

The Bread of Life & The Cup of the Covenant
Tom Rempel & Brad Myers – Faith Bible Church
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Tom Rempel:

I want you to take your Bible, and I want you to turn to **John 6**.

The great quotable Yogi Berra was at a pizzeria in New York City, and he had ordered his anchovy pizza. When the waiter had brought to his table, he said, “Mr. Berra, would you like me to cut that into four slices or eight pieces?”

He thought for a minute, and he said, “I don’t think I can eat eight pieces this morning, you better just cut it into four!”

So, this morning we’re going to cut this into four pieces, so it is digestible to all. What I want to do with **John 6** is just to say, “What are we supposed to think about when we receive the bread?” Where should our thoughts and our mind go. I want to suggest that there are four particular perspectives or views that we ought to have it heart and mind when we take the bread that celebrates His body.

I want to begin reading in **John 6:22**, and I want to let the Scriptures speak to us. Again, the context is the day before Jesus has fed five thousand, their wives and their children. Then, during the night He sent the disciples onto the sea, He Himself knowing that the storm waited them. They didn’t know that, and in despair they cry out. He comes to them. He calms the sea. Then the next day the people have found Him, and this is Jesus’ response.

John 6:22-58

I AM THE BREAD OF LIFE

²² On the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone. ²³ Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. ²⁴ So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus.

²⁵ When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” ²⁶ Jesus answered them, “Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. ²⁷ Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal.” ²⁸ Then they said to him, “What must we do, to be doing the works of God?” ²⁹ Jesus answered them, “This is the work of God, (Mark this) that you believe in him whom he has sent.” ³⁰ So they said to him, “Then what sign do you do, that we may see and believe you? What work do you perform?” ³¹ Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” ³² Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. ³³ For the bread of God is he who comes down from heaven and gives life to the world.” ³⁴ They said to him, “Sir, give us this bread always.”

³⁵ Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. ³⁶ But I said to you that you have seen me and yet do not believe. ³⁷ All that the Father gives me will come to me, and whoever comes to me I will never cast out. ³⁸ For I have come down from heaven, not to do my own will but the will of him who sent me. ³⁹ And this is the will of him who sent me, that I should lose nothing of all that he has given me but raise it up on the last day. ⁴⁰ For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”

⁴¹ So the Jews grumbled about him, because he said, “I am the bread that came down from heaven.” ⁴² They said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven’?” ⁴³ Jesus answered them, “Do not grumble among yourselves. ⁴⁴ No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. ⁴⁵ It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me— ⁴⁶ not that anyone has seen the Father except he who is from God; he has seen the Father. ⁴⁷ Truly, truly, I say to you, whoever believes has eternal life. ⁴⁸ I am the bread of life. ⁴⁹ Your fathers ate the manna in the wilderness, and they died. ⁵⁰ This is the bread that comes down from heaven, so that one may eat of it and not die. ⁵¹ I am the living bread that came down from heaven. If anyone eats of this bread,

he will live forever. And the bread that I will give for the life of the world is my flesh.”

⁵² The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” ⁵³ So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴ Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. ⁵⁵ For my flesh is true food, and my blood is true drink. ⁵⁶ Whoever feeds on my flesh and drinks my blood abides in me, and I in him. ⁵⁷ As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. ⁵⁸ This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.”

This is the first of seven “I AM’s” that Jesus declares in John’s Gospel. He declares Himself to be “The Light of the World in **John 8**. He declares to be “The Door” in **John 10**. He declares Himself there to be “The Good Shepherd,” “I AM The Good Shepherd. I AM **John 14**, “I AM ‘The Way,’ I AM ‘The Truth,’ I AM ‘The Life.’” **John 15**, “I AM ‘The True Vine.’” But the first one out is, “I AM ‘The Bread of Life.’”

In this text and in others there are probably four views that we ought to keep in mind. When we receive the bread, it is given to us by the Lord as a remembrance of Him. What four views are we to take of the bread biblically? Where should our mind and our thought be in this moment of worship?

Number one, this is the Bread of Deliverance. I want you to notice it says in ...

