

Title: The Lord's Table  
Text: Luke 22: 17-20  
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**Luke 22: 17: And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: 18: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19: And he 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. 20: Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.**

Our subject is "The Lord's Table." We see here how the Lord established this ordinance. The things we see here are from the Lord Jesus himself, not from man's tradition. They are scriptural. These things are honoring to Christ alone. These are things we need to know if we would truly, obediently observe this ordinance.

### **WHAT THIS ORDINANCE IS NOT**

This ordinance is not to be used for preachers to lord over men. The pope attempts to put himself in Christ's place. Men bow before him, open their mouth, and stick out their tongue. He dips a wafer in wine and lays it on their tongue. They claim the bread and wine actually turns into the body and blood of Christ. The pope claims to have authority over men's salvation. If he refuses you the bread and the wine, which they claim is the body and blood of Christ, then you are lost. Thereby, he can keep you in bondage to him; thereby, they extort money from men and women. That is not what Christ did. "He took the cup and he gave thanks and he said, "Take this, and divide *it* among yourselves."

Sadly, many preachers put themselves in place of Christ, determining who can and cannot come to the Lord's Table. Our Lord gave it to his disciples and said, "You divide it among yourselves." The purpose of this ordinance is not to see how many people we can exclude. It is to remember the Lord. There is only one Lord, one Christ. Popes, priests and preachers are not him.

### **THIS DO**

The Lord gives us clear instructions concerning this ordinance. He said, "This do." We are to do what the Master said, not add to it or take from it. This is a very simple service. The Lord instituted this ordinance as they were finishing eating the last Passover meal. They did not put on special clothing. His disciples were not kneeling before the Lord. They were sitting around a table. The Lord did not make Peter a pope and say pass down this office over the ages. They were all together and together they ate the bread and drank the wine.

We are not to try to create a mysterious religious atmosphere. Nothing about any part of our worship should ever be phony. Worship is serious and we take it serious. But I preach in the same voice I speak in. We cannot create spirituality by changing our clothes, our voice, or our facial expressions. Only God can give us a heart of worship in spirit and in truth. Attempting to affect people by an outward show in the flesh is deadly.

### **NOT A MASS**

This is not a mass. It is not a perpetual repetition of Christ's death. Christ died once. This is a memorial to remember his death. The whole purpose is summed up in these words, "This do in remembrance of me." It is to be done in remembrance of Christ. There are two simple elements involved: bread and wine. Bread

represents the body of our Lord—“This is my body which is given for you.” The wine represents the blood of our Lord—“This cup *is* the new testament in my blood, which is shed for you.” (Lu 22:20) Christ’s body was broken one time. His blood was shed one time. Christ knew who he laid down his life for—“my body which is given for you...my blood which is shed for you.” “And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.” (Heb 10: 11-14)

## **BELIEVERS ONLY**

Here is why this ordinance is to be observed only by believers. Christ said, “This do in remembrance of me.” No one can remember one whom you have never known. We have to know Christ before we can remember Christ. This one statement settles who should and who should not come to the table, “This do in remembrance of me.” To the believer he says, “This do.” Every believer—born of Christ, redeemed by Christ, resting in Christ—is commanded to come to the table to remember your Savior. But those who do not know him, do not rest in him, ought not come because you cannot remember someone you have never known.

Each believer should examine himself. Not to find worthiness in us. Our worthiness is not in how we have put away our sin. If that determined our worthiness then no believer could partake. The apostle Paul tells us we are to examine ourselves because our worthiness is in discerning the Lord’s body.

1 Corinthians 11 23: 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: 24: 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. 25: 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. 26: For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come. 27: 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. 28: But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. 29: For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.

The one qualification for coming to the table is spiritual discernment to remember the Lord Jesus Christ. I am to examine myself. Do I know Christ? Is Christ all my hope? Do I rest in Christ as all my salvation, apart from any works or merit in me? If I am resting in Christ—in his shed blood and broken body—then according to the Master nothing prevents me from coming to the table of my Lord!

The same is true of the other ordinance. God-given faith in Christ is the one thing necessary for baptism. After hearing the gospel of Christ, “the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.” (Ac 8:37-38)

## **REMEMBER CHRIST’S INCARNATION**

First, by the bread and the wine we remember that the Son of God became a real man. We use real bread and real wine. The bread represents Christ’s real body, “This is my body...”; the wine represents Christ’s real blood, “This cup is the new testament in my blood.” The Son of God actually became a Man. As we take the bread and the wine, as we feel it and taste it, remember our God, our Savior, became a real Man—the GodMan. Our Mediator is God and Man in one person.

