

# The Power of Communion

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[ 0 : 00 ] Welcome. Thank you for choosing to listen to another word-filled message by David Entry. Preaching is the means by which God manifests His Word and nourishes our spirits. May the life of God enter into you and you as you listen to this message. Be blessed.

Wow. Hallelujah, hallelujah, hallelujah. One of the things that can bring radical turnaround is the power of the communion.

The power in the blood is so essential, is so important. When we take communion in certain traditions or theologically, ecclesiologically, sometimes communion is called the law's table.

Other times, some places call it the Eucharist. Some places call it, sometimes it's okay to call it the law's table, the Eucharist, the Last Supper, the Passover, which is actually not a Passover.

It replaces the Passover. And so, just before He was betrayed, the night He was betrayed, He sent His disciples and told them, enter a certain house.

[ 1 : 17 ] And when you see the boss, tell Him that we need the upper room. We should prepare us a place where I will eat the Passover with my disciples. Wow. He sent them, go.

We need to eat it in a house. We can't sit under a tree and eat it. It's a house thing. So, He said, when you go to that place, the house, you tell the owner of the house that the master said, we should prepare a place where him and his disciples shall have the Passover.

And, Bible says that, Jesus said, when you go, they will allow you. So, whenever He goes in, say to the master of the house, the teacher says, where is the guest room in which I may eat what?

The Passover with my disciples. Verse 15. Then, He will show you a large room, large upper room, furnished.

May God bless you that you can have a room where there's always a place for K-group. There's always a place for fellowship. There's always a place to host a minister, to host, I mean, a man of God, a woman of God for a season.

[ 2 : 42 ] May God give you that shunammai type of mindset and opportunity. In the name of Jesus. So, He went, they took, they went, and so that's when they had the communion.

And, that was the night before He was betrayed. Or, the night He was betrayed. They had the communion. And, He said, we will eat Passover because that was Passover.

That was Passover. Now, I need you to look at Matthew chapter 26. Matthew chapter 26. Verse 25. Matthew chapter 26.

I think we should go from verse 20 so we can make some sense from there. Verse 20. When evening had come, He sat down with the twelve. Let's move on.

Now, as they were eating, He said, surely I say unto you, one of you betray me. Go ahead. And, they were exceedingly sorrowful.

[ 3 : 44 ] And, each of them began to say to Him, Lord, is it I? He answered. He who dipped his hand with me in the dish will betray me.

So, the Son of Man, the Son of Man indeed goes at, just as it was written of Him. But, woe to that man by whom the Son of Man, by whom a pastor, by whom the man of God is betrayed.

It would have been good for that man if he had not been born. This is Jesus talking. Judas, Judas, who was, Judas.

The next verse, verse 25. Judas, who was betraying Him, answered and said, Rabbi, is it I? Jesus said, you have said it.

The next verse. And, as they were eating, He took bread. Watch this. Jesus took bread, blessed it, broke it, and gave it to His disciples and said, take, eat.

[ 4 : 50 ] This is my body. The next verse. And, He took the cup. Then, He took the cup and gave thanks and gave it to them, saying, drink from it. All of you.

The next verse. For this is my blood of the new covenant, which is shed for many, for the remission of sins. But, I say unto you, I will not drink of this, the fruit of this vine from now until the day, until that day, when I drink it new with you in my Father's kingdom.

So, that is what is called the Lord's Supper. The Lord's Table. The Lord's Table. The Lord's Supper. Very important. So, it's the table of the Lord.

1 Corinthians chapter 11, verse 23. First of all, I deliver to you that which was delivered to me.

Christ Jesus, that the Lord Jesus, on the night He was betrayed, took bread.

And, when He had given thanks, He broke it and said, take, eat. This is my body which is broken for you. Do this in remembrance of me.

[ 6 : 01 ] The next verse. In the same manner, He also took the cup after supper, saying, this cup is the new covenant in my blood. This do as often as you drink it in remembrance of me.

The next verse. Then He goes on to talk about us. For as often as you eat this bread and drink this cup, you are doing something. You are proclaiming the Lord's death until He comes.

Verse 27. Therefore, whoever eats this bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and the blood of the Lord.

Verse 28. But let a man examine himself and so let him eat of the bread and drink of the cup. Verse 29.

Let's go to verse 30. Verse 29 says, for he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason, many are weak and sick amongst you and many die.

[ 7 : 08 ] People die because of the way they are handling their communion. That means if you handle it well, you won't be sick. It can handle. The communion has the power to deal with sicknesses, weaknesses amongst us and even the potential threat of death.

