

Talk on Communion

by Gottfried A. Waldvogel

The communion service is a reminder of our union with Christ and with one another, and it is an aid to our faith.

Duration: 16:17

Scripture: Isaiah 53:5, Luke 22:20, 1 Corinthians 10:16-17, 1 Corinthians 15:42-44, Philippians 3:10, 1 Peter 2:24

Topics: "Communion"

Description

In this sermon, the preacher emphasizes the significance of the communion of the body of Christ. He highlights that Jesus not only bore our sins but also our physical ailments. The cup and bread used in communion symbolize the new covenant in Jesus' blood and the union of his body. The preacher encourages the congregation to approach the table of the Lord in faith, expecting to receive both spiritual and physical healing. He emphasizes that Jesus, after his resurrection, had a new body that was no longer subject to sickness or death, and he offers to impart his healing life to believers.

Transcript

I want to read a few verses from the 10th of 1 Corinthians, just two verses, I believe. The 16th, the cup of blessing which we bless, is it not the communion of the blood of Christ, the bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread. Maybe it is from these verses that the service which we call in various names is called the communion service.

I want to call your attention to a fact which is quite important to know reading these verses, namely that the term the body of Christ is used in a twofold way. The body of Christ, it refers in verse 16 very clearly to the body, the personal body of Jesus. That body that had been nailed to the cross, had been raised, glorified.

That body in which Jesus now dwells in the glory, I think that's very clear because here a distinction is made between the blood and the body. The cup speaks of our communion of the blood, the bread which we break is the communion of the body of Christ. And yet in the next verse, evidently the term body of Christ refers to the church, as it does in many places.

For we being many are one bread, that is one body. The communion service speaks of communion of the body of Christ in the sense of our communion with his individual body, which is now glorified. But it also speaks of the communion of the body of Christ in the sense that his body means the church.

I'm so thankful that God has given to us two emblems. The cup, bread. God has done that to make very plain to us that salvation is not only a spiritual experience, but that our bodies, our physical bodies, have a share in this salvation.

And that is the message of this passage here, and of many other passages. As my brother said already, when we read about the cup, we are told that the cup is the new covenant in his blood. While that seems to include every spiritual blessing in Christ Jesus, it certainly does.

But the bread, we are told, speaks of the communion of his body. Glory be to Jesus. He not only bore our sins and answered for our sinful nature, but he bore our sickness.

What a wonderful truth. The punishment which we deserved was meted out to him. And with his stripes, we are healed.

And tonight, we are invited to come to the table of the Lord, and to receive from him the message of his love, the assurance that he has purchased for us, salvation for spirit and body. May the Lord help us to come in faith. I expect to receive the touch of Jesus tonight in my spirit and in my body.

And there are some here tonight to need his touch physically. There is provision made, the fellowship of his body. When the Lord Jesus came out of the tomb, he was no longer a man of sorrow.

He was no longer a man of sickness. He was perfectly well. Yes, the marks of his suffering were still visible, but we can be sure that the scars were healed.

We sing in that song of Wesley V, bleeding wounds he bears. Well, that's a wonderful picture. But let me repeat, when Jesus came out of the tomb, he had a new body, a resurrection body.

We are told a body that cannot be touched by the power of death any longer. And we profess our fellowship with him in his resurrection life, physical resurrection life. And he confesses to us his readiness to impart to us his healing life.

His sickness is an agency of death. And the manifestation of death power, so is healing a manifestation of the life of the risen Christ. Let us come tonight, let's come in faith and receive from him that life which he wants to impart to our body and to manifest in us.

Communion service is an aid to our faith. It ought to be. And we ought to come in faith.

And when he says, take this bread, eat my body, which was broken for you. Let's believe it. And receive Jesus.

No matter what our trouble may be, there is healing provided by the suffering of Jesus. And he's the great prince of life. I came that they might have life and might have it more abundantly.

Glory be to Jesus. But then this term, the body of Christ, as I said in the next verse, refers to his church. Repeatedly his church is called the body of Christ.

What a wonderful thought that is. And we are told we are one body because we are all eating the one bread. Only they who are eating the bread, the bread of life, the bread of God, the bread which came down from heaven, the Lord Jesus, only they belong to this body.

And the thing that unites them is the life of Christ in them. Hallelujah. One rather scientific man, a Christian, wrote a book about the secret of Christianity.

And I'm glad to say that he has, he says, found the truth. He says, what's the secret of Christianity? Why is that it's life? It's eternal life. It's divine life.

And only they who have that life dwelling within are Christians, that's true. And only they are members of the body of Christ, but they are. Hallelujah.

What a wonderful thought. In every country practically of the world today, there are those who are eating that bread. And you know it doesn't mean simply that once they confess to have received Jesus, but they are eating that bread continually.

They are living from Jesus. They are leaning upon him. They are trusting him.

And he manifests in them his indwelling life. What a wonderful thought that we have so many brethren and so many sisters. True, there are many people calling themselves Christians today.

They are not Christians. But let's not fail to think of those who really love Jesus and have received him and do receive him continually and know him. There are groups here and there and in every land who come to the table of the Lord and who celebrate communion, the communion of the Father and of the Son.

And in that communion, communion with one another. We are one body because we are partakers of that one praise. Hallelujah.

There is a phrase used in 1 Corinthians 11 about communion in the command that is given, we are told we ought to hold this service. We are not told how often, but we ought to hold it repeatedly until he comes. Hallelujah.

Jesus is coming and he's coming to glorify his people that constitute his body. And he says in a moment, in the twinkling of an eye. And oh, then that wonderful union will be complete and will be manifested gloriously.

Thank God for this ordinance. Thank God that we are permitted to come tonight. We are pilgrims.

We won't need communion services when we get to glory. But here during our pilgrimage, Jesus so graciously comes to us. And it is not only that we confess him and our faith in him, but he confesses us.

And he says, come, take it. By this bread is to come union of my body. This cup is the new testament in my blood.

Drink of it. You and you and you, oh, let's come tonight in love, in faith and hope.

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