the ultimate fulfillment of all the 'types' and shadows that the Passover represented and thus render that rite redundant. Further, His suffering, death and resurrection would be a giant step in establishing the Kingdom of God, which will be fully consummated at His Second Coming. One writer holds the view and writes:

How Christ in it takes his leave of all Passovers, thereby signifying his abrogating all the ordinances of the ceremonial law, of which that of the Passover was one of the earliest and one of the most eminent (Luke 22:16 "I will not any more eat thereof, nor shall it by any more celebrated by my disciples, until it be fulfilled in the kingdom of God." (1.) It was fulfilled when Christ our Passover

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was sacrificed for us, and therefore that type and shadow was laid aside, because now in the kingdom of God the substance was come, which superseded it. (2.) It was fulfilled in the Lord's supper, an ordinance of the gospel kingdom, in which the Passover had its accomplishment, and which the disciples, after the pouring out of the Spirit, did frequently celebrate, as we find Acts 2:42,46. They ate of it, and Christ might be said to eat with them, because of the spiritual communion they had with him in that ordinance. He is said to sup with them and they with him, Revelation 3:20. But, (3.) The complete accomplishment of that commemoration of liberty will be in the kingdom of glory, when all God's spiritual Israel shall be released from the bondage of death and sin, and be put in possession of the land of promise. What he had said of his eating of the paschal lamb, he repeats concerning his drinking of the Passover wine, the cup of blessing, or of thanksgiving, in which all the company pledged the Master of the feast, at the close of the Passover supper. This cup he took, according to the custom, and gave thanks for the deliverance of Israel out of Egypt, and the preservation of their first-born, and then said, Take this, and divide it among yourselves, Luke 22:17. This is not said afterwards of the sacramental cup, which being probably of much more weight and value, being the New Testament in his blood, he might give into every one's hand, to teach them to make a particular application of it to their own souls; but, as for the paschal cup which is to be abolished, it is enough to say, "Take it, and divide it among yourselves, do what you will with it, for we shall have no more occasion for it, Luke 22:18. I will not drink of the fruit of the vine any more, I will not have it any more drank of, till the kingdom of God shall come...."

Jesus' view of what happened at that last Passover at which He was betrayed by one of His own highlights the symbols and elements (bread and wine) of the Passover which were reinvested with new meaning, in the light of what Jesus accomplished by His death on Calvary. Further these symbolic acts established the New Covenant between God and men. This is the new covenant which was prophesied by the prophet Jeremiah, (Jeremiah 31:31-34), and which Paul insisted in the book of Romans was a promise and a covenant made to Israel. God could never forget the people of Israel.

The unleavened bread pertains to the earthly body and sinless life of the Lord Jesus (2 Corinthians 5:21) and the wine is a visual symbol of His shed blood and violent death, as the divine provision for men's forgiveness of sin.

Note that Jesus gave thanks to the Father before He even broke the bread and gave it to the disciples. He told them to eat for this was His body sacrificed for His disciples and those who believed in Him. One writer states:

The phrase denotes the substitution and sacrifice of Christ in the room of his people, and the voluntariness of it.... The Apostle Paul in 1 Corinthians 11:24 alluding to the breaking of bread in the ordinance, and as expressing the bruises, wounds, sufferings of Christ".

The ordinance was then formalized by His, "Do this in remembrance of me" command. This act of worship is to be done in remembrance of Christ. In His absence, the Lord desires all believers to continually remember Him in the fullness of the benefits of His death and life. So what should be the frequency of the observance?

This passage along with 1 Corinthians 11:26 and the practice of the early Christians, all point to the necessity of repetition. Clearly there is to be more than a once yearly observance. But it is to be noted there is disagreement on this matter though the earliest Christian manuals discovered so far indicate frequent meeting for the Lord's Supper. There appears to be a need for constant and dramatic display of Christ's death and its accomplishments.

The command of Jesus to "Do this in remembrance of me" clearly stands out.

