

Chapter 1 : W. A. Criswell Sermon Library | The Lord's Supper

This sermon looks at the origin and nature of the Lord's Supper, its place in the early Church, and its importance to the Church today. The Lord's Supper I Cor. INTRO.: Illus.: "Giving Blood" Priscilla Larson writes, "My brother-in-law, who is a minister, responded to a Red Cross appeal for blood donations. When.

Just before Jesus was about to be arrested, put on trial, and crucified, He took a moment while in the upper room with His disciples to establish an important reminder. There was little time left for Jesus to give more instructions about what was coming or what would be required of His disciples. What exactly are we to be doing? What are we to be remembering? How should we meet the commands that our Lord Jesus Christ left for us? These are the things we will consider as we use 1 Corinthians. There is nothing in the text that would have us to believe that Jesus was saying the bread literally turned into His body. Jesus is saying that by taking the bread and eating it in this memorial, the bread represents the body of Jesus. Now we must ask an important question: Did Jesus merely want us to think about His physical body? But we are able to understand historically and from the scriptures the amount of suffering Jesus undertook on our behalf. To think of the body of Christ is to think about the immense sacrifice that our Lord made. It is important that we remember the physical anguish that Christ suffered as an innocent man. Jesus was not a criminal and had done nothing wrong to deserve what He experienced, as admitted by Pilate himself. But there is more for us to consider when we remember the body of Christ. Philippians 2 reminds us that Christ was found in the appearance of man and took on the form of the slave. This is another aspect of the humiliation Christ suffered as His glory was bottled up such that no one could see the tremendous might and glory of who He really is. Instead, He took on the form of a man and had to humble Himself to do so. To remember the body of Christ is to remember the shame that He carried for us. He had no form or splendor that we should look at Him, no appearance that we should desire Him. He was despised and rejected by men, a man of suffering who knew what sickness was. Yet He Himself bore our sicknesses, and He carried our pains; but we in turn regarded Him stricken, struck down by God, and afflicted. This is the reminder of what the body of Christ suffered. The body represents the shame, the humiliation, and the suffering that Christ endured by coming in the form of a man and allowing His creation to put Him to death. I believe these are the key aspects we are to recall when we partake of the bread and remember the body of Jesus. Given for you Jesus not only wanted us to think about the suffering of the body, but also the great sacrifice He made for each of us. However, when the soldiers come to break His legs, they find that Jesus is already dead and do not break the legs. For Jesus to not have one bone broken is a symbolic statement that He died in favor with God. According to the Old Testament, an animal with a broken bone could not be an acceptable sacrifice to the Lord for atonement. A broken Jesus would not have been acceptable according to the law. Further, the Old Testament describes the wicked having their bones broken while the righteous will not. I will spend more time with this idea when we come to Psalm. As we read 1 Corinthians. Jesus takes the bread, breaks it, and says that this bread represents His body. We only can consider Jesus broken in regard to the suffering He endured and as a metaphor for the death of His physical body. But His body was not broken in a spiritual sense, nor in a physical sense since He raised that body from the tomb three days later. This cup is the new covenant in My blood. If the bread represents all that we have just described concerning the body of Christ, then what does the cup represent? Too often we have made the bread and the cup mean the same things and call the mind the same things. But I want us to carefully read this passage and see if the cup is to symbolize the same thing as the bread. If Jesus was, then we would be right to assume that we are to remember the same thing twice. However, the cup represents the covenant in His blood. I think a straightforward reading of the verse gives us the proper understanding. The cup that we drink calls to our minds the ratification of the new covenant that we live under today. The new covenant would not and could not have been put into effect with the blood of Jesus. For a will is valid only when people die, since it is never in force while the testator is living. I believe the writer of Hebrews enlightens us as to how the covenant and the blood of Christ are to be tied together. I do not know what else Jesus could mean when He says the cup is the new covenant in His blood. I suggest to you that we have already remembered the physical suffering

