

No More Priests Needed!
The Lord's Table Is Not a Sacrifice
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Representing, not re-presenting, the Lord Jesus' sacrifice.

I came across a discussion of the subject of re-presenting Christ's death in the Lord's Table. This is the formulation that the sacramentalists and the sacerdotalists and the Catholic system use to describe what we call the Lord's Table.

I came across this while studying about the subject of Christ as the faithful priest, which I hope to deal with next Lord's Day. But whenever you talk about the Lord Jesus as priest, somebody will come along and say, "Yes, but we need some priests in our churches, especially to handle the Lord's Table," or what they call the eucharist.

Now it is true we need some priests in our churches, but the Scriptures say that all the saints of God are priests! It says we are a royal priesthood that the Lord has chosen and has sanctified to offer up sacrifices of thanksgiving and praise.

So priests come before the Lord and offer sacrifices and gifts, and so do we, but they are not sacrifices for sin. For the Lord Jesus is our only priest who is offered up once for all, his sacrifice for our sin. All we can offer is sacrifices of praise and of thanksgiving to the Lord.

But, no, these people want to have a priest who is ordained, and is set apart, and who will handle the sacraments, as they call them, or who will, perhaps, hear some confessions or grant absolutions, as the case might be, from sin; as if this priest somehow stands in Christ's place, as if somehow he is annexed to Christ and performs some of the duties that the Scriptures tell us Christ alone can perform.

And of course, the purpose and duty of the priest in the Scriptures is to make the sacrifice, to offer it up on the altar, and to present the sacrifice to God.

If you remember, the priests would put the sacrifice on the altar, and they would burn it, and they would collect the blood, and all of that. And then the priest would go into the tabernacle or into the temple and before the holy of holies. Depending on what kind of offering it was, he might even go into the holy of holies with the blood, and sprinkle it on the mercy seat. So, you see, the priest would make the sacrifice, and then he would present the sacrifice to God on behalf of the people.

But as I mentioned, we have a royal priesthood amongst believers, and we give up sacrifices of praise and thanksgiving and acts of charity to the Lord. The Scriptures call these “sacrifices with which God is well pleased.”

But what about a priest to handle the Lord’s Table? Well, you would only need a priest to handle the Lord’s Table if the Lord’s Table were a sacrifice or a presentation of the sacrifice for the purpose of atoning for sin.

If it were a remembrance or a celebration or an act of praise and worship and thanksgiving—which, indeed, it is—you won’t need a priest to offer up that before the Lord, other than the priests, the believers who are individually and corporately as members of the Church, offering up sacrifices of thanksgiving and praise to the Lord for what the Lord Jesus has done.

But, you see, these people that want to have an ordained priesthood in the so-called church think that the Lord’s Table, the bread and the fruit of the vine, are somehow in some way being presented to God as sacrifices for the atonement or for the cleansing of sin. And this is not what the Scriptures teach at all about the Lord’s Table.

If you read from the Reverend James O’Brien, who wrote a very well known and respected book about the Catholic faith, the name of the book is *The Faith of Millions*—and it has the *nihil obstat* and the imprimatur of various bishops and archbishops of the Roman Catholic system, so it has been gone over with a fine tooth comb and approved as being orthodox Catholic doctrine—listen to the horror and the blasphemy which this particular person ascribes to the so-called priest, ordained priest—not the Lord Jesus, not believers, but the construction of the Roman Catholic system which they call priests. He says this.

“When the priest announces the tremendous words of consecration [that is, over the bread and the wine], he reaches up into the heavens, brings Christ down from his throne and places him upon our altar to be offered up again as the victim for the sins of man. It is a power greater than that of saints and angels, greater than that of seraphim and cherubim. Indeed, it is greater, even, than the power of the virgin Mary. While the blessed virgin was the human agency by which Christ became incarnate a single time, the priest brings Christ down from heaven and renders him present on our altar as the eternal victim for the sins of man not once, but a 1000 times. The priest speaks and, lo, Christ, the eternal and omnipotent God bows his head in humble obedience to the priest’s command.

