

Communion Messages!

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Message #1 – The Lord’s Supper

Matthew 26:26-30, “*For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.*”

The Lord's Supper helps us to remember the meaning of Christ death and the promise of His second coming. It is a reminder that we have entered into a binding covenant with Jesus. The *elements* of Communion speak of God’s great love for us and are intended to motivate us to complete dedication to Him. Each time we observe we are reminded of God’s redemptive plan, as Israel was reminded of their deliverance from Egypt. We reminded of Christ death and the promise that He will return for His Bride.

Participation in the Lord’s Supper helps us to check our love and devotion to Him in the light of His sacrifice for us.

I shouldn’t have to remind you that external forms and ceremonies are hollow without a genuine spirit of communion with Christ.

The Jewish Passover was a type of the “*Lamb slain from the foundation of the world.*” Christ came to earth because it was the appropriate time to introduce God's new covenant with men. Two or three Passovers had come and gone since John the Baptist had pointed to Jesus as “*the Lamb of God.*” Jesus had spoken again and again of His death and resurrection. His disciples never seemed to understand. After feeding the 5000, Jesus gave specific teaching that should have made them understand. His own flesh would be the “*bread*” He would give for the life of the World. Yet, they still did not seem to realize what this meant.

Now we come to what Jesus knew would be the last time He would eat the Passover meal with His disciples. How His heart yearned over them. How He wanted to prepare them. How much He longed to draw them to Himself.

The “*Upper Room*” is a well-known part of Oriental house even today. It is a place of coolness in hot weather, a place of retreat, a place where guests are housed. Thousands of Jews in Jerusalem from all over Palestine, and over the then known world, had come to celebrate the Passover feast. It is expected that anyone having such a room would gladly let it be used for that purpose. These rooms were gratuitously furnished for Passover. Preparations were quickly made in twilight hours.

Matthew 26:20-23 describes the scene, “*Now when the even was come, He [Jesus] sat down with the twelve. And as they did eat, He said, Verily I say unto you, that one of you shall betray Me. And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I? And He answered and said, He that dippeth his hand with Me in the dish, the same shall betray Me.*”

It was late evening and Jesus and His disciples took their places on the couches at Passover Table. It was custom to sing Psalms 113 and 114, giving thanks before cutting the lamb in pieces for the meal.

During meal Jesus startled the disciples by announcing that one of them would betray Him. He had referred to the betrayal before. In Matthew 17:22, the night after transfiguration, in Matthew 20:18, a short time later, and again in Matthew 26: 6, just two days before the Passover. Now He makes it plain that the betrayer was actually present as one of their own number.

This announcement overwhelmed the disciples with grief and distress. One after another they said, "*It surely is not me, is it?*" Each one felt Jesus could not possibly mean him. Yet, none of them was so overconfident that he could be absolutely sure he was not the one.

Jesus continues in verses 24-25, "*The Son of man goeth as it is written of Him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou hast said.*"

Jesus replied that His going to His death, fulfilling God's prophetic written Word. However, the betrayer would not be able to blame God for his decision in betraying Jesus because that was still his own choice. But, alas, for him, *it would have been better for him if he had never been born!*

When Jesus seeks to stop a person from sinning He does two things:

- (1) He confronts a person with his sin. He tries to make a person stop and see and think what they are doing. He says, "*Look at what you are contemplating doing, can you really do a thing like that?*" It has been said that our greatest security against sin lies in being shocked by it! And again and again, Jesus bids a person pause and look and realize that the person may be shocked into sanity.
- (2) He confronts a person with Himself. He bids a person look at Him as if to say, "*Can you look at Me, can you meet My eyes, and go out to do the things you purpose doing?*"

The appeal of Jesus is to seek to make a person realize the horror of the thing he seeks to do and the love that yearns to stop him doing it. Even so, Jesus warned Judas without pointing a finger directly at him. It was as if Jesus wanted to do everything possible to get Judas to repent. It seems He had already washed his feet along with the feet of the others (John 13:5, 10-11). Thus, He showed Judas consideration and love and then gave him as stern a warning as it was possible to give. He did everything He could to save him. Clearly Judas was not a traitor because God foreknew it but because of his own wicked purpose which caused him to ignore every obstacle that a loving Savior placed in his path.

Matthew 26:26 continues, "*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.*"

The Passover was not only a *memorial* it, also, looked *ahead* to God's Lamb (to Christ) who is our Passover (1Corinthians 5:7). The Cross fulfilled the typology, thus bringing the old

Passover to its end or completion. This was the last one anyone would eat that would have its full significance. Jesus therefore instituted something *new* to take its place. The symbol changes, as they were no longer to remember the Passover in Egypt, but now they were to remember Jesus the *complete* Passover.

As the Jews observed the Passover, they gave thanks to God for the past and expressed hope for the future. Jesus now took bread and blessed it, gave thanks and praise to God over it. Then He broke it and gave it to His disciples to eat as a memorial, *not* of deliverance out of Egypt, but rather, of the full deliverance that comes through His broken body. The breaking of the bread pictures His sufferings and death. The eating of the bread pictures the fact that we share in the benefits of that sacrifice which was made once for all for us. From this we get the name “*Communion*,” or “*partaking, sharing, and fellowship*.”

The Paschal lamb was extremely symbolic. It was to be:

- (1) free from all blemish
- (2) shut up for four days for careful scrutiny (Jesus examined by His contemporaries)
- (3) killed by those who would be protected by its blood
- (4) blood sprinkled on doorposts, and
- (5) not to be sprinkled on the threshold - not to be trodden under feet.

Matthew 26:27-28 continues, “*And He [Jesus] took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is My blood of the new testament, which is shed for many for the remission of sins.*”

Over the cup Jesus again gave thanks. This “*giving of thanks*” is an important part of the Lord's Supper. The Lord Supper is sometimes called the “*Eucharist*,” which means, “*giving of thanks*.” As Christ gave thanks over the cup, so we give thanks to God for the precious blood that redeemed us. Because Jesus shed His blood on Calvary we all can partake of a full redemption and share in all the blessings and promises of God. His blood is the blood of the New Testament of covenant. That is, the blood that puts God's “*New Covenant*” (or “*New Will*”) into effect according to Hebrews 9:15-18.

The blood of the covenant at Sinai put the Old Covenant of the Law into effect for Israel. By that covenant they entered a special relationship with the Lord as a “*Peculiar Treasure*,” that is, peculiarly God's own as a kingdom of priests, a holy nation. The same thing is promised us through the New Covenant. Thus, in the Body of Christ and through His blood even those who are far off from God can be brought nigh – those who were not a people can become God's people – and those who were strangers, foreigners, and aliens from the commonwealth of Israel can become fellow citizens with the saints and are brought right into the family of God (Ephesians 2:12-19) Thus we share in the New Covenant prophesied by Jeremiah and put into effect by Christ's death.

Jesus continues in verse 28, “*This is My blood of the New Testament, which is shed for many for the remission of sins.*”

The words, “*for many*” reminds us of Isaiah 53:11-12, which states, “*He shall see of the travail of his soul . . . [God, the Father, shall see the travail of Jesus' soul]. . . and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with*

the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.”

The word, “*many*” does not put any limit on the number to be saved. It simply tells us that though Jesus was one Person He could take the place of many when He died on the Cross. Thus, “*many*” includes the whole world (John 1:29, “*Whosoever will may come.*”)

The blood of the covenant brings specifically the remission; forgiveness; pardon; and consolation of our sins. Our guilt is removed and our punishment borne by Him so we will never have to bear it.

Like the broken bread, the “*fruit of the vine*” is a symbol. It represents the blood shed once for all on Calvary and presented once for all to the Father before Jesus sat down at the right hand of the throne. Jesus is not now presenting His blood, He did that *once* and now the benefits and cleansing are continuously available

Matthew 26:29-30 continues, “*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. And when they had sung an hymn, they went out into the mount of Olives.*”

As Jesus concluded the supper, He drew attention to His coming Kingdom. We partake of the Lord's Supper remembering the past but, also, facing the future. The broken bread speaks of a sacrifice accepted by God – that makes a place for us in His Kingdom. The “*fruit of the vine*” speaks of a life outpoured, a life that was – and is – eternal and indestructible. That life of Christ *in us* makes it possible for us to share the blessings of the Kingdom now through the Spirit (1Corinthians.2:9-10). We testify of His death and of His promise to return every time we partake of the Lord's Supper!

The Lord's Supper gives us a privilege of judging ourselves. It is not meant to keep us away from fellowship but rather, to draw us closer to Christ. Seeing Christ on the cross and being reminded of His great love should make us want to abandon all sin and rededicate ourselves to Him whatever the cost.

Message #2 – The Sacredness of the Lord's Supper

Paul tells us in 1 Corinthians 11:23-25, “*For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: And when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come.*”

This institution is not a casual act given by Jesus, Paul, writing under the inspiration of the Holy Spirit, commands us to observe this ordinance. He is also here delving into the meaning of the Lord's Supper. Notice this ordinance was given, “*the same night in which He [Christ] was betrayed.*” There was no time for anything except what was most significant. Christ knew from the time He entered this world the purpose for which He was here. *Now coming to close of His ministry!*

He begins to speak to His disciples about the crucial hour that is at hand. It was a “*mystery*,” even to His followers. They tried to put a *temporal* meaning on everything He said, but all the while He was seeking to prepare them from the hour when He would fulfill His redemptive mission.

Men had tried to “*do away*” with Him more than once before this time, but He always escaped. However, when took Him to Golgotha's Hill, He did not resist because He knew His time had come. It was according to God’s divine design as revealed in His Word. When Jesus came to that moment, “*He was as a sheep led dumb before His shearers, He opened not His mouth.*” Jesus taught, “*I lay down my life for you!*”

Jesus refused to die in any way except according to God’s eternal design. These last days of Jesus’ life on earth tell us that God has orderly patterns – and that His patterns *do* matter. God's pattern for the Church matters. When it comes to adhering to Scriptural doctrines and principles, there must be no variation.

We must discover God's plan in His Word and then follow it. To partake of the Lord's Supper without our minds being closed from the outside world, violates its purpose. To “*eat the bread*” irreverently, without recognizing – remembering anew – what it really means, violates its sacred principle.

There is nothing “*cheap*” about our salvation. One of the reasons the Lord ordained this Supper is that each time we partake we are to relive in memory the sacred cost involved in our redemption. It is a serious thing to make “*unsacred*” that which God has decreed to be “*sacred!*” By violating sacred things, we bring upon our lives the judgment of God.

It happened more than once in the Old Testament. On one occasion Saul was impatient at Gilgal for the man of God to come and offer sacrifice and he rushed in and offered it, not waiting for the priest, and brought a curse upon himself!

On another occasions, the Philistines took the “*ark of God*” out of its proper place, misused its intended purpose by carrying it into another camp and, because they misused and dishonored that which was sacred, they brought a curse upon themselves.

God help us to never “*defile*” His Word by mishandling it. It is the stream of His revelation. We can never allow any false doctrine or erroneous teaching to pollute it.

Jesus said, “*This do in remembrance of Me.*”

Most of the Bible was written not to the unconverted, but rather to people who have already believed. Much of God’s Word is designed to remind us that our whole spiritual being revolves around a sacrifice that brings redemption from our sins. Our “*security*” is not in **IMITATING** Christ, it is in **PARTAKING** of Him.

Ephesians 5:30, “*For we are members of His body, of His flesh, and of His bones.*” Note the words, “*His body, His flesh, and His bones*” We are members of His “**Body**,” the Church! People of all ages and nationalities form His Body, under the its Head – Jesus Christ!

The church is His Body on earth. We are His hands, His feet, His mouth, and His ears.

You and I are His body functioning on earth today!

Christ's flesh that brought our redemption was "*sinless flesh*." His "*spirit*" was eternal! He was the Son of God. He was God! He "*housed*" that eternal spirit of God in a body of flesh.

If Jesus had violated any of God's laws, it would have disqualified His human body from being a perfect sacrifice. However, He lived in the flesh here on earth *without sin* for over 30 years, therefore, He could offer His flesh as sacrifice for our salvation.

We are partakers of His flesh, in that, we, living in the flesh, can live unto righteousness through our Lord Jesus Christ – by His grace!

Ephesians 5:30 says that "*we are part of His bones*." Ephesians 4:16 makes more sense when we realize that bones speak of structure, It says, "*From whom the whole body fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love*."

Our communion with one another is so close that "*when one suffers, every other member of the body ought to feel that pain*." When one member rejoices, every other members should rejoice as well!

The sacrament of the Lord's supper should not to be taken in solitude, but when the "*Body of believers gathered together*." Communion speaks of the reason we are intact – we are one body, member joined with member.

Why are we one body? Because Jesus Christ gave His life, shed His blood to make us so. Jesus gives a great lesson in John 13. Jesus Christ is forever the Head of His church, yet, He steps down, girded Himself with a towel, took a basin of water and knelt before His disciples to bathe their feet saying, "*If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet*." We are dedicated to serve Jesus Christ on this same common level of service!

Message # 3 – A Study of the blood

There was a time, not too long back in man's history, when he thought blood could be dangerous and he preformed what was called "*blood letting*," opening a vein and taking blood out. It was thought that "*blood letting*" was a method to be used for the relief of physical suffering. Withdrawing blood was supposed to be the means of curing, now, of course, men know that just the opposite is true. Physicians prescribe blood transfusions as a means of introducing new life and combating disease.

God's Word said 3000 years before man realized it that, "*The life of the flesh is in the blood*" (Leviticus.17: 11).

I was surprised to learn in my study of the blood that the "*barber pole*" is a relic of the day when man thought it was advantageous to get rid of blood. And, the candy-striped marker indicated the place where bloodletting was practiced.

There are those within the church world who practice bloodletting. There should be placed in front of every modernistic church a barber pole, signifying that this strange doctrine is being preached. It would serve as a warning to everyone to run from such a place.

You will find the Bible is highlighted with blood from beginning to end. Its blessed pages are stained crimson with its steady flow. To those who say that blood is repulsive, modern medical practice must be exceedingly offensive. We are being called upon to give our blood and doctors are taking it and introducing it into the veins of their patients. In the realm of science, blood is coming into its own worth.

The human body has many different kinds of tissues: muscle, nerve, fat, gland, bone, and connective tissue. All these tissues have one thing in common: they are fixed cells, microscopically small and having a specific and limited function. Unlike these fixed tissues, the blood is fluid and mobile, that is, it is not limited to one part of the body. It is free to move throughout the entire body and touch every other fixed cell, as it supplies it with nourishment and carries off the waste products and the ashes of cell activity, a process that is called "*metabolism.*" The human body has about five quarts of this fluid, and this blood pumped by the heart and circulates through the system about every 23 seconds so that every cell in the body is constantly supplied and cleansed and, at the same time, is in constant communication with every other cell in that body. Blood is the most mysterious of all tissues, composed of scores of elements and compounds, and strange chemical bodies whose function is not yet fully understood, but all of which have to do with "*the mystery of life,*" God said it, "*Life is in the blood!*"

Once blood fails to reach the cells, and members of the body, they promptly die. No man ever dies until his blood ceases to circulate. "*Life is in the blood!*"

Man has learned a great deal about blood. The discovery of the microscope and the development of "*blood chemistry*" and, although much is still a mystery, we have a reasonable, thorough, understanding of its physical structure. The human body has about five quarts of blood, and is wholly dependent upon the circulation of this fluid for its life – "*for the life of the flesh is in the blood.*"

The blood consists of a liquid vehicle called the 'plasma,' a colorless liquid in which are floating the various cellular elements and, in which, are found in its solution a great many chemical compounds

The solid part of the blood consists mainly of three kinds of cells:

- (1) The platelets, thin transparent cells whose function is still obscure.
- (2) Then there are the "*red cells.*" There are about 5 million per cubic millimeter and they are the cells, which carry the fuel to the tissues, in the form of combined Oxygen and which give the blood its red color
- (3) There are also the "*white cells,*" of which there are several kinds. These have to do particularly with the defenses of the body in combating infection.

Other elements provided for the clotting of the blood when an artery or vein is severed, these antigens and antibodies prevent disease.

