

THIS DO IN REMEMBRANCE OF ME

Luke 22:19

INTRODUCTION

- The night before his crucifixion, the Lord Jesus spend a great deal of time instructing his disciples, comforting them and praying for them
- The disciples were greatly troubled that their beloved Lord was going to be taken from them
- It was the night of the Passover, and this would be the last meal that Jesus ate with the disciples before his death
- Jesus had long anticipated this meal, and had looked forward to it with joy
- “And he said unto them, With desire I have desired to eat this passover with you before I suffer” (Luke 22:15)
- At the Last Supper, the Lord Jesus in the presence of his disciples instituted an ordinance to be observed by his followers until his return

I. THIS DO

- A. This is not a means of justification
 1. The false religions of this world say “this do” in order to be saved
 2. Christ has done all the work necessary for salvation
 3. Justification comes to him “that worketh not, but believeth on him that justifieth the ungodly” (Romans 4:5)
- B. Yet the justified believer has much to “do” in service and obedience to his Lord
 1. “If ye know these things, happy are ye if ye do them.” (John 13:17)
 2. “But be ye doers of the word, and not hearers only, deceiving your own selves.” (James 1:22)

3. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:21-25)
 4. We are to "observe all things whatsoever Christ has commanded" (Matthew 28:20)
- C. Christ commanded the keeping of the Lord's Supper
1. Some denominations such as the Quakers and Salvation Army do not observe the Lord's Supper
 2. Yet Christ's command here just as binding as the command to "love thine enemy" or "honour thy father and thy mother"
 3. The simplicity and common availability of the elements puts this duty within the reach of all people, rich or poor, in all lands
- D. He does not command *all* people, only believers
1. It was to the eleven disciples that Jesus said these words to
 - a. Some erroneously claim that Judas Iscariot was present at the instituting of the ordinance
 - b. But Judas had already departed by this point (John 13:30)
 2. All true Christians then should observe this memorial
 3. Those who are saved should ensure they are eligible to partake by being baptised, joined in membership to the body of Christ, and in good standing with the church
 4. Christians are so named because they resemble their Lord and follow his example, and such people do not see this command as a grievous burden but a joyous privilege
- E. What precisely do we *do* in the Lord's supper?
1. There is careful self-examination (1 Corinthians 11:28)
 2. There is a discernment of the Lord's body and blood represented in the elements (1 Corinthians 11:29)
 3. There is a proclaiming the Lord's death (1 Corinthians 11:26)
 4. There is a blessing pronounced over the elements (1 Corinthians 10:16)

5. There is the eating and drinking of the elements (1 Corinthians 11:24-25)
6. And all the while there is a continual remembrance of the Lord Jesus Christ

II. IN REMEMBRANCE

- A. We establish memorials for those events or people that have regard for
- B. Under the Old Covenant, God gave Israel annual feasts to be memorials throughout the generations (Exodus 12:14; Leviticus 23:43)
- C. The Lord's Supper maintains the memory of Christ
 1. Many events, people, kings and even kingdoms in history are now forgotten and have no remaining remembrance in the world
 2. God has entrusted the church with preserving the knowledge of Jesus Christ throughout the generations
 - a. The copying and distribution of scriptures; the preaching the Gospel; the keeping of the Lord's Day are some of the means God has given us
 - b. The ordinance of the Lord's Supper is specifically designed for this purpose
- D. Spurgeon suggests several memories that may arise when the Lord's Supper is observed:
 1. Of ourselves when we were strangers and foreigners
 2. Of our former onlooking and wishing to be at the table
 3. Of our first time of coming, and the grace received since then
 4. Of the dear departed who once were with us at the table
 5. Of beloved ones who cannot be with us at this time because they are kept at home by sickness
 6. Of many present with us, and what grace has done in their cases
 7. Of the apostates who have proved their falseness, like Judas

8. Yet as natural and profitable as these memories may be, they should not be allowed to crowd out the chief memory of Jesus Christ

III. OF ME

A. The table and elements represent Christ to us

1. It is a *table* of fellowship, not an *altar* of sacrifice, and is an expression of the Lord's nearness and communion with us
2. The unleavened bread reminds us of:
 - a. His sinless perfection (2 Corinthians 5:21)
 - b. His life-giving power as the Bread of Life (John 6:35)
 - c. His broken body (Isaiah 53:5)
3. The cup represents:
 - a. The atoning blood of Christ (1 Peter 1:18-19)
 - b. His death – the bread separated from the wine, the flesh separated from the blood
 - c. The New Covenant in Christ (1 Corinthians 11:25)
4. While all of Christ's person and work ought to be remembered, it is particularly his final sufferings and death that are in view in the Supper

B. The nature and effect of this remembrance for the Christian

1. The Christian's thoughts should be chiefly occupied with the Lord Jesus Christ (Malachi 3:16)
2. The Supper assists our meditation upon him
3. These meditations of the mind should flow on to move the affections of the heart
 - a. In love for Christ (1 Peter 1:8)
 - b. In sorrow for our sins (James 4:9)
4. It reminds us of the coming day when faith shall be sight and we shall sup with the Lord Jesus in his kingdom (Matthew 26:29)