“Ah, of what sublime dignity is the office of the Christian priest who is thus privileged to act as the ambassador and the vice-regent of Christ on earth. He continues the essential ministry of Christ. He teaches the faithful with the authority of Christ. He pardons the penitent sinner with the power of Christ. He offers up again the same sacrifice with adoration and

atonement which Christ offered on Calvary. No wonder that the name which spiritual writers are especially fond of applying to the priest is that of *Alter Christus*, for the priest is and should be another Christ.”

That is what *Alter Christus* means, another Christ.

So you see the blasphemy by which this writer claims that these ordained so-called priests of his church are actually in the place of Christ, or taking upon themselves the duty of Christ as priest to present the sacrifice of Christ which they claim to have in their own hands at the communion table, to present it—what does he say? —as an atonement for sin, to present it as a sacrifice for atonement, the same as the one that was offered at Calvary.

Now, of course, there is a logical problem with all of this. The logical problem being the question, what sins need to be atoned for by the priest at the Lord’s Table that Christ hasn’t already atoned for with his one sacrifice for sin which he presented before the throne of heaven? What sins are left to be atoned for? Why should there be any sins left for a priest to atone?

We don’t come to the Lord’s Table to get atonement for our sins. And nowhere in the Scripture does it suggest that the Lord’s Table is somehow a place at which sins are remitted or sins are atoned for or sins are taken care of.

No, no. The Scriptures make it clear that at the Lord’s Table we remember that one time and place long ago on the cross where the Lord Jesus atoned for our sins by his blood shedding at Calvary, and presented that sacrifice before the throne of heaven once for all, and thereby wrought a perfect salvation and redemption for his people.

Now you begin to see the problem that they have with their theology, when you read from their catechism, the Catholic Catechism at paragraph 1363:

“In the liturgical celebration of these events they become, in a certain way, present and real. This is how Israel understands its liberation from Egypt: every time Passover is celebrated, the Exodus events are made present to the memory of believers so that they may conform their lives to them.”

Now look at what they are slowly trying to inject subtly here: that somehow the Passover celebration by the Jewish people re-creates, not just reminds, not just brings to mind or memorializes, but somehow re-creates the event of the Passover in Egypt in the book of Exodus, somehow re-creates it and makes it happen again—which is, of course, foolishness, absolute foolishness.

It is very clear that the Passover was instituted to remind the people of God what great salvation God wrought for the people when he brought them out of Egypt, out of bondage, when he destroyed their enemies, and when they were protected from that destruction by the sign of the blood on the doorposts from the slain paschal lamb. The

Passover is not meant to repeat that rescue of Israel from Egypt. It is meant to memorialize. It is meant to remind them. It is meant to be a teaching aid to the young people to know the power of the God that they worship, and to give Him thanks and praise, and to have fear for such a mighty God, for such great power as he showed to his people when he saved them from Egypt.

Then the Catholic Catechism goes on in paragraph 1364:

“In the New Testament, the memorial takes on new meaning. When the Church celebrates the Eucharist, she commemorates Christ's Passover.”

That's fine. She commemorates.

“...And it is made present; the sacrifice Christ offered once for all on the cross remains ever present.”

Well, that is not fine at all. Where in the Scriptures does it say that the Lord's Table makes present Christ's sacrifice on the cross?

And then it concludes with this horrible quote:

“As often as the sacrifice of the Cross by which Christ our paschal Lamb has been sacrificed is celebrated on the altar, the work of our redemption is carried out.”

So, you see, they have said that it comes from being just a reminder or a memorial, to actually recapitulating the sacrifice which Christ made, redoing the work of redemption over again, or in addition to it, when the sacrifice is celebrated at the eucharist.

It says, “As often as this is done the work of our redemption is carried out.”