It is therefore important to know why this commandment was given as the basic reason for the celebration of this unique event, which by its very nature and the purpose it was to serve, was to be observed frequently.

It seems Christians may forget Christ, even though we would like to think that this would be impossible, given the tremendous gratitude and affection that His sacrifice should stir up in us.

Logically speaking there should be no need for Jesus to institute this Supper and exhort us to "Do this in remembrance of me".

Jesus must have known that our memories would generally prove treacherous, our testimonies of affection for Him superficial, and our nature so changeable that the truth of our words would be contradicted by our behaviour. One writer laments:

"It seems at first sight too gross a crime to lay at the door of converted men. It appears almost impossible that those who have been redeemed by the blood of the dying Lamb should ever forget who Ransomed them; that those who have been loved with an everlasting love by the eternal Son of God, should ever forget that Son; but if startling to the ear, it is alas, too apparent to the eye to allow us to deny the fact. Forget him who ne'er forgot us! Forget him who poured his blood forth for our sins! Forget him who loved us even to the death! Can it be possible? Yes, it is not only possible, but conscience confesses that it is too sadly a fault of all of us, that we can remember anything except Christ.

The object which we should make the monarch of our hearts, is the very thing we are most inclined to forget. Where one would think that memory would linger, and un-mindfulness would be an unknown intruder, that is the spot which is desecrated by the feet of forgetfulness, and that the place where memory to seldom looks."

When we misrepresent Jesus, it means that we have forgot Him. When we rebel against our Master who bought us, we have forgotten Him. When we allow our earthly business to take our eyes away from Him, when the affairs and pressures of the world take our attention from Christ, or when we look to ourselves instead of to Christ, it means we have forgotten Him. Very often we allow several things to take our heart away from Christ when in fact we should be fixing our affections on Him.

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Jesus knew that the old nature, the unregenerate nature, the corruption of the flesh still remains in believers. Though born again, we still have in us the lusts, strong evil passions, vile imaginations and the poison of impurity. Our heart often remains desperately wicked and deceitful above all things.

There are too many things around us taking our attention from Christ, and it seems that heaven is too far away. We forget to contemplate often and frequently on the excellencies of Jesus Christ, so that the things around us seem pale in comparison. We therefore need something to remember Jesus often until He comes, for it is only this that will remove our forgetfulness and neglect and drive away what one writer calls “the demon of base ingratitude”.

Let us be reminded that there are several good reasons to remember Jesus.

First, there is the matter of our election, His taking us out of the deep pit. He was slain for us before the foundations of the earth. Though we have not seen Him, through the power of God we love Him, and we know Him after the Spirit. If we do not “know Him” we do not belong to Him.

We remember His daily struggles, work among the unthankful, His trials and temptations, and then we remember His agony and His sweat in the Garden, the drops of blood, the markings following His arrest, the blows, the spitting, the pulling of the hair, the cruel beatings and smiting, the piercing thorns in the crown firmly fixed on His head, the scourging and the bleeding flesh.

Then we remember the pierced hands and bleeding side, the scorching sun and the dreaded thirst, as Jesus hung in agony on the Cross.

Can we remember this and forget all His benefits?

When we remember Christ, we come to know completely that there is hope for us. Jesus has blotted out our sins. The burden of sin and guilt is lifted from us, and we are never allowed to forget this despite the persecutions, slander, and ill-treatments we might undergo.

We remember that since He suffered we too will suffer. We grow more and more patient when we take up our cross, fixed our eyes on Jesus and follow after Him. We have patience under persecution and remembering Him, bracing up our loins, so that we endure to the end.

When we remember Jesus, we remember the temptation He suffered on the way to the cross. We remember that despite the temptations we have victory, for the very angels that strengthened Jesus are here to strengthen us.

And then when we remember Jesus and His death, we know that when we die, He, who has gone before us will be there waiting for us, smiling and signalling victory.

