

The Communion 3 - the Blood

by G.W. North

The sermon emphasizes the importance of the blood of Christ in our lives, and how it represents the harmonious communion between the divine and the human.

Duration: 2:00:22

Scripture: Luke 22:19

Topics: "Communion"

Description

In this sermon, the speaker emphasizes the importance of reading and studying the four gospels to gain a deeper understanding of God's word. They encourage the audience to keep reading and believe that God can reveal His truth through continuous study. The speaker also highlights the significance of communion and the communion of the blood of Christ. They discuss the wonder and glory of communion with God and the transformative power it brings. The sermon concludes with a focus on the Passover and the Lord's Supper, specifically the act of Jesus washing the disciples' feet as a demonstration of humility and servanthood.

Transcript

Now tonight, as I promised, or, I don't know whether that was a promise or not, but as I said this morning, I want to continue in the great theme of the communion. We started on Saturday night, and we went through this morning and tonight, seeing that we started early, we have quite a nice long time. And it's a holiday tomorrow, and unless you're getting up at four o'clock and going down to the beach to bathe or something, I reckon that we have perhaps a little more time.

And so I want to come on to this morning the precious truths of the blood, in that we've spent quite a time on this is my body which is broken for you. Thinking this, as it was prayed out this morning, that when the Lord hung on the cross, he was not broken, not a bone of him was broken. He was sacrificed whole to God.

But for us, he had to be broken. God could take him, if I may say so, in one mouthful. If only we could.

He broke, and he said, now this is my body, which is broken for you. Surely the tragedy among us, beloved, is that we take just little pieces. If only we could have Jesus Christ with understanding and appreciation to capacity.

Ours is a progressive experience, isn't it? Well, let it progress. But then tonight, I said that I wanted to talk to you about the blood. So, shall we turn, first of all, to that great scripture that we were looking at this morning, in 1 Corinthians 10.

I think perhaps, at some time or another, those of you who've read the Bible and love it, and have read this chapter, you may have wondered why the order is as it is in verse 16. 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? And might have wondered, why is the blood put first here? In fact, I have heard it suggested that sometimes the church ought to do it this way, and drink the blood, the wine, before they eat the body, the bread. Now, I don't know what you think about that, and I'm not going to try and make any outrageous statements about it.

But this I am quite sure, that Paul, who himself knew the order of the communion, for he wrote it in the 11th chapter, to which we will turn, and read in verse 23, I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. He knew the order of the communion, as it was established in the upper room. He would do, of course, because Jesus came and told him himself.

Not for nothing did Jesus begin Paul's great spiritual life, by a personal appearance to him. He appeared to Paul, but Paul was in utter darkness then, and so immediately Jesus appeared as the light, Paul went blind. Straight away.

He couldn't bear the sight of him. Afterwards, he appeared again, and again unto Paul. And it was marvellous what Paul saw, upon those occasions.

So don't be afraid if, for the first time, you come into contact with the real living Christ, and not mere religious idolatry, and you really come into contact with the genuine living Christ, don't be surprised if you are just about overpowered, and overwhelmed, and as we may say, blinded, and can't see anything. God has to show us, at the beginning of our spiritual lives, that we just don't know anything. In fact, he has to raise us from the dead, the death of self, in the sin, and the trespasses, and the rebellions, and the ideas, wherein we not only loaded up ourselves, but buried ourselves, underneath them all.

And he has to raise us from them. And this is a marvellous thing. Don't be surprised then, if that's the beginning.

But he'll lead you on, into a greater truth. And you'll come not just to a blinding experience of Christ, but you'll be able to see, as we were saying, that we have his face, shining in our hearts. And this is the treasure that we have, in these urban vessels.

What a marvellous thing it is. And this is how we see Jesus. We, who perhaps start by saying, Sirs, we would see Jesus.

This is how we see him. And what a marvellous experience then for us. Well, Paul started then, with his great revelations from the Lord.

And he knew, Jesus came and told him, what happened in the upper room. He quite tallied with those who had been there. And you must always remember this, if you have revelation, and if you are one of these people who have visions, it must tally with what people know.

If not, your revelation, vision, or what not you say you have, is false, and a product of your own mind. It's written into the Scriptures, you see, if you search well and long enough, so that no one need go wrong in this great charismatic euphoria that's arisen. So that we can move on the ground of reality, check with those who know.