But how can that be, when the Scriptures say that the redemption that Christ wrought for us was accomplished one time for all back there when he died on the cross for us? How can the work of our redemption be done again, or improved or increased?

So, you see, there is a logical problem. And neither the Passover nor the Lord's Table in any way repeats what was done in history. They remind us of what was done in history. They do not repeat it.

Not only do they not repeat the act of the sacrifice, they don't repeat the results of the sacrifice either. They remind us of them. They point back to them, but they don't repeat them.

And then they go further in paragraph 1366:

“The Eucharist is, thus, a sacrifice.”

Now they don't mean by that a sacrifice of praise, of thanksgiving, but rather this:

“...because it re-presents [not represents] the sacrifice of the cross, because it is its memorial and because it applies its fruit.”

So, you see, what they are saying is, that when the priest does all of that mumbo-jumbo and accomplishes that transubstantiation, supposedly, that he is “re-presenting.” It is as if he is calling up again the body and blood of Christ, and presenting them again, not to the people, but to God, so that there can be more atonement made, so that there can be a work of redemption carried out again at his hands, on his altar, with his bread and with his wine which he claims have become, again, the body and blood of Christ.

“Christ our Lord and God was once and for all to offer himself to God the Father by his death on the altar of the cross to accomplish there an everlasting redemption.”

If they would stop there, that would be a good sentence, wouldn't it?

“But because his priesthood was not to end with his death, at the Last Supper on the night when he was betrayed, he wanted to leave to his beloved spouse the Church a visible sacrifice (as the nature of man demands) by which the bloody sacrifice which he was to accomplish once for all on the cross would be re-presented, its memory perpetuated until the end of the world, and its salutary power be applied to the forgiveness of the sins we daily commit.”

So, you see, what they are saying is that Christ's priesthood shouldn't end at his death. We agree with that. He is still our high priest, isn't he? But he wants to leave the church a visible sacrifice. And I love this line, “as the nature of man demands.”

Sure, the nature of carnal, fallen man, who rejects the completion and the completeness and the sufficiency of Christ's sacrifice, the pagan, ritual-loving nature of man that doesn't want to give up the Aaronic priesthood and the constant cycle of sacrifices and so forth which the Scriptures say could never take away sin anyway.

So, to accommodate our old pagan fleshly desires, according to the Roman Catholics, the Lord instituted the eucharist, so that we could have a sacrifice that could keep being presented by our earthly anointed priests, and so that we could have this sacrifice that we could see and that could be applied to the people in the Church for the forgiveness of their sins that they daily commit.

And then it concludes with this, paragraph 1367:

“The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice. The victim is one and the same: the same now offers through the

ministry of priests, who then offered himself on the cross; only the manner of offering is different. And, since, in this divine sacrifice which is celebrated in the mass the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner, this sacrifice is truly propitiatory.”

So, you see, they say they are not re-sacrificing Christ. They are just calling down the sacrifice into the bread and into the wine, and they are re-presenting it to God so that more sins might be forgiven, so that there might be propitiation made.

It says, “This sacrifice of the mass is truly propitiatory.”

So the bottom line is that the Catholic system teaches, and certain elements of the Anglican church also teach, that Christ’s sacrifice is re-presented at the Lord’s Table, that it is conjured up in some way or another so that the old local priest that is ordained by the church can once again present it to God, so that the sins of the people might be atoned for. It is done for the forgiveness of sin, for propitiation for sin.

Now, a more cynical and critical view of this word, rather than re-present, what we might think it really means is just to re-use. You see, what they are really doing is reusing the sacrifice, because apparently when Christ offered up the sacrifice and presented it as an atonement for sin, there was some work left that was undone. There was some sin that it wasn’t applied against. There was some unrighteousness amongst God’s people that had yet to be expunged. And so we need priests in our own churches to reuse the sacrifice, to reapply it, to present it before God again and again and again, and to cry out to him to purge this or that sin.