John 6:4

Now the Passover, the feast of the Jews, Was at hand

When the Disciples met with the Lord Jesus on that last night, in that final meal, them not understanding what it was they were doing with Him, at that moment the Cross loomed. The shadow of the Cross was heavy upon Him, and yet He took their minds and their hearts to the day of God’s miraculous deliverance of the children of Israel from the land of Egypt and the Exodus and the Crossing. They are to, as the nation of Israel year after year celebrate the Passover as a declaration that “Our God is a Delivering God.” Our God is a greater king than all other kings. Our God has the power to take the bonds of slavery and to set the slaves free.

When we sit and think about the bread of this celebration, we're to think that our God is a God that delivers. He delivers by the shedding of the blood. He delivers by the releasing power of His right arm. Our God is a delivering God.

The second view we ought to keep in mind is that this is the Bread of Sustenance.

See, what happened was that Jesus was teaching the people, and I like that, although it's hard on our budget, but they just simply gave Him the freedom to just go right on preaching and preaching until the day had exhausted itself, and the sun was beginning to set, and the Disciples began to worry that McDonalds' drive-thru lane was going to close soon. If the people wouldn't leave quickly, they would find nothing to eat. , they said, "Lord, we need to close this thing out and send them away."

And Jesus said to them, "You give them something to eat"

And they said, "Man, if we pooled two hundred days' wages, we would not have enough money among us to buy food for all these people."

Jesus said, "What do you have?"

And they said, "Well, we have a little boy here whose mom had enough foresight to give him a couple of small fish and five loaves."

And He says, "Then have the people be seated."

And the beauty is that it says, "He took the bread and when He had blessed it, He broke it." And He began to break it and divide it up among the people. It doesn't say that He multiplied the bread, it's just that as He broke the bread, simply a miracle was happening every time He broke more bread and filled the baskets until five thousand men, their wives and their children, probably over ten thousand – John MacArthur would say some fifteen thousand – people ate that day from five loaves and two fishes when a miracle occurred in the hands of the Lord Jesus.

They looked at Him and they said to Him, "What sign are you going to give us?" Moses gave them bread from heaven. This is the next day, and they're

saying, “You think you fed one multitude one meal. Moses fed two million for forty years. And You claim to be the Great Prophet that we wait for.”

He said, “The bread from heaven was given to you by My Father.” You remember in **Deuteronomy 8:3** when Moses is reflecting back on the forty-year journey of the children before he departs from them, and he said, “Remember how God allowed you to go hungry in order that He might teach you that man does not live by bread alone but by every word that proceeds from the mouth of God?”

When Satan took Jesus in the wilderness, after forty days of fasting, it says in both **Matthew 3** as well as **Luke 4**, it says that Jesus was very hungry. Satan appealed to that physical need because bread sustains. It is known as the one ingredient through the Scripture that is essential in order to sustain our life. And Jesus having been without it for forty days, He seemed vulnerable to that. Satan said, “Take these stones and command that they become bread.”

He could have done that. Satan knew He could do that. Jesus said, “Have you not read that it is written, ‘Man shall not live by bread alone?’”

They wanted daily bread, but they wanted the physical bread, and Jesus realized they had a greater need. They could not live forever unless there was a spiritual need met.

The third one is the Bread of Endurance. That is the bread of eternal life. He said ...

John 6:27

Do not work for the food that perishes ...

Remember what happened with the manna that the Lord miraculously provided. Their only work to feed their family, even though God had said in **Genesis 3:19**, by the sweat of a man’s face he will earn bread for his family. In forty years in the wilderness the only sweat of the face that men had to do to provide for their family was get up in the morning and go out and harvest the manna from the lawn around them before the sun came up and melted it away.

But those who did not trust that God who provides today will be faithful to provide tomorrow, some of them took extra bread and decided to store it in

their non-refrigerated savings boxes, and it became full of maggots and worms and stunk up their tents. Everybody in the neighborhood knew who had disobeyed the command of God because they could smell it. He said, “Don’t work for the bread that perishes, the bread that sustains us physically.”

When we go to the grocery store, Linda always insists that I look for the expiration date on the package. Why do we do that? Because the bread that we labor for perishes. He said, “Don’t work for the bread that perishes, but work that bread which endures to eternal life.”

I love this text ...

Isaiah 55:1-2

¹ Come, everyone who thirsts,
come to the waters;
and he who has no money,
come, buy and eat!

Come, buy wine and milk
without money and without price.

² Why do you spend your money for that which is not bread,
and your labor for that which does not satisfy?
Listen diligently to me, and eat what is good,
and delight yourselves in rich food.

