

### The Lord's Supper: Remember Everything – 1 Cor 11:23-34 (Part 4)

1 Cor 11:23-34 (p.959); This is the fourth and final message in our series on The Lord's Supper, that we might grow in our understanding of it, and remember everything

Including the setting (**Remember the setting**) that we talked about in Part 1  
Connecting the Lord's Supper with the Lord's death and suffering

And then, the background (**Remember the background**) as it relates to the Passover  
With Christ as *our* Passover Lamb; The one who gave *his* life, that we might gain *ours*

Third, was the meaning – **Remember the meaning**  
That when we eat and drink The Lord's Supper, we're remembering the death of Jesus on our behalf, and the salvation that's ours b/c of it

Next, was the purpose – **Remember the purpose** of The Lord's Supper  
Which is both commemoration *and* proclamation – proclamation of the gospel  
By eating and drinking, we proclaim through a sort of silent drama – that Jesus died for our sins as a perfect sacrifice, and rose again as a perfect Savior . . .  
So that through faith in him and the repentance of our sins, we might be reconciled to God and walk in newness of life

Then came the warnings (**Remember the warnings**)  
The warnings about *unworthy* participation, *casual* participation, and *selfish* participation

All of which brings us to Part 4, and the covenant; At The Lord's Supper . . .

#### Remember the covenant (v25)

That is, the *New Covenant* to which Jesus refers in v25 – *He took the cup, after supper, saying, "This cup is the new covenant in my blood."*  
The New Covenant, as in God's new promise of salvation, offered and guaranteed by the shed blood of Jesus  
As opposed to the *Old Covenant*, the one God made with the Israelites at Mt Sinai, that was offered and assured by the shed blood of *animals*

*Both* based on faith and obedience, but in 3 very different ways:

1. Under the New Covenant, no longer is our faith in the *written* word, the Law, but the *living* Word, Jesus  
We trust in Jesus for our salvation, not words on a scroll  
That doesn't mean the words were bad, it just means that a person is better
2. No longer is the covenant based on our *adherence* to the Law, but Christ's *fulfillment* of it – in that he perfectly satisfied all of God's righteous demands *for* us  
Living perfectly and dying perfectly, in perfect obedience

Therefore, our obedience is an *outgrowth* of our salvation, not a requirement for it  
We obey the commands and desires of God under the New Covenant, not in order to *be* saved, but b/c we *are* saved  
B/c we want to please and glorify the One who *calls* us to faith and obedience

3. No longer is the covenant based on the offering of repeated animal sacrifices, but the final and ultimate sacrifice of Jesus

So while both the Old and New Covenants were based on faith and obedience, they're vastly different; With the New way being *far* better than the Old

Which is one of the reasons it was . . .

#### • Foretold by prophets (Jer 31:31-34)

They could hardly contain themselves; Like Jeremiah, in chapter 31 of his prophecy – which I'd like for you to turn to – Jer 31:31-34 (p.660)  
Several prophets *alluded* to a new covenant in the OT, but Jeremiah is explicit about it

31 "*Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah* [Referring at *that* time to the two parts of the divided kingdom; But we now know that this applies to *all* those who believe, *true* Israel as the Bible says, including both Jews *and* Gentiles; Especially so since the writer of Hebrews applies it directly to the church, by quoting this passage in Heb 8]

*I will make a new covenant* [God says], *32 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. 33 For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts* [IOW it won't just be an external thing, but an internal thing; Written not on tablets of stone, but applied directly to our hearts by the power and presence of the Holy Spirit].

*And I will be their God, and they shall be my people* [An assurance that nothing will change in that respect]. *34 And no longer shall each one teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, declares the Lord.* [IOW all of God's people will have *direct* access to him, and know him personally; We won't have to rely on others, like priests, as intermediaries] *For I will forgive their iniquity, and I will remember their sin no more.*" [The implication being, that repeated sacrifices will no longer be needed under the NC]

So far from a recent religious *invention*, the New Covenant was *foretold* by prophets  
Which among other things, should increase our wonder and appreciation for it at The Lord's Supper – it was in the works for centuries upon centuries

Until finally, it was . . .

