

April 15, 2001

The Lord's Table

Matthew 26:26-30 is the Lord instituting the "Lord's supper."

Christ gave the example of this institution to the twelve in Matthew 26:26 and Mark 14:22. However, Paul tells us more than what the Lord gave.

Though Paul was not among the twelve, he now tells us how he came to the knowledge of this sacrament; it was by personal instruction by and command from the Lord Jesus Himself.

1 Corinthians 11:23-34

We see, therefore, that this sacrament was instituted by our Lord. He is the King, and He alone has the power to establish the practices of the church.

When was this sacrament instituted?

It was on the **night He was betrayed**. It was instituted just as He was entering into His suffering for the sins of His people.

The sacrament itself

Matthew 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Though the Lord called this bread **his body**, it must not be taken **literally**. The Papists have a doctrine they call transubstantiation. That is, the wafer is literally changed into the body of Christ, making them cannibals, if they believe that doctrine. Chanel 44 on cable is a Romanist Chanel, and I watched them give "communion" one day. They locked the bread in a gold cabinet, as though they were afraid it would escape from them.

Note that in every account of the Lord's supper, the emphasis is on the cup, and not on what was in the cup. It probably was fermented wine mixed with water, a very common Jewish custom of the day.

The things signified by these outward signs

The bread signifies His body that was broken:

READ ISAIAH 53, V. 5 ESP.

The chastisement of our peace.. His body was broken as He took the physical punishment for our sins, so we could have peace with God the Father.

The juice represents His blood that was shed:

Matt. 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Hebrews 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Of course, the shed blood represents death.

Remission = release from bondage or forgiveness or pardon of sins so that there is no penalty. That is to say, letting them go as if they had never been committed.

The blood of Christ confirms to us all the privileges of the **new covenant**. That is to say, His people have all the

blessings of the new covenant, and the proof and the seal is His shed blood, e.g., freedom to approach the Heavenly Father that was not under the old covenant.

Though I consider myself a "Reformed" Baptist, there are two key points where I take exception:

First, infant baptism, which I believe is not required by Scripture. Folks can do it if they desire, and I have no problem, but when they start saying it is required by Scripture and that the practice contains some kind of saving grace, I have a problem with it.

Second, the Lord's supper. The Reformed movement teaches that somehow the Lord's supper contains a special grace for those who partake of it. I have not read the arguments, so I cannot speak for or against that belief, but I have not picked up anything from Scripture along that line. I am more inclined to think that both infant baptism and special grace in the Lord's supper are **holdovers** from the Pagan Roman Religion from which the Reformation came.

The actions required

The bread and cup do no good for His people unless they are taken internally. The picture here is that the Christ of the New Covenant does no good for His people unless they feed on Him.

No matter how good a food is for you, unless it is eaten, it does no good. Though He is our food, we must take in the word of God, meditate upon His goodness and fellowship with Him in prayer.

The purpose of this institution

V. 26, *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

First, this table shows *the Lord's death*. This table **reminds us that Christ died** on the cross 2000 years ago. It is done in **remembrance** of Christ. It is to keep fresh in our minds what He has done for us, His **death**, His **friendship** (closer than a brother), His **remission** of sins, His **intercession** for us, His **payment** of the **ransom** for our sins, the **acceptance** of us by the Father through Christ, and all the benefits of the gospel to the true believer are represented here at this table.

Second, this table is to be done *till he come*. This table reminds us that Christ will return. I know this is not Paul, but look at Peter's words. This is after Peter saw the sheet from heaven with all the unclean beasts in it, and the Lord told him to go to the Gentiles:

Acts 10:34-43 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him. 36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40 Him God raised up the third day, and shewed him openly; 41 Not to all the people, but unto witnesses chosen before of God, (note that God must show Christ to an individual before that individual can be saved. And those in here today, God either has shown or is showing Christ and His crucifixion to you today. Even now, you need to trust Christ and His payment for your sins.) even to us, who did eat and drink (the first Lord's supper) with him after he rose from the dead. 42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. 43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. (In other words, even the Old Testament prophets spoke of the day when the payment of Christ would cover whosoever will come to Him by faith.)

The point I want to make here is that **the table you see before you today is a reminder that Christ will come again. He is coming back, only this time, He is coming not as a baby in a manger, nor as a man doing good works, nor as a dead man on a cross. He is coming back as judge, and He will judge in righteous**

judgment.

The meaning of this ordinance is, ***When this you see, remember the price I paid for your sins, and remember that I will return.***

2 Timothy 4:1 *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;*

1 Peter 4:5 *Who shall give account to him that is ready to judge the quick and the dead.*

Are we ready to be judged by Christ?

We ordered Carol's **marker** before Jessica left for Dayton. That marker is a reminder of who she was, and the love she had for her family. I kind of like to look through commentaries at the markers, particularly the dates on them.

As we look at the table this morning, this is the **marker for Christ's death**. It is a marker for **Christ's return** in righteous judgment.