When we come to the Lord’s table, we must remind ourselves that physical bread will not sustain our lives. It is perishing. We need a bread that is the Bread of Life eternal.

And then Jesus taking that with His Disciples, made this the Bread of Remembrance. He said in the last meal that He had with them, “This is My body which is given for you.”

He highlights that here in **John 6**. Notice ...

John 6:33

The bread of God is He who comes down
from heaven and gives life to the World.

John 6:35

I AM the bread of life; whoever comes to Me shall not
Hunger and whoever believes in Me shall never thirst.”

John 6:41

“I AM the bread that came down from heaven.”

John 6:47

“Truly, truly, I say to you, whoever believes has
Eternal Life. I AM the bread of life.”

John 6:51

“I AM the living bread that came down from heaven.
If anyone eats of this bread, he will live forever.”

John 6:58

This is the bread that came down from heaven, Not like the fathers
ate, and (they) died. Whoever feeds on this bread will live forever.”

Jesus said ...

1 Corinthians 11:24

... “This is my body, which is for you. Do this in remembrance of me.”

In his great manifesto of the kingdom, what it would be like when He ruled,
He said, “Blessed are those who hunger and thirst for righteousness for
they will be satisfied.”

It’s interesting that in the garden, God said to His creature, “Do not eat. Do
not eat of the Tree of Life.” And now Jesus says to us, “Come, freely eat.”

What is the difference? The difference is that the Bread of Life, the Sent
One of God has hung on the Tree of Life. And because where He died where
we deserve to die, He now invites us. Those who are hungry and thirsty,
“Come, believe in Me.”

There were three elements that were priorities in the Passover. One was the
bread, “This bread is My body which is given for you.” The second one is,
“This cup is the New Covenant in My blood.”

The third was the Lamb. Why is it that in this celebration of the Lord’s
Supper that we do not partake of the Lamb? It’s because the Lamb of the
Passover was actually the Passover Lamb, the Lord Jesus. It’s because He
died in our place, that He invites us to come and eat freely of the Bread of
Life.

Brad Myers:

I know Tom has already welcomed you, but I want to as well. I appreciate so much the opportunity to do this and to dwell a little bit more on the reality of what communion is and what it means to us as a church. It's such a pleasure.

I want to go back. I know it's been a little while since Dan read **1 Corinthians** a bit ago, and I want to go back to **1 Corinthians 11**, and as we begin to transition from focusing on the bread to focusing on the cup and what we mean by communion.

Corinthians 11:25-26

²⁵ In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

As I was thinking about the reality of the cup and the covenant in Christ's blood, one song kept playing back through my head over and over and over again as I was studying for this morning. Some of you may be familiar. Maybe you sang it as a kid growing up. But that song is "Nothing but the Blood" by Robert Lowry. If that rings a bell for you, it opens with these lines:

What can wash away my sin
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus.

For my pardon this I see,
Nothing but the blood of Jesus.
For my cleansing this my plea,
Nothing but the blood of Jesus.

O, precious is the flow
That makes my white as snow.
No other fount I know,
Nothing but the blood of Jesus.

If you're a new believer or you're new to the church, maybe you find it a little bit odd that we spend so much time talking about Christ on the cross and about blood. What's with Christians and blood? What's going on here.

Is it some sort of strange, morbid fascination? Even the symbol on the wall behind me is a cross which was an ancient torture device. Seems a little bit bizarre, doesn't it?

Or maybe you're a long-term believer and find yourself wondering, "What's the big deal? We keep coming back to this ceremony, and let's be honest, guys, we've done it before. I've seen it. What's going on here? Why is this so significant?"

Well, this morning we're going to head back to the basics, if you will. We're going to go through something that probably isn't new to many of you, but hopefully we're going to view it a bit of a new light that will be significant because there's so much value that comes from remembering what we've learned before and just coming back to the reality of the Gospel.

As Tom and I were thinking this through and considering what we wanted to do, we essentially just landed on we want to stop, and we want to slow down a little bit. So often communion is another part of our service or it feels like a tag on. We don't consider it as much as we'd like to, but communion is an essential part of what has defined the church for hundreds of years. We wanted to stop and slow down and remember.

Specifically, I want to address the question, though, "What's with the blood?" It's a strange symbol. It's a strange thing unless we understand what Scripture teaches about it. In **1 Corinthians 11:25-26**, the verses I read, there were two things that Christ instructed us to do as we approach the Lord's table. The first He says in ...

