

# The Lord's Supper - Commemorate, Participate, Anticipate

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[ 0 : 00 ]     Reading from Hebrews 10. Every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins.

But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet.

For by a single offering he has perfected for all time those who are being sanctified. And the Holy Spirit also bears witness to us for after, saying, This is the covenant that I will make with them after those days, declares the Lord.

I will put my laws on their hearts and write them on their minds. Then he adds, I will remember their sins and lawless deeds no more.

Where there is forgiveness of these, there is no longer any offering for sin. Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart and full assurance of faith.

[ 1 : 30 ]     With our hearts sprinkled clean from an evil conscience and our bodies washed with pure water, let us hold fast the confession of our hope without wavering, for he who promised is faithful.

And let us consider how to stir up one another to love and good works, not neglecting to meet together as the habit of some, but encouraging one another and all the more as you see the day drawing near.

We're going to sing Amazing Grace together now. Well, folks, today we are going to share together the Lord's Supper.

And in doing so, I thought from the Scriptures we would explore in three ways what this means to us.

Firstly, that we commemorate his death on the cross for us. Secondly, that we participate as members of his body and belonging to the new covenant and his blood.

[ 2 : 42 ]     And thirdly, we anticipate his coming again and the consummation of his kingdom in which we will live. So we commemorate, we participate, and we anticipate.

So, firstly, we commemorate every year across the nation in November, we celebrate Remembrance Day. We do this in a number of ways for a variety of reasons.

Simply put, we do this to honour and give thanks for the people who fought for our freedom, to remember those who sacrificed their lives to this end, and to commemorate the end of the war.

But I want you to imagine, just for a moment, I want you to imagine what it would be like if our remembrance on Remembrance Day was with the knowledge that the end of that war was the end of all wars.

Do anyone remember what another name for World War I was? The war to end all wars. The Great War. The war to end all wars.

[ 3 : 50 ] But here's a question, did it? Sadly not. Although there was enough force at that time to bring an end to that war, how long did it last?

Did it defeat evil for good? Or did it simply deter evil for a while? Question is, what even then is evil? Later there would be the only war in the history of mankind to use a weapon so powerful, surely that could not only deter evil but destroy it for good.

You know this, in World War II, for the first and last time so far, two nuclear bombs were used so terrifyingly powerful. Yet has it brought an end of wars?

No. Has it even deterred evil? No. Unfortunately not. Now without saying anything about whether or not that in and of itself was evil or whatever your thoughts of war or remembrance are, that's not the point.

The point is that these things have never really had any great effect on evil. No military, no weapon, no sacrifice on the part of humanity's effort to bring an end to war and to bring about peace has truly worked.

[ 5 : 13 ] And while we might live in times of peace and other nations do not, even so, when our country is in a time of peace, we see the very same cycle that we see in the Bible.

For instance, in the book of Judges, you see, as noble as it is to say, lest we forget, forget. The problem is that like in Judges when Israel would continually forget the Lord, their God, and celebrate times of peace by doing what was evil in the sight of God.

Have we not seen that in times of peace in our own country, or any country for that matter? For evil is not just found in war. Evil is not just found in the hearts of enemy nations, but it lurks in the dark recesses of every heart and every nation.

There is many ways for evil and darkness, both subtly and overtly, to run rampant in a time of peace as well as war. But what would it be like to celebrate a remembrance day to know that a war brought an end to all wars?

What if there was a truly decisive blow, a war to end all wars, a sacrifice that was effective in not only deterring evil, but destroying it? What I mean is this.

[ 6 : 37 ] While it's honourable and good each year to do this, and we will do this, and while there are similarities in this kind of remembering with how we remember the Lord, there are some significant differences between the two that give us a tremendous assurance and hope when we remember the Lord Jesus in breaking bread and pour in the cup.

So when we take the Lord's Supper together, what should we think about? Should we be just sorry that a man like Jesus died? That a good man died unjustly?

And his sacrifice to die merely an example of not fighting evil with evil, but being a martyr for good? Is that all it is? Should we only think about how he was taking our place and that by doing so he's given us a second chance or prevented us from that kind of punishment or suffering?