and sacrifice of our Lord. When we think about the blood, we are not called to think about the suffering, but the covenant that was inaugurated for us by His blood. Furthermore, the blood brings to our minds the forgiveness of sins that is available through the new covenant. I hope we see what the blood of Christ is about from the scriptures. The blood of Christ is not about the suffering, but is about the forgiveness of sins that gives us life through Him. The blood of Christ recalls our state of being dead to God in our sins and how He made us alive through Him. We are remembering where we have come from and where God has placed us. The Passover was a reminder to the people of Israel of the bondage they had been in while in Egypt and the redemption that took place as they were led from that slavery to the promised land. We are proclaiming redemption by God as we recall the sacrifice of our Lord and the covenant initiated to us by our Lord. We are proclaiming to one another and to the outsiders that we are children of God, redeemed by the blood of the Lamb. Now this makes more sense when we come to verse 27 where we are warned that if we partake in an unworthy manner, we are guilty against the body and blood of the Lord. Paul was calling for a lot of forethought to be made before we partake. Verse 28 tells us that we are to examine ourselves so as to not eat and drink judgment upon ourselves. When we partake and do not place our minds upon what each element represents, do we not destroy the very thing that God said was so important? We are proclaiming ourselves to be children of God who are in a covenant relationship with Him as ratified through His blood. How can we then turn around and go on living in sin? I believe we have a warning against hypocrisy. Judgment came upon those who would be willing to partake of the body and blood without care or thought, all the while knowing that they are going to continue living how they choose to live. But carefully read verse Paul specifically tells the Corinthians not to do such for they are bringing judgment upon themselves. Unfortunately, I think this problem has arisen because of how we have used this passage. Over time, many brethren have used this passage to try to prove that we can never eat in the building. I think this entirely misses the point Paul was making. Read this text carefully again and you will see that is exactly what Paul was preventing. Its purpose is not to satisfy hunger but to remember what our Lord has done. Let us not abuse the great memorial that Jesus left for us. Let us always call to mind the great sacrifice of our Lord and the covenant we have in Christ through His blood that offers us forgiveness of sins. Let us do so in a worthy manner.

Chapter 2 : Understanding the Lord's Supper | Sermons | The Austin Stone Community Church

The Lord's Supper is one of the world's simplest meals. It might seem little more than a string of a connection between you and God. From the smallest beginnings can come great bridges of faith. This sermon uses the story of Eutychus as an object lesson for the Lord's Supper. Illustration: Preachers.

I am persuaded when we come to church that is what we ought to do. Give an invitation in His name, and whenever we gather together and we sound the lone note or we appear blue and discouraged, you know what is the matter? We are thinking about ourselves. When we look at us, we have lots of cause, I know, to be blue and discouraged, but when you look at Him, everything is all right. God says that in the Book. And the services of the church are to lift us up. We may be at times in tears, but through our tears we are looking upon the face of Jesus. And our sorrows and our discouragements but make us lean the more heavily on His kind arm; the trials that we know in life but draw us the more precious and humbly to Him. These services, all of them, every time we gather, ought to be services of exaltation and praise and glory to Jesus. When the Lord instituted it, though it was in a night of darkness and traitorous delivery "it was a night of shame; I would think that the starkest, darkest tragedy in human history was the day of the crucifixion of Christ. If you would look at humanity and what human life and heart is like, look at Jesus: It ends triumphantly and gloriously: And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of you, drink of it: That was Jesus as He instituted it. Now this is Paul as he writes of it, an epistle to one of the churches, to the church at Corinth: 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: After the same manner also He took the cup when He had supped, saying, This cup is the new covenant in My blood: However the tragedy and the tears and the sorrow, the suffering, the aches, the death, however, it always ends on an upbeat, always in a glory "always in an incomparably precious and celestial promise. One is bread, unleavened bread; most of our children will call it a cracker. They are not introduced in their daily lives to unleavened bread. All the bread that our children see has yeast in it or something to make it rise, so when they see bread that is flat, they call it a cracker. And in the bread there is no leaven, because it is a symbol and a type of Christ. And in His purity and in His perfection, you could not have a type of sin; so the bread is without leaven. It is without yeast, it is unleavened. The other element is the fruit of the vine. He calls it either the fruit of the vine or He calls it the cup. Now, I have no grief against any denomination or any congregation that would use wine. I just have first a human observation. My second observation is this: That is not so! It is always either the cup or the fruit of the vine, and the symbolism lies in the red color of a crushed grape. It is crushed, it is broken, and the red juice flows out, a picture of His blood. These are the two elements in the holy ordinance. We break bread; we drink of the cup. They believe that, which is one of the most stupendous things to believe that mind could imagine, but they do by the millions and the millions. They believe in that miracle of transubstantiation. Why do you not say that also? Why do you not believe that also: For He said, "This is My body. For He said, "This is My blood. First reason is, when the Lord instituted the sacred memorial, He was standing there before them. I read it to you out of the twenty-sixth chapter of the Gospel of Matthew. And He was standing right there. And when He said, "This is My blood, drink" [Matthew I know, therefore, they were not eating His body nor were they drinking His blood. I know this also from the word that He uses: He says, "You do this" and He repeats it both times. So I know it is a memorial. He never said, "I want you to remember this, do this to remember the words that I said, or the sermons I preached, or the miracles I performed. So I know that this is not actual flesh that we eat and actual blood that we drink, because He said it is a memorial. It brings back to our minds the memory of the suffering in His body and the pouring out of His blood. There is no commandment in the Scripture concerning the frequency of our observance. We can observe it every Sunday; be all right. We can observe it every day, and the first disciples did it; I think that they observed it every meal, the first disciples. When they got through eating every meal they closed with a little memorial service of our Lord. They broke bread in remembrance of Him, and they drank of the cup in