1 Corinthians 11:25

Do this as often as you drink it in remembrance of Me.

He tells us to remember. But secondly, He says ...

1 Corinthians 11:26

... as often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes.

So, He tells us to come to the Lord's table, remember, and then proclaim. And that's what I hope to walk through this morning.

First Christ calls us to remember as we come to communion, and specifically to the cup. This morning I'm going to reference a number of

passages that you're probably going to be familiar with, and I would just like you to consider and listen. A number of them, go home and read for yourself. But listen this morning more like a story than like an outline because there's a story that's been weaving itself through Scripture, and this enormous story that we find in the text that speaks to what the blood is all about in Scripture.

The story begins as many of you know in the Garden of Eden with Adam and Eve being created in the likeness of God, and God gave them one responsibility, "Don't eat of the Tree." Well, like any of us would've done, they went and ate of the Tree. Sin entered the world and mankind started on a downward spiral ever since. But God promised that wasn't the end of the story, and He said there was something else coming.

In **Genesis 12**, he calls out the man Abraham, and He says, "Through you I will bless the nations. I will give you descendants. I will give you a nation, and I will bless the world through you."

In **Genesis 15** and **17**, we find Abraham wrestling with this question going, "God, you made a promise to me. You said I was going to have descendants, you said these things were going to happen, but I don't have any kids. What's going on here?"

And God in an amazing act of mercy condescends and speaks to Abraham in a symbol he would understand. He gives him a covenant. Now this seems odd to us because we're less familiar with what this means, and the traditions of the day, but Abraham would've understood what was going on here, so let me try to fill you in a little bit.

A covenant is a relational ceremony that occurs between two people. There's traditionally a greater party who sets the conditions of the relationship and a lesser party who either agrees or disagrees to those conditions. It's not like a contract, even though that's exactly what we tend to go to. It's more about the defining the obligations and commitment of a relationship. All of you know that we tend to refer to marriage as a covenant, and I promise all of you men sitting out there if you started approaching your marriage as if it were a legally binding document and had certain obligations and contractual things, you'd be sleeping on the couch tonight.

It defines the relationship. Every relationship has terms that impact how it operates. The contract, this covenant, is about the relationship. And this is where things get a little bit weird to us because the way the covenant ceremony went is that an animal was killed or multiple animals were killed, and their throats were cut, the blood was allowed to run down into a pool in between the animals. What would happen is the greater party, the one who sets the terms, would take off his sandals, and in his bare feet, he would walk through the blood. Again, it seems a little morbid, but bear with me on this.

What he was saying is, “If I fail in my commitment to this relationship, you can do to me as I’m doing here. You can walk through my blood.” In fact, back in the day, and even, I’ve been told by a friend, even today to a certain extent, if people break a covenant, it’s not impossible to see that person found somewhere with their throat cut and footprints in their blood.

The covenant says if the greater party breaks the covenant, the other one can walk through their blood. Then the lesser party steps up to the blood, takes off his shoes and does the same thing. He says, “If I fail in my commitment to this relationship, you can walk through my blood.” Let’s go back to Abraham in **Genesis 15**. Two parties, it’s fairly clear that God is the greater party. He sets the conditions. He says what this relationship is going to be based upon. He says, “Abraham, I’m going to give you a land. I’m going to give you descendants, and I’m going to bless the rest of the world through you.”

But what’s his (Abraham’s) part of the bargain, if you will. In **Genesis 17** we learn that the only requirement God puts on Abraham is, “Walk before Me and be blameless.” Pretty low bar, right? Any of us would be able to handle that, right?

So, you can imagine Abraham being a bit intimidated by this. I can’t exactly get into Abraham’s head, but if God told me, “Stand before me, be blameless the rest of your life, or I get to walk through your blood,” it’s probably a pretty intimidating thing. But watch the way the covenant plays out. Abraham knows what’s coming, so even without instruction from God, he goes, and he kills the animals and allows the blood to pool in between the animals. It’s interesting that these are the same five animals that we’ll later see in the Temple worship, but I don’t want to linger on that. And

then, it's almost as Abraham walks up and says, "OK, am I ready to do this?"

