

Place: Lurgan Baptist 9:3:2010

Reading: 1 Corinthians 11:17-34

WE BELIEVE THAT

11. THE LORD'S SUPPER IS VITAL IN THE LIFE OF THE CHRISTIAN

I heard about this lady that went to the Post Office to buy some stamps. The clerk asked her, “*What denomination*” She said, “*have we come to this ? Just give me 10 Baptist, 5 Lutherans, and 15 Presbyterians.*” The large number of denominations in the religious world is a fair indication that believers often disagree. The church at Corinth was no exception. Divisions, disorders, and difficulties marred the life of this highly gifted church. (1:7) Paul’s object in writing this letter was ***to rebuke the disorders and resolve the difficulties.*** Now one such disorder surrounded the abuse of the Lord’s Table. (10:21) You see, the early church developed special fellowship meals that came to be called love feasts, (2 Pet 2:13 Jude 12) and it would seem that they climaxed these “*agape feasts,*” by observing the Lord’s Supper. The “*love feasts,*” were congregational meals stressing fellowship, affection and mutual caring among the believers. The emphasis on oneness led every readily into a remembrance of the unifying accomplishment of the Saviour on the cross.

The church at Corinth followed this custom, the love feast

and then the observance of the Lords Supper. What was happening however was a travesty of love. For the rich man sat at one end of the table and ate sumptuously, and the poor man sat at the other end of the table with his meagre meal (11:21) Then immediately coming on top of this alleged “*love feast,*” came the observance of the Lord’s Supper. But you see, the two things contradicted each other. The original idea of the “*love feast,*” was sharing but that idea had been lost. Some of the members were even getting drunk. It’s likely that this weekly “*love feast,*” was the only decent meal some of the poorer members had, and to be treated scornfully by the richer members not only hurt their stomachs, it hurt their pride.

My disgraceful scenes marked this gathering, so much so that Paul declares it had lost its true character. It certainly was not for the honour of the Saviour, nor did it reflect the unity and oneness of the saints. Do you see what Paul says in (11:20) ? Did you notice that word “*not,*” their practice had destroyed the true character of the Supper. It had lost its original meaning. It was not the Lord’s Supper. They could not properly say it was devoted to the Lord. Neither the meal nor the Communion was honouring to Him. They had the ceremony but not the reality, the form but not the substance. “*You may be breaking some bread, passing the cup and repeating some of the Lord’s words,*” Paul said in effect, “*but what you are doing has nothing to do with the ordinance the Lord instituted.*” Now while this particular abuse may not enter into our observance today yet it does remind us that when we come to “*break bread,*” we must be careful how we approach the Table ?

You see, it's possible to eat and drink unworthily. One can come to the Lord's Table unworthily in many ways. It is possible for people to participate in it ritualistically, without participating with their minds and hearts. You see, we can go through the motions without going through emotions and treat the Lord's Table lightly rather than seriously. Some come to the Table with a spirit of bitterness, or hatred toward another believer, or come with a sin of which they will not repent. *If a Christian comes with anything less than the loftiest thoughts of the Lord Jesus, with anything less than total love for his brothers and sisters in Christ, he comes unworthily.* Now by instruction and by example Christ instituted two ordinances, baptism and the Lord's Supper, ordinances that those who are saved are to obey faithfully. The New Testament uses four terms to designate this special remembrance. This special way of remembering the Lord is referred to as,

1. **The Lord's Supper:** (11:20)
2. **Communion:** (10:16)
3. **Breaking of Bread:** (Acts 2:42)
4. **The Lord's Table:** (10:21)

So it does not matter which of these terms we use for this service. We may call it "*The Lord's Supper,*" or we may call it "*the Breaking of Bread,*" we may call it the "*Communion,*" or we may call it "*the Lord's Table* and in the use of all these descriptions we shall be correct.

In the Gospels we have the Institution of it by the Lord Jesus.

In the Acts we have the Celebration of it by the early believers.

In the Epistles we have the Explanation of it by the Holy Spirit.

How simple all this makes it. In the Gospels we see the Lord's Supper Instituted. In the Acts we see the Lord's Supper Celebrated. In the Epistles we see the Lord's Supper Explained. Now in the Constitution of this church we read about

The binding character of the ordinances: Baptism of believers by immersion being the only Christian baptism and the Lord's Supper being observed on the first day of the week.