1 Corinthians 10, verse 16. It says that the cup of blessing which we bless, is it not the communion of the blood of Christ?

That word communion is also, can be translated, the participation, the koinonia, amplified. It says the cup of blessing of wine at the Lord's supper upon which we ask God's blessing.

Does it not mean that in drinking we participate in and share a fellowship, a communion in the blood of Christ, the Messiah, the bread which we bring?

Does it not mean that in eating it we participate and share in a fellowship, communion of the body of Christ? Back to King James, the new King James.

[ 8 : 15 ] So it says the blood which, the cup which we bless, is it not the communion, participation and fellowship of the blood? Verse 17. It says that for we, though many are one, oh, this is an interesting word, but I don't want to go off too much.

Are one bread and one body. For we all partake in one bread. Isn't it? Isn't it we are one bread?

Jesus said, except a grain, John chapter 12, verse 24, except a grain of which falls to the ground.

A grain. A grain of which, except it falls to the ground, it remains alone. Okay, so unless a grain of which falls to the ground and dies, it remains alone.

But if it dies, it brings what? We are the grains. Individual grains. It says that for we are one bread.

No, we are many. We are one bread. It didn't say we are one grain. We are one bread by many grains.

We are one bread and one body. Verse 18. It says that observe Israel after the flesh. Are not those who eat of the sacrifice partake of the altar?

[ 9 : 24 ] Sacrifices partake of the altar. Verse 19. What am I saying then? That an idol is anything or what is offered to idols is anything?

Verse 20. Rather, that the things which the Gentiles sacrifice, they sacrifice, this is very important. I think I'll leave it from here now. They sacrifice to demons and not to God.

If you are not born again, sacrifices they do spiritually. They are to devils. That is why a Christian must be careful what kind of so-called religious or spiritual activity you are engaging yourself.

Because it's introduction to demon 101. It says they're sacrificing to demons. Anything outside, any sacrifice outside of Christ is sacrifice.

Whether people know it or not or mean it or not. Bible says the sacrifices are to demons. And it's fellowship with demons. You don't understand why you're having all kinds of nightmares.

[ 10 : 27 ] Because somebody's reading your palm. You're reading horrors. Your life will be filled with horror. Demons are behind some things.

But let's get back to my main point. So, before Jesus, the first is Passover. Passover was a special meal that the Jews ate to begin watches, to begin a new phase.

So, in Exodus chapter 12, verse 1, he said, God said to Moses and Aaron, he says that, this is powerful. Now, the Lord spoke to Moses and Aaron. In the land of, whilst they were still in Egypt, say, what did he say?

What did God say? He said, this man shall be the beginning. Oh, oh. Number one, this communion thing is the beginning of months. It starts something new in your life. He said, this man shall be the beginning of months for you.

And when they were 18 at that time, in their calendar month, it wasn't the first. It wasn't January. It was somewhere in the middle of the month. I said, this will be the beginning of months for you.

[11:33] It shall be. Why? Because communion comes to always start something new. Hallelujah. And then give them instructions. I take alarm and all that. And then when you get to verse 7, he said, this is what you should do with the alarm.

You slaughter it and take some of the blood and put it on your doorpost and let it go to the house. You see, the house, the houses. So, communion is a house affair. He said, as we eat it here together, it's following you.

The impact is following you because it's house. It's following you and covering your house. And there are times a household can come together and eat communion. That's why Jesus said, go to that.

We have to eat it in the house. Because communion is always connected to a house. He said, you put the blood on the house and then you eat the flesh. And he said, eat everything.

Eat it all. Eat it all. You shall eat it with bitter herbs. So, life can be bitter. And so, when you are eating communion, just bring the bitter things that you are going through and all.

[12:36] Bring it. And the communion, the lamb will tone down the bitterness that you are experiencing. So, the lamb is on one side and then the herbs are on one side. Bitter herbs represent all kinds of bitterness and things that are not pleasant in life.

But you need the communion to handle this bitter stuff in life. I don't know what is getting bitter, sour in your life, in your marriage, in your finances, in your career, in your education.

But I believe in your health. But I believe that thank God for the lamb. Thank God for the lamb. We are going to have communion. And whilst we are offering communion, communion is going a long way of dealing with the bitter things that the enemy has introduced in your life.

I'm saying some things, you know. So, it's the Lord's table. Okay? Number one, I just wondered. That's why it's called the Lord's table. It's the Lord's table.

I would have showed you in communion. First Corinthians said, when you come to the Lord's table. It's the Lord's table. One of the things that they were always doing, the early Christians, they were always having communion.