Then we get a really odd scene that we struggle with a little bit, so I want to slow down, and I want to talk about it a little bit because what we see in **Genesis 15** is we see a firepot and a torch go between the animals. It seems odd to us because we're less familiar with the culture of the day, but a firepot was what people would put coals from the night before out of their fire in, and they would kind of smolder all night. They would open it up, and they would be ready to start a fire the next morning. So, what it would do is it would sit there all night, and it would smoke so that they had ashes to start a fire with the next day.

The picture here is of smoke and of fire. If you're unfamiliar with the Old Testament, these are two images that consistently represent God's presence. In the Exodus that Tom referred to there was a pillar of fire at night and a pillar of clouds at day signifying God's presence protecting Israel. Fire came down on Mt. Sinai. Smoke filled the Temple in **Chronicles**. It signified God's presence.

Let's put this together. Abraham is standing before the blood. He has started this covenant ceremony. All he's asked by God to do is walk before Him and be blameless. God is the greater party, and the smoke comes down and gives Abraham an image that he can understand, and it passes through the blood and says, "Abraham, if I fail to give you a land, descendants, and a blessing, you can walk through My blood."

Rather than Abraham stepping up, removing his shoes and walking through the blood, the torch passes through the blood. The picture here is God says, "Abraham, if and when you and your descendants fail to uphold your end of the covenant, you can walk through My blood. If you fail to be blameless, if you fail to not sin, you can walk through my blood."

Now hold that thought for a moment, we're going to come back to it because there's another image, and over the Old Testament, it kind of builds layers of this theme of what we're talking about with blood. In **Exodus 12** we see another picture that God gives to his people to help them understand what's going on. That's in the Passover Lamb. Tom already referred to it. The people of Israel were enslaved in Egypt, and the Egyptians were enslaving them. God comes to His people and says, "I'm

going to free you from slavery,” so He gives ten plagues that happened to Egypt, most of you are probably familiar. The tenth plague was the one where the oldest son in every household would die.

Rather than explaining necessarily this, God gives His people another picture. He says, “What I want you to do is, before the Angel of Death comes through and kills all of the first-born in the Egyptian homes, I want you to kill a lamb, and I want you to take its blood and put it on the doorframe of your house.” He’s saying the lamb dies instead of your first-born. He’s saying the blood is a reminder of the promise that I’ve made. The lamb is a substitute for you, and every year I want you to celebrate this and remember this symbol.

It’s part of what we did when Phil led us through the Seder meal a few months ago. We had the whole table out here, and that is the process where they remember God’s faithfulness in the Passover. They remember that the lamb died instead their sons.

The third thing I want to highlight really quickly is what we see in the sacrifices in the Day of Atonement in **Leviticus**. **Leviticus 1-6** explains the sacrificial system. Then **Leviticus 16** talks about the Day of Atonement. This is the part of the Bible that most of us who try to read through the Bible in a year get to, and we get stuck.

But the picture here is beautiful because what it shows is again this idea that the sacrificial system, when one of you had sinned, when one of the Israelites had sinned, the lamb was put to death and atoned for the sins of the nation. This developed into something really interesting over the course of David’s reign and Solomon’s reign and through the Old Testament where there would be process by which this would all happen.

At 9:00 in the morning and then at 3:00 in the afternoon what would happen is you would hear the shofar blow. That’s that horned instrument that Phil blew when we did the Seder meal. You would hear the shofar blow. Then the priest would give the signal to the person holding the lamb. They would cut the throat of the lamb. The blood would be collected in a cup and would be thrown against the altar. Again, it seems like a weird symbol to us, but what is going on there is they’re saying, “Remember.” God gave them a picture where the blood was thrown against the altar. It was to say,

“Remember My promise to you. Remember the covenant I made with your fathers. Remember what I am doing for you.”

It's an oversimplification to say they trusted in the death of the animal to save them. They were casting themselves at the feet of God and saying, “God, it is Your mercy alone that saves us, but remember Your promise. Remember what You've told us.”

Now, picture with me: You're one of the Disciples, maybe John, thirteen hundred years later you're standing on a hill outside of the city of Jerusalem. You've been there most of the day. It's been a rough day. Up before you are three men hanging on a cross. The one in the middle looks as if He's already dead. You're considering the life you shared together. You're considering all of the memories you had with Him. You're considering the fact that you can't believe that this One that you thought was the King of the Jews is now dead on the cross.