The “*red cells*” and the “*white cells*” are more easily studied and so a great deal is known concerning them. The “*red cells*” are minute disc-shaped cells containing a mysterious substance called “*hemoglobin*,” an iron compound that has an affinity for oxygen, the fuel of the body. These “*red cells*” traveling through the lungs come in contact with the oxygen in the air we breathe and unite loosely with it, to form “*oxy-hemoglobin*.” In that form they travel to all the cells and discharge their little cargo to the cell, thus, providing it with its vital oxygen for combustion and heat. Then the blood picks up the waste products of the tissues, the carbon dioxide, and the ashes of tissue metabolism, = called “*the cell garbage*” and discharges this through the kidneys, the skin, the bowels and the lungs and then, refilled with a load of precious oxygen, repeats the entire cycle again, taking about 23 seconds for one trip around. The food is carried to the tissues by the blood and in the same vehicle the “*garbage*” is carried off, and yet there is never any contamination!

Psalms 139:14 says, “*Thank you, God, for making me so complex! It is amazing to think about. Your workmanship is marvelous.*” How perfectly the great Creator made us!

Can you imagine a city fresh produce dealers, delivering our food unpacked in the same truck in which they haul garbage? It would be something in which our health departments certainly would do well to wonder about.

While all of this is true of our physical body, it all points to a greater, deeper spiritual truth. The Church of Jesus Christ is called “*His body*.” In this body, Jesus Christ is the Head, and all believers are the members of that body, related by the blood of Jesus Christ. The life of each member dependent solely for life, nourishment, cleansing and growth upon the blood of Jesus Christ. “*The life is in the blood!*”

As essential as the blood is to our bodies, so essential is Christ’s blood to His body, the Church. Jesus’ blood is also fluid, as it can reach every single member of Christ’s body no matter how far those members may be removed one from another.

Just as the blood supplies the food elements for nourishment and life, and then carries off the waste products and poisons due to cell metabolism, so too, the Lord Jesus Christ is to every believer the only Source of life, the only support and sustenance of life, but also the One who keeps cleansing us day by day, “*For the blood of Jesus Christ God’s Son cleanses us from all sin*” 1 John 1:9

*“Have you been to Jesus for the cleansing power?
Are you washed in the blood of the Lamb?
Are your garments spotless? Are they white as snow?
Are you washed in the blood of the Lamb?”*

In addition to the red cells in the blood plasma, as I mentioned before, there are the white cells. They are called “white cells” because they are pale or white in appearance. These white cells are somewhat larger than the red cells but fewer in number. They normally occur in the concentration of about 4 000 to 7000 per cubic millimeter, whereas the red cells have had a count of from four to five million. However, the number of white cells can be very, very rapidly increased in cases of emergency. The normal count can be thought of as the “*standing army*” of the blood stream. When an infection occurs anywhere in the body and the body is attacked by an enemy “*army*” of germs, the news is flashed back to the “*camp*” (where the white cells are

manufactured) and immediately the organ turns out a greatly increased number of these white cells and rushes them to the point of infection.

You could call this “*compulsory enlistment (draft) of the white cell army,*” in time of emergency. The number of white cells is doubled and then trebled. These white cells are the “*soldiers*” of the body because they have the strange power to kill germs, and engulf them. Let’s say, for instance, that you prick your finger, and infection starts. You soon notice a swelling around the wound. This is caused by blood being rushed to the area carrying these little “*soldiers,*” white cells. These white cells surround the point of infection completely and lay siege to the bacteria causing the trouble. Millions of “*soldiers*” are killed and are gathered in one place, where they form what is commonly known as “pus.”

So, now the battle is turning, and the wound, which at first was red, angry and swollen, now comes to what is called, “*a head.*” It has been successfully surrounded and finally the pimple bursts, and the pus is expelled. The pus consists of serum and dead “*soldiers,*” millions of the white cells which gave their lives in the battle for the body, together with countless numbers of germs partly digested by the white cells. ***The battle is over!***

Now, the blood and other white cells come in, clean up the “*battlefield,*” and build new tissues, until all is healed and nothing but a scar remains. The number of white cell “*soldiers*” during all this time had been greatly increased, however, now, that the battle is over, they return to their normal peacetime number (around 7000).

Hebrews 2:14 tells us that we are partakers of “*flesh and blood,*” meaning that every one of us share in Adam’s flesh and blood. When this verse says, “*Jesus took part of the same,*” the Greek word used for “*part*” means “***to take part, but not all.***”

We all share in Adam’s flesh and blood, however, Christ took only “*part,*” that is, Jesus took upon Himself the “*flesh*” of the human race, but the blood flowing through His veins was the result of *supernatural, divine,* conception.

Jesus was a man “*of flesh*” – a perfect human being, but, nonetheless, of flesh. But, His blood was of divine conception by the Holy Spirit and was the *only way* the virgin birth could be accomplished. Mary contributed the body of Jesus and His became “*the seed of David, according to the flesh*” The Holy Spirit contributed the blood of Jesus. It is sinless blood! It is divine blood! It is precious blood! There has never been any other like it! Jesus became like unto us in all things, with one exception, instead of being conceived by a human father, the Divine Father conceived him. As a result, biologically, He had a human body, but Divine blood!

The blood, which flows in an unborn babe’s arteries and veins, is not derived from the mother, but is produced within the body of the fetus itself only after the introduction of the male sperm. “*An unfertilized ovum can never develop blood since the female egg does not by itself contain the elements essential for the production of this blood. It is only after the male element has entered the ovum that blood can develop.*”

Jesus was the divine, eternal, sinless Son of God. God cannot die; therefore, He must take human flesh so that He might die. Not only was His body “*of flesh*” broken for mankind, but He shed His divine blood for mankind as well.

Jesus came to die for man’s sin!

Message # 4 – Why Bread and Wine?

Corinthians 10:16 – *“Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ. Because there is one loaf, we who are many, are one body, for we all partake of the one loaf.”*

Communion is *“The act of sharing. It is holding something in common. It is participation with someone.”*

Here at the Communion Table we are one with Christ, in a relationship with the blood and body of Jesus Christ.

The priests of Israel offered the Sacrifices of Old Testament upon the altars of the Temple. Throughout the years of Israel’s history blood was spilled over the altar. It was a symbol of the One who was to be the great sacrifice for us, Jesus Christ.

Hebrews 9:12-15 (The Living Bible) says, *“Christ once for all took blood into that inner room, the Holy of Holies, and sprinkled it on the mercy seat; but it was not the blood of goats and calves. No, He took His own blood, and with it He, by Himself, made sure of our eternal salvation. And if under the old system the blood of bulls and goats and the ashes of young cows could cleanse men's bodies from sin, just think how much more surely the blood of Christ will transform our lives and hearts. His sacrifice frees us from the worry of having to obey the old rules and makes us want to serve the living God. For by the help of the eternal Holy Spirit, Christ willingly gave Himself to God to die for our sins - He being perfect, without a single sin or fault. Christ came with this new agreement so that all who are invited may come and have forever all the wonders God has promised them. For Christ died to rescue them from the penalty of the sins they had committed while still under that old system.”*

This Communion is a *“Memorial Service”* of Christ's sacrifice. Jesus said, *“This do in remembrance of Me.”* He also said, *“As oft as ye eat this bread and drink this cup ye do show the Lord's death.”*

Bread is the basic food of humanity. It is important for physical life. It comes from the ground and draws the elements of its life from the nutriment of the earth. Then, it stores that life in a kernel of grain. That grain has a mysterious but magnificent system of taking the ***Life-giving elements*** of the earth and making them a part of itself. Then the grain must be processed.

Certain things take place before the grain can be used. It is separated from chaff, the useless parts of the stalk by some sort of pressure.

In olden days the feet of animals walked around and around on rocky floor, trading out the grain from chaff, separating the worthless shell from the precious grain.

More pressure must come. The grain must pass through heavy rollers that exert terrible pressure until the grain broken up, pressed into flour.

After that pressure comes the mixing until it becomes dough.

Then, it is that the heat of the oven produces the finished loaves of bread.

It is then taken and eaten and *gives Life!*

Pressure and heat are a necessary process through which the grain grows out of the ground and is made suitable for food.

Bread is a picture of pressure, heat, suffering and agony. It is a picture of tension, stress, and affliction. It is a picture of the torment and affliction of our Lord.

Jesus said of the broken bread, "*This is My body, which is broken for you.*" Christ's body was the vehicle for His Divine Life. That body was broken and ground fine, like flour – in Gethsemane, at Pilate's judgment hall, and on Calvary, Christ's body was crushed and broken. It was ground under wheels of pressures, consumed in flames of sacrifice.

Jesus said, "*This is My body which is broken for YOU!*"

Then Jesus held the cup of Passover and said, "*This is My blood.*"

Wine made from juice of grapes. Grapes draw their substance through the miraculous system of the vine that brings out of the earth the vital elements that fill the grapes at harvest time. However, the path that leads from the loaded vine, with its precious fruit bursting with sweetness, to the cup is a path of suffering and pressure. The grapes are torn from their place on the vine and placed in the winepress – a large vat, where bare feet of people crushed the grapes and squeezed the precious juice until it trickled out at the lower side of the winepress. The fruit of the vine is pressed beyond measure, *squeezed, until its life expires.*"

The juice of the grape – or "*the fruit of the vine*" – was extracted through pressure. What a fitting picture of the precious redeeming blood of Jesus Christ.

Jesus lifted the Passover Cup and said, "*This is My blood, which is shed for you!*"

No doctor or scientist has ever discovered the secret of life – or the importance of the blood. The blood, in some strange way, contains life!

Leviticus 17:11 says, "*For the life of the flesh is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life.*"

Consider the quality and the character of the blood of Christ.

1 Peter 1:18-19, "*For you know that it was not with perishable things such as silver or gold that you were redeemed...but with the precious blood of Christ, a lamb without blemish or defect.*"

The broken bread of the Lord's Supper typifies the *broken* body of our Lord. What do we do with it? Do we display it in a case, or bury it in a jeweled box? No! We take it into our mouth and swallow it – and our marvelous human system makes it a part of our living body. It goes into our blood and flesh and substance our life and vigor. It becomes a part of our being!

The fruit of the vine is a picture of the precious blood of our Savior. What do we do with it? Do we pour it in a golden vial to preserve, or carry it around? No! We take it into our mouth and swallow it. The liquid enters our body, is assimilated by our human system, and becomes a part

of our life and being. It becomes a close and intimate part of us. That is exactly what Jesus wants to become to every one of us. He wants to enter into us and become a part of us – to dwell with us.

Jesus said in John 6:54-56, “*Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is real food and My blood is real drink. Whoever eats My flesh and drinks My blood remains in Me, and I in him.*”

Jesus can become closer than our hands and feet, nearer than our breath, and sweeter than a kiss. He desires to live within us.

The Christian’s life is much like scuba driver on floor of the sea. He is living in an alien environment, but his life is really from above, his true home. He might “*look like*” sea creature, with his flapping fins, his mask, and his wet suits, but he is not! He from another world, the world above!

Or a Christian is like a child still within his mother. He is **IN** his mother and his mother is **IN** him. Her life is his life. He lives because she lives. Every time he “*kicks,*” it is his mother's strength. He is an extension of her life!

When Adam sinned, the umbilical cord was broken. Now he was on his own, an independent person. When anyone accepts Christ as their Savior, they are “***born of God!***” That is why Paul wrote, “*I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave Himself for me*” (Galatians 2:20).

Message # 5 – The Drama of Communion

A drama was taking place in that upper room where Jesus and His disciples had gathered. What a picture it presents. The One who is the Lamb of God was participating in the Passover ceremony that prophesied of His death. The fulfillment of *that* prophecy was at hand. The hour had come and would take place the next day. The hour had come – the hour Israel had, for centuries longed for – countless generations had yearned for. The very “***One***” Whom the Passover had promised to every age of believers, *now* was keeping the feast. Tomorrow He would literally “*keep it.*” No longer would it be just a symbol, it would be a reality.

“*The lamb of God,*” instead of just a Paschal lamb on the Passover table, it would be His body upon the Cross. Instead of “*blood upon the houses,*” He would shed His blood. Here was a historic turning-point. The last “*Passover Lamb*” was sacrificed. The “***Lamb of God,***” whom all the other Paschal lambs were a type of, was to be sacrificed.

As Jesus sat down with disciples to celebrate Passover, it was the end of the old and the beginning of the new. Christ, Himself, was the bridge between the two.

Jesus took the bread, the ***Passover bread*** (Matzo), broke it, gave it to His disciples, and said, “*Take, eat; this is My body, which is broken for you...this do in remembrance of Me.*” The, Jesus took the cup and said, “*This is the New Testament in My blood, this do ye, as often as you drink it - in remembrance of Me.*”

It was as if Jesus were lifting the Passover Lamb from table and putting Himself in its place and saying, “*I am your Passover Lamb!*” The symbols had become realities!

Jesus was saying, “*The broken bread and the poured out wine, which I am now serving to you, are signs and seals of My broken body and My shed blood! I am the Sacrifice that fulfills this. As the Death-angel spared the Israelites because he saw the blood applied to door, you will be spared from eternal death, if angel of judgment sees My blood on door of your heart, applied by faith!*”

What had been just a picture had now come to life; the promise had become a fact; the faith of the ages had become sight. “*The substance of the things hoped for the evidence of things not seen*” was now here.

Jesus said, “*Remember Me, not as teacher, a miracle worker, a fine example of manhood, but rather, remember Me as ‘the Lamb of God’ slain for sinners. This was My purpose from coming into the world. I came to die, not just to instruct you, to perform miracles, or show you how to live, I came to give My life for you, to redeem you, to atone for your sins. You don't need a teacher, a miracle-worker, or an example, you need a Savior: a Life-giver, a Redeemer. This broken-bread, this cup of the vine, these are a symbol of My body and My blood! Just as these physical elements become a part of you ‘physically’ so true faith in this sacrifice of Mine and My **body and blood**, sacrificed for your sins, will become a part of you!*”

There is a world of meaning in this simple act of the Lord’s Supper. Jesus takes the *basic* food that was so common in that day – bread and wine! He took the common, very ordinary, substance of life and made it into something *unusual*. He took what was earthly – and made something heavenly!

Think of the infinite condescension of His sacrifice. The highest love of heaven, pictured in terms of the lowest need of earthly existence. Just as you need bread to live, you need the Bread-of-Life, broken on the Cross, to live life in the Spirit. We must have both to live. One must have bread – “*Physical bread*,” in order to live. And, since “*wine*,” [or, more literally, juice of the grapes] was basically their water of that day, they, also needed this water to live. One must have bread and water to exist physically – and we need the “*Bread of Life*” and “*Living Water*” to live our Christian life.

Man cannot live by bread *alone!* He also, must have *water* to quench real thirst. Christ’s Body – the *physical* part of Jesus Christ – was laid down. He paid the penalty for our sins, to save us from judgment and eternal death. However, His *blood* was divine and eternal. It gave us life – *eternal life!*

Message # 6 – The “Signs” of communion
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1 Corinthians 11:23-26, “*For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: And when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come.*”

Jesus set with His disciples around the table at the Jewish's Last Supper, in the Upper Room. He took the Passover bread, thanked God for it, broke it, gave it to His disciples and said, "Take eat, this is My body which is broken for you."

Jesus was saying that the matzo bread of the Jewish Passover was an outward sign appointed by God because of its natural fitness. Because of the close union between the sign and the thing signified, there is an interchanging of names.

Christ is called our "**Passover**" (1 Corinthians 5:7). The matzo bread of the Passover feast is called "*the body of Christ*" (The wine of the cup is referred to as "*Christ's blood*") Jesus said, "As this bread is broken, so My body will be marred." It was a picture (in symbol) of what would happen to following day. As the bread is broken, so Christ's body would be broken.

Jesus said, "***You will no longer be subject to Old Arrangement by which you must obey the law to win Divine approval. As this fruit of the vine is poured forth, so, My life will be poured forth. Believe this! Trust Me and you will find forgiveness for sins!***"

The problem is one of understanding the relationship between the sign and the thing signified. The emblems of the Passover – and, now, of the Lord's Supper – are "*a physical sign of a spiritual reality*." They become "*visible*" words, just as have "*audible*" words. Just as printed words conveys God's promises, God, also, gave emblems to teach truths to us

This problem of the sign is brought into sharp focus in verse 24, "Then, Jesus said, 'Take eat...[eat the Passover bread]...*this is My body, which is broken for you: this do in remembrance of Me.*'" This verse make an equation between the sign and the body of the Lord.