[13:40] They don't have meeting without the word of God and communion. So, they continued in apostles' doctrine, apostles' fellowship. Apostles' breaking of bread and prayer. Acts chapter 2 verse 42.

They continued. It was a regular. So, those times, there was always one common furniture that must always be in Christian gathering. Not a puppet, but a table.

They always had a table because it was meal. The communion. So, it was a regular feature in every Christian gathering. Not a puppet or pews. It was a table.

Hallelujah. Because their meetings were around the communion. They were eating communion daily. They were eating it daily. So, it's the Lord's table.

Listen. It is never called the Savior's table. It is called the Lord's table. The Lord's supper. Not the Savior's supper. Pastor, why? Because some of us, Jesus is Savior 90% and Lord 10%.

[14:43] He's Lord 10%. But it's the Lord's table. What does that mean? When you are coming, you accept him. He must be Lord over all.

So, in Exodus, he said, eat it all. Don't leave some out. Eat everything. Verse 9 and verse 10. You shall eat. You shall let none of it remain unto morning.

And whatever remains unto morning, you shall burn it with fire. But verse 9. Look at verse 9. Verse 9. Verse 9. Do not eat it raw, nor boil it all with water, but roast it with fire, his head and his entrails, and everything, boiling.

And then he says, don't leave any. Eat it all. If some remains, burn it with fire. But you have to eat it all. Then look at verse 11. Let's go to verse 11.

We are going through too. And that you shall eat it with your belt. Eat it in readiness for a testimony. With your sandals on your feet and your staff in your hand. So, you shall eat it in heat.

[15:48] Because it's the Lord's Passover. It's the Lord's table. Not the Savior. Savior. The word Lord is used in the Bible or in the New Testament. Jesus has been represented as Lord over 200 times.

Savior is about 33 times. But we want Savior. We want Him as Savior, but not really as Lord. That is why we retain our independence on some subjects and some matters.

This is how I feel, and this is what I choose to do. But in communion times, you are coming to Him as Lord. The Lord, whatever you say. I'm embracing the instructions that are painful. The instructions that are joyful.

Doors that you shut. I'm ready. The door you have to shut. Shut it. Doors you have to open. Open it. People you have to remove from my lap. Ready to remove them. People you have to bring. I'm ready. I'm eating it all.

You are the Lord. It's the Lord's table. Because He's a shepherd. The Lord is my shepherd. I shall not wait. It makes me in the night. I may be green. It leads me in the sight. It still restores my soul. It leads me in the path of righteousness for His name.

[16:49] Even though I walk to the valley of the shadow of the earth, I shall fear no evil. For Thou art with me, Thy rod and I stand in the comfort. Thy prepare it. Oh, this is it. Thy prepare it. Did you see that? That's the Lord's table.

Thy prepare it. It says, come and eat. I've gotten it ready. Thy prepare it. It's the Lord's table. It's not the pastor's table. It's the Lord's table. Thy prepare a table before me in the presence of my name. God, I'll anoint my hair with oil and my caps. It's the Lord's table. This is because He's a shepherd. He prepares a table for us. And so when you go to Exodus, He said, make sure you slaughter the lamb.

Eat it all. Apply the blood. Look at Exodus 12. Apply the blood. For I'll pass through the land of Egypt on that night, and I'll strike all the firstborns in the land of Egypt.

With both man and beast. And against all the ghosts of Egypt, I'll execute judgment. I am the Lord. Instead, I'm going to pass. There's going to be judgment coming. I am the Lord. The next verse. My watch is devastated.

[17:45] Now, the blood shall be a sign for you on your houses. Sorry, on the houses where you are. And where I see the blood, I will pass over. Because it's time for God to pass over.

It's time for. So the blood exempts you from the plague of destruction. The blood exempts you from the angel of death. For angel of destruction. How much more demons?

More demons. Witches. And the plague shall not be on you to destroy you when I strike the land. He said this is, the blood is powerful.

The blood is powerful. So he said, is that the cup of blessing which we bless? Is it not the communion of the blood of Jesus? There's so much benefit. Lord, that day. It introduces you to a new phase.

A new era. The communion introduces us to a new era. Hallelujah. The communion is the Lord. It gives the opportunity for Jesus to actually be in charge of our affairs and our life.

[18:49] We eat it all. It helps us with the bitter parts of our life. It helps us to deal and handle with the bitterness of life. The painful aspects of life. Hallelujah. The blood is so powerful.