A sound jogs you from your memory. It's 3:00 in the afternoon, and the sound of a horn blowing from the city of Jerusalem breaks you out of your consideration. You know that down in the city the priest is giving the signal that the lamb should be killed, and its throat be cut, and the blood be thrown against altar saying, “God, remember Your promise.” As you consider that reality, the man hanging on the cross in front of you lifts up His head and says, “It is finished.” And He dies.

Your mind goes back to just a few hours earlier when you were sitting around an upper room table sharing a meal with Him and the other Disciples. You were celebrating the Passover as you'd celebrated the Passover time and time again with your own family. Only this time Christ had done something strange. He had lifted up the cup, and He said, “This cup is the New Covenant in My blood.” You were confused, but let's be honest, that wasn't surprising. You were confused often about the teaching of Jesus.

All of a sudden, standing in front of the cross, it makes sense. All of a sudden you realize what Christ was saying around that table. You realize that He fulfilled the Covenant, that picture of “If you fail, you can walk through the blood of God.” You realize that Christ was the true Passover Lamb, the Lamb that died on your behalf for the sins that you'd committed. You remember the stories you've heard of when Jesus first began His

ministry, came to John the Baptist, and John cried out, “Behold the Lamb of God Who takes away the sins of the world.”

You realize Christ was the true Passover Lamb. You realize Christ was the final atoning sacrifice. All of those sacrifices over the years that the Israelites had been doing, Christ made one final payment for all sin and put it into us with His blood.

In one moment as He raised His head and said, “It is finished,” He tied together all of history, what had come before, by saying, “All of that is no longer necessary because it pointed to Me.” And He looked forward and said, “The New Covenant will dependent upon the blood I am shedding on the cross. All it takes is to believe in Me and put your faith in Me.” In one moment, He said it was finished.

See, this is what we remember. We remember the Covenant. We remember the Lamb. We remember the sacrifice on our behalf when we look at the juice before we take communion.

But it’s not just what we remember. As we consider these things, it’s a somber moment realizing what Christ did on our behalf, but it also turns into a moment of praise as we proclaim what He’s done. The verse said, “And we proclaim the Lord’s death until He comes again.” We proclaim His death. What another funny way to say it, but when you realize the significance of what He did, communion proclaims the Gospel. Communion allows us in one voice to say, “Christ’s blood paid it all, and I’m resting on that alone for my salvation.”

So, His death ... but He didn’t stay dead. It says, “We proclaim the Lord’s death until He comes again.” Communion also allows us to anticipate the marriage supper of the Lamb. When Christ returns and we celebrate the reality of what He did on our behalf ...

Revelation 19:6-9

⁶ Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out,

“Hallelujah!

For the Lord our God
the Almighty reigns.

⁷ Let us rejoice and exult

and give him the glory,
for the marriage of the Lamb has come,
and his Bride has made herself ready;
⁸ it was granted her to clothe herself
with fine linen, bright and pure”—

for the fine linen is the righteous deeds of the saints.

⁹ And the angel said to me, “Write this: Blessed are those
who are invited to the marriage supper of the Lamb.” And
he said to me, “These are the true words of God.”

Communion reminds us of the ultimate Marriage Supper of the Lamb that we get to celebrate with Christ one day when He returns.

The somber mentality remembering Christ’s sacrifice turns into the joyful exultation as we say, “Thank You, Lord, for what You’ve done. Thank You for being the Lamb that died on my behalf. Thank You for shedding Your blood so I don’t have to.”

As we partake, we remember the Covenant and the Cross, but as we sing afterwards, we proclaim His death, burial, resurrection, and return. The reality that the blood is full of significance is undeniable in Scripture.

I can think of no better way to wrap up this morning before we take the elements together than to finish the song written more than a hundred years ago:

Nothing can for sin atone,
Nothing but the blood of Jesus.
Nothing of good that I have done,
Nothing but the blood of Jesus.

This is all my hope and peace,
Nothing but the blood of Jesus.
This is all my righteousness,
Nothing but the blood of Jesus.

Now by this I’ll overcome,
Nothing but the blood of Jesus.

Now by this I'll reach my home,
Nothing but the blood of Jesus.

Glory, glory, this I sing,
Nothing but the blood of Jesus.
All my praise for this I bring,
Nothing but the blood of Jesus.