

After the Order of Melchisedec

by G.W. North

The sermon explores the significance of the Last Supper as the transition from the old law to the new era of grace.

Scripture: Luke 22:19

Topics: "Communion", "New Covenant"

Description

G.W. North emphasizes the distinction Jesus made between the Passover and the communion during the Last Supper, highlighting that while the Passover marked the end of the old covenant, the communion represented the beginning of a new era of grace. He notes that the communion can be viewed as a 'breakfast' symbolizing the dawn of a new dispensation, contrasting it with the Passover as the final meal of the law. The act of foot-washing by Jesus served as a significant transition, marking the shift from the old covenant to the new, where the disciples were called to be priests of the New Covenant. This sermon underscores the importance of recognizing the transformative nature of these sacred meals and the new responsibilities bestowed upon believers.

Transcript

How carefully Jesus distinguished between the Passover and the communion in the upper room that night. Just which of these was the last supper it is hard to decide. Whichever meal it was, it was surely the last one He ate with them on this earth; except for the fish and honey He ate before them in the evening of resurrection day, we do not know that He partook of another meal. In the case of the communion it is perhaps more true to look upon it as a breakfast rather than a supper, for it was the first meal of a new era, even as the Passover was on the day it was inaugurated.

Upon that occasion God also instituted a great time-change for His people. True enough it was eaten at night, but although it was the last meal of the day, it was the first meal of an era then dawning as new as could be for Israel. But when Jesus partook of it with His disciples in His day, it was truly a supper, for it was the final meal of the closing dispensation of the law which He fulfilled. Fulfilling it He removed it, swiftly replacing it with another which was to be the inaugural meal of the opening dispensation of grace, a breakfast indeed.

There must be no ground for mistake though, no confusing the two meals. He made a complete break between them by an interlude of foot-washing. 'Rising from supper and laying aside His garments He girded Himself' for the task (how significant the words seem now) and washed His disciples' feet ere He

allowed Himself to institute and they to partake of the communion. They had walked that old path long enough, now they must walk the new. They who were not priests of the Old Covenant were to be priests of the New; they were to handle and eat the New Sacrifice and drink the New Blood.

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