Bread made up of substance and material, as was Christ's body – a living sacrifice.

Hebrews 10:12 teaches, "Christ, after He had offered one sacrifice for sins forever sat down at the right hand of God [verse 14] For by one offering He hath perfected forever them that are sanctified! [verse 18] Where remission of these is, there is no more offering for sin."

At the Lord's Supper, Christ is present in and around these emblems. The identification of the bread with Christ is not in a *literal* sense, but there is no way one can take the bread without Christ's presence.

Like the heating of an iron – the iron and the heat of the iron and *not* the same thing, however, it is impossible to take the *iron* without taking the *heat*.

Twice Jesus states, "Do this in remembrance of Me." It was not the physical presence of Christ within the elements, but rather, the very real presence of Christ *in*, and *around*, us as we partake.

Take the symbolism of the American Flag. The stripes stand for original 13 colonies (a star for states). The colors, red, white, and blue, all have their own significance. The flag represents these things. But, the flag is **NOT** the United States. At the same time the symbolism is so close that the flag is treated with respect. We stand take our hats off, maybe even salute, when it passes by. If anyone tramples our flag, or degrades it, we are upset. Yet, it is only

material - stuff flags are made of. If it is only material, then why do we take our hats off to it? We respect it because the things it symbolizes are precious to us.

Someone asks directions to get to Florida. We get our map out and point to one area and say, “*This is New York and this is Florida.*” Notice how the word “**IS**” has crept into the conversation. We, of course, don't believe that the mark on the paper map “**IS**” Florida. The word “**IS**” does not force equation in a literal usage. However, because of close relationship between the sign and the thing signified, you follow my direction and you get to Florida.

Men shake hands over an agreement. The handshake is a “*sign*” of that agreement. Whenever anyone sees the “*sign*” – that is, the handshake – they know agreement has been made. The agreement is not the handshake, but, in minds, and hearts, of men, the agreement is an unseen reality of which the handshake is the “*sign*.”

You take a signature on a check. Let's say that the check is given for purchase of house. The *signature* on that check is the sign and seal of the transactions. The value of the check is conveyed because the “*sign*” [the signature] is there!

When we come to the Lord's Supper, the blood and the cup are God's signs. If we receive these signs according to God's instructions, we receive the spiritual blessings these signs represent.

You can be sure that what these signs signify is present also!

Christ is always present in our hearts. Here, in this service, is the focus of intensity of His presence.

A young girl shows her engagement ring to her friends. It brings her great happiness and pride. Why does she want a ring? What is there about the ring that makes her happy? She knows the man loves her, hasn't he told her in audible words? But, now, the ring makes the words a “*visible*” word. The ring brings into focus and intensity what was already true of his love. She sees the “*sign*” [the ring] showing forth the reality of his love. The ring makes the truth real – in a new way.

We are always surrounded by sunlight, but take a glass and bring it's rays into sharp focus at one point – and something lights up.

God, in His infinite wisdom, knows our finite needs. Human nature is prone to forget. “*Out of sight out of mind,*” is so true! As a means of grace, He has ordained the Lord's Supper so that He may convey, in a sensible way, His presence and His promises.

- Message # 7 – Examine Yourself!

If there was ever a time one should be in a “*spirit of humility,*” it is when they come to the Lord's Table. A sense of unworthiness should steal over us as we realize what we do here is an act of deepest commitment to Jesus Christ. We become aware of His presence and profoundly moved. All our worship at other times reaches the summit, but here, at the Lord's Table, we touch and taste things *unseen*. Jesus is closer than ever! Reverence is begotten within us and awe fills our minds.

1 Corinthians 11:28 says, “*Let a man examine himself...*” This command of God is not to be taken lightly.

True that some take so seriously that they refrain from partaking of Table. They develop a sense of unworthiness that causes them to shrink from the hallowed act of receiving the elements of the Lord’s Table. This is not what God meant and is an unhealthy attitude for any Christian. None of us are worthy enough to partake of the Lord’s Table. The reason we come to the table is we are declaring that we are “*unworthy*,” and must depend upon Christ’s worthiness if we are ever to be accepted by God.

What does God mean by “*Self-examination?*” As we come to the Lord’s Table, we are meditate on realities of our Christian Faith. We are to think of our Savior and what He has done for us. we are to pray that God will unveil to us any spirit (or act) in our life that is not in line with what we are about to do. Whatever *method* of service, or the *place* of the meeting, there should be a solemn sense of the fitness of things. Here, our soul is called to engage in the profoundest act of worship.

This “*examination*” is to take place prior to service, to prepare for attending the Lord’s Supper. Our thoughts should be directed to the solemn responsibility involved in Lord's Supper. We should search our motives. The word “*examination*,” means “*to prove or, to test oneself.*”

This “*examination*” is to be done privately. We are to examine our self, and not others.

A student is tested by an examination. A soldier is judged by battle. An athlete is assessed by race or the event he participates in. The Christian is tested as he comes to the Lord's Table.

He asks himself: What is my life before God? How have I been living? What are my motives and aspirations in life? Do I seek to glorify God? Have I wandered away? Do I need to return?

1 Corinthians 11:28 continues, “*So let him eat of that bread and drink of that cup.*” What are the implication of this?

1. THERE IS A JUDGMENT UPON CARELESSNESS

Not come in a casual, careless, manner! Verse 29 tells us that if we partake and lack discernment, we eat and drink *judgment* to our self. Verse 31 says, “*If we discern ourselves, we will not be judged.*”

We are never to just go through the *ritual* of eating at the Lord’s Table and not have *spiritual insight* in realizing what we are doing. The bread and the cup are just material items, however, when used in faith and devotion, we discern through them the symbols of Christ's broken Body and poured-out Blood. It is the communion of His body and blood.

2. A BLESSING UPON SPIRITUAL DISCERNMENT

One of the rewards of partaking at the Lord’s Table is opening our eyes of understanding and seeing ourselves as God sees us. Some may see only the *material* action, but the spiritual mind sees the unseen through the *seen*, the *eternal* through the *temporal!*

It is important that we, at the Lord's Supper, discern and judge our self. Verse.30 says, *“Some have been sick and weak, and some have died because they have not discerned the Body of Christ.”*

Actions affect the total life of a person

Our outward motions match inward motives. “*Actions*” are no substitute for consecrated attitudes. Our attitudes, instead of judgment, can be blessing – spiritual, moral, power to live worthily. Here at the Lord's Table to know our self is more than important, it is imperative. We must come to see our self in light of God's Word. There is the need for deep examination, especially at the Lord's Table.

Commitment to God has far-reaching results

Here, we see our self as we really are. All our past actions, failures, pride, greed, lust – whatever have been hidden – is now unmasked before Christ with Whom we have to do. In His holy light we see the stain and blight of sin. We seek forgiveness, pardon. As we renew our vows we receive peace, joy, and power and commit our self to God anew in this hour of self-revealing.

3. IMPLICATIONS

When two commit themselves in marriage with vows, a ring is exchanged as a symbol or token of their love. At the Lord's Supper we engage ourselves, pledge ourselves, to our Lord and Master!

A serviceman commits himself to his country, gives away his life to the government to do as it pleases with him, include hardship, sacrifice, even death. The commitment that was been made cannot be withdrawn. At Lord's Table we are engaged to spend our life for Jesus Christ as our Lord and Master! This is no light or careless, act, but should be done thoughtfully. We should carefully weigh the consequences in that moment and, with reverence say, “*We are not our own, we have been bought with a price.*”

1 Corinthians 10:31, says, “*We are to eat and drink to the glory of God.*”

The heathen offered food to their gods. The Christian is offering *himself* as spiritual sacrifice. At Table of the Lord we take the bread and the Cup, *for the glory of God!* It is a commitment of dignity, honor, and worship to the glory of God.

Message # 8 – “ Remember Me ”

1 Corinthians 11:23-25, “*For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread: And when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me.*”

We all would like to be **remembered** after we die. Some people go to a lot of expenses to make sure that they are remembered after they die. At funerals we make mention of the things

worthy to be remembered about intimate friends, or close relatives. Jesus wants us to remember Him and He chose a memorial, that may of seemed *insignificant* at the time, however, it turned out to be something the world would never forget.

Jesus did not say, “Remember the parables I gave, the Sermon-on-Mount I taught, the miracles I preformed, His transfiguration,” Jesus did not command His disciples to keep an ordinance to remember any outstanding thing about Him, such as His supernatural birth, or life; His divine teachings, His debates, or His power to raise the dead. He simply took a piece of bread, broke it, and gave to His disciples, and said, “*This do in remembrance of Me!*”

There was nothing really spectacular about the manner in which Christ presented this ordinance. Does this seem strange to you I don’t believe it will when we understand the deep meaning of it all. It was more than a memorial. It was a *sacrament!*

On night before He died, Jesus took His disciples to a private home where He had His last meal with them.. It was not just an *ordinary* meal, but rather it was a special occasion. It was the Passover. Israel was celebrating the night God delivered them from Egypt as they had for centuries. It was a meal that looked back to the past, but it also looked forward in faith to a deliverance that God had promised. I was a deliverance from sin's slavery which would be accomplished by a Savior.

In Egypt the blood of Passover Lamb had been applied to the doorposts and Israel had been saved from judgment. At this meal they remembered this, also it was a picture, in prophecy, of the blood of Calvary, the blood of the Lamb of God, Who was to become the “Passover” – a type of the Lamb of God, slain for the sins of the world.

This ceremony was of great importance, not only because of what it recalled but also of what was prophesied. This was the most deeply spiritual moment in the religious life of Israel.

Now, on this night just before crucifixion, while commemorating the feasts of Passover, as was done for generations by all of the devoted followers of God, Jesus inaugurated the Lord’s Supper. – It was a family affair. This was Jesus’ family

Message # 9 – Association

We remember by association. Our thoughts are tied to *tangible articles*. Little objects bring to our remembrances scenes of the past and produce in us feelings experienced in days of yore. A ring, a pendant, or a pin is tied to the loved one who gave it. A greeting card brings back to our minds the reason for it being given. Some small token has become an evening spent with someone who has meant so much to us. A souvenir reminds us of a delightful vacation. An old menu, faded and worn, causes us to relive a dinner shared with a friend. A business card brings to mind some exotic place we visited. A yellowed newspaper clipping rushes events of the past to our minds. Emblems, a flower, a doily, a plaque, a hand-made craft, a vase, a dish given by a friend, an old picture, or a paper hung on the refrigerator, these are all more than just objects, or trinkets, to us, but rather, they have become love, friendship, and thoughtfulness. These “*things*” have become bits and pieces of some experience in our life.

They maybe just “*trinkets*” to others, but to us they are a loved one, or an event so pleasant.

In the Lord's Supper, God has given us a part of Calvary, emblems to remind us of the **Blood** and **Body** of His Son. God knows that we are human and even the most pleasant experiences, if not tied to some tangible remembrances, can be forgotten. So, He has given us, "***Tokens of Calvary!***"

Message # 10 – What is the Lord's Supper For?
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Before Jesus went to the Cross of Calvary, He gathered His disciples in an upper-room. There He instituted the most solemn, meaningful, ordinance of the Church, the Lord's Supper.

Christ instituted the Lord's Supper to:

- (1) Proclaims the gospel in all its fullness
- (2) To remind us of the great price paid for our redemption, and
- (3) To exhort us to carry on until He returns again!

The Lord's Supper was not given merely for us to gather, break bread, to declare, "*We are holier than others.*" But rather, it is a solemn reminder of our task of proclaiming the Gospel of His crucifixion.

Jesus instituted the first Lord's Supper in that upper room the night before He was crucified. It is a memorial feast of His death. He would be leaving this world, but we are to continue keeping this supper "*until He returns to earth again!*"

There's a strange power with associations. A mother comes across a little shoe and tears start to flow from that silent reminder. Among old treasures a husband finds an *old glove* and it brings back memories that sweeps over his soul like a flood. An old letter, yellowed by the passing of years, containing words of tender affection from a heart once belonged to a young wife and she listens to a voice long silent, speaking once again. These mementoes, with gentle force, open cells where memory sleeps.

That's the language of the Bread and the fruit of the vine. Jesus said, "***This do in remembrance.***"

There are two elements used in the Lord's Supper, the bread and the cup. Down through the years questions have been asked, "*Must the bread be leavened or unleavened or, should the wine be fermented or unfermented?*" Questions such as these have generated more heat than light. If Satan can keep us so busy discussing the material aspect of the Lord's Supper that we lose sight of the spiritual blessing, his purpose is accomplished.

The physical elements of the Lord's Supper are only to point to the spiritual teaching!

Hear me through – the bread *not* the important aspect. We can argue over the liquid within the cup and forget about precious blood that it is to represent. The spiritual teaching is primary and the physical aspects of the Lord's supper is secondary!

Listen to John 6:53-54, "*Jesus said, "I tell you the truth, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day."* Verse 60 says, "*n hearing it, many of His disciples said, 'This is a hard teaching. Who can accept it?'*" The Disciples were missing the spiritual teaching Jesus was referring to. Verses 61-63 say, "*Aware that His disciples were*

*grumbling about this, Jesus said to them, ‘Does this offend you? What if you see the Son of Man ascend to where He was before! The Spirit gives life; the flesh . . . [that is, the physical] . . . counts for nothing. **The words I have spoken to you are spirit and they are life.**’”*

If anyone eats the bread, or drink the cup, of the Lord’s Supper, it will not do one bit of good *if they miss the **spiritual** significance.* Jesus taught, “*It is the words that I speak, they are spirit and they are life!*” The physical is only a figure of the spiritual truth. It is not the bread, nor the cup that is important, but the spiritual food that they represent. That is the primary thing!

As you partake of the Lord’s Supper, fix your mind on the *spiritual* bread. As you share the cup, think of the blood of Christ, not the container the fruit of the vine is in.

Jesus said, “*It is the spirit that quickeneth...[makes alive]*” (verse 63).

Many have added their own “*ideas*” until the simplicity of the Lord’s Supper had been corrupted and all kinds of abuses have kept in, but in Scripture the Lord’s Supper was always a very simple service. However, it is a very solemn service in God’s Word, one that was always full of solemn meaning and blessing.

In the Bible the Lord’s Supper was not an elaborate ritual; no special form was used. Acts 2:42, typical of many other occasions where the Lord’s Supper was observed, simply says, “*They continued steadfastly in the apostles doctrine and fellowship in breaking of bread and prayer.*” Acts 20:7 says, “*Upon the first day of the week, when the disciples came together to break bread.*”

Paul, giving instructions for the Lord’s supper said in 1 Corinthians 11:20-26, “*When you come together, it is not the Lord’s Supper you eat, for as you eat, each of you goes ahead without waiting for anybody else. One remains hungry, another gets drunk. Don’t you have homes to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I praise you for this? Certainly not! For I received from the Lord what I also passed on to you: The Lord Jesus, on the night He was betrayed, took bread, and when He had given thanks, He broke it and said, ‘This is My body, which is for you; do this in remembrance of Me.’ In the same way, after supper He took the cup, saying, ‘This cup is the new covenant in My blood; do this, whenever you drink it, in remembrance of Me.’ For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until He comes.*”

Satan wants to corrupt this wonderful ordinance, to twist its meaning, to rob us of blessing. It should not be just a religious “*custom.*” And, when its full meaning is realized, it can be one of the most blessed privileges given to the church.

Sad to say, because of misunderstanding what Paul said in 1 Corinthians 11:27 and 29 – and bad teaching on the subject of the Lord’s Supper – some have felt, “***I’m not worthy enough to partake of the Lord’s Supper!***”

Let’s read those verses, “*Therefore, whoever eats the bread or drinks the cup of the Lord unworthily . . . [in an unworthy manner] . . . will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. That is why many among you are weak and sick, and a number of you have*

fallen asleep. But if we judged ourselves, we would not come under judgment. When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world” (1 Corinthians 11:27-3).