## REMEMBER CHRIST'S HOLINESS

**Secondly, the bread and wine remind us that Christ is holy.** They were using unleavened bread. We know that because it is what was required at the Passover—"the feast of unleavened bread." (Lu 2: 21) When they ate the Passover, they were to go through their house and take all the leaven out of the house. (Ex 13: 7) The bread we use is unleavened and the wine is the pure wine of the grape with no mixture of water with the wine. Why?

In the scripture, leaven is a type of evil, of sin, of glorying in self rather than God. The Lord told his disciples to beware of the leaven of the scribes and Pharisees—their doctrine of self-will, self-worth and self-works. (Mt 16: 11-12) Paul told the Corinthians, "Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth." (1Co 5:6-8)

Our Lord and Savior was without sin. He was perfect in his flesh, his body, his blood. Christ knew no sin. The corrupt blood of Adam did not flow through Christ's veins. So as we eat this unleavened bread and this pure wine, remember our Substitute was pure and holy.

## REMEMBER CHRIST'S SUFFERING AND DEATH

Thirdly, these elements remind us of Christ's suffering and death. The wine and the bread are separate. When our blood and our flesh is together we are alive but when they are separated, we die.

Christ took bread, separate from the wine. He said, "This is my body given." Then he took wine, separate from the bread, saying, "This is my blood, which is shed." These two elements are to remind us of the suffering and death of our Savior.

Our Redeemer won the victory over sin and death by suffering at the hands of wicked men, at the hands of evil, and at the hands of justice. His visage was marred more than any other man. Christ's soul was in an agony. The greatest suffering came from being separated from God his Father in justice. He cried, "My God, my God, why hast thou forsaken me?" (Is 52: 14; Lu 22: 44; Ps 22: 1) So as we hold this bread which is broken and as we drink this wine poured out, remember Christ's suffering unto death.

## REMEMBER CHRIST'S SUBSTITUTION

Fourthly, the bread and wine is to remind us of Christ's substitution for us. He said, "This is my body which is given for you; this is my blood which is shed for you." Believer, in your stead, in your place, Christ gave his body to be broken and his blood to be poured out to satisfy divine justice for you. By satisfying divine justice by his death, the Prince of life declare God just and the Justifier of him which believes in Jesus. (Rom 3: 26)

Notice the words "for us": "For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor 5: 21); "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree." (Gal 3: 13); "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." (Eph 5: 2)

You who are born of the Spirit of God, who rest in Christ your only Righteousness, as you eat this bread and drink this wine, hear Christ say to you personally, "This is my body which is given for you; this cup is the new testament in my blood, which is shed for you." You are justified freely because he gave his body and blood for you; eternally redeemed from the curse because he gave himself for you; perfected forever by his one offering for you.

## **REMEMBER OUR LIVING UNION WITH CHRIST**

Lastly, this ordinance reminds us of our living union with Christ. Christ gave the bread and wine and commanded them, "Take, eat; take drink." Remember what Christ said of himself,

John 6: 51: I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52: The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53: Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54: Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

God the Father put his elect in Christ before the foundation of the world making us eternally one with him. We were in Christ when he was crucified so that we gave the law all that it demanded of us even as Levi paid tithes in Abraham because he was in Abraham's loins. When Christ arose and sat down at God's right hand we arose and sat down together with him because of our union with him.

Yet, Christ said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The Jews had no idea what he meant. The unregenerate in our day do not know, either. Christ said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (Jn 6: 63) By nature, we were dead in sins. Every child for whom Christ died be united with Christ in the experience of grace and believe on him or we have no life in us.

We see an illustration of how Christ brings this about in the way Christ gave the bread and wine to his disciples. Christ entered the upper room where his disciples were. When Christ enters us in Spirit through his gospel, Christ becomes the life of our inner man. As he did physically at the table, spiritually, Christ commands us, "Take, eat! Take, drink! Believe on me!" That is how Christ gave us life and the gift of faith! That is when we believed and began resting in Christ!

Christ says we are not merely to look at Christ and admire him! But it is absolutely necessary that every elect, redeemed child of God eat his flesh and drink his blood. It is a must that we experience this living union with Christ and believe on him or we have no spiritual life in us.

The bread and the wine of our Lord's table is not his flesh and his blood; it is bread and wine. But as you take this bread and wine, eat it, and it becomes one with you, remember that Christ has given you life, making you one with him experimentally. Oh, what a wonderful, mysterious, living union! Christ said, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (Jn 17: 23) We shall never be separated from him.

What a beautiful, simple, ordinance! As we eat this bread and drink this wine: remember, the Son of God became a Man; remember Christ is holy; remember the suffering and death of our Redeemer; remember, Christ's substitution for us; remember our living union with him. He said, "This do in remembrance of me."

**Amen!**