I want you to see firstly this

(1) THE LORD'S SUPPER: AN EXHORTATION

Look if you will at (11:23-24) On Sunday morning, the 7th December 1941, 350 Japanese war planes bombed Pearl Harbour. Eighteen battle ships were sunk or destroyed, 200 airplanes were out of commission and 3581 service men were either killed or wounded. Thus America's war cry as she entered World War 2 was, "*Remember Pearl Harbour.*" My at the Lord's Table we also have a battle cry and it is this, "*Remember Jesus Christ.*" Is it not astonishing that we who are redeemed need a reminder ? Yet such is the Lord's understanding of our weakness and the treachery of our hearts, that He has

made provision for us to be reminded in this “*forget me not feast.*” You see, this is,

(a) AN ESSENTIAL REMEMBRANCE:

It is essential because of the authority of the person who instituted it. This is not a sentimental arrangement that we have built up, the Lord’s Supper is *Divinely Ordained.* Look if you will at (Lk 22:14-20) So we see that the Lord’s Supper is Divinely Ordained. We also see that the Lord’s Table was *Regularly Practised.* In (Acts Ch 2) we have the account of the first occasion of their obedience to this command. Dr, Luke says “ *They continued steadfastly in the apostle’s doctrine and fellowship and in breaking of bread and in prayers.* ” (Acts 2:42) Again, in the very same chapter “ *They continuing daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness, and singleness of heart, praising God.* ” (2:26) In Acts (Ch 20) we have another insight into the habit of the early church in this respect, and we learn that it was their custom to meet on the first day of the week. Look if you will at (Acts 20:7) Here in this Corinthian epistle Paul refers to the Lord’s Table in such a way as assumes its regular observance. He says, “ *The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break* ” thus referring to the habit of the early church, “ *is it not the communion of the body of Christ ?* ” (10:16)

We may also that the very Greek tense of the word “**do,**” suggests repetition. It was a thing to be done again and again, and again. Paul in this very chapter says “ *For as*

often (Not as seldom) as ye eat this bread and drink this cup, ” (11:26) It would seem from the book of Acts (Ch 2) that they observed the Lord’s Table every day. Subsequently, from (Acts Ch 20) it would appear that it had become by that time a weekly practice on the first day of the week. “ *And upon the first day of the week when the disciples came together to break bread.* ” Not once year, not once a quarter, not once a month their habit was to break bread on the first day of the week. You see, when we gather around the Lord’s Table, we gather not on our impulse, not at our own inclination but because it is ordained that we should do so. Woe to the Christian who neglects the Lord’s Table. My ***this is not an option which you can take or leave this is an obligation.*** I mean how can you walk out when the Lord’s Table is set ? How can you for some flimsy social or domestic reason leave the Lord’s house when the Lord’s Table is spread ? How can you turn your back on the dying request of your Saviour, “ *this do in remembrance of Me ?* ” Let’s do a little maths. Fifty two Sundays in the year. How many times have you broken bread during the past year ? Does His command call for more ? My not to partake of the Lord’s Supper is disobedience, and disobedience is sin.

(b) A VISUAL REMEMBRANCE:

The form of this remembrance matches our weakness. We need to see things, we want to handle things. We are just like Thomas who said “ *Except I shall see I will not believe.* ” (Jn 20:25) The Lord knew all about our need in this way, and so He provided a visible remembrance for us.

**The blood that flowed for sin
In symbol here we see
And feel the blessed pledge within
That we are loved of Thee**

You see, all through history God used signs that could be seen. The rainbow (Gen 9:17) the Passover meal, (Ex 12:26) the Feast of Tabernacles, (Lev 23:33) and the Lord's Supper is also a remembrance that can be seen. So we should obey it exactly as seen by the Lord and keep it simple. Is it not remarkable that the devils relentless attack on the gospel in the course of history has been the two ordinances baptism and the Lord's Supper ? Think of what the church of Rome has turned the Lord's Supper into ?

