

# Remember

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[ 0 : 0 0 ] Luke 22, and that black Bible in the chair in front of you, if you take that black Bible, go towards the back and find page 66, yes, page 66, you'll find Luke chapter 22.

We've been trucking through 1 Peter, but what I like to do is, I like to take one Sunday, I think I'm doing it like every other Sunday, and just zero in on the Lord's Supper, and take a passage specifically talking to us about the Lord's Supper, and bringing out the important aspects of the Lord's Supper in the passage, so that's what I'm going to do this morning, and I give the credit to Dean Cathcart at Master's Bible Church, he was doing that, and I went, that's a good idea.

So, here you go. Luke chapter 22, starting in verse 14, we're going to do verses 14 through 20, 14 through 20. Luke 22, verse 14.

And when the hour had come, he reclined, 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, given thanks, he said, take this and share it among yourselves.

[ 1 : 3 8 ] 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 bread, 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. 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.

Many of you might have heard of the name John Knox. John Knox brought about the finality of the Reformation to Scotland. He was a major figure to bring the Reformation to Scotland.

He was a man of courage. There in the mid-1500s, Christianity Today had a little blurb about him, one of their magazines, and this is what, towards the end of the article, says this, quote, Knox was clearly a man of courage, of great courage.

One man standing before Knox's open grave said, quote, here lies a man who neither flattered nor feared any flesh. End quote. He said, this great, great leader, major figure in church history, Reformation history.

[ 3 : 1 3 ] So where is he buried? Right here, in a parking lot. His final resting place is beneath parking space, number 23, behind St. Gilly's Cathedral, where he ministered.

There in Edinburgh. Another picture. The above stone marks the approximate site of the burial in St. Gilly's, I think I'm saying that right, graveyard of John Knox, the great Scottish divine who died 24 November 1572.

Parking lot. You know the other thing? Today, that church is full-blown liberal. Not even believing any of the truths that Knox preached over almost 500 years ago.

Over 500 years ago. Oh yes, some 500 years ago. Amazing, isn't it? We forget so easily. It's just easy to forget.

I mean, we forget little things. What did I go into this bedroom to do? What did I just, I just went in, I came in, what did I just come in here to do? You ever do that? I know you never do that.

[ 4 : 36 ] What did, and then you walk out, you go back, you sit down, oh shoot, that's what I was going to do. Right? We forget so easily.

That's why the Lord said to Judah, in Jeremiah, chapter 2, or chapter 3, can a virgin forget her ornaments or a bride her attire? She has the wedding dress on.

Dang, what was I supposed to do today? Shoot. I'm going to go have breakfast no more. It's silly.

Yet my people have forgotten me, days without number. Says the Lord. I mean, think about it. We're quick to judge Israel, to judge Judah.

They had so many reminders. The constant sacrifices, the priests that were there, the prophets, the law, tangible things you can touch, you can taste, feel, to remind them.

[ 5 : 55 ] Erecting, building up, pillars, to remind them, this is what the Lord did here, on the river of Jordan.

And yet we forget so easily. So what did I title, the message today?

Remember. Remember. Remember God's grace to you. Have you forgotten, have you forgotten, have you forgotten, that you're forgiven?

Have you forgotten, the Father loves you, so much, in Jesus Christ? You are absolutely right, you don't deserve it.

And yet that's why it's called grace. Have you forgotten? Have you forgotten how much He loves you? I've forgotten.

[ 7 : 07 ] So then, that's why, we're going to, tangibly, touch, spit on it, tangibly touch, and taste, feel, the elements.

That's, that's why we do this. It's a tangible, touching, feeling, reminder, to us, about God's grace to us, in Christ.

That you're forgiven, and then you're credited, with righteousness. And then the promise, of His return. So I actually have three, remember, His promise, our fellowship, His sacrifice.

So if you're taking notes, you can write that down. Promise, fellowship, sacrifice. The promise, that He's going to return, the fellowship, that we have together, in this, in this supper, that we celebrate together, and then it reminds us, of His sacrifice as well.

So first, remember, remember, His promise, and our fellowship. Verses 14 through 18. Starting in 14 and 15, Jesus, when the hour had come, He reclined, 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.

[ 8 : 51 ] The Passover meal, there's overlap here, with the new covenant, and the Passover meal, because the Passover, was meant to, for them to celebrate it, it was meant to remind them.

For example, the Passover meal, bitter herbs, it was to recall, their bitter slavery in Egypt, to remember that.

They would also take, the unleavened bread. Why? To recall, eating it in haste. An element of purging.

The stewed fruit, it would recall, the misery of making bricks, for Pharaoh. And then of course, the most important part, the roasted kid, or lamb, it recalled, the blood of the animal, applied to the doorpost, and the angel passing, and not taking the life, of the firstborn.

