

This Is My Body

Luke 22:7-20

Trinity Lutheran – Kearney, Missouri

March 29, 2018 – Maundy Thursday

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In the name of the Father, and † of the Son, and of the Holy Spirit. Amen. “This is My body given *for you*. This do in remembrance of Me. This cup is the new covenant in My blood which is poured out *for you*.” Whose Words are these? They aren’t your words or mine. They are the Lord’s words – the One who created all things by means of His Word and speaking, which does and gives precisely what He says – the same Lord who spoke everything into being in the beginning, who now speaks and brings about a reality in bread and wine that we could never have imagined – which, without the power of His Word, we could never have believed to be true.

On the night before His death, our Lord Jesus drew up His last will and testament. He was of sound mind, quite sober, and knew full well what He was doing. Everything was done deliberately and in good order – from His directions about how to prepare the room, to what He did and said regarding the bread and wine. Will you allow the Lord Jesus have His say, or will you put a spiritualizing spin on His words, adjusting them to what you think He ought to have said? Will you presume to appoint yourself as a preacher with far better words than Jesus?

Then a voice speaks up in reply: “Yes, that’s right Reverend. *My* Lord’s Supper – version 2.1, that is – goes something like this. The bread only symbolizes Jesus’ body. The cup of wine is simply a symbol of His blood. All that’s there on the altar and in my mouth are simple, ordinary bread and wine – and since alcohol offends me, I’ll substitute grape juice. We know the body and blood of Jesus aren’t there. They couldn’t be. That would be impossible! Reason teaches that finite, temporal, creaturely things like bread and grape juice cannot possibly contain nor hold the infinite, almighty body and blood of Jesus. And besides, His body and blood are up in heaven where He’s seated comfortably at the right hand

of the Father. The only thing on the altar to eat and drink then are bread and grape juice.”

But I ask you, “Is *that* what Jesus said?” Of course not. It’s not even close. You have subtracted and taken away from His words. As Luther was fond of arguing, “Is” means “is.” Our Lord Jesus, in His last will and testament, categorically proclaimed that the bread *is* His body, and the cup of wine – not grape juice – *is* the new covenant in His blood. He is the only One who can tell you what’s going on here. What He says is what He gives, and what He gives is what He says. Our Lord Jesus gets to have the first and the last word – not you, me, nor anyone else. It’s the Lord’s Supper, not ours, and He emphatically states that the bread *is* His body and the wine *is* His blood. And He also tells us that it’s to be eaten and drunk with the mouth.

But then the voice of another dissenter sounds forth, setting himself up as a superior preacher to Jesus. This dissenter has millions of people and a very persuasive preacher from Rome behind him. Is this going to be Lord’s Supper, version 2.2? Tell me, sir, how does the Lord’s Supper, version 2.2 go? How does it jibe with the original Lord’s Supper on the night Jesus was betrayed? “Well, it’s all about sacrifice,” says he. “Haven’t you heard? Where have you been? I know what you are. You’re a typical bigoted, doofus, Midwestern, Missouri-Synod country pastor. All the best scholarship and all the top-notch liturgical academics with PhD’s from Notre Dame, Princeton and Harvard tell us that this Meal is about what the Church does and “sacrifices” together with the clergy.

“Good grief Reverend. You need to wake up from your zombie-like Missouri-Synod Rip Van Winkle slumber. All the Christian Worship specialists tell us how we must add hefty loads of our own words and prayers to what Jesus said. All the Liturgy experts tell us that it’s *our* pious

praying that makes the Good Friday sacrifice of Jesus really present again so that we can offer up His body and blood to the Father as a sacrifice – and not just any garden variety sacrifice. We extend Christ’s body and blood to the Father as the sacrifice that atones for the sins of the living and the dead. Our sacrificial praying goes something like this: ‘Grant that the sacrifice which *we* have offered may be acceptable *to you*, and through Your mercy be an atoning sacrifice for us, and for all those for whom we have offered it up – living and dead.’ We call this the sacrifice of the Mass. God requires sacrifice, don’t you know?”

To which I say, “Wow. That Lord’s Supper 2.2 is quite a meal.” But I have to ask again: “Where did you get all that from our Lord’s Words? Is *that* what our Lord Jesus says? Of course that isn’t what He says. You’ve added your own understanding to His words – just like Eve did it in her conversation with Satan in Eden’s garden about eating from the forbidden tree. And you know how that ended for Adam, Eve, and for all their descendants. So why in the world would you want to pull another Adam and Eve and add to our Lord’s Words?”