The priest in the Mass pronounces over the bread and wine, the words of Christ, this is my body this is the chalice of my blood. By the power of God the bread and wine are changed into the body and blood of Christ.
(Roman Catholicism Tested by the Scriptures p, 30
John A. Coleman)

What blasphemy ! You see, when Christ said, “ *This is my body,*” He did not mean **identity** as Rome teaches and as Martin Luther refused to give up. He meant **representation**. If I hold a photograph in my hand and say, “ *This is the Queen,*” you do not understand that piece of cardboard to be the Queen. Let us remember the liberties that belong to language. So when Christ says “ *This is my body,*” He means that this signifies or this represents “ *my body.*” The bread and wine then are signs

and in themselves are nothing more. But that does not mean that there is not much more in the service. For the Lord's Supper is,

(c) A SPIRITUAL REMEMBRANCE:

It is not a mere ceremony. It demands the thoughts, the affection, and the will. We are remembering Christ in our hearts, not merely observing an outward ordinance. It is therefore a feast of understanding, joy, and dedication. A term that has been used for the Lord's Supper down through history is the word “ *sacrament.*” It is certainly not the best word because of other things that have been added to it. Originally, it was a word used for the oath of allegiance that the Roman soldier gave to the Emperor. It indicates that in the Lord's Supper we are observing an ordinance in which the heart goes out in love to the Saviour, and pledges itself to Him in loyal devotion. So when we think of the Lord's Supper we think of an exhortation, “ *this do in remembrance of Me.*” (1)

(2) THE LORD'S SUPPER: AN EXPLANATION

Do you recall what I said previously ? The Lord's Supper instituted in the Gospels, celebrated in the Acts, explained in the Epistles, especially this first letter to the assembly at Corinth. Look if you will at (11:23) ***Do you see the historical setting here ?*** It was on the night the Saviour was betrayed. That was Passover. You see, Christ instituted the Lord's Supper during the Passover meal. Passover was instituted by God when He delivered His people Israel from 400 years of Egyptian bondage. The

meal celebrated the angel of death passing over the houses of those whose doorposts and lintels were covered by the blood of the lamb. The Lord said “ *And this day shall be unto you for a memorial and ye shall keep a feast to the Lord throughout your generations, ye shall keep it a feast by an ordinance for ever.* ” (Ex 12:14) Throughout her history Israel celebrated this meal in remembrance of the Lord’s supreme deliverance of them, from Egypt to the Promised Land. But Christ transformed the meal into the celebration of a greater deliverance He came to bring. The Passover celebrated the temporary, physical deliverance of the Old Covenant. The Lord’s Supper celebrates the permanent and spiritual deliverance of the New. “ *This cup is the new testament in my blood, which is shed for you.* ” (Lk 22:20) You see, the Lord’s Supper is,

(a) A TIME OF RECOLLECTION:

“ *This do in remembrance of me,* ” (11:24) The word “ *remembrance,* ” means “ *to consciously call to mind,* ” and the definition tells us that when we come to the Lord’s Table we must use our minds to pay attention. Now what are we to call to mind ?

(1) THE PERSON OF JESUS CHRIST:

“ *This do in remembrance of Me,* ” (11:24) This helps to explain whether we come to the Table or not. For if we know Him then of course we can come and remember Him, but how can you remember a person you don’t know ? You see, this is not a feast for the unconverted. It is not for “ *every parishioner,* ” as the Prayer Books says.

I mean how can those reject Christ remember Him ? Luke says, “ *And upon the first day of the week when the disciples came together to break bread.* ” (20:7) It was “ **disciples,** ” who came together for the express purpose of breaking bread. My the Lord does not ask us to remember a date, a place, a doctrine, a precept, an event rather He says, “ *this do in remembrance of Me.* ” We must strive to make more of the Lord of the Feast, rather than the Feast of the Lord. “ *Remember Me, call to mind Me.* ” “ *Me,* ” the Lowly Nazarene, who was made in the likeness of man, (Rom 8:3) “ *Me,* ” the Crucified Saviour, whose death was vicarious in nature, (11:24) “ *Me,* ” the Victorious Redeemer, who rose again a victor o’er the dark domain, “ *Me,* ” the Ascended Lord, who was went back to heaven (Acts 1:11) “ *Me,* ” the Interceding Advocate, who remembers you before the Father’s Throne, (Heb 7:25) “ *Me,* ” the Coming Bridegroom, who is coming to take you home. “ *This do in remembrance of Me,* ” now when you sit at this Table is that what you do ? Do you remember the person of Christ ? Are you taken up with Him ? Are your thoughts full of Christ ?