Truly he was good and he did die unjustly. Truly his death was a willing sacrifice and he did not fight evil with evil. Truly he did take our place.

But that is not all. And so what does this mean? And so let me take you through a number of scriptures to encourage your hearts. What is it we remember about Jesus when we break bread and pour out wine?

[ 8 : 00 ] Well firstly we remember that our sins have resulted in the breaking of a body and the pouring out of blood. That's what is the result of our own sins.

Sin leads to death. Genesis 3. The breaking of bread and the wine remind us of the brokenness of humanity and the pouring out of the life blood as a result of sin.

Life is in the blood and for your life blood I will require a reckoning says the Lord in Genesis 9. So in one way or another because of our sin the body given to us and the life in our blood will be required.

Yet the breaking of this particular person's body Jesus and the pouring out of that particular person's blood has resulted in the forgiveness of sin and eternal life for all who trust in Jesus.

Why is it that this person's body and this person's blood should do that? Why? Unlike any other. Well firstly because he is the Messiah and only the Messiah is the one who could end all wars.

[ 9 : 10 ] This is the picture of the Messiah in the Old Testament. He would bring about global peace, worldwide peace. He is the one who can bring an end to all wars and truly bring about peace.

Isaiah 9 calls him the Prince of Peace and says he is the one whose rule will bring a peace of which there will be no end with justice and righteousness upheld forever.

His body and blood can do that because he is our maker and it is to him we owe our bodies and life blood. He is the one who gives us a body and gives us life in our blood because he had no sin.

His body and blood were not required in death. Therefore his blood like the spotless lamb was the only blood that could purify and cleanse from sin. You see life blood that was not merely of an innocent mortal but of the Son of God himself of whom John wrote in him was life.

John 1 or as he later writes in John 5 as the Father had life in himself so he granted the Son to have life in himself. He is the very source and giver of all life.

[ 10 : 20 ] Only he as the Lord's Messiah and the Son of God could bear the iniquities of many. Isaiah 53 Only the Messiah and suffering servant could make many to be accounted righteous because of his own righteousness.

Truly no man can ransom another says Psalm 49 or give to God the price of his life for the ransom of their life is costly and can never suffice that he should live forever and never see the pit.

That's what it says in Psalm 49 No man could ransom another or give to God the price of his life that he should live forever and never see the pit. But later on in that same very Psalm it says but God will ransom my soul from the power of Sheol.

God will ransom my soul and he will receive me. What does that mean? Well therefore Jesus the Messiah is not just a man because he is our ransom but no man can ransom another but God will ransom so therefore Jesus is not just a man but God himself the incarnation of the eternal word the Son of God this is what it says in Proverbs 30 Who has ascended to heaven and come down?

Who has gathered the wind in his fists? Who has wrapped up the waters in a garment? Who has established all the ends of the earth? What is his name and what is the name of his Son?

[ 11 : 48 ] Surely you know. As 1 John 3 says the reason the Son of God appeared was to destroy the works of the devil. Romans 8 says by sending his own Son in the likeness of sinful flesh and as a sin offering God condemned sin in his flesh.

Paul says this in Colossians 2 He cancelled the record of debt that stood against us with its legal demands this He set aside nailing it to the cross.

He disarmed the rulers and authorities and put them to open shame by triumphing over them in Him or in it that is in the cross. There is a great victory that happened on the cross by the body and blood of Christ.

And so with bread and wine we have the testimony both that our sins have resulted in brokenness and death the breaking of the body God has made and the pouring out of the blood in which there is life given by God yet we also have the testimony of the broken body and the lifeblood of Jesus our Messiah being poured out for the forgiveness of our sins to make a new covenant with us by His blood.

For He's the spotless Lamb of God who takes away the sins of the world the Lamb slain before the foundations of the world. So what is the difference between Him and any other who die or the blood of bulls and goats?

[ 13 : 19 ] You see these things which belong to earth are but shadows and copies of the true reality in heaven. These things were meant to point to something greater and something more true for Christ as the end of these things.