This marker is evident wherever His people are gathered. This table shows forth Christ's death, resurrection and return. It **declares** and publishes His death, resurrection and return **for all** to see, both the saved and the unsaved. It is a **celebration** of His glorious death which was the key for our redemption. It was the sacrifice for our sins.

Matthew 26:28 *For this is my blood of the new testament, which is shed for many for the remission of sins.*

Mark 14:24 *This is my blood of the new testament, which is shed for many.*

It is a **celebration** of His **resurrection**, and it looks forward with great anticipation to His **return**.

Notice here that His **blood was shed for many**, not all. In other words, He died for His people only. **Who are His people?** They are those chosen in Christ from before the foundation of the world.

Hints

It should be practiced often, ***as often as ye eat this bread.***

Our body will not maintain life without **eating often**. And this spiritual diet should be followed often also. The early church did this at least every Lord's day, if not every day they met for worship. The hope that He would **return momentarily** was fresh in their minds.

This practice is perpetual. It is to be continued till the Lord shall come. And He will come the second time, without sin:

Hebrews 9:27 *And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*

Notice that the Spirit only refers to one more coming of Christ, not two or more as is so commonly taught today.

Psalms 110:1 «A Psalm of David.>> *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

And that promise is one of the most oft quoted promises in the New Testament: Matthew 22:44, Mark 12:36, Luke 20:43, Hebrews 1:13, Hebrews 10:13

Thus in the table before us today we see the **promise that the enemies** of the Lord and His Christ will be subdued before He returns, not after.

CONCLUSION

Are you saved? If not, you are an enemy of Christ, and some day will fact Him as one of His enemies.

Are you confessed up on sin? If not, you will eat and drink damnation to yourself at this table.

START, April 8, 2001

1 Corinthians 11:27

A point we fail to emphasize in the Lord's table is the very great danger the Spirit lays before the Corinthian Christians, and thus before all Christians in general. We read this section quickly, and only think of the broken body and shed blood, because we have these emblems before us. But there is more in this passage given to the danger involved than there is given to the body and blood of Christ. 4 verses, w. 23-26 to the body and blood, yet 6 verses w. 27-34, to the danger involved.

That is, of receiving of this table unworthily.

The context is against using it to satisfy the natural appetite-**THAT IS, THEY PLACED NO MORE IMPORTANCE ON THIS MEAL THAN THEY PLACED ON A MEAL AT HOME.**

Paul tells them they were to eat before they came to this table. To us, such a thing seems ridiculous, for how in the world could anyone eat or drink too much with what we serve. But we know the early church did not do as we do. Among other things, they had no cups nor prepackaged bread.

But the rim teaching here is against the danger of coming to this table with inward, hidden sins, such as u , will, anger, fear, known an unconfessed sins, &c., as we can do at a regular family meal. When a person eats s o this table a with things in his heart or life that are contrary to the principles of Christianity, he eats eat unworthily. The primary warning is against the hidden sins of the heart.

When we eat of this table unworthily, we are not cleansed by His blood; rather, we are guilty of His blood.

Hebrews 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and bath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and bath done despite unto the Spirit of grace?

V. 29, notice the great hazard involved this morning.

1 Corinthians 11:29 *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

Eating of this table unworthily provokes God, and will likely bring down punishment on one's self.

Not discerning the Lord's body. That is, they do not understand the payment Christ made, nor do they understand the power of that shed blood, nor do they understand the danger of coming to the Lord's table with unconfessed sin in the heart.

The Corinthians came to the Lord's table as to a common meal. They failed to realize the seriousness of the occasion. They saw it as no more than sitting down to a meal with family or friends, so they did not discern the Lord's body.

That discernment should not discourage us from the Lord's table. Rather, it should urge us to come with a clean heart.

V. 30 is a strong statement. We are told here that some were punished by God with sickness, and some with death for treating this meal as an ordinary meal.

V. 31, we are called upon to self-examine ourselves, and see how we are treating this meal. We are to self-examine ourselves and see if their be any wicked way in us. Note here that this dangerous sin is only known between the individual and the Lord. No one in here knows my personal relationship with the Lord, nor my attitude toward this meal.

V. 32, Though a careless attitude toward receiving the Lord's supper may bring physical punishments, we are

told that that punishment indicates a state of favour with the Lord. He does not want us condemned with the world.

Hebrews 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

I don't know about you, but I would just as soon have God's blessings as the sign of His love, rather than His chastening.

Vv. 28, the condition of coming to the Lord's table is self-examination.

V. 31, God's preference is that we examine ourselves, and deal with our sins rather than Him having to do that against us.

If we do not judge ourselves, God will judge us. If we do not remove the sin from our own lives, God will remove it for us, but the means He will use will not be pleasant.

Hosea 13:9 *O Israel, thou hast destroyed thyself; but in me is thine help.*

Before we take of the Lord's table this morning, each of us should follow

PSALMS 139