My are we not appalled at times when we come to the Lord’s Supper and we do everything but remember Him. Our Saturday night escapades, our lie in on Lord’s day morning, so many thinks contribute to our lack of concentration. We’re thinking about the dinner, the visitors, the problems of an incoming week, everything but the Saviour. (1)

(2) THE PASSION OF JESUS CHRIST:

Do you see what Paul says in (11:26) ? You see, this “*forget me not feast,*” is to be Christ centred in its nature. In this church when we remember the Lord, Christian brethren, have the opportunity to minister at the Table. Tell me, why are you not exercised ? Concerning the feasts of Jehovah in the Old Testament we read, “*Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose, in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles, and they shall not appear before the Lord empty. Every man shall give as he is able*” (Deut 16:16-17) Elders, brethren, why are you appearing empty before the Lord ? Please don’t tell me, tell Him for He is the Head of the Church. Are you exercised ? Are you exercised to speak about Christ ? For its Him that we want to see at the Lord’s Table.

You see, most of us try to forget how those we love died, but Christ wants us to remember how He died.

Why ? Because everything we have as believers centres in that death. Maybe you’re saying, well with what degree of vividness am I to remember the passion of the Lord Jesus ? The answer is given in (11:24-25) The bread suggests the humiliation to which His precious body was subjected and the wine symbolises His precious blood. My we are to definitely and vividly think about the physical, mental, diabolical, and spiritual suffering that our Saviour endured on the Cross. *Is that what you do when you come to the Table ? Do you think of the pain that He bore for you ? Do you think of Him bearing the storm of God’s wrath ? Do you think of the Saviour feeling your personal load of sin ?* When Roger Rose was a boy

more than forty years ago his young brother was fatally injured in a tragic accident. One day as his brother was crossing a dirt road on a bicycle a car came roaring over the hill hit and killed him. Roger Rose tells how that later his father picked up that mangled and twisted bike sobbing over his son’s death. He carried it to the barn and left it there. His father’s terrible sorrow eased with the passing of time. But for many years whenever he saw that bike the tears began to stream down his face. Roger said, “***Since then I have often prayed Lord keep the memory of your death that fresh to me.***” Strange is it not that news’s items, films often move us to tears, but are we moved to tears at the Lord’s Table ? Does His suffering touch us ? Does Christ’s sacrifice move us to thanksgiving, to praise, to worship ? (a) But then the Lord’s Supper is,

(b) A TIME OF PROCLAMATION:

Look again at (11:26) The word “*show,*” means to “*proclaim a message.*” What a testimony. When you sit at the Table, you are telling the world that your salvation is not of your doing but dependent wholly on the death and resurrection of Jesus Christ. And when you neglect to partake you’re advertising just what you think of the sacrifice of the cross. So the Lord’s Supper causes us to proclaim the “*good news,*” of the gospel. It therefore becomes a sermon in words and actions. Any unbeliever who happens to be here when the Lord’s Supper is celebrated should by listening and observing grasp the meaning of the death of Christ. It is a sermon in itself that the Holy Spirit can use powerfully to convict the non-

believer of his sin. (1) (2)

(3) THE LORD'S SUPPER: AN EXPRESSION

It's an expression of fellowship. Do you recall one of the terms that is used to designate this special remembrance ? It's the word "*communion*." (1 Cor 10:16) The Greek word is *koinonia*. In our English New Testament *koinonia* is sometimes rendered "*communion*," and sometimes "*fellowship*," so that wherever you find either of these words it represents the same Greek word in the New Testament. Of the early church we read "*And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread and in prayers.*" (Acts 2:42) Paul writing to these very believers says, "*God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord.*" (1 Cor 1:9) The word means "*To have in common, to participate and have partnership with.*" It means "*a sharing with others in something.*" It is participation in Christ with others. You see the biblical concept of fellowship is outward as well as upward. It has a horizontal as well as a vertical direction. So the Lord's Supper stands as an expression of fellowship. (1 Cor 10:16) Now the fellowship of the Lord's Table,

(a) DECLARES THE NECESSITY FOR THE CHURCH:

The Lord's Table assumes the church. You see, this is a church ordinance. We must observe it together. This is a command that we cannot obey alone. Did you notice

Paul's emphasis in this very chapter ? Look if you will at (11:17, 18, 20, 33-34) This was the practice that they were following, namely to eat the Lord's Supper by coming together. You see, it's an activity of the church. It's an institution that belongs to the company of believers. Of course the primary reference is to Christ, and we do this in remembrance of Him, but the Scripture also says, "*We know that we have passed from death unto life because we love the brethren.*" (1 Jn 3:14) Fellowship with Christ on a vertical level, fellowship with the brethren on a horizontal level. The fundamental truth in all of this is, we cannot get on without one another. Fellowship with "*the brethren*," however is dependant upon fellowship with Christ. Therefore the Lord's Table is for those only who know the Saviour. (a) But the fellowship of the Lord's Table,