Don't say, I say this and expect everybody to jump up and cling on to their rafters, because you've had a vision. Let it be checked with those that know. It's as simple as that.

We haven't got to all fall down and kowtow at a vision that's coming through. The vision's got to be checked up with reality and truth. There are those who know.

That's a marvellous thing. Paul checked with those who knew, and he found it was right. You see, what a truth this is.

So then, why did he say, in chapter 10 of that epistle, the cup of blessing which we bless, is it not the communion of the blood of Christ, the bread which we break, and so on, putting the cup first. Well, my beloved, it's because it is first in everybody's experience. And I want to say to you, that nobody can break the bread and eat the body of Christ until first they have drunk of his blood.

That's the important side. And so perhaps, as I say this is so important, you may have wondered why I've waited till the third occasion, having already talked for somewhere about three hours, about the body and the bread. Why is it that we've only just come to it? Well, because, you know, there is an order in Revelation.

Until Jesus' skin was broken, and his flesh was pierced, in other words, until the body was dealt with, the blood didn't flow. There is a logical sequence, a natural train of things, even in the spirit, and God doesn't ordinarily go against the natural order. Amen.

You know, first the blade, then the ear, then the full corn in the ear, and so on. It all works out in our spiritual life. But nevertheless, let every one of us know absolutely surely that the most important thing for every one of us tonight, and I'm not at the moment talking exclusively to Christians, I am talking to whosoever has an ear to hear, the most important thing for every one of us is that we should drink of the cup of the communion that's in the blood of Christ.

We'll come back to that a little later, perhaps. Now, Amen. You know that the communion that was in the blood of Jesus Christ was the harmonious communion between the divine and the human.

It is not so in your veins. The harmonious communion, union, common union, intermingling, co-mingling, whatever you want, of the divine with the human. That was the basic thing in the blood that flowed in the veins of that man.

Every other man that had come into the world, and woman, every other child, there was no co-mingling of divine with human. Human to human came, and human was the result in birth. In this great birth and coming of Jesus Christ, divine to human came.

A visitation from heaven. God broke in. Hallelujah.

God came. Amen. God performed a miracle.

And Jesus was born. And immediately then, there was the glorious communion that God wanted. He'd always had communion in heaven with his Father, had Jesus and the Holy Spirit.

But now he has become a man. Amen. What a glorious communion.

Let's ask the question, Jesus, you've been born of a holy seed. You've been born of heaven on earth. Can you keep that glorious communion that's in your blood that you knew nothing about when you were conceived and born in the womb, born from the womb as a child? Can you keep it now you have it as glorious? Can you maintain the communion? Can you live apart from sin? Can you resist the devil? Can you keep what you have and make it viable, make it possible, make it communicable to man? If you can, then there's hope for us.

If you can't, we're damned. Glory be to God. That's why you've got to believe in the virgin birth.

And that's why without a virgin birth, it's all ballyhoo. We might as well break up. And finish.

What a wonderful thing that it is, beloved, that we're in this realm of God coming down to man. Eh? And, of course, you know that He did keep that blood and the communion that was in it as the basis of a greater communion that should spring up. Let's watch this babe, shall we, now purely as He is a human, and He was a pure human, and He is a glorious human now in heaven.

The Son has gone back to heaven, taking our humanity. And let's watch Him, shall we. Can He, this babe, this innocent, this one of whom we read, and I suppose we'd better get the background of it in the scripture.

Let's anchor ourselves well and truly in the book, so that we know exactly the truth that God wants us to know. We'll read in the Philippian letter. I expect some of you have anticipated where I would read.

And in the second chapter of the Philippian letter, we read these words. Verse 5 of chapter 2. Let this mind be in you, which was also in Christ Jesus. I don't know what kind of a mind you have in you, but this is what you and I are told.

Whatever your brain capacity is, large or small, let this mind be in you, for this is what you have brains for. This mind that was in Christ Jesus. Let's read about Him.

Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of slaves, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Hallelujah. What a glorious beginning this is.

Listen. Jesus did not become a slave when He was born. He was a slave before He was born.

Now that's the thing that you have to see. He didn't grasp at great things. Bless Him.