So these priests really are just dragging back before the Lord this reused sacrifice to take care of what they view as additional sins. And, you see, the root cause of this confusion and this blasphemy is that they don’t see Christ’s offering as a substitution in the place of the sinner, that Christ didn’t really bear the penalty that was due to man’s sin and that, therefore, we are not entitled to point to Christ’s sacrifice and say, “I lay claim to that sacrifice in my place for my sin. The debt has been paid before an offended God by my Lord Jesus when he substituted himself in my place in the judgment.”

You see, they don’t believe in the substitutionary atonement. But rather they believe that Christ’s death on the cross has some sort of magic sacramental value, that his merit and his suffering are somehow piled up and collected somewhere, and left to be doled out by the priests, so-called, on an as-needed basis, sin by sin, crime by crime, fault by fault, always under the power of the Roman Catholic system, always under the power of the so-called priests.

They don’t believe that our sins have been atoned for all for once, once for all. But rather on an as-committed basis. And this results in great power for those so-called priests, and great power for such a so-called church, because you can never be sure that you are right before God without the intervention of the priest on a constant basis, and by the

intervention of the so-called church on a constant basis. And if you cross them or if you get cast forth, you see, then all hope is lost, because you are not trusting in Christ and what he did. You are trusting in how the church administers to your favor what Christ did.

And so the Lord Jesus is shoved aside, you see. People look not to Christ, but they look to the church. They look not to Christ, but look to the priest. They look not to Christ and what he did, but to the bread and the wine, as if their salvation is in those things and not in Christ and him crucified.

But what do the Scriptures say? I love what the writer of Hebrews says right up front when he is describing the Lord Jesus as being the image of God, the Creator of all things, the brightness of the glory of God. It says, “When he had by himself purged our sins, sat down on the right hand of the Majesty on high.”¹

How dare people come along and try to insert themselves in between the poor lost sinner and the Lord of glory, who it says here, by himself he purged our sins!

And notice that it is past tense. It is not if you go to the priest or if you partake of the Lord’s Table or if you do what the church says, why then your sins by and by might be purged away one by one. But, no: it says he purged our sins and then he sat down.

And then in Hebrews nine at verse seven there is a recapitulation of how it worked, or rather how it didn’t work in the Old Testament.

But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.²

You see, the image of the priest going again and again and again is not a good image. It is not what the Lord intends us to rely upon in these days and times now that Christ has suffered for us. If your priest has to be repeating the same thing, if your priest has to keep absolving you of sin, if your priest has to keep presenting a sacrifice before the Lord, then that is a key tip-off that the sacrifice isn’t doing the job.

But what does it say then?

¹ Hebrews 1:3.

² Hebrews 9:7-10.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.³

Now I want you to notice that this sacrifice by Christ is not presented in a tabernacle made with hands. That, in itself, is the death knell to the celebration of the mass.

Oh, they build beautiful cathedrals to celebrate the mass in. They have beautiful stained glass windows, tall arched ceilings, majestic altars, all sorts of trappings and drapes and golden candlesticks. All of those are just tabernacles made with hands at the best.

The sacrifice that we trust in is not presented to God in a man-made building. It is presented in a tabernacle not made with hands. He is talking about that place in glory where God's throne is established and in his own person. He went there to present the sacrifice that he made.

Then it says, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."⁴

So, you see, the writer stresses the one-time-for-all nature of Christ's sacrifice in the place of sinners. He doesn't have to go back over and over again. He doesn't have to go back and repeat the sacrifice or even re-present the sacrifice. It says he enters in one time only with the perfect sacrifice of his own shed blood, and by that process he has obtained eternal redemption for us.

See, there is no need to repeat it. There is no need to re-present it. There is no need to reuse it. There is no need to go in and out, in and out or stand up and sit down and stand up and sit down. It has all been done by our Lord Jesus one time for all!