Never forget that we are **commanded** to partake of the Lord’s Supper. There are no other options! Jesus said, *“Do this in remembrance of Me.”* Twice Jesus said, *“Take eat, and drink...”*

It is not our worthiness, but His righteousness that gives us the right to partake of the Lord’s Supper. We do not have the option to say, *“I will not partake because I am not worthy!”* Our only alternative is to honestly partake with a desire to be cleansed and separated from any *“presumptuous sinning.”*

This is *“the table of the Lord,”* Jesus Christ Himself is the Host. We are poor stumbling, faltering, creatures, unworthy of anything but hell, yet invited to partake. Would you insult God by refusing to accept His invitation? What base ingratitude it would be on our part to dare even think of leaving our place empty that has been prepared at such infinite cost.

Jesus said, to partake, ***“In remembrance of Me!”*** The Lord’s Supper is a memorial to remind us of the infinite cost of our redemption. We are human and, therefore, inclined to forget. The Lord’s Supper continually reminds us. It reminds us that we are but dust and that He redeemed us. It is His faithfulness, not *ours!*

Verse.26 says, *“As often as you eat this bread, and drink this cup, you show the **LORD’S DEATH** until returns.”* Every time we partake of the broken bread, we testify that we have experienced in our lives the benefits of Lord’s death. When we partake of the cup, we give witness of the cleansing power of Christ’s precious blood. As we take bread to our mouth, we testify, *“I believe His body was broken for me.”* As we take the cup, we are saying, *“Christ’s blood was shed for me – for my sins!”*

In Matthew 26:29 Jesus said, *“I will not drink of this fruit of the vine from now on - until that day when I drink it anew with you in My Father’s kingdom.”*

*My hope is built on nothing less
Than Jesus blood and righteousness
I would not trust the sweetest frame
But only lean of Jesus name
It was for crimes that I had done
He groaned upon the tree
Amazing pity - grace unknown
And love beyond degree.*

Message # 11 – What Is the Lord’s Supper All About?

We are called to live a life that is: moral – a life of spiritual intensity – a life of purity. Yet, no human being can live this life that is commanded in God’s Word. The Lord’s Supper says to us, *“Let Jesus live His alive through you!”*

Only Jesus can live the life demanded by God. If we are ever to accomplish this life, Christ Jesus must have His life through us!

THIS WHAT THE LORD'S SUPPER IS ALL ABOUT

John 6:48-63, "*I am the bread of life...[I am the life-giving bread]... Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is My flesh, which I will give for the life of the world.' Then the Jews began to argue sharply among themselves, 'How can this man give us his flesh to eat?' Jesus said to them, 'I tell you the truth, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you...[not really living at all]...Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is real food and My blood is real drink. Whoever eats My flesh and drinks My blood remains in Me, and I in him. Just as the living Father sent Me and I live because of the Father, so the one who feeds on Me will live because of Me. This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread will live forever.'* He said this while teaching in the synagogue in Capernaum. On hearing it, many of His disciples said, 'This is a hard teaching. Who can accept it?' Aware that His disciples were grumbling about this, Jesus said to them, 'Does this offend you? What if you see the Son of Man ascend to where He was before! The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life.'"

Jesus is saying that it is not the "**physical**" part of the Communion service that is important, but rather, it is the "**spiritual**" teaching it bring that is of primary importance. Eating of the Lord's Supper will not do anyone one bit of good, if they miss **spiritual** significance of what this Communion service is all about.

Jesus said, , "*The Words that I speak unto you **they are spirit and they are life!**"*
(John 6:63).

2 Peter 1:4, referring to the Word of God, says, "*These great and precious promises are given to us, that by them we might be **PARTAKERS OF CHRIST'S NATURE!**"*

These physical emblems of the Lord's Table are only figures of spiritual truth that God wishes to impart to us!

Jesus puts it so plain in John 15:1-5 when he said, "*I am the true vine, and My Father is the gardener. He cuts off every branch in Me that bears no fruit, while every branch that does bear fruit He prunes so that it will be even more fruitful. You are already clean because of the word I have spoken to you. Remain in Me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in Me. I am the vine; you are the branches. If a man remains in Me and I in him, he will bear much fruit; apart from Me you can do nothing."*

We cannot even begin to imagine what man, freshly created by God. Scripture tells us that man was "*perfect – created in the image of God!*" He was a "*spirit-being*" who had perfect fellowship with God. He was in perfect *communion* with God!

However, man failed in a *fair test* of obedience and God said that the day Adam and Eve sinned they died – they died "*spiritually.*" They were still alive *physically* – and "*soulishly*" (they

still had a mind, will, and emotions) – but man was without life - spiritual dead. He was entirely destitute of Divine life.

Whenever anyone receives Jesus Christ as their Savior, they are ***born-again*** and become a possessor of New Life – The very life of God! God’s divine nature is implanted with them.

God’s will is that man live a happy, fulfilling, peaceful life, however, man is inadequate to live the life God intended him to live without the life of Jesus Christ within.

We read in John 1:12, “*All who received Him [Jesus Christ] to those who believe in His name, He gave the right to become children of God.*”

Paul states it so simply in Galatians 2:20, when he said, “*I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave Himself for me.*”

Christ lives in me! You say to me, “*I can’t carry my burdens – I can’t manage my affairs.*” I say to you, “*Let Jesus live in you!*”

Do you want abiding rest? Do you desire continual victory? Do you long for peace? Are you weak and feel overwhelmed by your feelings? Does your temptations seem to be too much? Are you perplexed? Are you Worried? Have you tried every way you know how to live for God, yet you have failed again and again?

Let me tell you, we are called to live above and beyond our ability! We are called to live on a plane so high that no human being can live it in his own ability, or power.

We are called to live a MIRACLE!

That’s what the Lord’s Supper is all about – to tell us that we cannot live the life that God demands. We must trust on the Life of Jesus Christ within us!

Message # 12 – Communion – “ <i>Discerning the Lord’s Body</i> ”
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1 Corinthians 11:29, “***For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself.***”

The dangerous sin of the Corinthian church was that of “*not discerning the Lord's body.*” Paul names three striking results of this sin. He says that they were:

- (1) “***Were guilty of sinning against the body and blood of the Lord***” (Verse.27)
- (2) “***would eat and drink damnation to them self***” (verse 29), and
- (3) “***many among them were weak and sick and a number of you have fallen asleep***” (had died prematurely)” (verse 30).

The common teaching is that the sin of, “*not recognizing the body of the Lord*” is that of partaking of the communion without really comprehending the meaning of the elements. Of course, those who “*partake*” should have an understanding of the elements, however, to say that because of someone's failure to understand, God's fierce judgment is forthcoming on that individual is to stretch what is being said here.

To discover what Paul meant by the words, “*Not discerning the Lord's body,*” as the King James states (The New International Version simply says, “*Without recognizing the body of the Lord.*”), it is necessary to apply one of the first laws of hermeneutics, which is, “*A text must be interpreted in the light of its context.*”

Following this rule reveals several interesting facts:

First, it is to be observed that Paul has been speaking at length regarding the body and blood of the Lord (Verses.23-27). These two elements: Christ's body and blood are always kept side by side, however, in verse 29 he makes a strange departure from the usual rule of speaking of the body and blood, he suddenly begins to speak of ONLY the Lord's body! This is a clue to understanding the passage properly because it indicates a change of ideas. Whereas Paul has been concerned with the elements, which symbolized the physical body of our Lord, now he concerns himself with “*mystical*” body of Christ!

He says in 1 Corinthians 12:27, “*Now, YOU are the body of Christ.*” To grasp this is to see the entire Communion passage in a new light. To examining the text is to readily see that the sin which beset the Corinthian church was one of relationship between members of the *mystical* body of Christ, rather than the so-called sin of failure to discern the “*meaning*” of our Lord's shed blood and broken body. This is Paul's burden in the introduction of the passage and it is his concern in the entire discourse on the subject.

Paul speaks of divisions and factions in the body of Christ, the Church (verses 18-19). He speaks of divisions, heresies, and divided unity. There were lines of separation between the rich and the poor within the church. He speaks of “*class divisions*” (Verses 21-22). The church was failing to “*discern the Lord's body,*” the Church. At the very service where Christ's atoning work was being especially remembered this church was doing violence to the cause for which He had suffered.

Paul asks had not Christ “*died to make all men one and members in particular of His body?*” Yet, at Corinth, the “*body*” attempting to honor Him, was extremely violating the principles of unity. Paul says, “*This is a serious condition.*” He focuses on the reasons for God's severe judgment that is attached to this sin.

Today is no exception. God has not changed His rules. My prayer is that God will help us to realize the seriousness of maintaining proper harmony and relationship with other brothers and sisters of the church and avoid participation in potential factions and cliques.

The judgment described here can be averted. Paul did not leave the Corinthians without a solution to their problem. He urged self-judgment (verse 31). He said, “*If we judge our self we will not come under judgment.*”

What is needed is self-judgment on the part of every member. There is no hint of an “*examining-board.*” Every man is to examine himself. Verse 28 says, “*A man ought to examine himself before he eats of the bread and drinks of the cup.*” The examination is not to determine if he is worthy enough to receive the Lord's supper or not, but to establish one's attitude toward his brothers and sister in Christ Jesus, those within the body of Christ. If he, in the process of

examining himself, one judges himself guilty, he is expected to confess his sin to God and to determine to correct his wrong attitude.

To refrain from partaking of the Lord's supper is *not* an option. If we are to avoid God's chastening rod, the only course to follow is: *self-judgment, confession, resolve for correction and then participation in the Lord's Supper.*

Verse 31 says, "*If we judged ourselves, we would not come under judgment.*"

The Communion service is a very solemn occasion, not to be entered into lightly. It is a blessed means of producing sweet harmony and brings spiritual and physical well-being to all!

Message # 13 – Weak, Sick, and Dying Prematurely – <i>What Does That Mean?</i>

1 Corinthians 11:30 says, "*For this cause many are weak and sickly among you, and many sleep.*"

Another translation renders it as, "*That's why so many of you even now are listless and sick, and others have gone to an early grave.*" The Revised Standard Version states, "*Many of your are weak and ill, and some have even died.*" The Phillips Translation says, "*This is the reason for the many feeble and sickly Christians in your church.*"

There have been those down through the years of church history that have believed and taught that, if a person partakes of the Lord's supper who is unworthy, that the judgment of God would be to allow some physical weakness, maybe some kind of sickness, or, even premature death to come upon them.

Is that what God's Word is saying? What is Paul talking about here?

First of all, we need to understand what he means by "*he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body*" (Verse 29).

The word "unworthily" has been much misunderstood. Paul is not speaking of a person being *worthy*, or *unworthy*, to partake of the Lord's Supper. Not a one of us is worthy enough to partake of the Lord's body. The reason we come to the Lord's Supper is to be reminded that we are not worthy, but wholly trust in Christ's "*worthiness*" for our forgiveness, righteousness and eternal life.

What Paul (or, that is, the Holy Spirit, through the Apostle Paul) is speaking of is, not the worthiness of the one who partakes, but rather, the ***manner*** in which one partakes. He is warning of "*Someone who, perchance, partakes in an **unworthy manner**.*"

What "*manner*" is he referring too? He says, "*Not discerning the Lord's body!*" The Lord's body here has reference, not to the physical, literal, body of Christ, but rather, to the mystical body of Christ – the Church.

Every text in Scripture must be understood within its context. Just what is Paul referring to in the passages before and after verse 23-26, where he delivers instructions on the Lord's Supper?

Paul refers to those who do not, *"have a proper respect for the Lord's body – the Church."* You will note that, in the context, Paul is speaking of *"schisms and divisions that exist among you"* (verse 18). He speaks of those who were impolite to their brothers and sisters in Christ Jesus (verses 21-22). Paul says in verses 31 and 32, *"We must judge ourselves, so that we will not be judged of the Lord. If we do not, then God will chasten us so that we will not be condemned with the world."*

The Holy Spirit is instructing us concerning the importance of a right relationship – and proper attitude – toward our brothers and sister in Christ Jesus for we are all one body.

Message # 14 – The Life We Are To Live!

The Christian is called to live above his ability, to live on a spiritual plane so high that no human being can live it in own ability, or power. We are called to live a miracle, a life that is a moral, spiritual, life with such intensity and purity that no human can accomplish it. Only Jesus Christ can live this life. Therefore, we must have His life lived through us.

Paul expressed it this way, in Galatians 2:20, *"I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave Himself for me."*

The natural man is without Christ, therefore, being without life, he is *spiritual* dead, entirely destitute of the divine life of God.

How does one receive? The answer is one must be *"born-again"* and become the possessor of *new life*, the life of God – God's divine nature implanted within. One's whole being begins to throb with divine energy of a new life.

John 1:12 says, *"All who received him, to those who believed in His Name, He gave the right to become children of God."*

Jesus said, *"Whosoever findeth Me, findeth life!"*

In John 6:53, Jesus said, *"I tell you the truth, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you."* Verses 60-63 says, *"On hearing it, many of His disciples said, 'This is a hard teaching. Who can accept it?' Aware that His disciples were grumbling about this, Jesus said to them, 'Does this offend you? What if you see the Son of Man ascend to where He was before! The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life.'"*

The bread, itself, is not important, but what it points to is very important! The spiritual teaching is the primary thing. One can eat the bread of communion and it will not be one of bit good, if one misses the spiritual significance. Jesus said, *"The words that I speak unto you that I speak unto you, they are spirit and they are life!"*

2 Peter 1:4 also speaks for the words of God, *“Through these He has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires.”*

The physical emblems are only figures of the spiritual. It is not the bread, or the cup, that is important, but the spiritual food they represent.

God desires to give to us a life of abiding rest, continual victory and peace. As we partake of the Lord’s Supper we must surrender entirely with perfect trust in Christ’s life and He will give us inward rest of soul.

We need to let Christ live *for* us – live His life through us – carry our burdens and manage our affairs.

An illustration of this concept is the story of a man who was toiling under a heavy burden when, a neighbor with a wagon, picked him up. After traveling for a little ways the neighbor said, *“Why don’t you put your load down, and rest while we ride.”*

“Oh, no,” was the reply, *“You are kind enough to let me ride, I couldn’t have you carry my burdens too!”*

Some Christians are like that. They know God has saved them – but they don’t want to cast their burdens on Him too. Perhaps they think it would be too much for Him to bear.

Do you have weakness – wrong feelings – temptations, that seem too strong – perplexities – or worries, hard to bear? Leave them in God’s keeping. He understands you and He can manage your life.

Just pray something like this, *“Lord, I have tried every way and have failed. Now I give it all to You. You mold and fashion me as it seems good to You. I give You my health, my children, my work and everything in my life.”* It is difficult to commit the future into God’s hands – but we must do that also!

Someone hearing of the sorrow of lady, asked, *“How could you bear so much?”* Her answer was, *“The Lord bore it for me!”*

Leave you burdens at alter and don't worry.

God said, *“Be not anxious for anything but in everything by prayer and supplication, with thanksgiving, let your prayers be made known to God.”*

What to know the key of happiness? What to get rid of weary burdens? Do you want God to manage your life? Do you feel tired and weary, and rest looks sweet? Even, if you doubted the strength of the pew you are setting in, and you expected it to give way, you would not have rest. Neither will you have rest as long as you wonder about God’s ability to take care of your burdens. Jesus used a child as example of faith, and *“The Chief characteristic of a child is its freedom of care.”*

Life is one of trust from morning until dark. We trust our parents, neighbors, teachers, and etc. God's Word tells us to not worry about tomorrow's needs – God tells us, “*Pestilence may walk, but regard it not – famine, fire, and war may rage, we can still have perfect rest!*”

The key to peace of mind is a child-like trust in God!

Jesus said, “*I am the true vine, and My Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit He prunes so that it will be even more fruitful. You are already clean because of the Word I have spoken to you. Remain in Me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in Me. I am the vine; you are the branches. If a man remains in Me and I in him, he will bear much fruit; apart from me you can do nothing.*”
(John 15:1-5).

Message # 15 – God Longing For Fellowship

The Bible is given primarily to tell us of God's longing heart for communion and fellowship. Why do we have the story of creation; the life of Abraham; and so many other wonderful stories in the Bible? Why does Scripture deal with Israel so much? Why does it tell of the manger, the cross, and the open tomb? The cause and purpose of all these stories is God's longing heart for communion and fellowship.

Fellowship and communion with Almighty God is the **heartbeat** of the Christian faith. The whole sum and substance of Bible-revelation is the God's eternal, immutable plan is to have companionship with mankind. This truth is told in two wondrous words: “*Holy Communion.*”

Close to the heart of God is the fact of a company of hell-deserving sinners brought into **fellowship** and **communion** with His love.