#### • Inaugurated by Jesus (v25)

Imagine the wonder of the 12 when they finally connected the dots between what Jesus said at The Last Supper – *This cup is the new covenant in my blood* . . .  
And what Jeremiah said 600 years earlier – *I will make a new covenant* . . .  
And what Jesus did on the cross – forgiving our sins and remembering them no more

Do you see it? It's just like those dot-to-dot pictures I used to do as a kid in the back seat of the car as we traveled to Grandma and Grandpa's house  
About ¾ of the way through, the image would suddenly appear right before my eyes  
Just like it must have done with the first disciples, as Jesus inaugurated the New Covenant right before theirs

And, just like it does so now, every time he saves someone

When Jesus forgave your sin and saved your soul, he inaugurated or established his New Covenant with *you*; Personally; No small thing; And worthy of remembrance

- But that doesn't mean as some religions teach, that The Lord's Supper is a *sacrificial* offering to God, making Christ's sacrifice once again present (Dict. of Theo., p.237)  
The book of Hebrews repeatedly refutes that; Emphasizing that he was offered *once*

Like Heb 7:27 – *He did this once for all when he offered up himself*

And 10:10 – *We have been sanctified [set apart for righteousness] through the offering of the body of Jesus Christ once for all.*

And 10:14 – *For by a single offering he has perfected for all time those who are being sanctified*

And regarding our sin and lawless deeds, it says in Heb 10:18 – *Where there is forgiveness of these, there is no longer any offering for sin.*

Jesus *died* once, rose again once, ascended to heaven once, and now sits at the right hand of the Father, *waiting* to come again (Heb 10:12-13)

Waiting to make his physical presence felt and known again

So far from being another sacrifice or presentation of Christ's body and blood at The

Lord's Supper – it's symbolic of the sacrifice that has *already* taken place . . .

When he inaugurated the New Covenant

- That said, we are the recipient of something God *planned* before the foundation of the world (Eph 1:4); Something he *promised* through prophets . . .  
Something *inaugurated* by Jesus; Something *guaranteed* with his Spirit (Eph 1:14) . . .  
And something *personal* to us – the New Covenant

Remember that – especially at The Lord's Supper where the symbolism connects the dots  
Remember the new covenant of your salvation that was inaugurated by Jesus, and . . .

#### • Secured by blood (Heb 9:12)

His blood; The sacrifice of his life

Which had to happen, b/c Heb 9:22 says – *Without the shedding of blood there is no forgiveness of sins*; And therefore no covenant

So Jesus, **Heb 9:12** – *entered once for all into the holy places [the presence of God], not by means of the blood of goats and calves [like was done in the OT] but by means of his own blood, thus securing an eternal redemption.*

Not a temporary one, like under the Law, but a forever one

Or as Heb 9:26 says it – *He has appeared once for all at the end of the ages to put away sin by the sacrifice of himself.* \*\*\*\*\*

Which makes him (**Heb 9:15**) *the mediator of a new covenant* [the go-between, the means of transferring all that God promises], *so that those who are called may receive the promised eternal inheritance* [referring to life eternal and life to the full]

In the fullness of time, Jesus secured and continues to mediate the New Covenant that we remember at The Lord's Supper, with his own blood

You know what that equals? Power; There's power in the blood, is there not?

*Wonder* working power – that secures an eternal redemption, puts away sin, and grants eternal life \*\*\*\*\*

Don't ever forget that; Remember the blood that secures the covenant, New Covenant, of your salvation

And then last . . .

#### Remember the blessings (v32)

Remember the blessings of The Lord's Supper

The first of which is a bit counter-intuitive – and that's God's discipline

That's right – remember the blessings . . .

