

SOUTH GROVE FREE PRESBYTERIAN CHURCH LONDON

Lord's Day Morning

Date 8th May 2020. Hymns Psalm 95v1-7 Stracathro, 663, 113 Tune st Anne Read: 1
Cor 11:17-34 Text: 1 Cor 11:24-25 Series The Lord's Supper (2) Title – The
Emphasis Of The Lord's Supper

In considering the Lord's supper, Paul teaches the Corinth believers what he has received from the Lord concerning the proper attitude when attending the Lord's supper, and where the emphasis must be placed when attending the Lord's supper.

It is clear the Emphasis of the Lord's supper must centre on the Christ Himself as taught by His own words.

Paul proceeds in **v.26** “**ye do shew the Lord's death till He come.**” In other words, every time the Church remembers the Lord's Supper, Christ's death must be our focus.

The word **shew** means “**to announce, to proclaim, to make known**”.

when believers gather at the Lord's table they are proclaiming Christ's death, or bearing testimony to the Gospel – this is the sense of these words.

Therefore, the emphasis of the Lord's supper centres upon Christ's death.

We remember His body and blood.

You see, This mind set was far from the Corinth believers. They made no attempt to shew the Lord's death, so much so that Paul said **v 22** “**I praise you not.**” There is nothing good I can say about your emphasis at the Lord's supper.

V17 “**...ye come together not for the better, but for the worse.**” You are not blessed, because your hearts are not right in the sight of God, therefore you are not proclaiming, announcing, by your life the death of Christ to sinners.

The point Paul is making as he takes them back to the night of the Passover, Christ established this supper, teaching His own redeemed people the emphasis upon His own death.

I FIRST THE EMPHASIS OF THE SUFFERINGS OF CHRIST'S DEATH.

Please notice the words **v24** “**this is my body which is broken for you.**” **Luke 22:19**, writes, “**This is my body which is given for you.**”

For Christ's body to be **given or broken** means, there is emphasis on Christ's sufferings.

Christ Himself performed the act of breaking bread to teach His own sufferings, as **verses 23, 24** states. Please notice the words, “**He...took bread: And...He brake it.**”

This underlines the truth, that Christ sufferings were **willing and voluntary.**

It is interesting to note, As Christ established this Ordinance, **Christ Himself broke the bread.**

Please do not let that simple detail pass you, for it is foundational to our faith.

On the Passover night Christ did not ask another person to break bread, not just to teach how to carry out this remembrance, but also

Ultimately to show that He is the only sacrifice for sin, He alone gave Himself **willingly & voluntarily.**

Christ was not forced to suffer on Calvary, but He Himself broke the bread and He broke it willingly.

He said in **John 10: 17, 18**; “**Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I**

have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”

He gladly & willingly undertook all His suffering, and for that purpose **Heb 10:5** tells us “...***a body hast thou prepared me.***” a body to endure suffering.

So each time a sinner saved by the grace of God, sits at His table, and receives the broken bread it is a reminder of the willing and voluntary sufferings of Christ for all His people, but think personally to your life believer.

Christ clearly shows that the sufferings of the cross were not for Himself but for His people.

Notice, Paul quotes from the words of Christ in **v24** “***this is my body, which is broken for you.***”

Do you grasp it, believer, Christ died an atoning death, O wonderful love it was for me He died an atoning death. His sufferings were substitutional.

What depth of mercy there is in Christ.

Dearly beloved, take note of this truth and keep it ever before you, as you sit at the Lord’s Supper , think of what mercy there is for sinners to allow and provide a substitute to suffer Divine punishment in their stead.

In giving the disciples the *broken bread*, the token of His sufferings, Christ was demonstrating that His suffering was central to their redemption.

Think of the two on the Emmaus road, as they left Jerusalem downcast, and sad, the risen Saviour met with them and brought their saddened hearts to focus upon His sufferings, notice, **Luke**

24:25, 26, “**Ought not Christ to have suffered these things?**”

The word **Ought** means **it is necessary**, it was needful for Christ to suffer.

The words **these things** refer back to **verse 20** “**how the chief priests and rulers delivered Him to be condemned to death, and have crucified Him.**”

Christ in conversation, brought them to focus upon the sufferings of His death, in **verse 30** “**and it came to pass, as He sat at the table with them, He took bread, and blessed it, and brake, and gave to them.**”

It was at the table **verse 31** says “**their eyes were opened, and they knew Him, and He vanished out of their sight.**”

These two disciples ran back to Jerusalem to tell the disciples, the Lord is risen, **verse 35** “**and they told what things were done in the way, and how He was known of them in breaking of bread.**”

It was the breaking of bread that caused them to understand it was needful for the Saviour to suffer, for without His sufferings, His wounds, there would have been no redemption.

They had a view of Christ when sitting at His table.