I bless Him from my heart. He made Himself of no reputation, and took upon Himself the form of a servant, and then He was made in the likeness of men. Amen.

His humbling of Himself began up there in heaven. Amen. He wasn't humiliated to become a man.

He was exalted to become a man. He didn't count it a thing to be grasped at to be equal with God. He sought most dearly to be equal with men.

He grasped at that. He sought it to become a man like you and me, yet without sin. God started it this way.

And there He was. He emptied Himself. He emptied Himself not of His Godhead, but He emptied Himself of the status He had.

He stepped down from His co-equality with God, because God had a vision of redeemed humanity. And He came to fulfill it. And He laid aside everything for you, my friend.

And He came right down here for me too, who was never worth it, as worthy as you may be. And He, there He was. The only hope of mankind.

Jesus, our only joy art Thou. And so on. We go through this.

The only hope of mankind. A light, a small light shone in the darkness. And it was a babe.

And He grew and He grew and He grew. And as He grew, the basis of all our hope, not just that a pure life had come into the world from God, a pure little baby thing, but the hope that with this new beginning, there should be formed a personality. There should be formed a character that should go through all the vicissitudes and all the temptations and all the hardships and more than men can go through.

Bless God. And live and retain His spotlessness and retain His character and retain purity and go into the difficult places and go where the temptation was strongest. He began His great public career.

You will remember. After being pointed out as the Lamb of God, He went out there amongst the wild beasts and the greatest wild beast of all, called the devil. For there's no beast as wild as a morality which has power that has gone perverted.

No lion, no dragon, no serpent, no anything is as vile as a human being when it's gone wrong. None. And He went out there.

And He that was higher than a human being, Lucifer, gone wrong, how much dreadful power did he have? How much subtlety did he have? How much wickedness? And Jesus went out there into the desert with him. And the devil brought his temptations against Jesus. And he was tested and found pure then at thirty.

At thirty, he was tested by the devil himself. Tested, mark you, will you believe it? For God. Tested for man.

Alleluia! God had him tested at the beginning to show you that at thirty, he was perfect still. As he had been when he was conceived and born. And when he was twelve, I haven't tarried over that.

And in those years in between, perfect. Not a flicker of an eyelid towards sin. Yielded to temptation never.

Glorious Jesus. All right to be an innocent babe. What are you like when you're cast amongst the temptations of sex and work? What are you like when you're thrust out there? Where it's hard.

Where men swear and curse and blaspheme. And when you have to mix with people who are devil possessed. What are you like there? He, as the Bible says, was tempted in all points.

Like as we are. Every point of his humanity. Every appetite.

Everything to the nth degree at last. He was tempted in the sphere of pride. He was tempted in the sphere of greed.

These are often much more subtle testings than anything in the physical realm. You believe that? You know, see all these kingdoms of the world, that devil said, they'll all be yours, just fall down and worship me. Greed.

Did he want anything for himself? In all these great, of pride. Oh, and of power. All these realms.

These are the realms in which he came through perfectly. I'd like to stop just on the character and wonder of Jesus. But, you know, he went on.

Oh, you know now. His life is unfolded for us by the synoptists. Matthew, Mark and Luke.

And his glorious teachings by John, who understood him in a way, it seems, that very few others did. And it's all laid bare for us to see. Perfect.

Perfect in the eye of the public. Perfect in the eye of God. Perfect in the eye of the devil.

Perfect. Perfect in private. Perfect when he was working with his hands at the carpenter's bench.

Perfect when he was laying his hands on some poor leper. Or someone of that nature. Wherever you find him, perfect.

Perfect. Perfect when he met a timorous woman that came through, you know, and so shy and so ill. And she comes through and she touches the hem of his garment and she's healed.

She's going off again. Poor, shy, introverted, trembling woman. How does he deal with it? Anybody like that here tonight? See how perfect he is.

To her shame she felt. To her incredible shyness. He brings her back and makes her stand out in the public eye and say what's happened to her.

Perfect. Why didn't he just let her slink off? Hey, is she the damned of souls? Is she had? Fool! The Bible says that you have to believe with your heart and confess with your mouth if you want to retain anything that God gives you. That's the order.

