

Title: Simplicity of the Table

Text: Luke 22: 17-20

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Luke 22: 17: And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: 18: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19: And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20: Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

Our subject is “The Lord’s Table.”

Proposition: The purpose of the Lord’s Table is in verse 19—“this do in remembrance of me.”

The Lord gave a very clear ordinance with a simple, clear command—“This do in remembrance of me.” But so many times the form is focused on rather than the Lord himself. The table is not to be used for any other purpose than to remember the Lord. It is not a tool to discipline people—the purpose is not to see how many we can exclude—God’s people are trying to restore each other with Christ and unite each other in Christ with the gospel. That is the purpose of the table. It is to remember the Lord. It is to help believers remember the Lord Jesus and his sacrifice as our Substitute.

We are not to try to create a mysterious religious atmosphere to impress outwardly. Only God can give us a heart of worship in spirit and in truth. Outward show in the flesh is deadly.

This is not a mass. The bread and wine remain bread and wine—it does turn into the body and blood of Christ. It is not a perpetual repetition of Christ’s death. Christ died once. He is now risen. This is a memorial to remember his death—“*This do in remembrance of me.*” There are two simple elements involved: bread and wine. Bread represents the body of our Lord—speaking to his people, he says, “*This is my body which is given for you.*”—broken for you. The wine represents the blood of our Lord, “*This cup is the new testament in my blood, which is shed for you.*” Christ’s body was broken one time; his blood was shed one time. Christ knew who he laid down his life for—“my body which is given for you...my blood which is shed for you.”

Hebrews 10: 11: And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.

BELIEVERS ONLY

This table is for believers only. Here is how we know that. Christ said, “*This do in remembrance of me.*” We cannot remember someone we do not know. We have to know Christ before we can remember Christ.

So this table is for sinners—the ungodly. That is who Christ died for. Only those regenerated by the Spirit of God and given faith in Christ know themselves to be the ungodly. We are

those unable to contribute to our salvation. We are guilty, vile, sinners who must have Christ to do all the saving. So this is for those born of Christ. Christ said we must be born again of the Holy Spirit. Only God could give us spiritual life by the Spirit alone.

This is for believers who trust that we are redeemed from the law, from sin, death and hell by Christ. We believe we are made righteous by Christ's obedience alone, not of ourselves, but Christ alone. This is for believers resting in Christ. We are content with Christ. We glory only in Christ.

So to every believer born of the Spirit and washed in Christ's blood, Christ commands, "*This do.*" It is a command from our King. He commands us to come to the table to remember our Savior. But those who do not know him, who are not born of the Spirit, who do not rest in him, ought not to come because you cannot remember someone you have never known.

What qualifies a believer to come to the table? Each believer should examine himself. We not trying to find worthiness in us so that by something we have done we can partake worthily. We are to examine do we discern with spiritual discernment. Do we discern the Lord's body? We eat unworthily if we eat not discerning the Lord's body. In other words do I have spiritual discernment. Is Christ my only hope?

1 Corinthians 11 23: For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: 24: And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25: After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. 26: For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27: Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28: But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. 29: For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

I am to examine myself not another. Do I know Christ? Do I rest in Christ as all my salvation, apart from any works or merit in me? If I am resting in Christ, his shed blood and broken body then according to the Master nothing prevents me from coming to the table of my Lord!

THE GODMAN

So as we partake of this table let us discern our Lord's body. Let us remember him. Let's consider a few things we are to remember.

One, by the bread and the wine we remember that the Son of God became a real man, "*And he took bread...Likewise also the cup.*" The unleavened bread represents Christ's real body, "*This is my body...*". The wine represents Christ's real blood, "*This cup is the new testament in my blood.*"

The Son of God—God himself—actually became a Man. He took the bread. So he took a body. As we take the bread and the wine remember our God, our Savior, became a real Man. He is the GodMan. Our Mediator is God and Man in one person.

Hebrews 2: 14: Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on [him the nature of] angels; but he took on [him] the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto [his] brethren, that he might be a merciful and faithful high priest in things [pertaining] to God, to make reconciliation for the sins of the people.