Not something pointing to something heavenly as an ethereal and transcendent something you can't grasp but actually something more real more lasting than the things we experience here.

And this is why we pray your kingdom come your will be done on earth as it is in heaven. These things these true things are done in heaven and the things on earth are mere shadows and copies and representations that should point to the true things.

It's what it says in Hebrews isn't it? Thus it was necessary for the copies of the heavenly things to be purified with these rites but the heavenly things themselves with better sacrifices than these.

For Christ has entered not into holy places made with hands like the temple on earth which are copies of the true things but into heaven itself now to appear in the presence of God on our behalf.

[ 14 : 34 ] Nor was it to offer himself repeatedly as the high priest enters the holy place every year with blood not of his own for then he would have to suffer repeatedly since the foundation of the world.

But as it is he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. And just as it is appointed for man to die once and after that comes judgment so Christ having been offered once to bear the sins of many will appear a second time not to deal with sin but to save those who are eagerly waiting for him.

Are you eagerly waiting for him? Are you eagerly waiting for him? Because if you are it is your sin that he's died for it is your sin that he's going to save you from.

And so when we take bread and wine our remembrance is itself a copy and shadow of something more real and true a greater reality that in the body and blood of Jesus we see the victory of God over evil the forgiveness of sins and the redemption of sinners the end of all wars and eating bread not in a common way but eating the broken bread by faith we are doing what Jesus said in John 6 when Jesus said do not work for food that perishes but for the food that endures to eternal life which the son of man will give you for on him God the father has set a seal and then they asked him what must we do to be doing the works of God and Jesus answered them this is the work of God that you believe in him who he has sent and again Jesus said to them truly truly I say to you it was not Moses who gave you the bread from heaven but my father gives you the true bread from heaven for the bread of God is he who comes down from heaven and gives life to the world they said to him sir give us this bread always

Jesus said to them I am the bread of life whoever comes to me shall not hunger whoever believes in me shall never thirst and so in our remembrance of the Lord Jesus when we break bread and pour out the cup it's not just remembering the lost or the dead nor is it giving thanks for a sacrifice with a temporary victory but in respect to remembering and looking back as it was for Israel with Passover it is to remember both what God has done and who he is as we live in the present reality of the exodus that took us from slavery to freedom and from death to life as we look toward the promised land but we not only think of the past but think of the present when we take bread and wine in this way by faith we not only commemorate but we also participate so Paul says in 1 Corinthians the cup of blessing that we bless is it not a participation in the blood of Christ the bread that we break is it not a participation in the body of Christ because there is one bread we who are many are one body for we all partake in the one bread so as we eat and drink doing so with faith in Jesus looking to him we participate in his death when we do this we participate in his death we remember that we are crucified with him not only that we participate in his body and that we are joined to him united together in one body the body of Christ we participate in his blood and that we have been together purified by his blood as Hebrews 10 puts it sanctified through the offering of the body of Jesus Christ once for all that it's impossible for the blood of bulls and goats to take away sins but his blood is the blood of the son of God which enters not holy places made with hands but into the true holy of holies and the heavenly places we participate also in that by his blood he has made a new covenant with us and that is why he said this cup that is poured out for you is the new covenant in my blood

[ 19 : 12 ] Luke 22 or this is my blood of the covenant which is poured out for many Mark 14 or this is my blood of the covenant which is poured out for many for the forgiveness of sins Matthew 26 and so as the bread is broken we participate in his death and as we eat the bread we participate in his life because he is the bread of life and as Paul said in 1 Corinthians 10 because there is one bread we who are many are one body so as we eat we see that Christ is the one bread and we participate with each broken piece showing us a greater truth a greater truth that though we are many people we are together united in one body the one body of Christ he has brought us together in his body and as the cup is poured out and we drink we participate together from one cup from the one life that is poured out for us the life blood of the son of God who forgives our sins and credits us with his righteousness and purifies us and makes us holy we participate together in the new covenant giving us the assurance of our salvation believing in him and sealed with his spirit until we obtain the outcome of our faith the salvation of our souls one Peter and are raised with him with a body like his so we commemorate the victory of his death we participate in his present living body together and the new covenant and his blood and finally as we consider those things and we consider the future we anticipate you see when Jesus broke the bread and poured out the cup he said to his disciples