So he made her come and do it for her own good. Though she was shy. Oh, he's perfect.

I see him everywhere. Perfect. How do you see him? Because you know that when it actually came to the time of his death, the pilot, the Roman proconsul said, I find no fault in him.

The thief that hung beside him on the cross, listen to the testimony from a thief. He said, this man has done nothing amiss. We're indeed suffering the due rewards of our sins.

But this man, he couldn't point to him. He could only wag his head. For he was nailed on a cross too.

This man has done nothing amiss. What a testimony. Hear the Pharisees who hated him, sneering at him.

Listen to the tribute they're bound to pay, though they would curse him. I tell you, this is the wonder of God. They sneered at him, hanging on the cross.

They said, he saved others. Himself he cannot save. If thou be the Christ, the Son of God, come down from the cross, and we will believe thee.

You see? But listen to their tribute. He saved others. They had to pay tribute to him, though they would curse him.

Hallelujah. They mocked him. But even the mocker has in the end to pay him tribute.

There is no way that men can find a fault with Jesus Christ. None at all. The world, the sinners, the majesty of earth, all has to bow at him who humbled himself and came down to this earth, and he retained the communion.

He kept it on his journey to the cross. You will remember, we referred to it this morning. When they rose up from that feast that we are, I hope, going to keep a little later, an hour or two tonight, later.

When he was on his way in those last hours, this was the thing he said. Listen. He wasn't trying to put over some doctrinal concept.

He wasn't doing anything. They heard him pray, and we read it this morning. They heard him say, Oh, Father.

Lord, Father, keep these men that thou hast given me, that they may be one as we. There it was. The communion was still there.

He was on his way to the cross. It was there. Oh, he said, Father, as thou art in me and I in thee, that they may be one in us.

He was living it. Right at that moment, till he stepped onto the cross. But before he went that way, we're going to read it.

You know that Matthew, Mark and Luke record the story of the establishing of the elements of the communion in that upper room. You, I hope, seeing that our subject is communion, have been assiduously reading in the scriptures concerning it, or have you been waiting for me? Shame on you. I expect you've been too busy eating these tremendous meals or dodging the rain of our peculiar English summer.

And you will know that the accounts are in Matthew 22, sorry, Matthew 26, Mark 14 and Luke 22. Hmm. Someone's been reading them anyway.

Praise the name of the Lord. We're going to read about the blood. In Matthew and Mark and Luke, as I said before, John does not record the actual setting up of the feast.

In Matthew 26, we read, verse 26 of Matthew 26, as they were eating, Jesus took bread and blessed it, and break it and gave it to the disciples. Much more pungently in the Greek, it reads like this, Jesus took bread and blessed and break and gave to the disciples. And he said, Take, eat, this is my body.

And he took the cup and gave thanks and gave to them saying, Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins. Mark, chapter 14. Verse 22.

And as they did eat, Jesus took bread and blessed and break and gave to them and said, Take, eat, this is my body. And he took the cup and when he had given thanks, he gave to them. And they all drank of it.

And he said unto them, This is my blood of the new testament, which is shed for many. I hope you're carefully taking in the precise things that Jesus said. I want to refer to them presently.

And in Luke 22, you will of course know that the part that the Lord's Supper or whatever we call it, was instituted on the same night as another feast called the Passover. There were two feasts on that night. The Passover feast, which was the great memorial feast of the old covenant.

Now the words new covenant never found a place in Jesus' lips until this feast that he establishes now. We'll read about it. Here it is.

When the hour was come, Luke 22, verse 14. When the hour was come, he sat down and the twelve apostles with him and he said unto them, With desire I have desired to eat this Passover with you before I suffer. For I say unto you, I will not eat, I will not any more eat thereof until it be fulfilled in the kingdom of God.

And he took the cup and gave thanks and said, Take this and divide among yourselves. For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. He's disposed of the Passover meal now.

And he took bread and gave thanks and break it and gave unto them saying, This is my body which is given for you. This do in remembrance of me. Likewise also the cup after supper saying, This cup is the new testament in my blood which is shed for you.

Amen. Now between the Passover supper and the Lord's Supper or the communion John comes in with his account. We'll read it in the thirteenth chapter.