So all of these things, elements within the meal, that they would take, were supposed to remind them, that they would recall, to remember what God did.

[ 10 : 13 ] And Jesus is going to take, these elements, and reinterpret them, or give them even deeper meaning, we should say. So that as a Passover animal, was about to be killed, Jesus himself, would be killed, because he's the Passover lamb.

It was pointing to him. He would inaugurate, the new covenant, by his blood, because he's Messiah. So, you have the parallel pictures, the exodus, and Jesus' death.

The bread, the body, given for all who believe, the wine, has shed blood, for the new covenant. So Jesus comes together here, in verse 14, into 15, with the last meal, before his death, taking place, probably Thursday night, Nisan 15.

And he said, he longed, I desire earnestly, to have this meal with you, because it pictured fellowship, with him, and with them. And the faithfulness, of their teacher, to his disciples.

It was an important time, of connecting with them. Communion, fellowship. I mean, imagine his emotions. He has such a love for them, thinking about, the passing over, of Israel's firstborn, and the thought that, his life is going to be, on behalf of his people.

[ 11 : 50 ] Jesus was about, to give his life, on behalf of sinners, to be their substitute, who would be judged, and face God's curse, for sinners.

He would bring, new significance, to this meal. And then he says this, here in verse 16, you have the fellowship, 14 and 15, and you also see fellowship, later on as well.

But then in 16, he says, part of the reason, he desired to have this meal, it was a promise to them, to partake of the meal, later in the kingdom.

He will not eat this meal, I will not eat this meal again, until it is fulfilled, in God's kingdom. Not until the reason, for the celebration, is done.

in other words, he wouldn't eat it, until, wouldn't eat it again, until he returns, and celebrates, the messianic banquet, with his disciples, with us, with us.

[ 12 : 59 ] Jesus won't eat, the Passover meal again, until the time, of the consummation. That will be a time, when the meal, will be celebrated, as a fulfillment, of what Jesus, has accomplished.

We'll celebrate, a banquet with him, and we'll remember, what he has done, because he'll be there, with us. So, as we, eat this meal together, of the bread, and the juice, we'll remember, not just his death, but also the promise, of his return.

We look forward, to our Messiah, coming back, to dine with us, in the kingdom. God was faithful, to send him, the first time, and he's going to be faithful, to send him, the second time.

God was faithful, to bring Jesus, to have Jesus come, to be our sacrifice, and he's going to be, faithful, to have Jesus come. Jesus will come, to bring judgment, and consummation, to everything, and take, you home.

There's the promise. There's the fellowship, that we have. 17 and 18, he says, he took a cup, when you take a cup, give him thanks, take this, and share it among yourselves, for I say, I will not drink, through the vine, from now on, until the kingdom, of God comes.

[ 14 : 24 ] Well this is weird. They took a cup, and then there's bread, and then there's another cup. What's going on? The Passover meal, actually, had four cups.

So they're taking, they're taking, the Passover meal, and then Jesus would take, a certain element, from the Passover meal, and then from this, would come the Lord's Supper. Here's the order, of the Passover meal.

You had an opening prayer, and then the first cup, of wine, and then the dish, of herbs, and sauce. Then you would recite, the story of the institution, of the Passover.

They would sing, Psalm 113, and then they would drink, a second cup. Another prayer, then the main course, of the roasted lamb, with the unleavened bread, and herbs.

Another prayer, they would drink, the third cup. They would sing, Psalm 114, through Psalm 118, and then they would drink, the fourth cup. That's the Passover meal, overall.

[ 15 : 30 ] So it seems like here, in verse 17, he's taking the first cup. So Jesus, puts himself, or assumes himself, as a position, of a Jewish father, over his family, over his children.

And the connection, and the fellowship, and the relationship, that he has with them. Received the cup, gave thanks, for God's provision, and salvation.

So notice, what's going on here. Communion, fellowship, and then the promise, I'm not going to drink of it, from now on, until the kingdom of God, comes, once again, the promise.

So as we, partake of the Lord's Supper, we're remembering, first, what he will do, the promise, that he will return. Second, the fellowship we have with him, and with each other.

The intimate fellowship, that we have with each other. We have a connection, with each other, that far surpasses, the connection, that people have, as Republicans.

[ 16 : 45 ] Far, far, surpassing, the connection, that people have, as Democrats. Or even those, who are Arizona Cardinal fans. Whoa, that's pretty heavy, I don't know.

It far surpasses that, friends. Those things are fleeting. And really, when you think about it, in perspective, priority, who cares about that connection?

Who cares about the Cardinal connection? Who cares about the Democratic connection? Who cares about the Republican connection? It really matters. It's a connection we have with Christ.