Deuteronomy 32:9 says, “*The Lord's portion is His people*” the Hebrew word which is translated as “portion” in the King James, means “*particular trophy.*” The Church, “*the Body of Christ,*” is God's trophy!

Ephesians 2:7 tells us, “*That in the ages [throughout eternity] to come He might show [God will show] exceeding riches of His grace in His kindness toward us [the Church] through Christ Jesus.*”

From the introduction to the grand finale of God's Word it is a constant presentation of God's eternal purpose – to have communion with mankind!

Colossians 1:27 says, “*God has planned to give a vision of the full wonder and splendor of His secret plan for the Sons of men. And this secret is simply this Christ in you!*”
(Phillips Translation)

Why would God give His Son as a ransom for sin? Scripture teaches, “*To make a full atonement that we might live daily and eternally in fellowship and Holy Communion with Him.*”

Christ earnest prayer was “*That they [the Church] all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in us...I in them and Thou in Me that they may be made perfect in Me*” (John 17:21, 23).

When we speak of “**Holy Communion**,” we are not thinking of the table, the linen, the glasses, or even the elements, but rather, we are thinking of ordinance itself. Because in this ordinance is enfolded the plan and purpose of God from eternity to eternity. The longing of God’s heart from Garden of Eden to this present time is to have communion with man.

The Lord's Supper is a time of intimate communion. Here, the devout soul has contact with God, remembering the death and suffering of our Savior. We gather at this holy place at Lord's Table. Here is the “*Holy of Holies*” of the New Testament, where the vial is rent and we draw near to our Heavenly Father and have Holy Communion with Him.

We can never fully understand sense of mystery and awe that prevails here – it is a *miracle!*

Some have gone beyond Scripture in their desire to emphasize this intimate communion we have with God and His nearness at this sacred moment. But, this is not a miracle that endures but for a moment, it is a miracle elevates us to a better, more consecrated, life.

As we look at contents of the cup, we are reminded of Christ's shed blood, His suffering on cross for us. We examine ourselves and ask for wholeness of body, soul and spirit. Here, we renew our consecration to God.

Sometimes call the “**Last Supper**,” however, in reality, it is the “**First Supper**.” It is called the “*Last Supper*” because it was the last time Jesus’ disciples ate **Passover Feast** with Him. Every year, from Israel’s exodus from Egypt to Christ’s Crucifixion, Jews had celebrated the Passover. It was first commemorated that wondrous night the “*angel of death passed over blood-sprinkled doorways in Egypt.*”

Christ came to *fulfill* the type.

1 Corinthians 5:7 tells us that, “*Christ, our Passover, is sacrificed for us.*”

Lord's Supper supersedes . . . [takes the place of] . . . that Jewish Passover. It spoke of the true Paschal Lamb, Jesus Christ.

Holy Communion was given as a very simple ceremony. Luke 22:19-20 reads, “*And He [Jesus] took bread, and gave thanks, and brake it, and gave unto them, saying, ‘This is My body which is given for you: this do in remembrance of Me’ Likewise also the cup after supper, saying, ‘This cup is the New Testament in My blood, which is shed for you.’*”

Message #16 – Would It Be Better to Be With Christ Then – or Now?
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Many feel, “*It would be wonderful and a great advantage, if they had lived when Jesus was on earth. If they could be with Jesus, walk with Him, see His face, set and listen to His words. But Jesus said, ‘It is for your good that I am going away. It is better for you that I leave, because when I go away, the Strengthener will come, and meet your needs from within you.’*”
That’s what we need!

1 Corinthians 12:12, speaking of the Church, says, "*The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ.*" (vs.27) "*Now you are the body of Christ, each one of you is a part of it.*"

Man is limited to one body. He can only operate through that one body. God, in order to communicate with world, had to have a body, so Christ became *flesh!* However, after Christ ascended into heaven, the Holy Spirit came to take up His abode in our bodies.

1 Corinthians 6:19 states, "*Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God?*" **WE** are Christ's body! Christ ministers through us in the world today. Ephesians 5:30 says, "*We are members of His body.*" Christ works through us!

Colossians. 1:26-27 states, "*The mystery that has been kept hidden for ages and generations, but is now disclosed to the saints. To them God has chosen to make known the glorious riches of this mystery, which is **CHRIST IN YOU**. Now you are the body of Christ and each one of you is a part of it.*" We are Christ's human instruments. He speaks, and works, through us! Christ cannot, in this day and age, do anything, except He works through us!

Don't ask God to do the work He has asked you to do, the job His body is to do.

Philippians 2:13 teaches, "*God works in you to will and to act according to His good purpose*" We are His lips to encourage and ministers to our world. Christ has limited Himself, in your world, to **YOU!**

It is Holy Spirit's power that works within us, however, He needs a body to work IN. He lives in our body. "*We are His body!*" Christ functions through us!

If Jesus were in His physical body on earth today, where would He be? He probably would be some place other than where you are? However, by means of the Holy Spirit, we can have access to Him anywhere, anytime because His life is within us!

John 16:7-11 says, "*It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send Him to you. When He comes, He will [through His body, the church] convict the world of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in Me. [When we reflect Jesus Christ, the world is convicted of sin. Our lives are to constantly bring Jesus before men] in regard to righteousness, because I am going to the Father, where you can see Me no longer; [The world is convinced of righteousness. because our lives have a different standard of behavior] and in regard to judgment, because the prince of this world now stands condemned.*"

The world realizes that Satan is judged; by the way we live our lives. The world's system of living brings destruction and ruined lives; however, Satan's power has been broken! They will say, "*Here are people with a different standard of living, they are not tortured by tensions and fears of the world.*" That doesn't mean we are perfect in any sense of the word, however, the world around us should see a beginning, a growing, a spiritual development taking place in our lives. It should see that something has happened in our life, that the power of evil has been broken. They should see that "*prince of this world has been judged!*" That is the world of the Holy Spirit through the Church, through **YOU** and **ME!**

John 16:12 states, "*I have much more to say to you, more than you can now bear.*" Jesus said, "*You can't understand now!*" Have you ever noticed, when reading the Gospels, that when Jesus finished the Sermon-on-Mount, or the Upper Room discourse, or the great passages of teachings, that His hearers did not go away with faces aglow, their minds understanding, or their hearts committed, ready to work? No! They left perplexed. They couldn't figure out what He meant. They didn't understand and they departed arguing, full of questions, disputing among themselves, asking how these things could be, even vying with each other for first place? However, ***after the Holy Spirit came***, they were strengthened, encouraged, and ready to face life with a radiant face and joy in heart!

John 16:13-14 says, "*But when He, the Spirit of truth, comes, He will guide you into all truth. He will not speak on His own; He will speak only what He hears, and He will tell you what is yet to come. He will bring glory to Me by taking from what is mine and making it known to you.*" Here is the purpose of the Holy Spirit.

1. Guide you into all truth!

The Holy Spirit gives the resource we can draw upon. Many believers can hear great Biblical truth, attend seminars and conferences, listen to Christian radio, read Christian books, and attend all kinds of Christian meetings, however, they don't know how to respond to the truths they hear.

What they are told to do is "***right,***" but they do not know how to respond to Holy Spirit's teaching, to the Life of Christ within them. The only response they know is to summon up "*natural strength*" and do the best they can and, of course, they FAIL! Putting God's truths into operation is only accomplished by faith and trust in the One Who dwells within us, Jesus Christ!

The Holy Spirit is like a Tour Guide, taking us step-by-step through God's Word. He teaches us what is truth. He patiently, gradually, explains God's Word, unfolding it at level of our understanding. We can't understand it all in a six weeks course, but gradually truth unfolds. The Holy Spirit deepens our level of understanding and enables us to penetrate into truth until we begin to understand.

2. He does not speak on His own authority, but whatever He hears He will speak

The Holy Spirit does not reveal some brand new, absolutely different revelation, but He reveals integrated truth. Truth that is always in line with what God has said and fits into the context of our life as God has revealed it.

3. He will declare unto you things that are yet to come

Consequentially, truth opens our eyes as to where we are going and helps us to understand what the results of our life will be; He makes us aware of what lies ahead because of what we *are* now!

4. He will glorify Me, for He will take what is Mine and declare it unto you!

The work of Holy Spirit is to glorify Jesus Christ. Our life is to be one where Jesus is central. The Holy Spirit will not speak of Himself, but rather, He takes Christ's life and reveals it unto us.

John 16:15 says, "*All that belongs to the Father is Mine, that is why I said, the Spirit will take from what is Mine and make it known to you* "

Let me illustrate: For 1000's of years the Colorado River was grinding its way down the Grand Canyon, through Arizona to the Gulf of California. All the time, men lived and died along the side of it. They starved to death, froze, shivered and sat in darkness. Why? For lack of power! Yet, all the time, one of the most powerful rivers in America flowed by. But its power was unavailable, until man built a dam, Hoover Dam. Man erected a tremendous dam at great sacrifice, money and life. For the first time the power of the river was available to man.

WHAT HAPPENED AT CALVARY?

God's power was here, but it was unavailable to men until the cross of Jesus Christ. At enormous sacrifice, the "*power of God*" was released to man when Jesus died and rose again, but this "*power*" still too much for man to receive!

As you drive across the Mojave Desert, between Arizona and Los Angeles, you see great transmission towers, bringing power from Hoover Dam to Los Angeles. On each of them is a warning sign, "*Danger, High voltage.*" How can man use hundreds of thousands of volts? It is just too much for man. So a system of transformers was installed, which breaks down the volts and it comes out at levels man can use, 110 or 120 volts. By this means all power of Hoover Dam is available!

That's what Jesus is saying in Jn.16:7, He is saying, "*It is better for you that I go away, for if I do not go away the Transformer will not come to you, but, if I go, I will send Him to you. and when the Holy Spirit, the Transformer - has come, He will make available to you all the limitless forces, which lie in Me. He will take what is Mine, and give it to you in quantities that you can handle, in a quantity that is just right for your situation because back of Him lies all the limitless power of God.*" That's what Jesus is teaching here!

That's what the world is waiting to see in our lives, the power of Jesus Christ. It is not spectacular flesh that startles and scares everyone, but rather, what is needed is for this power to be released in useful quantity. A revelation of the life of Jesus Christ, His love and grace, broken down to size, ready for us to use in our world.

God wants to produce the Life of Christ in our lives, so that the world can see a quality of life, Christ's life that makes life worth living!

Message # 17 - Why The Lord's Supper?
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Have you ever wondered just what is happening when the Lord's Supper is being served in the church? You probably have seen the Lord's Supper observed many times and yet you may not have much understanding of what it means and why the church observes it.

This lesson is meant to help you to have an understanding of the way the Lord's Supper was first given, *who* should partake of it, and the conditions that should be met before one receives the Lord's Supper.

Many years before Jesus came to earth, the Old Testament tells of how God gave the "*Passover Supper*" to the children of Israel in order to keep alive the memories of the mighty deliverance He had given Israel. They had been slaves in Egypt for many years and God wanted to take them into the land He had promised to Israel.

God sent plagues upon Egypt because they would not let His people Israel go. The last plague God sent was the slaying of the firstborn throughout all the land. This meant *every* firstborn in all of Egypt. The firstborn of Israel, too, would have been included had they not carried out the instructions God had given Moses how they were to protect themselves from the plague.

Each family was to take a lamb "*without blemish*" and kill it on a certain day. They were to take the blood of the lamb and put it upon the two side posts and on the upper doorpost of the house. Then the family was to roast and eat the lamb with unleavened bread and bitter herbs. This first Passover was to be eaten as the people stood, for the Lord indicated that at any moment He might give the word for the march out of Egypt to begin.

At the time God commanded the Passover Supper, He also commanded that it was to be kept *every* year after that by the children of Israel as a "*memorial*" to their deliverance. God did this so that the nation would never forget their deliverance from Egypt.

Generation after generation passed and the Israelites kept this feast of *Passover*. Jesus and his disciples observed it, too. The day before Jesus was to be crucified was Passover time and He sent Peter and John to prepare for this meal.

The first thing they had to do was to take a lamb to the Temple where it was slain. Each Israelite slew a lamb for his own house. And, so Peter and John slew a lamb for the disciples. When the lamb was slain, a priest would catch its blood in a golden bowl. It would be passed along a row of priests until it reached the one nearest the altar. This priest would pour the blood at the base of the altar.

The sacrifice lamb was laid on staves, resting on the shoulders of Peter and John. It was skinned and cleansed, and the parts, which were to be burned, was removed and prepared for burning. Then Peter and John took the sacrificed lamb to the room where the Passover was to be observed.

After the lamb was roasted, it was placed on the table with unleavened bread, bitter herbs, a dish with vinegar and a bowl of a sauce in which the bread was dipped.

At the time Jesus was on earth, every year at Passover time, Jewish families would gather around the table for the Passover meal. The youngest son would ask, "*What does this feast mean? Why is this night any different from all other nights?*" The father would then retell the story of God's deliverance of His people from Egypt's bondage.

According to Jewish custom the disciples and Jesus reclined on pillows around a low table, each resting on his left elbow, so as to leave the right hand free. Scripture tells us that the

supper started with the disciples debating which one of them would have the most honored place at the table. Judas actually obtained the chief seat at the table, next to the Lord. John reclined next to Jesus on His right hand.

The Supper began with Jesus taking the *first* cup of the fruit of the vine, and offering a *thanksgiving* to God. Matthew 26:27 says, “*And He [that is, Jesus] took the cup and gave thanks and gave it to them [that is, He gave the cup to His disciples].*”

The Greek word which is translated as “*gave thanks*” in this verse is, “*eucharisteesas*,” [a word meaning, “*holy thanksgiving*”] and, because of this word, some people call the Lord's Supper, “*The Holy Eucharist*” [pronounced, “*Yoo`ka-rist*”]

After the *first* cup was received, the next part of the *Passover* ceremony was the “*washing of hands*,” however, instead of washing His hands, Jesus washed the disciples' feet, thus teaching them that His followers were to serve each other.

After the washing of the disciple's feet and His hands, Jesus took some bitter herbs and dipped them into the salt water (or vinegar), gave a blessing, ate some of the bitter herbs, and then handed some to each of His disciples. He, then, broke unleavened bread, putting half aside for after supper. Then, the *second* cup of the fruit of the vine was filled, and it was at this point that the youngest in the company asked what was the meaning of the observances of the evening. We can well believe that night that Jesus spoke of the *meaning* of the Passover and Israel's deliverance.

After this part of the Passover, it was customary to raise the cup again, and the *first part* of the service ended with the “*The Hallel*,” [a prayer consisting of the 113th to the 118th Psalm], followed by the *third* cup being raised, and each would then drink.

At the second part of the service, Scripture tells us that Jesus began to be *troubled* because He knew that one among them was going to betray Him.

Suppose you and a group of your friends were sitting around someone whom you all loved dearly, and he would suddenly say, “*One of you is going to help a group of gangsters kidnap me.*” They would be no more surprised than were the disciples when Jesus announced that one of them was going to betray Him.

“*It isn't me, is it?*” each of the disciples began asking Jesus. Jesus said it was the one to whom He would give the bread that He had dipped in the “*sop*.” The “*sop*” was a piece of unleavened bread, dipped into a sauce. Jesus, having “*dipped the sop*” handed it to Judas, who occupied the chief place at the table. Then, Scripture tells us that Judas left. After Judas left, Jesus introduced what is called the “*Lord's Supper*.”

At the close of the Passover Supper, a *third* cup of the fruit of the vine was filled. This cup was called the “*Cup of Blessing*” because a special blessing was pronounced over it. It was at this time of the “*Cup of Blessing*” that Jesus took the unleavened bread that had been left and broke it, saying, “*Take, eat; this is My body.*” As simple a thing as bread... *unleavened bread*... was to be a symbol of the broken body of Jesus.

Not only was the Passover to remind Israel of God delivering them from the bondage of Egypt, but, Jesus said that it **also** pointed to Himself. Jesus said that He was the perfect Lamb of God, Who would become the sacrifice to take away the sins of the world, making possible *another* deliverance - a deliverance from the bondage of sin!

The bread and the fruit of the vine point to the Cross where Jesus died for us.