Now before the feast of the Passover when Jesus knew that his hour was come that he should depart out of this world unto the Father having loved his own which were in the world he loved them unto the end. Now isn't that a lovely way of telling us about the cross. Now Jesus knew he was going to be crucified.

He just knew he was going to depart out of the world to his Father. What communion. You see John is giving us an insight into the true communion state.

To him it didn't matter that it was going to be torture. To him it didn't matter that it was going to be a cross. It did matter.

It mattered everything in the world. But no it didn't matter. For love, pure love made it all bearable and glorious.

And the pain was lost sight of in the tremendous knowledge of this love that had been in him and which the communion was stably founded. Love. The unalterable love.

He knew that he was going out of the world to the Father. Whichever way made no difference to him. But it made all the difference.

Do I sound paradoxical? I hope I do. I'm talking about a paradox. The whole thing is a paradox.

But how glorious it is. Nonetheless. In fact it's all the more glorious for it.

And he's going to his Father and having loved his own in verse 1 he loved them until the end. Here it is. And supper being ended.

There it is. We've got now to the end of the communion. At the end of the Passover.

And at the end of the Passover, listen. This is what we are told. He loved them.

And supper being ended. The devil having now put into the heart of Judas Iscariot Simon's son to betray him. Jesus.

Knowing that the Father had given all things into his hands and that he was come from God and went to God. Oh glory. I hope these great elements of the communion are becoming precious to your heart.

These are the basic things. In the communion you know that you've come from God and go to God. When you're in the communion you know that you've been cut off from your first birth.

You know you've been cut off from the devil's character and seed which came to you through your first birth. You know you had a death and a resurrection and you know that in this blessed thing that God has done in your heart you come to God. As our sister prayed out in that prophetic prayer I know that that which is in me is from thee.

You might almost have thought she knew what I was going to preach about. Wouldn't you? There it is. You've heard it in the gifts of the Spirit.

You've read it in the Bible. You're hearing it in the preaching in your ears. What else do you want? What more can you demand? If you demand anything more God save your soul you're in sin.

Hardened in it. You're going to hell sure. And nothing can prevent you.

Only the things of which we speak tonight. Only the grace of God. But what grace? You all may look up with joy for he saved the chiefest sinners when he saved me.

But look beloved the Passover is ended and the break between the Passover and the Lord's Supper was made this way that in this 13th chapter we're told that he rises from supper, verse 4 he lays aside his garments he takes a towel and girds himself and now we see why he told them to follow the man that was bearing the pitcher of water that was to be the guest chamber he pours water into a basin acting as host and he washes the disciples' feet what a glorious thing this washing over when it's passed they'll reassemble round the table this is the way you must sort out these accounts one will provide the key to others they need some sorting out it isn't always possible to easily define where things end and things commence in some of the incidents recorded in the four gospels but if you will read and I believe that this is the purpose why God gave us all four to make you keep reading till things did come clear that's what he did it for I adore his wisdom you're so used to going to universities and schools and having stuff shoved down your throat which often proves to be untrue in the end from one stream like syrup that in the end you can't use your brains at all so you've got to keep reading reading reading believing that God can show you and I'll tell you what it was because I believed it that God could show me so I kept reading and reading and reading I read to have fellowship with God in my reading and find out what was in his mind and what he really had to say and he opened my poor blind eyes to see and so after this is over they reassemble round

the table you know what the table is do you? well I don't even know that they had a tablecloth they didn't have a table to speak of they never had tables and chairs in those days the only people that sat on chairs were kings and it's very probable that your dining room chair or let me say your lounge chair that you sit in in your lounge is better than David's throne that he sat upon ever thought about that? if so you won't grumble anymore very probable Solomon made a real throne but nothing like that for David I hope you let this sink in complaining is no pointer to sainthood none at all and they settled down again how do I know this? well they settled down and they were reclining again that's what they did they used to recline with their feet outward see? round well it was on the floor the table was in the midst there it was nothing like that thing that Leonardo da Vinci painted so you shouldn't get worried about whether you've seen the ceiling in some famous building or is it infamous?