And then notice the only offering, the one offering only aspect of what the writer of Hebrews says at verse 24.

"For Christ is not entered into the holy places made with hands..."⁵

We already commented on that.

"...which are the figures of the true; but into heaven itself."⁶

You see, this is where he explains where the sacrifice was to be presented. Not in earthly buildings, not on earthly altars, whether they be real altars or symbolical altars, not in

³ Hebrews 9:11-12.

⁴ Hebrews 9:12.

⁵ Hebrews 9:24.

⁶ Ibid.

cathedrals, not in churches, not in chapels. They are mere figures of the true; but rather, in heaven itself.

“...now to appear in the presence of God for us.”⁷

Do you see? Christ appears in the presence of God for us as a priest. Why would we want any other earthly so-called priest to appear, not even in the presence of God, just in some earthly tabernacle for us? We have got the real thing in the real place before the real God!

“Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others.”⁸

You see, no repetition needed.

“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”⁹

One time he sacrificed himself. He put away sin. That was the end of it. It was finished.

But then in Hebrews 10, there is some additional information. There is a recapitulation, a stressing of this point that repeated sacrifices, repeated presentations by a priest conjure up a remembrance of sin.

What does it say? It says in Hebrews 10 at verse one that, “Those sacrifices which they offered year by year continually [can never] make the comers thereunto perfect. For then would they not have ceased to be offered?”¹⁰

You see what he is saying here. A sacrifice that works, that cleanses of sin, doesn't have to be offered but once and then it stops. They are ceased to be offered.

...because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.¹¹

What a tragedy it is that we have Christ's perfect sacrifice, and yet in the celebration of the blasphemous mass, where they would re-present that sacrifice over and over again for the remission of sins--that there is a perfect sacrifice--but yet they have not ceased to offer it. But they keep reoffering it as if they are not sure that the job is done. They are not sure that the sacrifice has been complete and the sins purged away.

⁷ Ibid.

⁸ Hebrews 9:25.

⁹ Hebrews 9:26.

¹⁰ Hebrews 10:1-2.

¹¹ Hebrews 10:2-4.

So, therefore, they are making a remembrance, day by day, week by week, month by month, a remembrance is made of sins. They keep arguing that the sins haven't been fully atoned for, that there hasn't been a perfect redemption wrought. There is still sin to be atoned for, still a redemption to be perfected.

But Christ's sacrifice which was one time only was brought about to establish the will of God. It says in verse nine, "Then said he," that is Christ, "Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."¹²

He took away the repeated animal sacrifices that couldn't take away sin, that he might establish the second, that is, the perfect sacrifice that took away the sin.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all."¹³

You see, it is God's will that there not be a repeated sacrifice. It is his will that it be one time only, and that it be presented one time only, and that it take care of the problem once and for all. That is the will of God.

And so, you see, when we celebrate a mass, when we re-present the sacrifice, when we offer it up again for atonement, you see, we are trampling upon the will of God, because it was his will that it should not have to be repeated and that it should take away sin once and for all.

And the Scriptures tell us that it does take away sin once and for all to those who believe, this one sacrifice presented one time. In verse 12:

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God... For by one offering he hath perfected for ever them that are sanctified.¹⁴

Then in verse 18: "Now where remission of these is, there is no more offering for sin"¹⁵

So the Scriptures are clear that the sacrifice of Christ is never to be repeated. It is never to be re-presented for the purpose of taking away sin, because that would presuppose that there were sins not taken away the first and only time that it was offered by the Lord Jesus.

And verse 19 tells us that we can go boldly into the presence of God himself because we have been cleansed by the blood of the Lord Jesus.

¹² Hebrews 10:9.

¹³ Hebrews 10:10.

¹⁴ Hebrews 10:12, 14.

¹⁵ Hebrews 10:18.

There is no need to re-present Christ's offering, for all sins have been purged already, and any suggestion to the contrary, that we need priests in this earth to re-present Christ's death, suggests that Christ's presentation of his own sacrifice was somehow incomplete, somehow imperfect, somehow needing to be repeated, improved upon, represented, reapplied.