The *Lord's Supper* is a service to honor the death of the Lord Jesus, pointing back to Calvary, however, it also points forward to the return of our Lord and Savior, Jesus Christ

The Bible says, that, after Jesus established the Lord's Supper, the service was closed with the singing of a hymn and then they went out to the Mount of Olives.

From the night Jesus instituted the Lord's Supper until now, Christians have observed this service. The service is to be observed *until* Jesus comes back to earth again! It is to remind us that He is coming back to earth again!

The Lord's Supper is a very reverent time and should never be taken thoughtlessly. It should be a time of heart-searching, drawing nearer to the Lord Jesus in confession, repentance, and faith.

When we come to Communion, we must examine our hearts. If the Holy Spirit brings anything in our hearts that is not right to our memory, we must confess it to God, honestly repent of it, and ask forgiveness.

In a wild region of the Highlands of Scotland is a spring where Prince Albert once stopped to quench his thirst. After which the owner of the spring built a monument, causing the waters to flow into a basin of hewn stone on which he placed an inscription. Anyone passing, stooping to drink at this fountain, would read the inscription and recall the memory of the prince whom it honored. Thus, the spring was both a *memorial* and a *blessing*. It reminded all who drank there of the great man who had been there. At the same time it gave drink to the weary and the thirsty. This is also true of the Lord's Supper. It is a *memorial* to the Lord Jesus. It is also a means of spiritual help to everyone who rightly receives it!

Message # 18 – Why Bread – Why Wine?

The *Lord's Supper*, also referred to as "*communion*," is a beautiful celebration in memory of our Lord's death and sacrifice on the Cross of Calvary.

The word "*communion*" means "*the act of sharing something together*," or, "*holding something in common*." At the Lord Table we are sharing and participating with Christ in the shedding of His blood and the breaking of His body. The Bible word "*communion*" even has the meaning that we are "*one*" with Christ. We have a relationship with Him...with His blood ...with His body!

As we have studied in past lessons, toward the end of the last Passover Supper, Jesus broke the unleavened bread and said that it was a symbol of His broken body.

The Unleavened Bread

Bread is known as the *basic* food of human life, and is referred to as the "*staff of life*." All over the world, bread is the principal food of humanity. We use the word "*bread*" to speak of any kind of food, showing the importance of bread to our physical lives.

Bread comes from the ground, it drawing its ingredients of life from the nutriment of the earth. It stores that life in its kernels of grain. Grain has a mysterious, but magnificent, system of taking the life-giving elements from the earth and making them a part of itself.

After harvest, the grain is processed. Many things must happen to the grain before it is of use to mankind.

First, the grain is separated from the chaff, or the useless parts of the stalk by some sort of pressure. In olden days this was done on a primitive threshing floor, by the feet of animals walking around and around on the rocky floor and treading out the grain until it was separated from the chaff. Today this task is done by machinery.

But more pressure must come! The grain is passed through heavy rollers that exert terrible pressure until the grain is broken up and pressed small into flour. After that pressure there must come the mixing until it becomes dough, and then the heat of the oven in order to produce finished loaves of bread, bread which can be eaten by human beings, bread which will give life and sustenance to their bodies.

Pressure and heat are the necessary process through which the grain - which grows out of the ground - can be made suitable for human use. It is a picture of tension, stress, and suffering.

What a picture of the sufferings of our Savior, reminding us of the pressure and heat of His suffering and agony! It pictures the experience of pressure and burning which Christ's human body had to pass through!

The body of Jesus was His "*vehicle*" for His divine life, just as our body is the vehicle for the living soul which is within us. Christ has a body which had been prepared to house and carry His life, just as your body and my body carries our life.

Think of the body of our Savior!

- Think of His hands which had reached out to heal the sick and raise the dead.
- Think of His voice which had spoken peace to the troubled, His voice which had instructed the multitude, which had commanded the devils to obey.
- Think of His body that was broken and ground fine like flour...in Gethsemane... at Pilate's judgment seat...and Calvary.

Like wheat, our Lord's body was crushed and broken.

Remember how Jesus prayed in the Garden of Gethsemane when He cried out "*If it is at all possible, Oh, God, let this cup pass from me!*" His physical body was in such agony that His sweat was like blood oozing from His veins. If an angel had not come to strengthen that human body, our Lord might have died under the pressure, for it was more than human could endure. [See Luke 22:43].

Jesus was ground under the wheels of pressure! And on Calvary He was consumed in the flames of sacrifice as He offered Himself up to God - a spotless sacrifice for the sins of the world. His body was broken: His brow pierced with many thorns, His back laid open and bloody with the cruel lashes, His hands and His feet pierced with the agonizing spikes, His side thrust open by the horrible spear.

"This is My body which is broken for you," He said!

How appropriate bread pictures the terrible things which happened to the body of our Lord. What memories it brings!

The Fruit of the Vine

The fruit of the vine pictures the blood of our Savior. "*This is My blood,*" Jesus said, "*the blood of the new covenant* [or, new testament].

The communion cup, made from the juice of grapes, draws its provisions through the miraculous system of the vine. The vine brings out of the earth the vital ingredients which fill the grapes at harvest time. The path which leads from the loaded vine with its precious fruit bursting with sweetness, to the cup is a path of suffering and pressure, just as in the case of bread.

The grapes are torn from their place on the branches of the vine, and placed in what is called "*the winepress*" - its very name pictures the pressure which is placed upon the grapes.

In the days of Christ the *winepress* was a large stone tub, called a "*vat*," where the grapes were placed and then, the bare feet of the people would crush the grapes and squeeze out the precious juice that would trickle out the lower side of the winepress. Today, of course, the pressure is exerted by machinery.

The juice of grapes is extracted through pressure. It is a fitting a picture of the precious redeeming blood of our Savior, Who was pressed beyond measure. Christ was "*squeezed*" until His life almost expired, in the Garden of Gethsemane. How fitting, that the very name "*Gethsemane*" means "*press*."

We must remember, too, the importance of the blood to the human body. No doctor or scientist has ever discovered the secret of life, nor where in the body life resides. We know most about this mystery from the statement found in the Bible, in Leviticus 17:14, which states, "*For the life of all flesh is the blood.*"

Thus we can understand that the blood of a person's body in some strange way contains or carries the life. When you spill the blood of an animal or a human being, you pour out his life.

That is why God declares, '*For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for the soul*' [Leviticus 17:11].

This is the basic reason for all the animal sacrifices made by the Israelites throughout the Old Testament. And this is why we look to the shed blood of our Savior as the **only** sacrifice for our sins.

It is the blood that makes atonement - or "*redemption*" for our sins.

Consider the quality and the character of the blood which flowed through the veins of the physical body of Jesus. Christ's blood was the eternal, divine, blood of Deity! The life in Christ's body was the Life of Almighty God - the eternal being of the Godhead. Thus the blood which carried that life was the "*blood of God!*" That is why Peter calls Christ's blood, "*precious blood,*" when he says in 1 Peter 1:18-19, "*You know that you were not redeemed with mere silver or gold, you very well know, that Christ paid for your sins with His own precious blood of Christ, the sinless, spotless Lamb of God.*"

Not only was Christ's blood precious because it has power to forgive sins, but also because, and we will never be able to understand it, Scripture teaches us that Christ's blood carries within it the unspeakably wonderful **LIFE** of God!

Bread is a remarkably symbol of the broken body of our Lord. What do we do with this bread? Are we to keep it as a memento? Are we to display it in some beautiful glass case or put it in a jeweled box?

No! Christ commands us to take it into our mouth, chew it, and then swallow it. In a few moments the marvelous human system, which God has created in man, makes the bread a part of our living body! It goes into our blood and flesh as food, life and strength. It becomes a part of our being!

The broken bread is a picture of Christ's broken body, which, in a <i>spiritual</i> sense, we feed upon. We partake His life, by reading His Word, and they become our <i>spiritual</i> life!

The fruit of the grapes pictures the precious blood of our Savior! What do we do with the grape juice? Do we pour it into a golden bottle to preserve it or carry it around with us?

No! We bring it closer to ourselves than that. We take it into our mouths and swallow it. The liquid enters into our body, and in a few moments is being absorbed by the human body and becomes a part of our life and being!

Nothing could be closer, more intimate, or more a part of our self than that!

That is exactly what Jesus wants to become to everyone of His children. He wants to enter into them to become a part of them, to dwell within them. This is what He meant when He told His disciples in John 6:54-56, "*Anyone who eats My flesh and drinks My blood has eternal life, and I will raise him at the Last Day. For My flesh is the true food, and My blood is the true drink. Everyone who eats My flesh and drinks My blood is in me, and I in him.*"

Jesus' disciples couldn't understand what He taught and so they said, "*This is very hard to understand, who can understand it?*" [John 6:60]

Then, Jesus taught what He meant in verse 63, "*It is the Spirit that gives Life, the flesh is of no value, it is the words that I speak unto you, they are spiritual and life.*"

Jesus teaches that it is not the natural bread and juice of the grape that is important, but what they are a symbol of, His Word and His Life, which we are to live by!

Message # 19 – God's Great Object Lesson

God uses object lessons when He desired to teach an important lesson. Remember the coats of skins that He made for Adam and Eve? He could have said, "*Let there be coats*" But He wanted to teach them that "*without the shedding of blood there is no covering for sin.*" Remember the Tabernacle where God's people worshiped when they were in the wilderness? Every part of it was an object lesson. There was only one door that reminds us that one time Jesus said, "*I am the door,*" the only way that men can get to heaven. The Tabernacle had a laver, or bowl, for washing which teaches that our lives must be clean. The most sacred thing in the Tabernacle, the *Ark of the Covenant*, had to be carried with staves; it was not to be touched when being moved from place to place, teaching that we should never treat the things that pertain to God as common and ordinary. Jesus used object lessons. He used the lily to teach His disciples a lesson on the loving care of the Heavenly Father, a coin to teach that they were to be good citizens of the country where they lived, as well as loyal subjects of the kingdom of God.

But the greatest object lesson of all is *the Lord's Supper* because this is the greatest of all lessons that the Great Teacher desires us to learn. God has employed all five of the avenues to the mind in the observance of the Lord's Supper.

What do you see?

The plate of unleavened bread representing Christ's broken body and the cup with the fruit of the vine, representing His shed blood. We usually use a pure white cloth on the table as well. Pure white linen was used in the Tabernacle and Temple worship and in the robes of the priests who ministered there. The book of Revelation also speaks of those with white robes in heaven. White stands for the purity that God demands.

What do you hear?

You hear the words of Christ as He tells us to do this remembering His sinless life, His sacrificial death, looking forward to the time when He shall come again to receive His own.

What do you smell?

The fruit of the vine. This reminds us of the many wonders of nature that God provided not because we need them, but because He wanted our world to be delightful. Good aromas are delightful!

What do you taste?

When the emblems are served you will taste the morsel of bread and the few drops of juice. Psalm 34:8 says, "*Taste and see that the Lord is good*"

What do you touch?

The little cup and the bit of bread.

Our Catholic friends do not touch these emblems because they believe that as the priest prays, the emblems *actually* become the body and blood of Christ. This is called "*The doctrine of Transubstantiation.*" However, we do not believe that is what Christ meant.

We believe that the emblems represent, or are symbols of, His body and blood. So, the Communion service is the great object lesson of the ages to teach us God's plan of redemption.

The Bible does not say how often we are to have Communion, however, it does indicate that it should be done with regularity. Jesus said, "*As oft...[or, as often]...as ye drink it...*" Some churches have the Lord's supper *every* week, others feel that having the Lord's Supper too often will have a danger of it becoming nothing more than a ritual habit, routinely carried out, without real meaning, and that once a month is often enough that it does not just become a religious ritual and, yet often enough that one does not forget what it means.

Message # 20 – Unworthily?

1 Corinthians 11:26-29, "*For whenever you eat this bread and drink this cup, you proclaim the Lord's death until He comes. Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself.*"

It is important to realize what we are doing when we partake of the Lord's Supper. Verse 26 says, "*Every time we eat this bread and drink from the cup, we are **proclaiming** the Lord's death*"...we are **proclaiming** that Christ died for our sins.

Because of this fact...the fact that the only price that could pay for my sins is the death of Christ...verse 27 starts with, "***Therefore**, whoever eats the bread or drinks the cup of the Lord in **an unworthy manner** will be guilty of sinning against the body and blood of the Lord.*" That is, some of the Christians were eating the Lord's Supper in **an unworthy manner!**

Going back to verse 11, we see what was happening. There were "***divisions***" among the Christians, and, verse 21 tells us that some of these Christians were even getting "***drunk***," making a banqueting feast out of the Lord's Supper (Verse 22). These verses show these Christian's "***irreverence in God's house***"...and during the Lord's Supper, no less. They were bickering with each other, pushing and shoving to get ahead of others, bringing their own "*lunch*", and, they would not sharing with others, namely, they were "*partaking of the Lord's Supper in an unworthy manner.*"

Reading the whole of, 1 Corinthians 11:17-34, we see that we do **not** have the option of "*not partaking of the Lord's supper because we feel we are not worthy,*" as some think, but, rather we are commanded to "***examine ourselves and then EAT***" (verse 28), "***recognizing the body of Christ, and, if we do not do this we drink judgment on ourselves***" (verse 29).

What does that mean?

The "***body of Christ***," mentioned in verse 29, is referring to the "***mystical body of Christ***" ..the body of believers, gathered together to partake of the Lord's Supper. (You will note that verse 29 does **not** refer to "*blood*," and, because of this departure of Paul in the passage, he is no longer referring to the *physical* body of Christ, but is now, in verse 29, is referring to the "***mystical body of Christ...the Church***")

So, what does it all mean?

Paul is saying that, when we believers gather together, we are to do so in a **worthy** manner, discerning the Lord's body...(the believers whom we are gather with)... and, without envy, strife, banqueting or irreverence, but, rather in a loving manner examine our own hearts before the Lord and, then, *partake* of the Lord's supper.

Message # 21 – What does the Broken Bread and the Cup of the Vine Teach us?

At the Lord's Supper, Jesus took the Passover Bread and broke it and said, *'This is My body, which is broken for you.'* Jesus tells us that He was like wheat which must die in order to give life. He states in John 12:24-25,

"I must fall and die like a kernel of wheat that falls into the furrows of the earth. Unless I die I will be alone - a single seed. But My death will produce many new wheat kernels - a plentiful harvest of new lives. If you love your life down here - you will lose it. If you despise your life down here--you will exchange it for eternal glory."

The Bible consistently speaks of the importance of **death** in order to **live**. One of the all-important, teaching of God's Word is that there must be death before there can be life!

God cannot die, therefore, for in order for Jesus to die for man's sins, He must have a human body. God, the Father, prepared Jesus a body to live in while He was on earth. Hebrews 10:5 tells us that Jesus, praying to His Father in Heaven, said, *"You have made a body for Me to lay as a sacrifice upon Your altar,"* therefore, Jesus was given a "body," born of a virgin at Bethlehem.

Jesus, in His human body, *died to self*. In Gethsemane, Jesus cried out to His Father, *"Not My will be done, but Thine!"* Scripture teaches us that we *too* must die to self. Jesus said, *"Deny self, and follow Me."*

Christians must be willing to be *"conformed to the image of the death of Jesus Christ"*...that is, we must be willing to die to our desires, our wishes, or, what we want.

The Apostle Paul states in Philippians 3:10, *"Now I have given up everything else - I have found it to be the only way to really know Christ and to experience the mighty power that brought Him back to life again, and to find out what it means to suffer and to die with Him."*

He also stated in Galatians 2:20, *"I have been crucified with Christ: and I myself no longer live, but Christ lives in me. And the real life I now have within this body is a result of my trusting in the Son of God, who loved me and gave Himself for me."*

At the Lord's Supper, the "*broken bread*" is an emblem of Christ's broken body. The only thing about Jesus that could die was His body, because His soul and spirit were divine. Jesus was eternal God in a physical body.

Paul teaches in 1 Corinthians 11:23-30, "*For this is what the Lord himself has said about His Table, and I have passed it on to you before: That on the night when Judas betrayed Him, the Lord Jesus took bread, and when He had given thanks to God for it, He broke it and gave it to His disciples and said, 'Take this and eat it. This is My body, which is given for you. Do this to remember me.'* In the same way, He took the cup of wine after supper, saying, '*This cup is the new agreement between God and you that has been established and set in motion by My blood. Do this in remembrance of Me whenever you drink it.*' For every time you eat this bread and drink this cup you are retelling the message of the Lord's death, that he has died for you. Do this until He comes again."