remembrance of Him. There is no commandment concerning the frequency of this observance. Now, how should we observe it? We are to observe it in deepest humility and holy reverence: For whosoever shall eat this bread, and drink this cup, unworthily, shall be guilty of the body and blood of the Lord. For this cause many are weak and sickly among you, and even many sleep. Now any passage like that would bear looking at closely. This is an unworthy man, or an unworthy woman, or I may be unworthy. But "unworthily" is an adverb, and an adverb always modifies a verb. It is always used with an expression of action. What the apostle says is, "Whosoever therefore shall eat this bread, and drink this cup of the Lord, unworthily" [1 Corinthians Now, in the context, they were gathered there in that Corinthian church, and they made a Bacchanalian feast out of it. Those pagans in the Greek world all their lives had been accustomed to worshipping Liber in a Libernalia, an orgy. They worshipped Bacchus in a Bacchanalia; they worshipped Liber in a Libernalia. And when they came to worship Jesus, they carried into the church those same heathenist, pagan practices. They came to the church and they gorged and they got drunk, and it was an orgiastic feast. And when Paul looked upon it, he was overwhelmed by the irreverence of it, and he said, "Now that is why some of you are sick, and that is why some of you have died. So he wrote that passage: Now, always it closes in that triumphant note. And without exception, they have never failed. They say, "That means that someday Jesus is coming again to takes us to heaven. Do you believe that, that someday you will see Jesus? Do you believe that? Oh, I just see it everywhere! This boy over here, Dr. James Bryan, was the general chairman of a crusade in Fort Worth that was held in the Castleberry Stadium. And I noticed night after night, to my right and against the bleachers, there was a man who was rolled into the football field in a wheelchair, and there under the shadow of the bleacher, they placed him where he could see the service and attend as a part of that congregation. For as often as you eat this bread and drink this cup, you memorialize what Jesus has done for us till He comes, till He comes [1 Corinthians Giving your heart to the Lord, coming to be baptized, coming into the fellowship of the church, to rededicate your life to Jesus, as God shall say the word, press the appeal to your heart, come. On the first note of the first stanza, come. Do it now, make it tonight, come now, while we stand and while we sing.

Chapter 3 : Sermons and Outlines

The Lord's Supper Jerry Vines Luke 14, 1 Corinthians 11, Revelation 19 We will look at three Scripture references tonight. I want to talk briefly to you about three suppers to which all people are invited. The first one is in Luke 14, beginning in verse 16 through "Then said he (Jesus) unto him.

Good for use prior to serving communion. It is a reminder of what Jesus has done for us in the past, a symbol of our present relationship with him and a promise of what he is going to do for us in the future. The Bible tells us in Luke Do this in remembrance of me. Then Jesus said in verse 20 and the same way he also took the cup after supper and said, this cup is the new covenant established by my blood; it is shed for you. This reminds us to look into the past and find meaning. So when we drink this juice, the fruit of the vine we remember two things: The writer of Hebrews tells us that when all the commandments of God had been spoken by Moses to the people, he took the blood of tabs and goats and sprinkled the blood over the scroll, containing the commandments. And then he makes a very important statement. No more would it be necessary to keep sacrificing these tabs and goats year after year for the forgiveness of sin. We now have this Lamb of God who has common has taken away the sins of the world. This memorial reminds us of the fact that death only held Jesus for three days and reminds us that death will not hold us forever as well. And so when we come to the table and remember his death we actually come to celebrate. The Israelites looked back at the Passover as the defining moment in their history. This is when their nation really began because it marks the death that passed over them and they were set free to serve the Lord. You and I look back to the cross of Jesus and the resurrection as the defining moment in history. Because this is how we escaped death and slavery to sin and we are set free to serve the Lord. This encourages us to look upward. You see Paul reminds us of four ways we share all of this with Jesus. We share in his crucifixion. I am crucified with Christ and I no longer live. We share in his death. We were buried with him in baptism into death. We share in his resurrection. And God raised us up with Christ and seated us with him. We share in his life. The life I now live I live by faith in the son of God who loved me and gave himself for me. This all reminds us to look upward. As we look upward we are reminded that true life can only be found in Jesus. Now for you and me, it is about being true disciples. And discipleship is a process. It does not happen overnight. So one occasion and I would suggest frequently, we have to stop and examine our lives and take an inventory and decide where we are spiritually. And one of those times we should stop and examine ourselves is right now. Paul says in first Corinthians Now let me tell you Because the Bible says we are sinners. And sinners will sin. It is instead a reminder that only the blood of Jesus can take our sins away. And if we ask, he absolutely will.

Chapter 4 : KJV Sermon Outlines

The Lord's Supper. by Stan Coffey. It was the evening before His crucifixion, "the night in which He was betrayed," that the Lord arranged to borrow an upper room on Mt. Zion to host His Disciples for the Jewish Seder meal at which He instituted a new supper to be done "in remembrance of me."