It gives us immunity and exemption. Four. That's the fourth one I made. It gives us immunity and exemption. And then the verse 14. It says you have to do this regularly throughout all your generations.

So this day shall be to you a memorial. And you shall keep it as a feast to the Lord. It's the Lord's supper. It's the Lord's table. Throughout all your generations.

You shall keep it as a feast by an everlasting earth. It throughout. It does not end. So did Jesus end it? No. It was a shadow.

Jesus is the reality. 1 Corinthians 5, 7. Christ our Passover. 1 Corinthians 5, 6, 7, and 8. Christ our Passover was sacrificed.

[19:49] So he is the Passover. Christ is our Passover. And he supports this thing must continue. In our generations it must continue. It must continue.

It must continue. So look at this 1 Corinthians chapter 11. As I read earlier on verse 25. Look at verse 25. Want to show you something. It says that in the same manner he took the cup after supper saying, This cup is the new cup in my blood.

This do as often as you do it in remembrance of me. This, remember that word, remembrance. The same thing, there's a similar strong point in what we read.

1 Corinthians chapter 10 verse 16. Which says that the cup of blessing which we bless, Is it not the communion, oneness, attachment? Oh, oh. Then you go to the verse 16, verse 17.

It says that we though many are one bread. It is oneness. So two other benefits of the communion is number one, it is the verse 16, is we are actually tying ourselves to Christ.

[ 20 : 55 ] He's so much part of us. Oh, he's so much part of us. Can I show you something? Do you want to know this? Do you know that at the last supper, Jesus took bread and what?

Bread and the cup, the wine. But in the real Passover, it is lamb and the blood.

Our Passover, there is no lamb we are eating. Jesus says, so where is the lamb? I'm sure that it is about, but where is the lamb? We are supposed to kill that. Where is the lamb? That night, you don't need the lamb because the lamb is also sitting at the table.

The lamb, the lamb is sitting at the table with us. When it comes to communion, Jesus said, no, I am present. So once you are eating, actually we are all sharing. Is it not the communion of the blood?

It's koinonia, sharing in one with Christ. The cup which we bless. Is it not the communion? The one we are to amplify. It's sharing in fellowship, partaking.

[ 22 : 00 ] Is it not God? Does it not mean that drinking in, we participate in. Share a fellowship. It's participating in. We are one.

He himself takes communion so serious that every communion, he sits on the table with us. That's why it's called the Lord's table. He's so much part of communion.

That's why the early church were always having communion. That's the last point I'll make about it being a statement of faith. But it's participation. Oneness with Christ.

And not only oneness with Christ, verse 16 of chapter 10 of 1 Corinthians. But verse 17 is also, this verse 17, we are one bread. Who? We are one bread.

There are a lot of one. One Father, one Spirit, one baptism. Ephesians chapter 4, verse 4, downwards. One Spirit, one faith.

[ 22 : 55 ] So he said, one body, one spirit, one hope of our calling, verse 5. One Lord, one faith, one baptism, verse 6. One Father. One God and Father.

One, one, one, one. But when we eat the communion, it reinforces our oneness. We are one bread. Even though we are many, we are one bread.

Verse 17 again, it says that, For we, though many, are one bread and one body. For we partake of that one bread. It says, it's reinforcing.

So in chapter 11, in chapter 11, verse 25. Oh, thank you, Jesus. I'm about to pull out something very interesting. As I was preparing, I just love this.

Do this as often as you do it. In what? Remembering. I can't hear you. Remembering. What is the opposite of remembrance? Forgetting. Oh, yes.

[ 23 : 54 ] That's what I've always thought. In this context, it's not forget. In this context, it's dismember. Dismembering. If you are remembering, Satan tries to use coronavirus to dismember us.

The communion remembers us. Oh, hallelujah. He said, for we are one bread. One. We are being remembered.

Koinonia. Bringing strongly together. Sealing our bond. So it's not just that Christ is present and we are having koinonia with him, fellowship with him, oneness with him.

But the truth is also, as we are having oneness with God, we are also remembering, strengthening our membership. We are tying one another to one another. We are, oh, come on.

So just in case, for some time, you have disconnected yourself from church, from fellowship, because of sin, because of something that is going on, because of, no, this communion, it's time to remember, to remember, to remember.

[ 24 : 59 ] Come back. Come back. Let's come back together. It's time for remembering.

Remembrance. Remembrance. Let's remember people. Let's remember. Remember yourself, bro. Remember yourself, sister.

You are one of us. Don't let the devil separate you through some attitude, through, I mean, what has happened. Someone said something. You are not happy. They didn't call you. They didn't do that.