No need have we for sacrificing priests! No need have we for re-presenting priests, or even reusing priests, or even re-pleading priests, because we already have the Lord Jesus who has already presented his sacrifice one time there at the right hand of God.

What does Paul say in Romans eight? "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."¹⁶

You see, we cannot be condemned because the condemned one is the Lord Jesus, who was condemned in our place, and he is seated at God's right hand. He is raised in power and glory and he is seated at God's right hand, and he makes intercession for us. So who can condemn us? Who can bring anything to the charge of God's elect?

So this is why we believe that at the Lord's Table, even a lay person can officiate. So we don't need any priests re-presenting Christ's sacrifice to God for salvation. We do not re-present his offering for cleansing or atonement, because Christ already did it for us one time when he went into the tabernacle not made with hands, presenting his sacrifice for our sins before the Lord. The work of salvation is finished.

No, we represent Christ's sacrifice in the Lord's Table. These elements are meant to be pictures, to be reminders to cause us to recollect what it is that our Lord Jesus did, just like the Passover celebration of the Jewish people was not meant to re-liberate the people from Egypt. They were already free, you see? That was the whole point.

We are celebrating this feast. We are already free. We remember the time when the Lord our great God freed us by his great judgment and by the protection of the blood, the mark of the blood of the paschal Lamb on the doorposts. We represent Christ's sacrifice in these elements to remind us of the Lord Jesus and what he did already for us.

That is why he says, "This do in remembrance of me."¹⁷

He doesn't say, "Do this so that your sins might be washed out. Do this so that you might receive a touch up to the atonement."

Paul says that as often as we celebrate this Lord's Table we show the Lord's death, we display it in symbolic form until he comes. We do preach it.

¹⁶ Romans 8:34.

¹⁷ Luke 22:19; 1 Corinthians 11:24.

Now if the Lord's Table doesn't have the benefit, the so-called benefit of being an atonement for sin or being a propitiatory offering--all of that is taken care of by the Savior--what benefits does it have?

Well, it does bring glory and thanksgiving. It causes them to be rendered unto God. We partake of this feast. We contemplate what the Lord did for us when he led his Son to Calvary and when he was nailed to the cross for us, when he bore our sins. We can't do anything but give glory and thanksgiving to the God who loved us so!

As our brother mentioned John 3:16, "God so loved the world that he gave his only begotten Son."¹⁸ And that means he gave him up to death in the place of sinners. And such a remembrance of that must bring to us great joy and rejoicing and praise and thanksgiving to our great God who loved us so!

And also it acts as a time of encouragement and to an increase in faith for us. It reminds us who we are to look to:

"Look to the Lamb of God,
Look to the Lamb of God!
for he alone is able to save you.
Look to the Lamb of God!"

And if we use the Lord's Table as it ought to be used, as a reminder of the body and blood of Christ, and if it causes us to meditate upon that great sorrow and sadness of the Savior, and yet the joy set before him because he would redeem his people, why it will cause an increase in faith. Because our faith is increased not by examining our faith. It is increased by examining the mighty strong object of our faith, the Lord of glory, the work that he did.

And then, of course, finally, it is a picture of the gospel to the lost. It tells the world around us, yes, we really do trust in the work that Christ did, so much so that we love to remember. We love to celebrate it. We love to think of our lovely Lord Jesus and what he did for us, how he saved us!

But, you see, these are functions of the Lord's Table that we can all engage in. There is no special priest craft needed. There is no special ordination needed to partake of and participate in these functions of the Lord's Table. There is no magic in any of this. There is no use of the Lord's Table by which our sin may be atoned or our redemption may be established, but rather it is a remembrance and celebration of the time when those things were finished long ago on the cross.

I remember the words of that little gospel song:

The old account was settled long ago!
Long ago, long ago,

¹⁸ John 3:16.