A celebration of what God has done in our lives through Christ His Son. Though it may be a little harder than normal because of the new surroundings, we must focus on Christ in the service today. Jesus Christ the Son of God. We do this every quarter because we were commanded to by the Lord Himself. We take the simple things like food on the table, clothes on our backs, and the roofs over our heads for granted. Many times we take our loved ones for granted. Above all, I believe Christians take the blessings of such a beautiful Savior for granted and I say this from experience. The late Vance Havner agreed. In fact, the whole Christian life is one big "Thank You," the living expression of our gratitude to God for His goodness. But we take Him for granted and what we take for granted we never take seriously. Gather together regularly and partake of the bread and the fruit of the vine to help you remember. Remember me being betrayed - and knowing all along. Remember me giving thanks to the God who ordained it all. Remember me breaking the bread just as I willingly gave my own body to be broken. Remember me shedding my blood for you so that you might live because I died. Remember me suffering to obtain for you all the blessings of the new covenant. Remember me promising that I would drink this fruit of the vine new in the kingdom Mark Let the memories of me, in all the fullness of my love and power, flood your soul at this table. You are preaching the good news of a Savior whose body and blood provide the answer to the greatest need man has: You see this is a rite reserved only for Christians. Only those who have received the good news are qualified and capable to preach it and qualified to partake of the meal that proclaims it. The last meaning, and there many others, is *III*. Jesus presented Himself as the staple of life spiritually. To live spiritually and never have want again you must come to Jesus and you must believe in Him, have faith in Him. These boys were treated very harshly and given inhumane jobs to perform. When the war ended, most had lost track of their families and wandered without food or shelter. As part of an aid program to post-war Germany, many of these youths were placed in tent cities. Here doctors and psychologists worked with the boys in an attempt to restore their mental and physical health. They found that many of the boys would awaken in the middle of the night, screaming in terror. One doctor had an idea for handling that fear. After feeding the boys a large meal, he put them to bed with a piece of bread in their hands, which they were told to save until morning. The boys then slept soundly because, after so many years of hunger, they finally had the assurance of food for the next day. Every one who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk Without money and without cost. Listen carefully to Me, and eat what is good, And delight yourself in abundance. Listen, that you may live; And I will make an everlasting covenant with you, According to the faithful mercies shown to David. As you hold the bread and juice in your hands today you are remembering the work of Christ on the cross, you are proclaiming the gospel of Christ, you are feasting by faith on the blessings found in Christ. Green, Illustrations for Bilical Preaching: Baker Book House,

Chapter 5 : Sermons about Lords Supper - theinnatdunvilla.com

There are many communions who observe the Lord's memorial every Sunday, every Sunday, and they think it is a very heinous thing if you do not observe the Lord's Supper every Sunday. There's nothing wrong with that, but what Jesus said was, "As oft as you eat this bread, and drink this cup" [1 Corinthians].

Print Sermon The purpose of this website is to provide free sermon manuscripts and sermon videos to pastors and missionaries throughout the world, especially the Third World, where there are few if any theological seminaries or Bible schools. These sermon manuscripts and videos now go out to about 1., computers in over countries every year at www. Hundreds of others watch the videos on YouTube, but they soon leave YouTube and come to our website. YouTube feeds people to our website. The sermon manuscripts are given in 40 languages to about , computers each month. The sermon manuscripts are not copyrighted, so preachers can use them without our permission. Please click here to learn how you can make a monthly donation to help us in this great work of spreading the Gospel to the whole world, including the Muslim and Hindu nations. Whenever you write to Dr. Hymers always tell him what country you live in, or he cannot answer you. And when he had given thanks, he brake it, and said, Take, eat: After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: You may be seated. Then we take the cup and drink the juice of the grapes. It speaks of His death on the Cross in our place. Today Jesus is in Heaven, seated at the right side of God the Father. First, let us take a look at the past. Whenever we eat the bread and drink the juice it reminds us of the awful price Jesus paid to save our souls from judgment for our sin. What do we eat and drink? Simply bread and the juice of grapes. The bread must be broken. Hymers always takes a piece of bread and breaks it. The grapes are gathered and thrown into a winepress, and crushed. The juice reminds us of the precious Blood of Jesus, flowing from His hands and feet and side " as He suffered and bled for us on the Cross. You cannot separate the two. The bread and the juice must be taken together just as we are told to in the four verses I read I Corinthians You must have them both. So on the table you have two symbols that show the intense suffering of Jesus. Some preachers say that the Blood is just another word for the death of Jesus. The bread and the cup are two different things. This also shows us that the Mass is not Scriptural. The priest only gives people the bread. But we are told to eat the bread and drink of the cup. Let us come, then, and think of Jesus. He died for you, in your place on the Cross, as a substitute, so you do not have to be punished for your sin. And then we drink from the cup. The juice of grapes symbolizes His precious Blood, shed for the forgiveness of our sins. Two things " the death that pays for our sin, and the Blood that cleanses us from our sin. Both were necessary for our salvation when we came to Jesus by faith. Jesus died for you. His body was cut to pieces by the cruel flogging he went through. Then the crimson red Blood " His life poured out to cleanse your sin in the sight of God. You and I did not see Christ die. By faith we see Jesus crucified and bleeding, to save us from the penalty of our sin. And we see by faith the Blood He shed to cleanse us! It says to us that it must be celebrated. We must often be reminded of the dying Jesus. Whatever else we do in church let His death and His Blood be given first place in our hearts! We must always remember Christ and what He did for us! Christians can become discouraged when they are struggling through the trials of life. Jesus said while we were on earth, that we would experience tribulation. Sometimes Christians feel that it is all very hopeless. They must be reminded of the core of their life and of their faith. The message that Jesus was taken as a spotless Lamb for your sin. The message that Jesus went willingly and without protest to the awful Cross for you. When a Christian is reminded of what Jesus did, for their soul, for their sin, for their life, he is filled with a sense of humility and wonder and love. It is a declaration of the Gospel. You have a problem that you cannot solve. It is the most important problem in the world. Your problem is your sin. If you try to run away from your sin or put it off for some other time, your sin will fester and get worse. You cannot run away from this sin problem, it will follow you wherever you go, even into the depths of your flaming eternity. Your sin problem is planted into your nature, and from your heart, it blossoms into pure selfishness and wickedness. Your sin problem cannot be ignored without consequence. You must face your sin. You must acknowledge your sin and repent of it. You must sense the selfishness of yourself and your helplessness, and

