

SOUTH GROVE FREE PRESBYTERIAN CHURCH

Lord's Day Morning

Date 10th April 2022, Hymns Psa 62v1-6 T Stracathro, 9,651 T Ballerma, Read: 1 Cor 11:20-26 Text: 1 Cor 15:23-25 Series The Lord's Supper (1) Title – The Establishment Of The Lord's Supper

As we come to 1 Corinthians 11, the Apostle Paul deals with public worship in the Church.

In the second half of this chapter from **v17-34** Paul deals with the abuse of the Lord's supper and then how it should be practised.

Paul is teaching the Corinthians the meaning of the Lord's Supper and the manner or way in which it was to be practised.

Paul said in **verse 23** **"I have received of the Lord, that which also I delivered unto you."** He was referring to the Divine instruction concerning the ordinance of the Lord's Supper.

All that the church at Corinth had been taught by Paul regarding the Lord's supper had been directly received from Christ Himself.

In reading this passage, it is evident, the Apostle was moved by the Spirit to confront the Corinthians about their sin with regards to their attitudes and actions at table of the Lord.

They were dishonouring the Lord. Paul's aim in teaching the Lord's Supper before them, is to awaken and correct the Corinthians with regard to their pride, and behaviour of this very ordinance.

As Paul proceeded to teach to the Corinthians once again on matters concerning the Lord's Supper, Paul brought them

back to Christ's own teaching on the Supper, when He Himself Established it in the upper room.

I FIRST, THE TITLE OF IT'S ESTABLISHMENT v20 " the Lord's supper."

Throughout Scripture there are many names or titles for this Divine Ordinance.

In **verse 20** Paul calls it the Lord's supper because Paul was showing in **verse 21** the when Corinthians gathered to eat their own supper they acted in a way not pleasing to God, Paul highlights what they are doing, in **verse 20** "**this is not the Lord's supper.**"

Furthermore, In **Acts 2:42**, it is termed '**the breaking of Bread**'; in **1 Cor 10:21**, it is called the **Lords Table** and then in **1 Cor 10:16**, it is referred to as **Communion**.

The word "**communion**" comes means, **fellowship, to partake**, so the word *communion* actually refers to **participation, fellowship.**

Therefore, it is also proper to call the Lord's supper a communion feast, because the Lord's supper, is a place of communion, fellowship, not only with believers, **but essentially fellowship with the Lord**, upon the basis of His death.

Among Churches, especially the Roman Catholic Church you will hear the Lord's Supper is called, the **Eucharist**.

Now, there is no need to fear such a word. The word **Eucharist** means **thanksgiving**. But let me stress, the Roman Catholic Church have taken a good word, and applied it to the perverted practise of the blasphemous mass.

Though the word has been highjacked, and used for unscriptural practises, yet the Lord's Table, is a time of thanksgiving as we will notice later.

We attend the Lord's take, to fellowship with Christ, to be drawn closer to Him, to give thanks unto Him who died for and washed His people from sin.

Whatever title you want to use, never get away from the truth, The Lord's supper is to remember Christ's death, to commune with Him, to shew the Lord's death Till He come.

I The Title of its Establishment.

II SECOND, THE TIME OF ITS ESTABLISHMENT v23 “*that the Lord Jesus the same night in which He was betrayed took bread.*”

From these words, Paul's language is very clear that Christ established or instituted this ordinance on the night of His betrayal.

The time referred to is recorded in **Matt. 26; Mark 14; Luke 22, and John 13.** **Luke 22:1** “*Now the feast of unleavened bread drew nigh, which is called the Passover.*”

The feast in view was the Jewish Passover feast, established in **Ex 12.** It was the night before Israel left Egypt.

The exodus from Egypt took place, after 10 plagues or judgments which the Lord sent against Pharaoh and the Egyptians as a means of bringing about the release of His covenant people.

The final Plague or judgment was the death of the firstborn, inflicted by the Lord Himself as He passed through the land of Egypt.

The only way to escape this judgement, was through the blood of a lamb, applied to the posts of the house. All under or inside the house, under the blood were safe. Covered over by the blood.

In order to save His people from the stroke of judgment, the Lord instituted a certain ceremony. It centered upon the death & blood-shedding of a sacrificial lamb. It's blood provided protection against the stroke of wrath.

The ceremony instituted by the Lord became known as the Feast of the Passover

In preparation for judgment, **verse 3** "***Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.***" Each household was to have lamb or a goat that was without blemish, perfect, and then its blood was shed, and applied to the door posts.

Because Israel obeyed the word of God, the angel of death passed over their homes and their firstborn were safe from Judgment. **This is where we get the term *Passover*.** The means to guard or protect.

The Israelite was taught that the blood of the Passover lamb in the feast symbolically pointed to the blood of Christ, who is called in Scripture *the Lamb of God*.

They were safe from Judgment, saved by faith in the Saviour's blood, as it was applied.

when the Passover was remembered, The Lord was teaching in the gospels, He is the fulfilment of the Passover. He is the spiritual truth of the object lesson.

He was claiming to be the true Passover lamb, who was slain, His blood shed, as the basis for delivering sinners from bondage.