#### • Of God's discipline (Heb 12:11)

Flip back to 1 Cor if you haven't already, and look at v27-32 in that respect – paying special attention to v32

*Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord* [guilty of treating something sacred, as common]. *28 Let a person examine himself, then* [as in, assess the purity of his heart; measure the godliness of his life], *and so eat of the bread and drink of the cup.* *29 For anyone who eats and drinks without discerning the body* [without making an honest and accurate judgment of their worthiness] *eats and drinks judgment* [or punishment] *on himself.* *30 That is why many of you are weak and ill, and some have died.* *31 But if we judged ourselves truly* [if we *honestly* evaluated our lives for sin, repenting and committing to turn from it], *we would not be judged.* *32 But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.*

The implication being, that unbelievers are punished and condemned, while believers are disciplined and restored; And *that* is a blessing

That we are *disciplined* for the purpose of righteousness and correction, and not *punished* for the purpose of death and condemnation, like those of the world  
It may not be pleasant, your discipline; And it may look and feel an awful lot like punishment at times – but the outcome is very different

In fact, **Heb 12:11** says – *For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.*

Far better than the condemnation of judgment, is the training of discipline

- If you pay attention to it; The training of discipline is not automatic – you have to pay attention to it; you have to dial in  
If you're a follower of Jesus Christ, and you're going thru hard times, *pay attention* – b/c it may be for the purpose of discipline  
The purpose of correcting an attitude, or a tendency, or a habit in your life

That's not always the case; Sometimes we suffer b/c we live in a fallen world, or are surrounded by fallen people; Period

But more often than we'd like to think, and more often than we *do* think I think – hard times and struggles are God's way of refining our character \*\*\*\*\*

God's way of changing our lives and bringing about the peaceful fruit of righteousness  
But we miss it b/c we don't pay attention; Or worse, b/c we *rationalize* our situation

If you're in the middle of struggles – stop rationalizing them; Stop rationalizing your hardship; Stop blaming others; Stop blaming the church  
Stop looking for scapegoats; Stop making excuses  
Drop your pride, drop your anger, lose your edge – and dial in to what God may be trying to do in your life

Which is best done by asking for the thoughts of someone around you who will shoot straight – someone who loves you and thinks biblically  
Not somebody who's a softy, and you know will give you the benefit of the doubt  
But someone for whom the *truth* is more important than the relationship  
Someone who cares more about your soul, than they do your friendship  
Someone to whom you give complete freedom to say the hard things, and say it like it is

Do that; Find somebody like that when life is miserable, beg them to speak their mind, and assure them you're not going anywhere if you don't like what they say  
Otherwise you might miss the *blessing of God's discipline*  
Remember that at The Lord's Supper

Second, remember the blessings . . .

• **Of church unity (1Cor 10:17)**

We've talked about this, but I want to emphasize it – so as to rejoice in it, take advantage of it more and more  
We have a great thing going on around here in this respect, but there's always room for improvement

Paul said in 1 Cor 10:17 – *Because there is one bread, we who are many are one body, for we all partake of the one bread.*  
IOW church unity is at our disposal; We have it  
We're already knit together as one, by virtue of the fact that we all partake of the same Bread of Life – Jesus  
Symbolized by sharing in the same loaf at The Lord's Supper  
We're already knit together; The only thing left to do is remember it, and act like it

All the more so, b/c when we're saved, we're brought into a fellowship with one another where social distinctions no longer matter; They no longer matter  
I'm not saying they don't exist; I'm saying that in the church, they don't matter  
**Gal 3:28** says – *There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.*  
That's a blessing; A blessing that makes for great unity, *if* we remember it and act like it  
So at The Lord's Supper, make it a point to do so \*\*\*\*\*

And then last, remember the blessings . . .

• **Of holy communion (1 Cor 10:16)**

As in fellowship or closeness with the Lord  
Which by definition *is* holy, is pure, is set apart – b/c he's holy

This too comes from the previous chapter, where Paul lays out in v14-22, that just as those who share in idolatrous feasts are brought into a relationship with *demons* . . .  
So too, those who share in The Lord's Supper are brought into a *closer* relationship with him (Dict. of Paul and His Letters, 573)

Not only that, but Paul asks rhetorically in 1 Cor 10:16 . . .

*The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?*

Is not our participation in The Lord's Supper a communion with him, Paul asks? It is  
Is it not an association with his sacrifice on our behalf? It is

And it's a blessing we should not only remember at The Lord's *Supper*, but always  
B/c what you experience here and now regarding holy communion, you can experience anywhere, all the time; And should

But holy communion with Jesus is out of reach no matter where you are, unless you embrace him as Lord and Savior  
Unless you believe in him, repent of your sin, and receive him as Lord  
Short of that, there's no *hope* of holy communion, and you have nothing to remember at  
**The Lord's Supper**