I'm not sure but don't get worried about these pictures of the last table nothing like that at all nothing maybe marvellous painting but for the wrong ideas it's implanted in our hearts may it all fall down you say he's a philistine well alright but I'm a philistine I don't care what you think I want to be right with God that's what I want to be and then I know they were down again because they start they're round the table you see and it's here this is what's happened oh how shall I start verse 21 Jesus said he was troubled in spirit when he said the preceding words you must read them and he testified and said verily verily I say unto you that one of you shall betray me now if you read the other accounts carefully you will find this was not the first time he said it he said it whilst

they were still partaking of the Passover as well and he kept on saying that one of them was going to betray him listen the disciples looked one another doubting of whom he spake now there was leaning on Jesus bosom that's how I know they were back at table again you see they were now reclining again he'd washed their feet he'd put on his clothes again had his outer coat and his girdle and he was lying down again dear old John had got his head on Jesus's breast where he loved to have it praise him and you know he was one of the disciples whom Jesus loved only one of them but that's what he seemed to feel most of all Simon Peter therefore beckoned to him that he should ask who it should be of whom he spake he then lying on Jesus's breast said unto him Lord a voice from his breast spoke to

him Lord who is it? just that whisper into the ears of Jesus John knows who wrote the gospel because he was the one that said it got his head on Jesus's breast the voice from the breast is a precious voice to speak in the ear Jesus said verse 26 he it is to whom I shall give a sop when I have dipped it and when he had dipped the sop he gave it to Judas Iscariot the son of Simon he'd never owned up before again and again Jesus had said it you must read it carefully one of you going to betray me oh he was distressed about it not Judas he would not come clean listen verse 2 the devil had put into Judas Iscariot's heart to betray Jesus and he'd received it he put it in his heart listen let me ask you a question will you let me put my head on your breast and talk to you what's in your heart?

what's in your heart? is it something God's put there as the seed of everything else that shall latterly come or presently or is it what the devil's put there as the seed of what shall ever be in your life or death these are the important things what's in your heart lassie what's in your heart laddie what's in your heart man what's in your heart woman who put it there listen Jesus had given him equal opportunity with everything else with everyone else he said one of you are going to betray me and then he went and he knelt at Judas' feet it's written in the scripture that he that eateth bread with me hath lifted up his heel against me that's what it says in the scripture Jesus speaking prophetically and he washed at man's feet oh hard hard how far will you go how deep will you remain in

your duplicity how silent when God gives you opportunity will you seal your damnation by the silence of your lips will you be strong in your pride be lower to the ground than a serpent that slithers on its belly will you he knelt at Peter's feet and Peter had come up straight away you are not going to wash my feet all the guilt all this sense of unworthiness all this that was in his heart it was out of his mouth it came out Jesus said just let me do it Peter if only Judas when he had his opportunity had come clean if only he had he sat there as hypocritical as ten thousand times ten thousand Pharisees ever were and he sat there looked like all the rest because nobody knew it was he looked as smug and self-complacent and pious and religious as anybody else Jesus washed his feet and let him

get away with it until a voice from his breast said who is it Lord and he said he to whom I give a sop so he dipped the sop and gave it to Judas and after the sop verse 27 Satan entered into him now you see what happened first Satan put something in your heart and if you don't come clean when your opportunity is given you Satan comes in on the thing that he's put in your heart and you wonder why you become devil possessed plain as a pipe star this Bible isn't it plain as a pipe star you don't need to go to schools to teach you read the book keep reading the book it's there God has said it all for those who are just as ignorant as the plough man and this is the great man that the Bible was aimed at did you know that when the Bible was translated into the English and they sealed their work

with their blood these great martyrs of old the great purpose of it was that the man that drives the plough should know as much if not more about God and the gospel than the king on his throne that was the purpose of it hallelujah isn't that wonderful so none of you are ignorant and none of you can claim you don't know and none of you can say well you know I'm not educated hallelujah for that you've saved yourself a lot listen you're ever so educated in the ways of sin aren't you didn't need anybody to teach you that did you no let's be honest Satan entered into him and then Jesus said and not till then he was talking to the devil listen he was in control he said to the devil Satan now not an evil spirit Satan himself was in Judas just like he went into the serpent in the garden Satan who