HOLY

Two, we remember his holiness. They used unleavened bread. It is what was required at the Passover, “the feast of unleavened bread.” (Lu 2: 21) Leaven is a type of sinful self-righteous pride. Leaven puffs up—swells up. Leaven is a type of sin—pride—self, self-righteousness, glorying in self rather than God. The Lord told his disciples to beware of the leaven of the scribes and Pharisees—beware of their doctrine of self-will, self-worth and self-works (Mt 16: 11-12). Paul told the Corinthians, “They were puffed up.” They had not mourned. They were not broken, contrite, repentant over their sin. He told them their glorying *is* not good. They were swollen in pride so they justified themselves and condemned one another.

Our Lord and Savior was without sin. He was perfect in his flesh. Christ knew no sin. The corrupt blood of Adam did not flow through Christ’s veins. He is our High Priest who is holy, harmless, undefiled, separate from sinners. Such a High Priest became us—we had to have a holy High Priest to represent his people to holy God. So we remember his holiness—our holy High Priest.

SUBSTITUTION

Also, we remember Christ’s broken body. We remember his suffering, his death, “*And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you.*” The Lord Jesus death was a death of substitution for his people. He gave himself to be broken for you.

The wine and the bread are separate. When our blood and our flesh is together we are alive . But when they are separated, we die. These two elements are to remind us of the suffering and death of our Savior.

The justice of God demanded we die. All are sinners. All must die under the justice of God. All shall. So God’s elect had to die in order for God to remain just. Those the Father chose in Christ had to die for God to be just as he saved us by his mercy. Our Redeemer won the victory over sin and death laying down his life under the justice of God for his people. Christ took the place of his people. He bore the separation from God that his people deserved. He cried, “My God, my God, why hast thou forsaken me?” (Is 52: 14; Lu 22: 44; Ps 22: 1)

Believer, in your stead, in your place, Christ gave his body to be broken and his blood to be poured out to satisfy divine justice for you. By satisfying divine justice by his death, the Prince of life declared God just. And God Justified you, believer. He justified all his elect- (Rom 3: 26). The gospel is the good news of Christ’s Substitution—he died in our room and stead and satisfied the judgment of God toward us so that now God is just to be merciful to us.

2 Corinthians 5: 21: For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Galatians 3: 13: Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree.

Ephesians 5: 2: Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Believer, as we eat this bread and drink this wine, hear Christ say to you personally, “This is my body which is given for you; this cup is the new testament in my blood, which is shed for you.” His people are justified freely because he gave his body and blood for you. We are eternally redeemed from the curse because he gave himself for you. We are perfected forever by his one offering which he offered for you who are his.

LIVING UNION

As we partake of the bread and the wine remember we have a living union with Christ. Christ gave the bread and wine and commanded them, “*Take, eat; take drink.*” Remember what Christ said of himself,

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

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

Yet, Christ said, “*Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*” When the Spirit regenerates us and gives us faith, Christ enters in Spirit through his gospel. Christ becomes the life of our inner man. Christ commands us, “Take, eat! Take, drink! Believe on me!” By his grace, we believe on him—we take and we eat by faith. That is how Christ gave us his righteousness. It was through faith! That is when we began resting in Christ!

We are not merely to hear this gospel but we are to believe on Christ. It is a must that we experience this living union with Christ by which we believe on him or else we have no spiritual life in us.

The bread and the wine of our Lord’s table is not his flesh and his blood; it is bread and wine. But as you eat this bread and drink this wine and it becomes one with you, remember that Christ has made you one with him through faith. We are inseparably united with Christ in a union that will never end. Christ said, “I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” (Jn 17: 23) We shall never be separated from him.

So this is a simple ordinance! As we eat this bread and drink this wine remember, the Son of God became a Man; remember Christ is holy; remember the substitutionary death of Christ for you believer; remember his suffering and death by which we are justified, righteous, perfected and as we eat and drink remember our living union with him. He said, “This do in remembrance of me.”

Amen!