your need for a Saviour. Only then, will the Gospel suddenly appear as the Good News that it is. Only then, will you suddenly reach for the broken Body and shed Blood of Jesus. It directs you to the sacrifice of Jesus. It shows your soul that there is life in the Death and Blood of the Lamb who rose from the Grave. Reach out in faith, and take the Blood of Jesus. Reach out in faith, and trust the Saviour. Yes, Jesus is coming again! You who serve Him – remember, Jesus will come again! He is coming again, He is coming again, The very same Jesus, rejected of men; He is coming again, He is coming again, With power and great glory, He is coming again! Sing the chorus with me. Stand and sing it. Christ is coming again, down through the clouds, to the top of the Mount of Olives! And He will reign for a thousand years! We wait for Jesus to come through the clouds in glory. We expect Him to come to reign on the earth for a thousand years! You who have been redeemed by His death and cleansed by His Blood are children of the living God. He will surely come. Every hour brings us closer to His Second Coming! We will see for ourselves the nail prints in His hands, the wound in His side – and His glorious face smiling at us as we behold Him! He will be with us for ever! Now stand and sing hymn number 3. The dying thief rejoiced to see that fountain in his day; And there may I, though vile as he, wash all my sins away. Dear dying Lamb, Thy precious blood shall never lose its power Till all the ransomed church of God be saved, to sin no more. Immanuel is another name for Jesus. Jesus took His Blood to Heaven. It is there to cleanse you from all sin. The Blood of Jesus cleansed my sin when I trusted Him as a fifteen-year-old boy. This hymn proclaims it! The moment you trust Jesus you will be redeemed by His Blood! Stand and sing the first four stanzas again! Are you still lost? Do you want Jesus to cleanse you from sin? You may have had a false conversion.

Chapter 6 : "The Meaning Of The Lord's Supper" Sermon by David Henderson, Luke - theinnatdunvilla.com

[2] John Piper, *Why We Eat the Lord's Supper*, August 3, [3]Michael P. Green, *Illustrations for Bilical Preaching: Over Sermon Illustrations Arranged by Topic and Indexed Exhaustively*, Revised edition of: *The expositor's illustration file*.