(b) DEFINES THE NATURE OF THE CHURCH:

1. In Terms of Equality:

It was Christ who said, "*And all ye are brethren.*" (Matt 23:8) Peter reminds us that all believers are "*a royal priesthood.*" (1 Pet 2:9) It used to be a beautiful custom in the Anglican church many years ago that the Communion Table was in the centre of the building and all the seats and pews were arranged around it. The symbolism of the Table is that the pastor, elders, deacons are around the Table together. Here is our equality.

2. In Terms of Unity:

Look if you will at (10:17) We think of ourselves as “ *being many*,” when we are away in our homes, or at work but at the Lord’s Table we “ *being many*,” are one bread and one body for we are all partakers of that “ *one bread*.” So we the nature of the church in terms of equality, in terms of unity and,

3. In Terms of Purity:

If the things that are symbolised at the Lord’s Supper stand for anything, they stand for things that are holy. The title is “ *the Lord’s Table*,” (1 Cor 10:21) and by inference the Lord’s Table is a holy table. That’s why Paul says, “ *Let a man examine himself*,” as he comes to this Table. So the Lord’s Table is an expression of fellowship. What about your fellowship with your fellow believers ? Are you on speaking terms with your brother, your sister, your fellow Christians ? If not, then how, can you come to this Table ? For this Table is an expression of fellowship.

(4) THE LORD’S SUPPER: AN EXAMINATION

Do you examine yourself before coming to this Table ? Do you see what Paul says in (11:28) ? The Table thus becomes a special place for the purifying of the church. Now some at Corinth were eating and drinking unworthily (11:29) The result ? Some had been called home by the Lord (11:30) and others had been disciplined with illness. (11:30) You see, to play the hypocrite at the Table provokes the anger of the Lord, thus we are to give ourselves a thorough self-examination. This will involve,

(a) A SENSING OF THE WORTH:

Of the Lord’s Supper. Do you see what Paul says ?
“ *For he that eateth and drinketh unworthily*,”
(11:29) What does that mean ? Well, it does not mean, “ *if anyone who is not worthy partakes*.” All believers are **positionally** worthy because of their acceptance before God in Christ, but one could be **conditionally** unworthy because of irreverent behaviour. You see, this word refers to attitude and deportment at the Lord’s Table. Paul is saying, “ *If anyone partakes in an unworthy manner*.” Was this not the failure of the Corinthians ? They had a cavalier approach to the Lord’s Table. Now sometimes we meet believers who say, “ *I won’t go to the Table, for I am not worthy*.” My none of us are worthy, there is only One who is worthy and His name is Christ. (Rev 5:12) But is this not the way to come ? You see, to partake of the Lord’s Table unworthily is to take it without regard to its true worth. It’s to come to this Table complacently, and light-heartedly. But surely to be weighed down with a sense of our one unworthiness is to take the Lord’s Supper worthily. The story is told of a service in Scotland where the Lord’s Supper was being observed.

Dr. Duncan of Edinburgh was present. But in the front seat was a lady who was weeping and evidently was in great distress. As the emblems were being passed around from one person to another this lady indicated that the elder omit her. At once perceiving the situation Dr. Duncan left his seat took the cup from the elder and held it to the woman and said, “ *Take it, my dear, it’s for sinners*.” And indeed it is, but sinners saved by the grace

of God must not treat the Lord's Table lightly. Is this how you approach the Table ? In humility ? With a sense of reverence ? Sensing the worth of the Supper ?

(b) A SEARCHING OF THE HEART:

“ *But let a man examine himself and so let him of that bread and drink of that cup,* ” (11:28) the word for “ *man,* ” here (anthropos) means brother or sister. Now who are to examine ? The pastor ? My wife ? The elders ? My neighbours ? “ *That was a good word for so and so this* ” do you speak like that ? “ *Is it right that so and so should sit at the Lord's table ?* ” Paul says, “ *Let a man examine himself,* ” and a result of this spiritual examination he is then to eat the bread and drink the cup of the Lord's Supper. The word that Paul uses here for “ *examine,* ” (dokimazo) was often used of the testing of metals. It means, let a man put himself on trial. It involves an intense searching of his own heart with the end of locating those features of life which may be unacceptable to God. Having confessed these one is to approach the Lord's Supper.