Remember, Paul said the Church at Corinth, **1 Cor 5:7** “**for even Christ our passover is sacrificed for us.**”

Therefore, on the Passover night, Christ established this supper. Christ was revealing He is the lamb slain for sinners this was presented by the bread and cup signifying His body and blood shed for sinners He came to save.

Believer, we are saved from the punishment of sin, judgment of eternal life, as we are covered and protected by the Saviour precious blood. The blood is our eternal guard.

Has the blood must be applied to your life, step out on the promise and get under the blood, or you will face judgment of eternal death.

III THIRD, THE THANKFULNESS AT ITS ESTABLISHMENT **v24-25**

When Christ established or instituted this supper of remembrance, He gave thanks.

The same thought of thankfulness is expressed in the Gospel accounts concerning the Lord's Supper by the words **blessed** and **given thanks**, found in **Matt. 26:26-27**, **Mark 14:22**, and **Luke 22:19**, the Lord gave thanks based on His redemptive

work. Furthermore, **Matthew 26:30** also records after **“they sung a hymn...” or psalm.**

At the establishment of His Supper, Christ was rejoicing & giving thanks for His own death & suffering.

Keep in mind that the cross was ever before Him. He would soon enter the Garden of Gethsemane and then be arrested, tried and sentenced to death by Crucifixion. He would do the works of His Father that sent Him, and Glorify Him.

When we attend His Supper, Christ teaches that we are to be thankful for His death.

Christ offered Himself a sacrifice for sin. He accepted the terms of the covenant of grace and He fulfilled them.

God’s wrath has been extinguished for all His believing people, His justice satisfied, all His holy demands met, and He received the rewards of His labour. A people given to Him.

Therefore, by Christ’s life and death, His blood purchased salvation.

Christ’s thankfulness teaches us that it should be our delight to partake at the table of the Lord; that we should approach it with thanksgiving and joy when attending His Supper, we consider the finished work of Christ, and His payment for sin in full.

Paul was making the point, that when some Corinth believers gathered for the Lord’s supper, they were not thankful, and how could they be, if there was so much division and carnality among them.

There was no joy, as there was no focus upon Christ’s redeeming work. Paul teaches from the words of Christ, that

in partaking of His supper, there is thanksgiving, on the ground of redemption.

The Lord's supper causes us to be thankful for all He has done for us.

IV FOURTH, THE TOKENS AT ITS ESTABLISHMENT. **v24-25**

Verses 24-25 The tokens appointed by Christ Himself were the bread and the cup.

Remember, it was the time of the Passover, which meant these tokens or elements were already in the table for the Passover meal which was observed with His disciples.

Therefore, He chose these tokens as the **visible signs, representations or symbols** for the Lord's supper.

This means the bread remains bread, the cup or juice of the grape in the cup remains the cup or juice of the grape.

I say this because the Roman Catholic Church and all her associations, teach lies, a false doctrine, that the bread and juice of the grape, literally becomes the body and blood of Christ.

They teach their **wafer** literally becomes Christ, they teach the wafer changes substance – Rome terms this – **transubstantiation** – meaning a change of substance, they claim the bread changes into the body of Christ, and the liquid in the cup become the actual blood of Jesus.

What they are really doing is trying to react Calvary, but God's holy word tells me about His body and blood in **Hebrew 7:27** ***"This He did once, when He offered up Himself."*** **9:28** ***"So Christ was once offered to bear the sins of many."*** **10:12**

“But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.”

You see when the Lord says ***“take eat, this is my body which is broken for you”*** – He is not teaching that the bread—becomes His literal body – rather He is speaking figuratively, saying the bread represents my body – the Lord often does that in Scripture.

He says, **I am the Door** – He does not mean that He is the literal, door of wood, with hinges and handles, no He is using the door as an object to way teach I am the only way or entrance into heaven.

To enter into this church building today, you had to come through a door, only then did you come inside, and so Christ uses that same illustration saying I am the door to heaven, you must enter by me.

The token of the bread causes us to remember the climax of His sufferings – this is my body, which is broken for you.

In His own body on the cross, He bore our sins, bruised physically by the hands of wicked men, and Spiritual by God. The nails driven into His hands and feet, the thorns into His brow, the sword into his side.

Then there is the cup, that contained the juice of the grape – it was symbolic of His blood. The blood which atones or covers over sin, the blood which speaks peace and pardon from God. The blood makes the vilest sinner clean.

You see the shed blood was as vital as the broken body of Christ – without the blood, His sacrifice would have been ineffective, because it is the blood which gives life, it is the

blood of Jesus Christ, shed on the cross, which gives life to the dead sinner.

In **Lev 17:11**, we read, “***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 your souls: for it is the blood that maketh an atonement for the soul.***” The blood of Christ washes away sin and make sinners ready for Heaven.

These tokens, representations, symbols, the emblems do not change, they remain as they are – but what a truth they represent –

The Bread speaking of Christ’s broken body points to His **agony**, His sufferings.

The Cup speaking of Christ’s blood points to His **accomplishment** His success.

All required for all salvation.