For he who eats and drinks in an unworthy manner eats and drinks judgement to himself. Instead of imparting the life-giving joy of knowing our sins are forgiven and our burden of guilt has been lifted from us, in some circles the christian religion has become corrupted and used as the devils bludgeon on poor humanity. Sin-consciousness permeates our hymns and reigns from the pulpit. If you were tried in court for being a Christian, would there be enough evidence to convict you? How often do we pass that particular test? We critique ourselves all day long. How is my performance today? How am I doing as a parent? Am I a good wife or husband? How am I performing at work? Am I attractive enough? Am I up to this task? Our insecurities hunt us down and haunt us, ever lurking in the shadows and subconsciously causing us to be always inward looking, always inspecting ourselves, always in need of some sort of affirmation. Such is the human condition. But God has provided a remedy in the cross. If anyone has been bitten by the snake, let him not look at himself or his own condition, but let him look at the serpent on Moses staff. In the Old Testament when a sinner came to worship he brought an animal without blemish to be examined by the priest. The priest did not examine the sinner, he examined the sacrificial animal. If the sacrifice was without blemish, both the offering and the sinner were accepted. In the New Testament God does not examine us, He has already examined Jesus and found Him to be a perfect substitute for our examination. This is why we are "accepted in the Beloved". At communion there is no need for examination, as it has already taken place. John the Baptist declared, "Behold the Lamb of God who takes away the sin of the world". And it was on this occasion that God the Father examined His Son and said, "this is my beloved Son in whom I am well pleased". Pilate said he found no fault in the man. Jesus was tried by the religious court and found guilty, but the secular state found no fault at all. The world will leave you alone, but religion will find you guilty. Jesus came to set us free from the guilt that religion brings. If you read the full context of the passage where Paul instructs the Corinthians to "examine themselves" he is not talking about worthiness to be called a christian - only faith in Jesus imparts that privilege. It has nothing to do with works, the Bible says it is "apart from our works". Then what does the expression "examine yourselves" refer to? Some believers were being gluttons and getting drunk, while others were going home hungry. The conclusion of the chapter verse 33 summarises the emphasis of Pauls intended meaning of the expression "examine yourselves" "Therefore my brethren, when you come together to eat, wait for one another. But if anyone is hungry, let him eat at home". It simply means that if Christ shed His blood so selflessly for us, can we not at least be considerate of our brothers and sisters at the meal table that is supposed to be a celebration of this selfless act? Would it not be dishonouring to Christ to be otherwise? But we are not going to examine ourselves and our performance in a negative introspective way, because Jesus has already been examined, and He is our substitute for the exam. I have cast off the religious yoke of bondage. There is only one yoke. Jesus said "take my yoke upon you". I am yoked to Jesus, and together we carry the burden. And He carries the bulk of it. Perfection is too hard a task master. There is none good but God. For more on this subject go the communion songs page where you can listen to a song especially written for a Sunday morning communion service. The song deals with the subject of a person not needing to "examine themselves" in the way this verse is usually interpreted, but rather points to Jesus as the one who has been examined in our stead, and has been accepted as the perfect sacrifice.

Chapter 7 : The Lord's Supper #3 | Sermon Outlines

THE LORD'S SUPPER INTRODUCTION What we as a church are doing this evening is basic Christianity. The heart of Christianity is the death, burial and resurrection of our Lord and Savior, Jesus Christ. There is a simple command of our Lord, this do ye... in remembrance of me.

Disclaimer No claims of absolute originality are made for this material. As one man said, "I milk a lot of cows, but I churn my own butter. Today we commemorate a Christian institution that is 2,000 years old. This is a word which means a prescribed practice or religious rite. Jesus only gave the church 2 ordinances, or religious rites, which we are to practice. So, if you want to feel religious, this morning is a good time to do it. One way is by what is called "Closed Communion", in this, the church only allows those who are members in good standing to participate in the observance. A second method is that of "Open Communion". What we practice here is the third method and it is known as "Close Communion". Everyone present is urged to practice self-examination and then they can participate if they wish. In other words, only those who are in close communion with the Lord are encouraged to participate. Now, with these truths in mind, I would like to consider some ideas given to us by the Apostle Paul in this 11th chapter of 1 Corinthians. Notice what Jesus, Luke

Transubstantiation - The bread and wine literally change into the body and blood of the Lord Jesus Christ. This is the Roman Catholic view and it is non-biblical!

Consubstantiation - The bread and wine actually contain the body and blood of Jesus, but do not literally change. Christ is actually present "with, in and under" the elements. According to this view, the recipient receives the forgiveness of sins and the confirmation of their faith through the elements. This is the Lutheran view and it too is unbiblical.

Reformed - Christ is not literally present in the elements, but there is the spiritual presence of Christ. The recipient receives grace through partaking of the elements. This is the Presbyterian and Reformed Church view and it is unbiblical as well. As we partake of this observance, we need to remember the awful price that Jesus paid to save our souls. Please remember that when He died on the cross, He was dying in your place, and that He suffered greatly when He did, Isa. Is the crucifixion fresh in your mind? A certain family lived on a farm alongside a dirt road. Only on rare occasions would an automobile pass by. But one day as one young member of the family was crossing the road on his bicycle, a car came roaring down a nearby hill, struck the boy, and killed him. An older brother said, "Later, when my father picked up the mangled twisted bike, I heard him sob out loud for the first time in my life. He carried it to the barn and placed it in a spot we seldom used. Every time I partake of Your memorial supper, let my heart be stirred as though You died only yesterday. Never let the communion service become a mere formality, but always a tender and touching experience. By the way, this is also an incentive to keep ourselves clean before the Lord, 1 John 1: If we really believe that Jesus is coming again, we will live like we are looking for Him. By sacred, I mean that it is to be held in high regard by those who participate in it. It possesses no saving power, but it is still holy unto the Lord. It is sacred simply because Jesus set the example. Please do not misunderstand me! There is no saving power in the Communion. However those who are saved are proclaiming the fact that they believe in a man named Jesus Christ. It is a powerful witness. Five times in this verse, the Apostle refers to the "coming together" of the church. Anytime the saints of God can gather themselves together and focus on the Lord Jesus Christ, is a special time. This observance is special to the saints because it affords us the opportunity to do 2 great things. There are 2 things that need to be dealt with. Our Sins - v. It seems that this is something that the Lord takes very seriously. Of Our Selfishness - v. We need to consider those who are outside the family of God. Those outside the faith need someone to cast them a lifeline. God help us to remember this time is a time to remember and to repent. It is a great time to remember why we are here. It is a good time to renew our vows unto the Lord. Many allow sin to creep into their lives and hinder their walk with the Lord. This is a good time to get all of that fixed up and get back on track with the Lord. For them it was a time of gluttony and selfish excess. In everything else we do, there is always an element of self mixed in. Whether it be preaching, praying, praising, testifying, singing or whatever, there is always the danger that the flesh will try and get some glory. When His Supper is received with faith and gladness, Jesus will be glorified, the saints will be