TWO IMPORTANT PHASES OF CHRISTIAN LIVING ARE PORTRAYED IN THESE TWO ELEMENTS: **DEATH AND RESURRECTION** [or "*life*"].

These two important phases of Christian living are found in all four of the Gospels.

MATTHEW

In Matthew 10:37-39 Jesus says, "*If you love your father and mother more than you love Me, you are not worthy of being Mine; or if you love your son or daughter more than Me, you are not worthy of being Mine. If you refuse to take up your cross and follow me, you are not worthy of being Mine. If you cling to your life, you will lose it; but if you give it up for Me, you will save it.*"

Jesus is telling us that we must be willing to put Him *first* in our life. He is warning us of the subtle working of our heart. We must not live by the desires of our heart. Our living for Jesus must not be diverted by some perfectly innocent, natural, affection.

MARK

In Mark 8:34-35, it states, *Then He [that is, Jesus] called His disciples and the crowds to come over and listen. 'If any of you wants to be My follower,' He told them, 'you must put aside your own pleasures and shoulder your cross, and follow Me closely. If you insist on saving your life, you will lose it. Only those who throw away their lives...[that is, die to self] ...for My sake and for the sake of the Good News will ever know what it means to really live.'*

LUKE

In Luke 17:33, Jesus said, "*Whoever clings to his life shall lose it, and whoever loses his life shall save it.*"

JOHN

John 12:24-25 "*I must fall and die like a kernel of wheat that falls into the furrows of the earth. Unless I die I will be alone - a single seed. But my death will produce many new wheat kernels - a plentiful harvest of new lives. If you love your life down here - you will lose it. If you despise your life down here - you will exchange it for eternal glory.*

In each of the above verses Jesus is speaking of **death** and **life**, He speaks of the Christian dying to self in order to live for Him.

One of the most important lessons in the elements of the Lord's Supper is that the *broken bread* points to Christ's death - **and our death** as well. The *fruit of the vine* points to Christ's resurrected life - **and the *life of Christ* within us**, enabling us to live the Christian life.

SAYING USED FOR COMMUNION

The Cross Was His Own

They borrowed a bed to lay His head
 When Christ the Lord came down;
 They borrowed the ass in the mountain pass
 For Him to ride to town;
 But the crown that He wore and the cross that
 He bore
 Were His own - The cross was His own

He borrowed the bread when the crowd He fed
 On the grassy mountain side,
 He borrowed the dish of broken fish
 With which He satisfied;
 But the crown that He wore and the cross that
 He bore
 Were His own - The cross was His own.

He borrowed a ship in which to sit
 To teach the multitude;
 He borrowed a nest in which to rest,
 He had never a home so crude;
 But the crown that He wore and the cross that
 He bore
 Were His own - The cross was His own

He borrowed a room on His way to the tomb,
 The Passover lamb to eat;
 They borrowed a cave for Him a grave;
 They borrowed a winding sheet;
 But the crown that He wore and the cross that
 He bore
 Were His own - The cross was His own.

O sacred Head, now wounded

O sacred Head, now wounded,
 With grief and shame weighed down,
 Now scornfully surrounded
 With thorns, Thine only crown;
 O sacred Head, What glory,
 What bliss till now was Thine!
 Yet, though despised and gory,
 I joy to call Thee mine!

What language shall I borrow
 To thank Thee, dearest Friend,
 For this Thy dying sorrow,
 Thy pity without end?
 O make me Thine forever;
 And should I fainting be,

My Life Poured Out For Thee

Lord, let me never, never
 Outlive my love to Thee.
 Yes, Lord, I said that I would be
 As wine poured forth upon Thine altar
 But I did not anticipate that pouring forth
 Would be complete
 - the emptying of the full cup
 Upon Thine altar
 - what a place for dregs to flow
 And uncrushed grapes to show so clearly
 In the liquid life I gave Thee there

No effort that I made could gather up
 The total life outpoured
 and put it back into the cup
 You saw it, Lord, in all its imperfection,
 Though I turned to run from Thy
 revealed Word
 I did not know its ministry of "*crushing
 grapes*"
 Poured out upon Your altar would
 crush me too
 But I am Thine - with task divine,
 And Thine is my New Wine!

The world's heart is aching

The great world's heart is aching, aching
fiercely in the night
And God alone can heal it, and God
alone give light
And the men to bear that message, and to
speak the living Word,
Are you and I, my brother, and the
millions that have heard

Can we close our eyes to duty? Can we fold
our hands at ease,
While the gates of night stand open to
the pathway of the seas?
Can we shut up our compassions? Can we
leave our prayers unsaid,
Till the lands which sin has blasted have been
quicken'd from the dead?

We grovel among trifles and our spirits fret
and toss,
While above us burns the vision of the
Christ upon the cross,
And the blood of Christ is streaming from His
broken hands and side,
And the lips of Christ are saying, "***Tell
the people I have died.***"

O Voice of Christ, we hear Thee, above the
shocks of time,
Thine echoes roll around us and the
message is sublime;
No power of man shall thwart us, no
stronghold shall dismay
When God commands obedience and
love has led the way.

I Think About the Cross

I sometimes think about the cross,
And shut my eyes and try to see
The cruel nails and crown of thorns,
And Jesus crucified for me.

But even could I see Him die,
I could but see a little part
Of that great love which, like a fire
Is always burning in His heart.

I Saw One Hanging On the Tree

I saw one hanging on the tree,
In agony and blood;
He fixed His languid eyes on me,
As near His cross I stood.

Sure, never, till my latest breath,
Can I forget that look:
It seemed to charge me with His death,
Tho' not a word he spoke

My conscience felt and owned the guilt,
And plunged me in despair;
I saw my sins His blood had spilt,
And helped to nail Him there

A second look He gave, which said,
"I freely all forgive:
This blood is for thy ransom paid,
I die that thou may'st live.

No Load For Me

O Christ, what burdens bowed Thy Head!
Our load was laid on Thee;
Thou stoodest in the sinner's stead,
Didst bear all ill for me
A victim led, Thy blood was shed;
Now there's no load for me.

Jehovah lifted up His rod -
O Christ, it fell on Thee!
Thou wast sore stricken of Thy God;
There's not one stroke for me.
Thy tears, Thy blood, beneath it flowed;
Thy bruising healeth me.

The tempest's awful voice was heard -
O Christ, it broke on Thee!
Thy open bosom was my ward,
It braved the storm for me.
Thy form was scarred, Thy visage marred;
Now cloudless peace for me.

The Broken Bread

1 Corinthians 11:23-24 *“For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: And when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me.”*

In most cases in the natural world, when anything is “*broken*,” it is useless and discarded. A broken watch will not run. A broken arm can't serve you. A broken home is a divided home. But in the Spiritual world that which is broken is ready for use. Only when we are *broken* can we be useful to God. We must be as “*broken bread*” in order to be useful!

Jesus broke the bread and said, *“This is My body, broken for you!”*

Note the chapter before, chapter 10, verse 16, *“The bread which we break is it not the communion of the body of Christ?”*

I want to speak on, *“The necessity of our joining Christ in **brokenness**.”*

When receive communion, we need to remember that Jesus was broken at the Cross. And this is an illustration of our sharing in that same kind of life-giving life style! Christ's body was broken by the nails in His hands – by thorns in His brow – and – a sword through His side. We are to be broken in a different way, a *spiritual* way!

At the communion table, we remember what happened to Christ but, His brokenness is also our an illustration of what must happen to us. The word “*communion*,” in 10:16, is translated “*sharing together with Christ*.”

This verse literally reads, *“The bread which we break [referring to the bread of communion, which is symbolic of Christ's broken body] is it not the **sharing together** with the body of Christ.”*

God desires to use a “*broken*” Christian!

Paul refers to our, *“Sharing in the fellowship of Christ's suffering”* (Philippians 3:10).

As we eat broken bread of communion we expect Christ's death, His crucifixion as a lifestyle – a union – a communion – a “COM-UNION!”

A proud, rigid, Christian cannot be a blessing, he must be tender, humble, and soft. He must be “*broken*.”

David sinner - for almost a year would not repent
- Too Proud!

God waited! - Prophet Nathan, *“David, you are like the person who stole a poor person's only ewe lamb.”*

King David finally got the picture. He painfully came to the place where he said, *“I have sinned against the Lord.”* He wrote Psalm 51, confessing his sin. He said in verse 17, *“The*

sacrifices of God are a broken spirit, A broken and contrite...(crushed - sorrowing - penitent)... heart, Oh God, thou wilt not despise.” It was after that that he received the assurance of forgiveness.

You cannot overlook sin. It will submerge like an internal infection and you will be in continual poor spiritual health. *Time won't heal everything!* Sin must be confessed. There must be brokenness in your heart.

Don't let pride keep you from confession

1. If you have wounded someone, confess it to them.
2. If you've been wounded, forgive!

Psalm 34:18 says, “*The Lord is near the broken-hearted and saves those who are of a contrite spirit.*”

GOD HAS TWO DWELLING PLACES!

Isaiah 57:15 reads, “*For thus says the high and exalted One...I dwell in the high and holy place, and ALSO with a contrite and lowly of spirit, in order to revive the spirit of the lowly, and to revive the heart of the contrite.*”

Revival will come through the contrite - *and broken!*

We are told that we must “*share in the broken bread – the broken Body of Christ - in Christ's brokenness!*”

BROKENNESS IS A BASIC ESSENTIAL

The first beatitude is, “*Blessed are those who are poor in spirit - (humbled - broken) - for theirs is the kingdom of heaven.*”

Do you want a new, fresh step in your life? Then become a broken person, humble before God.

Jesus said, as He broke the Passover bread, “*This is My body broken for you.*” - If we want God's fellowship, then we must say, “*I will be willing to be broken for Jesus.*” This is necessary for communion with Christ!

- 1 Corinthians 10 speaks of sharing with Christ in His suffering,
- chapter 11 speaks of Christ's literal body;
 - chapter 12 speaks of the *spiritual* body of Christ!

Chapter 12 speaks of four ways to experience brokenness

1. BROKEN OF OUR FALSE HUMILITY

Verse 15 says, “*If the foot should say, because I am not an eye, I am not a part of the body, is it therefore not a part of the body?*”

It doesn't make any difference if you are not as important as another part of the body, you are still a part of the body. Don't ever say, "*I'm really not anything! I'm not as good as so-and-so.*" Or say, "*I've had my turn. let others do it now!*"

That's a false humility that we need to be broken of it!

2. BROKEN OF FALSE PRIDE

Verse 21 says, "*And the eye cannot say to the hand, I have no need of you, or the head to the feet, I have no need of you.*"

It is wrong to say, "*You don't need me.*" That's false humility and it is just as wrong to say, "*I don't need you,*" as it is to say, "*You don't need me.*" That's false pride also!

I need your fellowship, your advice, and your help. Whenever someone withholds himself and refuses to "*blend in*" – becomes a loner and distant from others, he breaks up the Body of Christ. Jesus, We "*must be broken for the sake of each other.*"

We must be broken of false pride.

3. BROKEN OF SENSE OF SUPERIORITY

OVER LESS ATTRACTIVE PEOPLE

Verse 23 (In the Living Bible) says, "*Some parts that seem weakest...(poor looking... not beautiful)...and least important are really most necessary. Yes, we are especially glad to have some parts that seem rather odd.*"

God loves everybody!

This verse says, "*Some appear to be weaker...we deem them less honorable.*" Jesus said, "*This is My body, broken for you.*" Jesus said, "*My mystical Body [the Church] must be broken!*"

Verse 26 says that we become so ONE that "*If one member suffers, all the members suffer with it and, if one member is honored, all the members rejoice with it!*" Our life is so blended together that we forget our own situation and are caught up in the emotions of others. We suffer when they face defeats and we are honored, when they face victories.

Verse 25 says, "*That there be no division in the body, but that the members should have the same care for one another.*"

Jesus said, "*This is My Body, broken for you. Take it and eat it! SHARE in it! Become broken as it is broken!*"

The Offerings of the Tabernacle

The Lord's Supper takes the place of the Old Testament's Levitical offerings for the New Testament Christian. As we will see in this study, the five Levitical Offerings have a message to tell. The first two are group together, leading to peace. And the last two are group together, showing God's provision for His people. Four of the five have to do with the taking of life – the spilling of blood.

The purpose of the offerings of the Tabernacle was to show to man that the *only* way he could have access to God was through blood. These offerings were a type of the Person and work of the coming Messiah - Jesus Christ!

Hebrews 10:14 states, "*For by one offering He [Jesus Christ] hath perfected forever them that are sanctified [set apart to God].*"

No *one* offering could adequately express this concept, therefore, God gave **FIVE OFFERINGS**, that acted like mirrors converging their rays to bring out the bold support, giving a perfect picture of Christ and His work for mankind.

These **FIVE OFFERINGS**, given in the first five chapters of the book of Leviticus, present one of the most beautiful, rich and instructive pictures of Christ in His work of redeeming mankind, that one can find anywhere in God's Word.

THESE FIVE OFFERINGS ARE:

1. THE BURNT OFFERING
2. THE MEAL OFFERING
3. THE PEACE OFFERING
4. THE SIN OFFERING
- 5 THE TRESPASS OFFERING

- *These offerings were an integral part of the service for which the Tabernacle was built!*
- *They were the pivotal point around which the whole service of the Tabernacle revolved!*

These offerings were **not** *dry Jewish ordinances*, but, rather, they were given by God to unfold a mine of spiritual wealth, all centering in, and about, the Person of our Lord Jesus Christ.

The *first* two offerings are grouped together...the *last* two offerings are grouped together...and, in between these two groups [like a hyphen] was the *Peace Offering*.

1. BURNT OFFERING 2. MEAL OFFERING	<u>3. PEACE OFFERING</u>	4. SIN OFFERING 5. TRESPASS OFFERING
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The first two of these offerings picture God's provision for man's *justification*, that is Justifying the sinner through the death and resurrection of Jesus Christ.

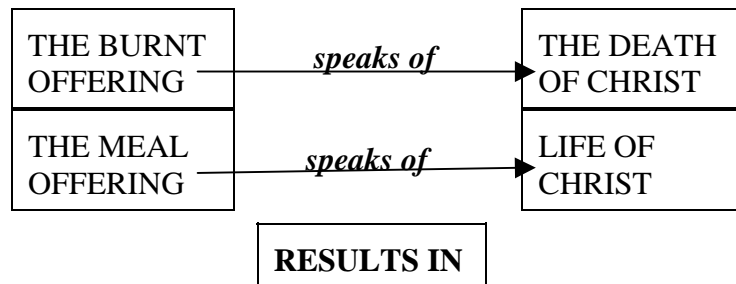
These first two offerings picture the results that bring *peace with God!*

The last two offerings are symbolic of God's provision for our sanctification, or, that is, receiving the spiritual life of Christ in our *character and conduct!*

- *Justification* means we are declared *just*, or righteousness, before God. Justification has to do with our relationship with God and comes from God because of Christ's sacrifice, declaring us "*justified.*"

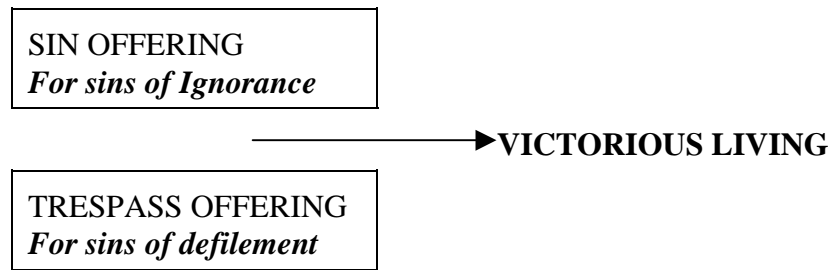
- *Sanctification* means "*made holy,*" or "the work of the Holy Spirit in our lives creating us into the image of Jesus Christ"

GOD'S PROVISION FOR SINNERS



PEACE OFFERING-----PEACE WITH GOD

God's provision for Saints



You will note in the above diagram that the first two offerings represent God's atonement for sin - that is, His death and resurrection, while the last two offerings represent the provision God has made for the *sins of the saints.*

Connecting these four offerings is God's *Peace Offering*, representing a right standing with God which brings fellowship, communion and a relation with God that produces "*perfect peace that passeth all understanding.*"

EACH OFFERING MUST ALWAYS BE VIEWED IN ITS RELATION TO THE *PEACE OFFERING* IF IT IS TO BE UNDERSTOOD CORRECTLY

Leviticus 1:2-5 gives the first offering, **THE WHOLE BURNT OFFERING.** This passage states, "*Speak to the Israelites and say to them: `When any of you brings an offering to the LORD, bring as your offering an animal from either the herd or the flock. If the offering is a*

burnt offering from the herd, he is to offer a male without defect. He must present it at the entrance to the Tent of Meeting so that it will be acceptable to the LORD. He is to lay his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. He is to slaughter the young bull before the LORD, and then Aaron's sons the priests shall bring the blood and sprinkle it against the altar on all sides at the entrance to the Tent of Meeting."