When we sit at the table of the Lord, it is our desire to have a view of Him Jesus lover of our soul.

I The emphasis of the sufferings of Christ's Death.

II SECOND THE EMPHASIS OF THE SACRIFICE OF CHRIST'S DEATH. v24-25 “**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.”

Paul also taught the Corinthian believers that when attending the Lord’s Supper there is Emphasis laid on Christ Himself as the Sacrifice.

The Saviour clearly brought this out In the two actions of the breaking of the bread and the giving of the cup, showing that His death was sacrificial.

The Scriptures centre upon the sacrificial death of Jesus Christ. **Isaiah 53:7** – **“He was led as a sheep to the slaughter.”** He also said in **Matthew 26:28** **“For this is my blood of the new testament, which is shed for many for the remission of sins.”**

The verb **to shed** means, **“to pour out.”** Showing the shedding of the Saviour’s blood was the pouring forth of it in the sacrificial giving of His body in death.

Therefore, we are brought to see Christ’s High Priestly ministry, we read in **Heb 4:14**, **“Seeing then that we have a great high priest.”**

The Offering of sacrifice was the action of a priest. It was central to their work to make sacrifice and to offer up that sacrifice.

However, the amazing point of Christ’s offering of sacrifice, *He offered Himself unto God without spot, as both priest & victim.* The last words of **Heb 9:26** **“..but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.**

On the Passover night when Christ established or instituted this divine ordinance, the Lord's Supper, Christ in His role as the Great High Priest of His people, revealed By His words and actions that He was the sacrifice, as well as the priest.

He broke the bread, the symbol of His sufferings. He presented the cup, the token, symbol of His shed blood. There is a clear line of thought that in the Lord's Supper we focus upon the sacrificial death of Christ.

Christ very deliberately made a distinction between the giving of the bread & the giving of the cup. He did not give both at once.

This separation between the giving & receiving the cup is to bring out the fact of the blood making atonement for sin.

Christ's sufferings in life were part of His humiliation. He went to the cross & suffered both in body & soul under the wrath of God.

But the centrality of that suffering was the shedding of His atoning blood, for the blood atones for sin. **Heb 9:22** "**without shedding of blood is no remission.**"

the sacrifice of Christ was once and for all because it was accepted by the Father. The sacrifice at Calvary, was never to be repeated. The Saviour's work on the cross was finished, completed a perfect work. There was nothing else that needed to be done.

That is one of the many reasons we reject the blasphemy of the Roman Catholic Mass, because they seek to react, repeat Calvary each time, and what they are really doing is stating that Christ work was not finished, it was not well pleasing to the Father.

Paul places the emphasis where Christ places the emphasis upon His own **sufferings and sacrifice**.

III THIRD THE EMPHASIS OF THE SUFFICIENCY OF HIS DEATH. v24-25

Paul brings before this Church the sufficiency of Christ's death.

By the sufficiency of His death is meant that as a result of Christ's death *all that is needed to save the soul and fit it for heaven flows from His death.*

Christ died once, but the benefits of His death are endlessly sufficient.

Notice again as Paul uses the Saviour's action, in **verse 24** about the bread, "***He brake it,***" ***the word brake, as noted means broken once, signifying His once for all sacrifice,*** but the word also signifies its sufficiency to meet every need.

when the Saviour brake the bread once, on the night it was given to all present in the upper room.

The same word brake as used in 1 Cor 11:24 is also used by the Mark in his gospel, ch 8:6 "And He commanded the people to sit down on the ground: and He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them; and they did set them before the people.

We learn in **v9** ***about 4000 people were feed.***

Matthew 15:38 "And they that did eat were four thousand men, beside women and children."

Christ broke the loaves only once, but He kept on giving until all were fed.

The Clear picture of this truth is the sufficiency of His death.

Christ died once, but as the Bread of life, the blessing and benefits of His death, is enough, sufficient to continually meet the needs of His people.

What a fulness there is in Christ crucified. What a provision for sinners there is in Christ.

That is why the one who professes faith in Christ alone, is to partake of the Lord's Supper when it is remembered in the church, testifying to the sufficiency of the death of Christ for their own soul;

that while Christ was sacrificed only once, the benefits of that death meet every spiritual need.

The Lord's supper shews forth the message of the Gospel to the unconverted in that it is a reminder to them of their sin, their spiritual state, their need of Christ, and of the fact that Christ affords to sinners all Gospel benefits and blessings. Every need is met by Calvary.

The believers at Corinth focus upon themselves, and others, they had lost all focus with regards to the Lord's supper.

Therefore, Paul brings to their attention, each time a believer, approaches the Lord's supper, the Saviour Himself teaches the Emphasis should be upon His sufferings, sacrifice, and sufficiency.

Closing hymn 113 st Anne