Nowhere in His words does Christ command that in the Supper His body and blood be offered up to the Father as a sacrifice that atones for the sins of the living and dead. His “once for all time” and “once for all people” Good Friday death did that already. So don’t try to make the Lord’s Supper into the very Golgotha sacrifice of Jesus that somehow appears before your own eyes. Jesus was quite clear about what you are to do with His body and blood. You are to eat His body and drink His blood, believing what He says, and what He gives. It’s time to die to all this way of thinking that the Lord’s Supper is something *you* do for God. Good grief. That’s getting the Sacrament totally backwards. Jesus was absolutely clear that His Supper is “*for you*,”

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“I will make a new covenant. I will be their God. I will forgive their sins.” That’s what Jesus does and gives in the Supper, *for you*. In Matthew’s account of this Meal, Jesus says concerning the cup: “‘Drink from it, all of you. This *is* My blood of the New Testament which is poured out for many *for the forgiveness of sins*.’” This *is* how Jesus is God *for you*, dear Christian. He gives you His body and His blood to eat and drink with the promise that all your sin is forgiven. Those are the Words of the Lord Jesus who died *for you*. He says so. He does not lie. This is most certainly true. And this is most certainly true *for you*! Amen.

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Luke 22:7-20

Trinity Lutheran – Kearney, Missouri

March 29, 2018 – Maundy Thursday

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Luke 22:7-20

Trinity Lutheran – Kearney, Missouri

March 29, 2018 – Maundy Thursday

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Luke 22:7-20

Trinity Lutheran – Kearney, Missouri

March 29, 2018 – Maundy Thursday

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Luke 22:7-20

Trinity Lutheran – Kearney, Missouri

March 29, 2018 – Maundy Thursday

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Luke 22:7-20

Trinity Lutheran – Kearney, Missouri

March 29, 2018 – Maundy Thursday

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In the name of the Father, and † of the Son, and of the Holy Spirit. Amen. “This is My body given *for you*. This do in remembrance of Me. This cup is the new covenant in My blood which is poured out *for you*.” Whose Words are these? They aren’t your words or mine. They are the Lord’s words – the One who created all things by means of His Word and speaking, which does and gives precisely what He says – the same Lord who spoke everything into being in the beginning, who now speaks and brings about a reality in bread and wine that we could never have imagined – which, without the power of His Word, we could never have believed to be true.

On the night before His death, our Lord Jesus drew up His last will and testament. He was of sound mind, quite sober, and knew full well what He was doing. Everything was done deliberately and in good order – from His directions about how to prepare the room, to what He did and said regarding the bread and wine. Will you allow the Lord Jesus have His say, or will you put a spiritualizing spin on His words, adjusting them to what you think He ought to have said? Will you presume to appoint yourself as a preacher with far better words than Jesus?

Then a voice speaks up in reply: “Yes, that’s right Reverend. *My* Lord’s Supper – version 2.1, that is – goes something like this. The bread only symbolizes Jesus’ body. The cup of wine is simply a symbol of His blood. All that’s there on the altar and in my mouth are simple, ordinary bread and wine – and since alcohol offends me, I’ll substitute grape juice. We know the body and blood of Jesus aren’t there. They couldn’t be. That would be impossible! Reason teaches that finite, temporal, creaturely things like bread and grape juice cannot possibly contain nor hold the infinite, almighty body and blood of Jesus. And besides, His body and blood are up in heaven where He’s seated comfortably at the right hand

of the Father. The only thing on the altar to eat and drink then are bread and grape juice.”

But I ask you, “Is *that* what Jesus said?” Of course not. It’s not even close. You have subtracted and taken away from His words. As Luther was fond of arguing, “Is” means “is.” Our Lord Jesus, in His last will and testament, categorically proclaimed that the bread *is* His body, and the cup of wine – not grape juice – *is* the new covenant in His blood. He is the only One who can tell you what’s going on here. What He says is what He gives, and what He gives is what He says. Our Lord Jesus gets to have the first and the last word – not you, me, nor anyone else. It’s the Lord’s Supper, not ours, and He emphatically states that the bread *is* His body and the wine *is* His blood. And He also tells us that it’s to be eaten and drunk with the mouth.