edified, sinner will be evangelized and God the Father will be exalted! When we call to mind the price Jesus paid for us and the fact that He lives for our justification, it will bring us to the place of praise and worship. That verb is in the imperative mood. It is a command and not an option! If you are lost, you can neither understand nor appreciate when we are doing here this morning. If you are lost, then I want to invite you to come to Jesus and be saved today. Please focus your heart and mind on the Lord and do your best to be in communion with Him as you receive His Supper. The answer is simple, anyone who is saved and living for the Lord is worthy. Not in ourselves, but made worthy through the blood of Jesus and by the power of the Lord. Now, if the Lord has spoken to your heart this morning through this message, then I invite you to come before the Lord and make use of this altar this morning. If you are saved, please examine yourself and do what you need to do. If you are lost, then I want you to come to the ord and be saved. Will you do that right now?

Chapter 8 : The Purpose of the Lord's Supper – West Palm Beach church of Christ

THREE LOOKS AT THE LORD'S SUPPER. 1 Corinthians When participating in the Lord's Supper, we need to make at least three serious reverent looks: an inward look, a backward look, and a forward look.

In less than 24 hours, the dead body of Jesus would lie in a borrowed tomb. His disciples would be numb with shock. And in their confusion and grief, their minds would go back to the last days and hours with Jesus: The Gospels are rich with details. They sat down to dinner and began to eat. Then Jesus made a comment that brought instant silence. Then, as the eleven remaining apostles looked on, Jesus took a loaf of unleavened bread in His hands. He blessed it, thanking God for that which it symbolized. Twenty-four hours later, the light of understanding must have begun to dawn on them as they recalled the tortured, battered, crucified body of their Lord. After they had eaten the bread, He took a cup filled with the unfermented fruit of the vine and blessed it. The two elements are to remind us of the sacrifice of Jesus Christ. It is something unique. As our reading tonight bears out, it is to be done soberly. God has expressed His displeasure with those who abuse His Table. It is to be observed in a particular way, in a particular place, by a particular group of people. It is His Supper, and it is to be observed as He gave it. See Verse 20 They had a spirit of selfishness and divisiveness. While some feasted, others were allowed to go hungry. What had been designed to be a solemn reminder of the price of their salvation had degenerated into a feast of epic proportions. It is His Supper. He instituted it B. He determined what elements would be used C. He gave the elements their meaning D. He limited those who could partake. Although there were many disciples, He ate it only with the eleven apostles. No friends or strangers were invited to that table. Not even the owner of the home where it was first celebrated was invited to attend. Because Jesus limited those who participated, we must also. It is for the saved those who have professed faith in Christ b. It is for the members of a local church. It is a Symbolic Observance A. It has two elements 1. The bread is a symbol of the broken body of Jesus. The bruised, battered, tortured, pierced, beaten, spat upon body of Jesus b. We are saved because He suffered in our place. By His stripes we are healed. The cup reminds us of the New Testament in His blood. The old testament, or covenant, was inferior. It has two purposes 1. We are to look forward to His coming till He comes a. We believe He came once, and we believe He will come again b. Each time we partake, it is with the hope that Jesus will come for us before we can partake of it again. It is a Serious Observance A. The Need for Discernment - None is to eat it unworthily 1. To be unworthy means to be unfit inappropriately, improperly. Those who distort the meaning, as did the Corinthians, eat and drink unworthily. Those who despise the meaning, saying we will do as we please, eat and drink unworthily c. To eat and drink unworthily is a serious offense in the eyes of God. It is to be guilty of the body and the blood of Jesus to share the guilt of those who crucified Christ b. It invites the discipline of God upon your life. Just as God had done in the past Nadab and Abihu, Ananias and Saphira, he gave the first offenders what they deserved so that you and I might remember that He is holy and we are to be careful in how we worship Him and keep His commands. The Need for Examination 1. Each man is to examine Himself. Are you a qualified candidate? Present yourself for baptism the first step of obedience for a Christian 3 Not a member yet? Why not join tonight? Do you have the right attitude? Do you have anything against another believer that ought to be made right before you partake? If we would not be judged by God, we must examine and judge ourselves.

Chapter 9 : What is the importance of the Lord's supper / Christian Communion?