Note that keeping the Lord's Supper will keep us from the tables that honour idolatry. One writer warns:

The Lord's table is set in contrast to meals that honour idols. The work of idolatry in every age is to create and then inflame a desire for the wrong things, followed by a promise to fulfill such a desire. And a choice is required—double mindedness is not an option. We must choose whom we will serve, which path we will pursue. "You cannot drink the cup of the Lord and the cup of demons".

Above all when we remember Him, it teaches us that He is the one in whom we put our trust.

Verse 25. Paul state Jesus next took the cup with its wine which symbolized His blood. This blood was the blood of the New arrangement God had promised in Genesis and had now made to end the old life. Remember blood meant the end of a life. So, one writer explains:

"The old life in which we were dependent upon ourselves, and lived for ourselves, and wanted only to be the center of attention is over. That is what the cup means. Therefore, when we take that cup and drink it, we are publicly proclaiming that we agree with that death sentence of death upon our old life, and believe that the Christian life is a continual experience of life coming out of death".

The cross is the basis for the new and final covenant. The blood sacrifice of Jesus is the ground for this. So, believers take the wine and reject the teaching of the Roman Catholic church that only the ordained priest can drink the wine. They of course choose to reject Hebrews 7:24, 9:12, 22-28, 10:12,14 and many other Texts.

Verse 26. Scripture states clearly that as often as you take the bread and drink the wine you are proclaiming or heralding His death until He comes. It is required that you take both and not allow anyone to abrogate or usurp the role of God. Hammer it into your mind. It is the death of Jesus that takes center stage for you.

Verses 27-34. The Corinthians who were careless, selfish, indifferent to the needs of those in the body of Christ eating and getting drunk, and then participating in the Lord's Supper as an empty ritual, believing that all God wanted or should deserve was a mechanical, ceremonial kind of attention to the shedding of the blood of Jesus on the cross did not realize this was not good at all...

God guards His Table There must be heart interest and heart concern for what Jesus had done.

Not understanding the meaning of the symbols, that the Body of Christ and His death is involved and made salvation for us, and so not caring about those in the same covenant, will bring judgment. God reads the heart and even when someone refuses to eat through misplaced feelings of guilt which have rendered them they think disqualified from the Lord's Supper.

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Read what David says in Psalms 51:17. Just prepare as David advised and then participate. Do not be a cop-out, feeling you can fool God. Face Him and talk to Him and clear what you think is wrong in your life. Then promise Him and commit yourself to avoid what is wrong.

If you do not do as instructed, there will be physical judgment under the disciplining hand of God. So, take a good, honest, careful look at yourself. Do not let the discipline get harder and harder because you insist in wrong attitudes.

Remember you are in a covenant with God. He loves you and will always do the best for you. So be good to yourself and be courteous and kind to others in the body.

CONCLUSION

Suffice to say, this event of the Last Supper is significant for every Christian to rightly understand and apply. So whenever we partake of the Lord's Supper, let us partake together in a very reflective way that we may truly recall who Jesus Christ is, what He has done, will do, and how essential it is that we live in dependence on Him.

Our time around the Lord's Table should never be just a religious experience, or a ritual, or a hum-drum habit, but a very significant time where believers together earnestly reflect on His person, work, and life.

The Lord's Supper is not just a religious exercise, and certainly not a religious work by which we keep ourselves in God's grace, a totally contradictory idea. Nor is it to be a religious experience through which we obtain a rosy glow and have a religious encounter with ourselves.

Rather it is to be a time in which we remember Him so that we personally relate to the Saviour with the goal of living in greater dependence on Him for every aspect of life.

It is a time to remember all aspects of His death, to remember Him alone. This is not a time for joking and laughing, but it is an extremely serious activity.

It is not time to remember ourselves and our troubles, and the things which have happened to us. Let us read the Scriptures for ourselves. His command is to remember His death. His death is to be remembered until He comes.

It is only when we do this, obeying His command, that we will reap the massive benefits in our spiritual life.