It's time for remembrance. That's why we need communion. Coming together. So the blood that flows to you, is flowing, the same blood flowing. The miracles that others are sharing, is the same kind of, order of miracle, that we also share, called remembrance.

Remembrance. Remembrance. So, five, we, co-coinonium with Christ. Six, remembrance.

We all coming, tying us together. Seven, benefits. We've come in here. The power, of the Lord's Supper. Powerful. It's, we are making a faith statement.

[ 26 : 05 ] The just shall live by faith. It was Jesus. It was he, who said, the blessed is he, who hasn't seen, but believes. John chapter 20. I've just said, blessed are those, who have not seen, but believe.

So, the, the, the walk of faith. He said, we walk by faith, and not what? Second Corinthians chapter 5, verse 7. For we walk by faith, and not by sight. So, we are not making judgments, based on, when you are walking by faith, you don't depend, you don't need, watch this, watch me.

You don't need, physical symbols, and elements, to walk by faith. In other religions, there are symbols, and elements are important. In Christianity, no. We just walk by faith.

I don't need to wear a cross, to be a Christian. I don't need, to wear a cross, to be a Christian.

Whether wooden, shiny, a jewelry, a silver, a golden, or silver, whatever.

I don't, I don't need, to wear a cross. I don't need, to cover my hair, to be, be a Christian. I don't need, to do that. I don't need, to do that. I don't need, look, look, we are worshiping, you are sitting, in your womb, we are about, to take communion.

[ 27 : 11 ] You don't need, to do this. You don't need, to do that to be, I don't need a picture of Jesus behind me to be in church. I don't know why he has his picture. I don't need this. I don't need this. I don't need that.

So faith, faith in scripture, faith is not tied to any physical activity. So that he said, my faith is in the bottle of oil. Your faith is in God's word.

That's why you apply the oil, but it is not the oil. It is not the oil. Your faith is in God's word. God's word. So we walk by faith, not what we are seeing.

So in Christianity, we are not given the job, or we are not encouraged. The Bible doesn't tell us to, tokens. You know, there are some things called tokens.

So in the Old Testament, they need candles, they need a lamb to kill, and then this. They need this. They need to bow like this and do this. All those rituals, we don't need it in Christianity. That's why sometimes people lose sight of the fear of God.

[ 28 : 14 ] We don't need symbols. We are just free. You can wear anything and be yourself. When I say wear anything, like, you don't need, I'm preaching, and most of you have never seen me wear clerica.

I don't need it to preach. It doesn't make any difference in the preaching. It's in my spirit. But, to save time, but the only place where we are commanded to use physical something to represent faith is the communion.

It's the only place or only thing in the Bible which is, we are commanded to physical, doing or having something physical, holding it, and it's a symbol of our faith, and we can't stop it.

We cannot stop it. The communion, that's why they were having communion every day. The communion is a symbol, and it's a statement of faith.

It's actually our faith. The communion reminds us of the pierced hands, reminds us of the pierced side, reminds us of the cross. Everything, any cross you can wear, it finds its meaning in having the communion.

[ 29 : 27 ] There's no point in wearing cross without eating communion. There's power of exemption. There's power.

As we eat the communion, you are evoking the power in the cross, in the blood, because when I see the blood, I will pass over. Nothing is supposed to successfully work against you as you are burying yourself in the blood.

If it cannot take the blood, it shouldn't be able to survive around you after communion. It's the power of God packaged into physical elements for us to eat.

That's why I say, when you are eating the communion, you need to understand what is going on. Other than that, you eat it, eat it in an unworthy manner. Verse 27, 28, 1 Corinthians chapter 11. Therefore, whoever eats this bread or drinks the cup, in an unworthy manner, you are guilty of the blood.

And what happens? Verse 28, let anyone examine yourself. It's time to think. And don't handle it flippantly.

[ 30 : 30 ] So let him eat the bread and drink the cup. The next verse. For he who eats and drinks it in an unworthy manner is eating judgment to himself, not discerning the Lord's body.

Jesus is Lord. Someone say, Jesus is Lord. When we eat communion, we are proclaiming, Jesus is Lord. I'm blood washed. I'm saved. Listen, if you are not saved, you are eating it in vain, unworthy. You have to be saved. And some of us, you are saved, but you are not in a good state. So you have to repent. We are about to go to the Lord's table.

Not the Savior's table, the Lord's table. He must be Lord for it to work. Thank you for listening to this message by David Entry.

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[ 31 : 34 ] Be blessed.