confronted Jesus at the beginning of his ministry in the wilderness now was in the devil and so Jesus as sovereign lord hallelujah talk about in the communion says what you're going to do, do it quickly that's it glory Jesus engineered his own death Jesus was in control of the sacrifice he was going to make to his father he come from God he was going to God hallelujah that's why he said to Pilate he said you could have no power over me except it were given you from above he that delivered me to thee hath a greater sin that's what he said and he's talking about Judas and so out goes Judas let's read about it you know this word Judas is really a Greek form of the old Hebrew name Judah which means praise for Judas was living to the praise of the devil and it's another name for Jew from which

we get the word Jew Jew comes down from Jesus was a Jew he came down from Judas line the lion of the prince of Judah so here it is out goes the Jew and in steps who? we'll ask Pilate behold the man he's not now a Jew in this sense dying for the Jewish nation this is what the high priest said you know nothing at all he said once to the people don't you know that some just got to die for the sins of the people gathering all those that are scattered abroad typical racist thinking out goes the Jew there stands the man you can read about it in the 19th chapter of John's gospel oh same man but we're out of Jewish parentage now we're out of merely earthly things we're on the thing of God and the devil and man Jesus in between and in this man this great God man in whom the communion is a

communion so strong that it could not only resist sin and temptation but the devil himself a man who's the devil personified the knight of Rome the sneers of religion the mockery of men made no difference he's

there he gets rid of Judas Judas could sit there in all his deceit and could smugly eat the Passover but he couldn't take part in the communion and he got rid of him Judas's may not partake of the communion listen there are two communions one was in the heart of Judas then he was in the communion of the devil to destroy God and the God man and mankind's only hope you're either listen carefully now you may, you can only be in one or two communions you must be in the communion of the devil or of God there is no middle ground none at all you may not be a Judas in that you don't betray

people you may not manifest all these details of action but as sure as you're in that born in this body and you've been the seed of some man through some woman and you're a human being you come either you come in directly from the seed the spiritual seed of the devil and his nature you will manifest and you will develop into a personality that in some measure some emphasize it in one way some emphasize it in another you will display the nature of the seed of sin from which you come and there's nothing can alter it except that you come out of that communion into the other one into the communion that's in the body and in the blood of Jesus are you getting this clear?

God help me to be clear tonight if I've never been clear in my life before it's completely inescapable the communion of God came down into the earth compressed, personified expressed, lived in the person of Jesus one single man in the whole of the history of the world see what God is offering us then see why he uses mysterious terms plain to every one of us that understands of course that except a corn of wheat fall into the ground and die he said it in the 12th chapter of John before we come to the 13th it abides alone but if it die it will bring forth much fruit one solitary seed of all the hopes of a harvest for God fell into the ground and died isn't it a marvellous thing the fruits come hallelujah something in me wants to shout and yet shout as when a trumpet or a cornet is blown at

full blast but has to have a mute put in the end to stop the noise coming out that's how I feel muting and yet glorying in God we're on the holy ground beloved if ever we were take your shoes off are your feet clean Jesus will wash them for you he was a slave before he came into the world tis mould is honour to him to sink down at your stinking feet and if your feet stink how about your bowels and your heart and how about your mind and your imagination how about the untold things how about the things you bite back when often you know you ought to have confessed it and got it clear you know so do I out goes Jesus he mustn't eat that bread he would have been eating and drinking damnation to his own soul a worse condemnation that he had than he had upon his shoulders at the moment he went

out in his defiance and in his satanic spirit worse still so Jesus wouldn't let him just as he made that little woman come and confess because it's the only method of believing in your heart receiving with the heart she'd believed unto salvation from her sickness she'd received it but if she hadn't confessed with her mouth she would have lost it so he made her do it bashful shy simple trembling he made her do the only thing she must do for he stands to restrain even Judas from worse things that he'd done that he should betray God and sell him and he sold himself and he didn't know but Jesus knew and listen he who loved Judas to wash his feet even when he sat there looking all pious and good still loved him even though he was going out and this is what it says verse 30 he then having

received the salt immediately went out and it was night it was night that's why one dark night a representative man for this is what you've got to read how you've got to read your bible came to Jesus the other great representative man and spoke for you and Jesus said to the man that comes in out of the night you must be born again isn't the bible lovely he came in out of the night he gave himself up I sometimes wonder whether he dipped that bread in the very wine took a piece of that bread that he was going to