With each other in Christ. Because forever, we'll be with each other, worshiping our Savior. You can't buy that, can you?

Remember, our fellowship that we have. Remember the promise, he'll return. And then third, remember his sacrifice, or his substitution.

[ 17 : 56 ] 19 and 20, although you see fellowship here too, because of the nuance of the bread, which I'll get to in just a second. Jesus now reinterprets the Passover, or gives it different, deeper, new meanings.

He'd taken the bread, verse 19, 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. He takes the bread, and he breaks it.

And so the idea is, I mean, we have little individual bread things, because that's how you're supposed to do it, because that's how, we've always done it that way, right? I mean, of course. I'm being facetious. Actually, the idea was that you have a big loaf of bread, and then you take pieces from it.

So we're sharing together. So here's the idea of fellowship once again too. We're sharing from this one loaf. So the bread represents, it's a figurative language of his body, given for us.

Do I have it here? I think I do. Yes, it is his offered body, representing figuratively his death. Something magical doesn't happen to the bread.

[ 19 : 19 ] Something magical doesn't happen to the juice. We're Southern Baptists, and we don't drink wine. Something doesn't happen to this, where it becomes the actual body and blood of Christ.

No, it doesn't do that. It's to remember, that's a memorial. We remember, the power is not in this bread, or in this juice.

The power is in what these things represent, which is the gospel, of grace. God's compassion to us as sinners. That's what it represents.

That's where the power lies. Jesus. So his body, he says, given on behalf of you. Notice the sacrificial substitutionary language.

Jesus giving his body as a vicarious gift, meaning suffering in the place of another. So the giving of his body was a vicarious substitutionary gift for all who believe in him.

[ 20 : 32 ] He dies for his people. He gives himself for us, on our behalf. We see such great love Jesus had for his own, his disciples, for us.

And we share in this together as God's chosen people. So that if you're not a follower of Jesus this morning, this is the message to you.

You can become a follower of Christ. You can have forgiveness of sins. You can have your sins paid for. And then, as we learn from the first hour with Daniel's class, righteousness can be credited to your account when you repent and put your trust in Jesus Christ alone.

Come, sinner. And you'll be looked at as a sinner and saint at the same time. Jesus will change you. He'll transform you. This is what we embrace.

And we share in this together that the power is not in these elements, but the power is in the fact that God graciously saves us. The power is in his grace. And he's saving just a bunch of losers.

[ 21 : 51 ] Nobodies. God's not obligated to give us anything. Do this to remember me. We remember what Jesus did.

And we proclaim our identification with this great act. The bread doesn't change, no, but it's meant to bring about change in us. As we remember what Jesus has done for us in his death.

We need to ponder this. Constantly reminding ourselves of the vicarious gift of Jesus on the cross. Why? Because we are prone to forget.

And we're embraced by the Father only through Jesus Messiah alone. We're bent on performing for God. To gain his acceptance.

We're bent on thinking, I gotta do this and I gotta do that to get God's acceptance. There's nothing you can do to get the acceptance of the one who owns everything.

[ 23 : 03 ] You can't do it. It's impossible. You will walk away frustrated. No, but he's gracious and kind. So we're gonna do something a little different now.

We've done this, I think, before. I'm gonna intertwine partaking of the elements with my message.

And also intertwining us singing a song with the message and the Lord's Supper. And intertwine everything together. So let me first start out by giving some instructions to this as we partake of the Lord's Supper.

And we're gonna first do the bread. We'll sing a song. A couple of verses to the song. Then we'll go back to the message, okay? So guys, you can be ready as you are gonna be ready to hand out the bread.

But some things for you. If you're not a Christian, this is not for you. You can watch the gospel be proclaimed. It's not for you. And you might say, hey, I'm not a member of this church.

[ 24 : 08 ] That's okay if you come from a church of like faith and practice. Our preference is that you're baptized by immersion as well. And then you can partake of the elements with us, okay?

But also, if you're here and there's something you have against someone and you've not gone to reconcile with them, you have not been able to let it go either. We advise you and prefer that you would not partake of the elements.

Wait. Go reconcile with those person or persons as best as you can. And then the next time we have the Lord's Supper, you can partake. But this is a time for you to be able to examine your heart, praising the Lord that He saves you by His grace.

Another time for you to repent and trust and put your trust in Jesus Christ alone. To tell yourself the gospel. Jesus gave His body. Jesus, you gave your body on my behalf.

You faced God's righteous wrath on my behalf. That's what it's meant for you to do. So take a few moments between you and the Lord. And after a few moments, I'll have the guys come forward.

[ 25 : 26 ] They'll pass out the bread to us. And then we'll sing a couple verses to a song. Thank you. Thank you.