I will tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my father's kingdom what a glorious thought that is eh that day he has done it for then he has done it for this day and he has done it for that day our remembrance is not that of someone who is still dead as Gene said but a living saviour what is it that Job says for I know that my redeemer lives and at the last he will stand upon the earth after my skin has been thus destroyed yet in my flesh I will see God whom I shall see for myself and my eyes shall behold and not another my heart faints within me my redeemer lives he will stand upon the earth and we shall see him and when we see him we will be like him as Paul said for as often as you eat this bread and drink the cup you proclaim the Lord's death until he comes so we proclaim his death as a victory we don't go on banging about that he is dead we proclaim his death as a victory and we are assured that he is coming again and so though at many times it might not seem like it it might not feel and look like the Christian life is a life of victory your life might not feel like a victorious life but it is why does it not look like that why does it not feel like that why does it not seem like that why did the world not see that well Paul says your life is hidden with Christ and God when Christ who is your life appears then you also will appear with him in glory amen well let us take communion together let me read and if you want to know what to think about when you're taking communion

I'll just say all that again in Matthew 26 Matthew writes this as an eyewitness as a disciple as an ex-tax collector and sinner saved by the Lord Jesus Matthew writes this now as they were eaten Jesus took bread and after blessing it he broke it and gave it to the disciples and he said take eat this as my body and he took a cup and when he had given thanks he gave it to them saying drink of it all of you for this is my blood of the covenant which is poured out for many for the forgiveness of sins I tell you I will not drink again of this fruit of the vine until that day that day when I drink it new with you in my father's kingdom let me pray and then we'll distribute the elements

God our father we give you thanks through Jesus Christ our Lord whose body was broken for us and so we thank you that we can take this bread not in some common way but taking this bread by faith of the body of Jesus who was broken for us the offering of the body of Jesus Christ once and for all we give you thanks for it for in his body we have been brought together for as he was broken on the cross so he took what was due to us the death that was due to us and took it upon himself and took the righteousness that was his and credited it credited it to us and so we give you thanks for the broken body of Christ which brings us all together we pray that as we break this bread and we share it among ourselves that we would recognize the victory that we have in Christ we would recognize the forgiveness that we have we would recognize the victory over evil that has been brought about and that we would remember the bread of life that comes down from heaven for us the bread that endures to eternal life that has given to us

Jesus himself the bread of life and as we each participate that we would remember that we are brought together in him and we would look to his coming again and likewise God we thank you for his life blood that was poured out for us for in the blood is life and the word that was in the beginning the word who was with God and it is God through whom all things were made became flesh the life blood of the son of God poured out for us not the blood of bulls and goats yet even a better blood than that of Abel we thank you for that blood which goes into the true heavenly places for our purification to take away our sins we thank you for that blood as we take this cup recognizing that we take this from the one source that our forgiveness of sins comes from the one blood we look to

[ 27:10 ] Christ and we thank you for the covenant the new covenant that he made with us that is in his blood we take it with faith and we give you thanks proclaiming his death until he comes again in Jesus name for his glory we give thanks and pray amen Paul writes in 1 Corinthians for I received from the Lord what I also delivered to you now the Lord Jesus on the night when he was betrayed he took bread and when he had given thanks he broke it and he said this is my body which is for you do this in remembrance of me in the same way also he took the cup after supper saying this cup is the new covenant in my blood do this as often as you drink it in remembrance of me and then Paul says for as often as you eat this bread and drink this cup you proclaim the Lord's death until he comes

God we give you thanks in the name of Jesus Christ our Lord and Savior to him be the glory forever and ever amen we're now going to sing a final song Jesus paid it all let's sing together love you so and thank you and you are going to be about as often as soon as you our Lord has person at home who sam