The **whole burnt offering** was to be completely consumed, no part was to remain, and it pictured the death of Jesus Christ.

The Altar of the *Whole Burnt Offering* stood at the very entrance of the Tabernacle and was the first article of furniture one would see when entering the outer court of the Tabernacle. It blocked the way into the Tabernacle proper. One must stop here first before entering the presence of God.

The sacrifices offered on this altar speaks of the requirement for man's salvation. Man's salvation must begin with the cross of Jesus Christ. The first step in man's redemption is the death of Christ. Everything pertaining to man's salvation must begin at the Cross!

Jesus said, "*I am the way, no man cometh unto the Father, but by Me.*"

This offering was "*a whole offering,*" representing Jesus giving His **ALL** - He held nothing back, but, rather, went all the way! The **Whole Burnt Offering** was a picture of Jesus Christ on the Cross of Calvary, dying for man's sins!

Every time a bullock [ox] a lamb, a goat, or turtle dove was offered as a "*whole burnt offering,*" it pointed to One who was to come to die for the sins of mankind!

Hebrews 10:1-4 state, "*The law is only a shadow of the good things that are coming - not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. But those sacrifices are an annual reminder of sins, because it is impossible for the blood of bulls and goats to take away sins.*"

THIS PASSAGE SHOWS US THE INEFFECTIVITY OF THE LEVITICAL OFFERINGS!

Verse 5-10 continue, "*Therefore, when Christ came into the world, He said: 'Sacrifice and offering you did not desire, but a body you prepared for Me; with burnt offerings and sin offerings you were not pleased.' Then I said, 'Here I am--it is written about Me in the scroll - I have come to do Your will, O God.' First He said, 'Sacrifices and offerings, burnt offerings and sin offerings You did not desire, nor were You pleased with them' (although the law required them to be made). Then He said, 'Here I am, I have come to do Your will.' He sets aside the first to establish the second. And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.*"

Verses 11-18 shows the **TOTAL EFFICACY OF CHRIST'S SACRIFICE**, when they state, "*Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. But when this Priest had*

offered for all time one sacrifice for sins, He sat down at the right hand of God. Since that time He waits for His enemies to be made His footstool, because by one sacrifice He has made perfect forever those who are being made holy. The Holy Spirit also testifies to us about this. First He says: `This is the covenant I will make with them after that time, says the Lord. I will put My laws in their hearts, and I will write them on their minds.' Then He adds: `Their sins and lawless acts I will remember no more.' And where these have been forgiven, there is no longer any sacrifice for sin."

Christ died for our sins! The "*burnt offering*" was a type of Christ dying for mankind, teaching that One was to come and die to atone for man's sins, **however, something more** was needed to bring God's mercy to man. While the *burnt offering* pictured Christ's death - and it was Christ's death that *pardoned* man. He was *pardoned*, nevertheless, he was not **righteous** - he was a *pardoned sinner*! Man must be **righteous** to be acceptable to God!

FORGIVENESS WAS NOT ENOUGH, MAN MUST BE JUSTIFIED

Therefore, the next step was THE MEAL OFFERING

Two vitally important events occurred in Christ's life:

1. Christ Death, and
2. Christ's Resurrection!

First, Christ died **FOR** man's sin, and then He rose from the dead, to give man ***new spiritual, resurrected, life!***

To be "*justified*" one needs Christ as both as their ***Whole Burnt Offering*** and their ***Meal Offering!*** While the *Burnt Offering* speaks of Christ's death, the *Meal Offering* speaks of Christ's perfect, sinless, life!

We need, not only forgiveness for our **past** sins, but we also need *new life* in order to live a life overcoming our **sinful nature!** We must accept the death of Christ as forgiveness for our sins, however, if we are ever to have *peace with God*, there is more we must accept. Not only must we be forgiven, we must also be "*justified*" and declared **Holy!**

THE MEAL OFFERING

The *Meal Offering* was sometimes referred to as the, "*Meat Offering*," however, the Hebrew word which is translated here as "*meat*" referred to any kind of food. This was not "*meat*" as we understand the word, but, rather, it was "*meal*," picturing the sinless, righteousness, of Jesus Christ! The *Meal Offering* pictures God imparting to the "*pardoned sinner*" the righteousness of Jesus Christ.

- The ***Burnt Offering*** imparted pardon to the sinner!
- The ***Meal Offering*** imparted righteousness to the sinner,
= thus making him fit for the presence of God!
- By Christ's death, pictured by the ***Burnt Offering***, sins are forgiven

- Christ's life, pictured by the *Meal Offering*, sins are forgotten
- The death of Christ removes the *guilt* of sin.
- The life of Christ provides *righteousness*
= for us to cloth ourselves in,
so that we can stand before God as *justified saints!*

THE MEAL OFFERING speaks of the perfection of the humanity of Christ Jesus. Note, certain facts concerning the *Meal Offering* in the second chapter of Leviticus:

1. Fine ground flour

The *Meal Offering* was ground between the upper and nether stones until all the *harshness* and *grit* had been removed. Here is a type of Christ's humanity, the perfection, evenness and smoothness of His life.

2. Mingled with oil

The *Meal Offering* had *oil* poured into it. Oil speaks of consecration, dedication, and submission to the Holy Spirit.

3. Contained no leaven

The *Meal Offering* could contain no *leaven*. Leaven is a type of "*evil*" in God's Word [Matthew 16:6 and 1 Corinthians 5:6-7] Here, it refers to Christ's sinless, perfect, life!

4. Made with salt

The *Meal Offering* had a *preservative* in it, speaking of the preserving power of Christ's active righteousness to deliver us from the taint and corrupting influence around us.

Isaiah 59:16 speaks of Christ's righteousness sustaining, or "*preserving*" Him.

5. Anointed with frankincense

The *Meal Offering* contained a perfume whose aroma is brought out by fire, *frankincense!* This pictures the fact that only Jesus can bring a fragrant or pleasing "*odor*" from our life in the midst of fiery trials!

THIS "*MEAL OFFERING*" SHOWS MANKIND THAT GOD LOOKS UPON THOSE WHO RELY ON CHRIST'S RIGHTEOUSNESS, AS BEING **PERFECT!**

Romans 4:25 states, "*Christ was delivered [sacrificed as an offering] for our offenses and He was raised for our justification.*"

Romans 5:10 states, "*We were reconciled [united with] God by the death of His Son, much more, being reconciled we shall be saved by His life!"*

- We are reconciled by Christ's death - saved from hell!
- We are made "*fit for heaven*" by Christ's life and resurrection!

We not only need forgiveness from our sin, we need Christ's life to enable us to live an overcoming, Christ-like, life!

The MEAL OFFERINGS said to mankind that supernatural, perfect, life is needed to furnish the believer with a garment of *righteousness*, in order that he might enter into God's presence!

These two offerings: (1) **THE BURNT OFFERING**, and
(2) **THE MEAL OFFERING**
speak of Christ's Death and His resurrected life!

Whenever anyone comes to Christ, two things happen: (1) His sins are forgiven as a result of Christ's death, and (2) He is "*robed in righteousness*" as a result of Christ's resurrected life!

The believer must first be delivered from judgment, however, he must also be made an "*heir of God*"...the result is **Peace with God!**

THE FIRST TWO OFFERINGS BRINGS US TO THE PEACE OFFERING

The "*Peace Offering*," given in Leviticus 3, is the only offering in which the "*offerer*," himself, partakes of his own offering, showing that he is brought into a place of acceptance by God.

A lamb, or goat, [without blemish], was offered before the Lord. The "*offerer*" must lay his hands on the head of the animal and kill it, signifying his identification with the animal who was his needed substitute and for whose death he was personally responsible.

The 7th chapter of Leviticus gives us further details concerning this **PEACE OFFERING**. The *Peace Offering* was to be carried out in an attitude of **Thanksgiving** [7:12], also it included the keeping of any voluntary vows [7:16], and it was a "*wave*" offering [7:29-34], speaking of the fact that the "*best of everything*" belong to God. One must put Him first!

This **Peace Offering** is the only offering which the offerer was partaker, clearly speaking of Christ, who, not only bore our sins on Calvary, [portrayed by the *Burnt Offering*], but Christ is also the food for the believer who lives by *eating the flesh* of the slain Lamb of God!

Jesus., Himself, taught in John 6:50-58, "*But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. **This bread is My flesh**, which I will give for the life of the world.'* Then the Jews began to argue sharply among themselves, '*How can this man give us his flesh to eat?'* Jesus said to them, '*I tell you the truth, unless you **eat the flesh of the Son of Man** and drink His blood, you have no life in you. Whoever **eats My flesh** and drinks My blood has eternal life, and I will raise him up at the last day. **For My flesh is real food** and My blood is real drink. **Whoever eats My flesh** and drinks My blood remains in Me, and I in him. Just as the living Father sent Me and I live because of the Father, so the one **who feeds on Me***

will live because of Me. This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread will live forever."

**THIS PEACE OFFERING IS JUST WHAT ITS NAME IMPLIES - PEACE
- PEACE WITH GOD**

As the diagram on page two shows, when the ***Burnt Offering***, [picturing the death of Christ]; and the ***Meal of Offering***, [picturing the Life of Christ]; is applied to a life it brings *peace with God!*

WHAT IS PEACE?

"Peace" does not mean "*an end of all conflicts*." Jesus' life was full of strife and stress, however, in spite of it all, He had a settled peaceful spirit throughout His entire life! *Peace* does not mean "*living in an ideal setting*," nor is *peace* the result of being indifferent, or complacent, toward life [as some would have us believe], rather, this God-given peace is a calm, serene, quiet and restful *spirit*, even in the midst of life's turmoil!

This *peace* spoken of here, is "*peace with God*," which brings peace with one's self and peace with all others. ***Only God can give that kind of peace!***

To give us insight into this word *peace*, it helps to realize that the Hebrew word which is translated "*peace*" here comes from a word which means "harmony." This word has the meaning of one who has a harmonious spirit because he is in a right relationship with God, having come to God by Christ's death and Christ's righteousness.

After the *Peace Offering* there are two more offerings - the ***Sin Offering*** and the ***Trespass Offering!*** These two offerings picture God's *provision* for the saints...after they have come to Him by way of the Burnt Offering and the Meal Offering!

The *Burnt Offering* and the *Meal Offering* is God's provision to save the believer, which brings one into union with God, the result is *peace with God*, however, the ***Sin Offering***, and the ***Trespass Offering***, picturing God's *provision* for victorious living!

Leviticus 4:1-7 state, "*The LORD said to Moses, `Say to the Israelites: 'When anyone sins unintentionally [or through ignorance] and does what is forbidden in any of the Lord's commands - If the anointed priest sins, bringing guilt on the people, he must bring to the LORD a young bull without defect as a sin offering for the sin he has committed. He is to present the bull at the entrance to the Tent of Meeting before the LORD. He is to lay his hand on its head and slaughter it before the LORD. Then the anointed priest shall take some of the bull's blood and carry it into the Tent of Meeting. He is to dip his finger into the blood and sprinkle some of it seven times before the LORD, in front of the curtain of the sanctuary. The priest shall then put some of the blood on the horns of the altar of fragrant incense that is before the LORD in the Tent of Meeting. The rest of the bull's blood he shall pour out at the base of the altar of burnt offering at the entrance to the Tent of Meeting.'*"

God is a holy God, and He will not permit any sin - even sin committed in ignorance! No sin cannot go unpunished or "unjudged!" God has provided a sacrifice for the forgiveness of *sins of ignorance!*

Even Christians...who have accepted Christ's death and life as their own...still sin and do wrong - *ignorantly*. In Christian living many realize that they have done wrong, they didn't realize it at the time, nevertheless, as God's Word throws light on their life, they realize how they have been wrong. *What are they to do?*

God has provided forgiveness through Jesus Christ, for sins of ignorance.

In addition to this *Sin Offering* [covering the sins of ignorance] God has also made provision for the "*sins of trespass*," pictured in the *Trespass Offering*.

The *Trespass Offering*, described in Leviticus 5, teaches that there are **two classes** of sins:

1. **THE SIN OF OMISSION**

Leviticus 5:1 states, "*If a person sins because he does not speak up when he hears a public charge to testify regarding something he has seen or learned about, he will be held responsible.*"

The concept here presented is that one can sin by **NOT DOING** what he should do - or - *the sin of omission!*

2. **THE SIN OF CONTACT**

Leviticus 5:2 states, "*Or if a person touches anything ceremonially unclean - whether the carcasses of unclean wild animals or of unclean livestock or of unclean creatures that move along the ground - even though he is unaware of it, he has become unclean and is guilty.*"

The concept here presented is that if one walks over a grave, or touched the body of an unclean animal, their cleansing was taken care of in this *Trespass Offering*.

Believers, today, living the Christian life, live in a corrupt world... brushing shoulders with what God calls "*unclean*"...and they become *defiled* simply by close association. They must deal with ungodly salesmen, customers, fellow employees, even neighbors...listening to their filth and profanity...and, in doing so, become defiled. They may not take part in their conversation...laugh at their dirty jokes...or get involved in questionable chit-chat...nevertheless, by mere association, their mind and spirit becomes defiled!

God, realizing that we have to *mingle with the world*, and that it is a world of *wicked men*...has made provision for the cleansing of our heart and mind - by confession!

The Israelites, who had been defiled by touching something *unclean*, would bring his bullock, goat, or lamb, and the priest would lay his hands on the head of the sacrifice animal and transfer that sin to that sacrifice and then the animal was slain and the blood applied to the altar.

The *Trespass Offering* was a "***confession***" picturing the Great High Priest, Jesus Christ, by whose blood we are cleansed.

1 John 1:9 states, "*If we confession our sins, He [God] is faithful and just and will forgive us our sins and purify us from all unrighteousness.*"

Are we guilty of the sins of ignorance - omission - or defilement?

Peace with God is still possible!

Philippians 4:6-7 state, "*Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.*"

Many Christians are defeated, discouraged and stumbling through life, simply because they do not know how to appropriate Christ's provision! They are unhappy, defeated, miserable and powerless - because they let their *sins* get them down, instead of confessing them to God and accepting Christ's forgiveness for them.

CHRIST DIED TO SAVE US - HE LIVES TO "*KEEP*" US

Why are there so many *unhappy* Christians, even after they have confessed their sins to God - and have done all they feel needs to be done?

Let's suppose, O.K.?

Let's say that two Israelites come to bring their sacrifice lamb and they give it to the priest to sacrifice. They have done all God asked them to do, they have done all they can do, they brought a lamb! the priest accepts them both and they are both *cleansed and forgiven!*

However, one is unhappy, as he moans and weeps. The other one is thrilled, as he sings happily!

Why, what is the difference?

The only difference is that one **believes** what God said He would do, while the other one **wonders** if it is really true, or not!

ONE TRUSTS - THE OTHER ONE DOES NOT!

*Come every soul by sin oppressed
There is mercy with the Lord
And He will surely give you rest
By trusting in His Word*

*Only trust Him, only trust Him,
Only trust Him now,
He will save you, He will save you,
He will save you now.*

*For Jesus shed His precious blood,
Rich blessings to bestow,
Plunge now into the crimson flood
That washes white as snow.*

*Yes, Jesus is the Truth, the Way,
That leads you into rest
Believe in Him without delay,
And you are fully blest.*

*Come, then and join this holy band,
And on the glory go,
To dwell in that celestial land,
Where joys immortal flow.*