But then the voice of another dissenter sounds forth, setting himself up as a superior preacher to Jesus. This dissenter has millions of people and a very persuasive preacher from Rome behind him. Is this going to be Lord’s Supper, version 2.2? Tell me, sir, how does the Lord’s Supper, version 2.2 go? How does it jibe with the original Lord’s Supper on the night Jesus was betrayed? “Well, it’s all about sacrifice,” says he. “Haven’t you heard? Where have you been? I know what you are. You’re a typical bigoted, doofus, Midwestern, Missouri-Synod country pastor. All the best scholarship and all the top-notch liturgical academics with PhD’s from Notre Dame, Princeton and Harvard tell us that this Meal is about what the Church does and “sacrifices” together with the clergy.

“Good grief Reverend. You need to wake up from your zombie-like Missouri-Synod Rip Van Winkle slumber. All the Christian Worship specialists tell us how we must add hefty loads of our own words and prayers to what Jesus said. All the Liturgy experts tell us that it’s *our* pious

praying that makes the Good Friday sacrifice of Jesus really present again so that we can offer up His body and blood to the Father as a sacrifice – and not just any garden variety sacrifice. We extend Christ’s body and blood to the Father as the sacrifice that atones for the sins of the living and the dead. Our sacrificial praying goes something like this: ‘Grant that the sacrifice which *we* have offered may be acceptable *to you*, and through Your mercy be an atoning sacrifice for us, and for all those for whom we have offered it up – living and dead.’ We call this the sacrifice of the Mass. God requires sacrifice, don’t you know?”

To which I say, “Wow. That Lord’s Supper 2.2 is quite a meal.” But I have to ask again: “Where did you get all that from our Lord’s Words? Is *that* what our Lord Jesus says? Of course that isn’t what He says. You’ve added your own understanding to His words – just like Eve did it in her conversation with Satan in Eden’s garden about eating from the forbidden tree. And you know how that ended for Adam, Eve, and for all their descendants. So why in the world would you want to pull another Adam and Eve and add to our Lord’s Words?”

Nowhere in His words does Christ command that in the Supper His body and blood be offered up to the Father as a sacrifice that atones for the sins of the living and dead. His “once for all time” and “once for all people” Good Friday death did that already. So don’t try to make the Lord’s Supper into the very Golgotha sacrifice of Jesus that somehow appears before your own eyes. Jesus was quite clear about what you are to do with His body and blood. You are to eat His body and drink His blood, believing what He says, and what He gives. It’s time to die to all this way of thinking that the Lord’s Supper is something *you* do for God. Good grief. That’s getting the Sacrament totally backwards. Jesus was absolutely clear that His Supper is “*for you*,”

and *not* for His Father. It is a pure gift of grace from Jesus *to you*.

When our Lord instituted this Sacrament He was talking, proclaiming and preaching to His disciples. “Take this bread and eat it. This is My body given *for you*. Take this cup and drink from it. It is the New Testament in My blood poured out *for you*.” “*For you*” talk is gift talk. His body and His blood are *for you*. The Lord’s Supper is not what you do, give or sacrifice to God. It is the Lord’s giving, His preaching, His handing over and giving of the Gospel *to you*. So when Jesus asserts that the cup is the New Testament in His blood, what He means is that Jeremiah’s prophecy is now at hand – right before your very eyes – every time you come to the Sacrament. “‘The time is coming,’ declares the Lord, ‘when I will make a new covenant with the house of Israel and with the house of Judah. This is the covenant I will make with the house of Israel. I will put My Law in their minds and write it on their hearts. I will be their God and they will be My people, for I will forgive their wickedness and will remember their sin no more.’”

“I will make a new covenant. I will be their God. I will forgive their sins.” That’s what Jesus does and gives in the Supper, *for you*. In Matthew’s account of this Meal, Jesus says concerning the cup: “‘Drink from it, all of you. This *is* My blood of the New Testament which is poured out for many *for the forgiveness of sins*.’” This *is* how Jesus is God *for you*, dear Christian. He gives you His body and His blood to eat and drink with the promise that all your sin is forgiven. Those are the Words of the Lord Jesus who died *for you*. He says so. He does not lie. This is most certainly true. And this is most certainly true *for you*! Amen.

And now that peace of God, which passes all understanding, will keep your hearts and minds in that one true faith in Christ Jesus unto life everlasting. Amen.