Yes, the old account was settled long ago!
And the record's clear today,
For he washed my sins away,
And the old account was settled long ago!

All confusion about the Lord's Table is due to a failure to understand Christ's death as a substitution in the place of sinners, and to think of it as something that is magically sacramental, which it most definitely is not. It was a legal transaction that Christ underwent, when he undertook to be our Savior and to transfer our guiltiness onto his sacred head. And it is the completion of that which has saved us for all eternity, we who have trusted in him.

Let's give thanks for the Lord's Table, for what it reminds us of, and for what great things our Redeemer did for us all those years ago; and how he is faithful even to this day to be at the right hand of the throne of the majesty on high, having presented once for all a perfect sacrifice, and wrought once for all a perfect salvation for as many as come to him, as many as put their trust in him, as many as lay aside all their works, lay aside all their self reliance. We come only to the Lord with nothing,

but just one plea,
that thy blood was shed for me,
and that thou bid'st me come to thee,
oh Lamb of God, I come.

I would like to ask brother Whiten if he would give thanks for the bread that reminds us of the body that was broken for us.

The Scriptures tell us that the night he was betrayed the Lord Jesus took bread and he blessed it and he broke it and he said, "Take and eat. This is my body which is broken for you. Do this in remembrance of me."

Let's give thanks for the cup that reminds us of the blood of the Lord Jesus shed for sinners like you and me.

Oh God our Father, we rejoice to be in your presence this Lord's Day and to worship around this table which your son ordained and we should remember him by. We give you the praise and glory for delivering him up for us, your only Son, with whom you were well pleased, whom you loved, that you delivered him up to be our substitute, to be our sacrifice; that when no lamb could be found to take away sin, you provided God's Lamb for sin just as you did in pictorial form when Abraham offered up Isaac and he asked, "Where is the lamb for the sacrifice?" "God shall provide himself a lamb for a burnt offering." And you did that in Jesus.

And old John the Baptist proclaimed, "Behold the Lamb of God that taketh away the sin of the world!"

We thank you that our Lord Jesus was obedient unto death as our brother mentioned earlier. He was obedient because it was your will to save lost men and it was his will, as well. You are perfectly agreed on that subject. And you gave him a body at the incarnation, that he might have a human body joined with his deity and to our humanity, that he might sacrifice himself and suffer himself in the place of all the people whom he would redeem. And we thank you that he laid down his body, he laid down his life of his own free will at Calvary, and that he poured out that blood to make an atonement for us.

And we thank you for the symbol that he left us, the fruit of the vine that reminds us of the blood poured out for us. We thank you that we can look at this feast and be reminded of what it meant for the Lord Jesus to bear away our sins in his own body on the tree. And we thank you that you have liberated us from false delusions and from pagan rituals and ideas, and from superstitions, and that you have showed us plainly that our Lord Jesus has done the job once for all, that there is nothing left for any of us to do but to be full of praise and rejoicing.

And we are full of praise and rejoicing to you. And may it ever be so that the angels might look and might wonder at the change that you have wrought in your people by your great mercy and by the blood that was shed by the Lord Jesus! Now we can come boldly before thee and not “stand outside in fear. The blood of Christ invites us near.” Help us to take advantage of our right as blood washed sons of yours to come boldly before you by the blood of the Lord Jesus.

We thank you for it, in Jesus’ name we pray. Amen.

The Scriptures tell us that after they had supped he took the cup and he blessed it and he said, “Drink ye all of it. This cup is the new covenant in my blood for the remission of sins. Do it as often as ye do it in remembrance of me.”

And the Scriptures tell us that as often as we eat this bread and drink this cup we do preach the Lord’s death till he comes.

Let’s stand and sing number 191, “With Jesus in our midst”:

“Our sins were laid on him,
when bruised on Calvary;
With Christ we died and rose again,
and sit with him on high.”