“ *Examine himself,* ” do you take time to do that ere you approach the Table ? Do you question yourself ? Is there any unconfessed sin in my life ? Any disobedience ? (Ps 66:18) Have I confessed my sin ? (1 Jn 1:9) Have I forgiven those who have sinned against me ? (Matt 6:14) Am I on speaking terms with my fellow-believers ? (Matt 5:23-24) Have I prepared myself in coming to the Table ? My its possible for us, by our very weekly observance to lose its spiritual significance. We become

familiar with holy things. We know the words. We know the service, and sometimes its just going through our head and by passing our heart. We need to pause and allow the meaning of the Lord's Supper to grip our hearts.

(5) THE LORD'S SUPPER: AN EXPECTATION

Look if you will at (11:26) In other words, this forget me not feast must continue until the coming of the Lord. Do you see the tremendous sweep of the Lord's Supper ? It looks backward but it also carries our minds forward to His return. It keeps before our hearts His Incarnation, Death, Resurrection, and Coming again. It is therefore ***Historical, Personal, and Prophetical.*** It speaks of the ***Cross, the Conscience, and the Coming.*** “ *Till He come.* ” When that happens,

(a) THE SUPPER WILL DISAPPEAR:

You see, its not perpetual observance. My there is coming a day when it be consummated. A day is coming when there will be no more need to gather around the Table for the symbols will have disappeared in the presence of the real and “ *face to face will we behold Him.* ” Think of it, we could be gathering around the Table for the very last time, for the Lord could come before we “ *break bread,* ” next week. “ *Till He come,* ” and when that happens (a)

*Feast after feast thus comes and passes by
Yet passing points to the glad feast above
Giving sweet foretaste of the festal joy,
The Lamb's great bridal feast of bliss and love*

(b) THE SAVIOUR WILL REAPPEAR:

“ Unto them that look for Him shall He appear the second time without sin unto salvation,” (Heb 9:28) Who ?
“ The Lord Himself shall descend from heaven with a shout.” (1 Thes 4:16) Is this not,

1. Wonderfully COMFORTING ?

What a comfort the Lord's Table brings to us in its forward looking hope. For what a gathering, a rejoicing, a reunion that will be when He comes ! How have you ever noticed that when a funeral service is held in a church building that the coffin is brought and placed in just where the Table normally stands ? Let this coinciding of place draw our eyes away from the grave and into the glory, passing from the body to the thought of one who is now present with the Lord and whom we will meet again.

*When the weary ones we love
Enter on their rest above
Seems the earth so poor and vast
All our life joy overcast
Hush be every murmur dumb
It is only till He come*

2. Tremendously CHALLENGING:

For we shall never hear His “ *well done,* ” on that day unless we are doing well in this day. (Matt 25:21) Are you living in the light of this forward looking hope ? Will you be unashamed before Him at His coming ? (1) (2) (3) (4) (5) Now tell me, would you not say that the Lord's Supper is vital in the life of the Christian. I wonder did you notice in this chapter that while the principle of Headship is prominent in the earlier part, the principle of Lordship is prominent in this latter part ? Paul uses the word “ Lord, ” at least eight times. I wonder does the Lord have to say to you this in relation to this Table, “ *Why call ye Me, Lord, Lord and do not the things which I say.* ” (Lk 6:46)

The story is told of a little boy who was admitted to an orphanage after his parents were killed. One of the first items on the agenda was to find him a new set of clothes. He was given a new pair of trousers, a new shirt, and a new pair of shoes. Lastly, he was offered a new hat. But he refused to take it. He hung on to his worse for the wear hat. Finally, the sister of the home was able to coax him into trying on the new cap. He tried it on, liked it, but then did something very funny. He reached inside his old cap and tore the lining out and placed it in his pocket. Noticing the sister had a puzzled look on her face he said, “ *The lining is a part of my mother's dress, its all I've got left of her and somehow it seems to bring her back.* ” That dress reminded him of **her**. This Table reminds us of **Him**. Now tell me what will you as a believer do with His command this ? “ *This do in remembrance of Me.* ”

Will you say with James Montgomery,

**Remember Thee, and all Thy pains
And all thy love to me
Yes, while a breathe, a pulse remains
Will I remember Thee**

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