And even though a believer can nourish himself any time and anywhere on the presence of Christ in his word, there is a special nourishing offered in eating the Lord's Supper and hearing the preaching of God's word.

Let me set the scene. Jesus had gathered His disciples in the Upper Room. Judas just left the building on his way to betray Jesus. As He was sitting around with the remaining eleven, He did something that was very difficult for us, as twenty-first century American Christians, to understand. He did something that was shocking. If the Jewish leaders had been in the room that night, they would have torn their clothes in half and started screaming at the top of their lungs that He was a heretic. To understand this, why was so radical and how it helps us understand why Jesus had to die, we need to understand the order and meaning of the original Passover meal. It was a horrible time of oppression for them. The Passover meal was to celebrate and be reminded of God releasing them from slavery in Egypt. He was about to walk to the cross to die. There were two things God commanded His people to do at Passover. To do it every year. To do it the exact same way, every time. Every year the head of the household would stand up and walk his family through the different elements of the Passover meal. Each step was to remind them of all the different elements of the exodus and deliverance from slavery in Egypt. The people of God had been doing this since the first Passover until the night Jesus was in the Upper Room with His disciples. Yet on this night Jesus, the head of the house, stood up and for the first time in the history of the Jewish people broke tradition and did Passover completely different than it had ever been done before. The Cups There were four cups. Each one had a meaning and represented one of the four promises from God made in Exodus 6: The first cup represented the promise of God to the people of God that He was going to rescue them from Egypt. The second cup represented the promise of God that He would free them from their slavery. The third cup was the promise of God that He was going to ultimately redeem them, not by their power, but by His power. The fourth cup was the future promise of God that He would restore relationship with His people once and for all at some point in time in the future. The head of the household would stand and hold up the first cup and remind his family that God was going to rescue them from Egypt and then he would pass the cup around. Each person in the family would drink from the cup and remember this promise from God. Then he would pick up the second cup and do the same. The Bread of Affliction Before he went to the third cup, he would grab some bread. He would hold it up and break it, reminding his family the bread stood for affliction. Each person in the family would get a piece and eat it. When they took it into themselves, they would stop, pause and remember the affliction of their forefathers in slavery in Egypt. From now on the broken bread no longer represented the affliction of their forefathers taken on by the people of God. He had been telling them for years about the kingdom of God that was coming. They thought they would establish it by breaking the back of the Romans through military force. The kingdom of God would be established by breaking something, His body. He was going to take on the affliction of the people of God Himself. After this, the head of the household would lift up some bitter herbs and they would eat them to remember the bitterness of their slavery in Egypt. Jesus just skipped the herbs. He passed right over them. Jesus was saying the new kingdom He was establishing would once and for all take away the bitterness of the people of God. In the original Passover meal, the head of the household would hold up a grey fruit. They would eat it to remember the bricks they made in their toil and slavery in Egypt. Once again, Jesus broke with tradition and completely skipped the fruit to show them, and us, that this new kingdom He was establishing would free us from slavery. The Lamb Finally, the head of the house would stand up and serve the main course. It was the best part, the lamb. As they ate it, the head of the household would tell the story of why they ate it. The lamb, which they had killed that morning, reminded them of the first Passover night when they were still slaves in Egypt. God was trying to loosen the grip of Pharaoh on the people of God. He was sending plagues onto the Egyptians, such as frogs, flies, boils and even turned the Nile into blood. The final plague was the plague of death. In this one final act God would bring His sword of justice on the Egyptians. But God told Moses about this final plague. He would send the angel of death to kill the firstborn son of the Egyptians and the Israelites. When it came time for God to pass judgment over sin, the Egyptians and the

Israelites were equally guilty. There was a difference however; God provided a way for His people to be saved from this death. He was willing to make an exchange with them. God, in His mercy, was willing to offer them a substitute. If they would take a spotless lamb, shed its blood and put it over the doorpost of their homes, the angel of death would pass over them. Why would He skip the most important part of the Passover meal? Jesus was trying to show the disciples He was the Lamb. In just a few hours He would walk to the cross and shed His blood. If they, and we, would just trust in His once and forever sacrifice and place the blood of Jesus over the doorpost of our life, the angel of death will pass over us. We will not die; we will live. The Third Cup After breaking the bread, Jesus jumped right to the third cup. It was the promise of God to ultimately redeem His people, not by our power, but by His power. It is His blood that saves us. Not our efforts or work. God saves us through the blood of the Lamb of God. I was on the phone this week a friend and we were talking about C. Lewis and the impact he had on our culture. My friend told a story about a woman he knew that was older now, but had grown up an atheist. She had been taught to despise Christianity and Christ. Lewis and his brilliance. Only later in life she realized C. Lewis was a Christian and it devastated her. How does Jesus melt the heart of an atheist, a woman who had been taught to despise Him? He does so by being her substitute. Jesus picked up the third cup and stated it was His blood that would redeem His people through the power of God.