break for the communion and dipped it in the wine that he was going to hand round for the communion dipped it in took his body and dipped it in his own blood in the picture remember he went out and he said he was guilty I have betrayed the innocent blood said Judas when he cast down

his cheek tinkling 30 pieces of silver across the stone floor of the temple wringing out his own death knell before he went to suicide and the outgushings of his bowels in the potter's field a piece of rope was all he had in the end and blood and bowels gushing out Jesus did he give him the bread did he give him the wine did he give him a sop Judas you have sold yourself for a sop do you know I only know that there comes a moment in every man's life when he's got to face the truth now God having shown us this wants to consider the other in Matthew's gospel and in Mark's gospel we read these words blessed be God I want to start jumping I'm all excited inside about this Bible you know this great truth in Matthew chapter 26 as they were eating verse 26 Jesus took bread and blessed and break

and gave to the disciples and said take eat this is my body and he took the cup and gave thanks and gave to them saying drink ye all of it for this is my blood of the new testament which is shed for many for the remission of sins I suppose sometimes you've read in the scriptures these words and you've read it again in Mark he said the same thing this is my blood of the new testament which is shed for many you see and I wonder whether perhaps those disciples especially if they were Arminian thought well why isn't it for all why did he say many if you're Calvinistic you'll come up and say certain answers to it alright you can say them I know them both they're both kind of answers but it wasn't said because Jesus was either a Calvinist or an Arminian or had tendencies to saying things that

causes two schools of doctrinal approach to rise he simply was saying to them I don't want you to think that I'm only dying for you eleven it's for many that's right many many more than you but I don't want you to think that it's for everybody because out goes Judas and he's not saved it wasn't for all lest they should say then Judas will be saved but it was for many lest they should say we only are the saved it has nothing to do with Calvinistic or Arminian doctrines and the scripture was never written for people to build up partial doctrinal approaches keep that very clear in your heart when you're reading you must keep soaking soaking saturating until you're more saturated than the bread that turned into a salt and then you'll be able to understand for many shed for many glory be to

the name of the Lord listen are you one of the many are you are you one of the many if I said to you tonight is it shed for thee you say I for me you put up your hand that's the great scope the sphere the power of it outreaching still through the centuries and here we are gathered and it's 1976 and still that blood avails and still its purchasing power holds there is no devaluation of currency in heaven blessed be the name of the Lord we don't talk about a financial index not on these terms hallelujah the blood amen now I want you to turn with me to Luke's account are you tired shall we stop right we have tomorrow and tomorrow and tomorrow isn't it good and in Luke chapter 22 notice the slightly different wording you will know that of all the people that wrote these accounts only one was

in that room Mark was not in the room Luke was not in the room John didn't write about it not the actual Lord's Supper he only spoke of the things that preceded it the Passover and the washing of the feet and the expulsion exposure and expulsion of Judas he doesn't talk about the actual breaking of bread and the drinking of the wine but you know I listened to it this morning I heard it coming out about we should love one another that was all spoken in this upper room all there all those lovely texts that we like to sing about was spoken in this room of love it was absolutely filled with love somebody lying his head on Jesus' breast Jesus' heart swelling within him filled with love sad to have to deal with the traitor yet firmly doing it filled

with love he loved them he loved them we are

told loved them unto the end oh it was a room of love a palace of God if ever there was one on this earth and he says he says little children the son of man goes even as it was said of him a new commandment I give unto you that you love one another as I have loved you that you also love one another by this shall all men know that you are my disciples if you love one another yeah a room of love it was all said there and when he said let not your heart be troubled still there still at the communion table it's all said at the communion table they don't leave that table if table it was this is our figure of speech you can make anything into a table can't you if you're picnicking yes well it was only a picnic en route amen and you've got to understand that's what these communion times are it's

a picnic en route sort of bare minimal things a feast when we get home hallelujah and you see it isn't until the end of the 14th chapter that they rise they sing a hymn and they rise I don't think they sung tis love, tis love he died for me I don't think that was written then but they sang a wonderful hymn of love and then they go so all of this is spoken in the communion oh hallelujah now I expect you'll read it afresh won't you after tonight and see what he did say in that room of the communion he had to talk about the baptism of the Holy Ghost he had to talking about the communion but another time perhaps you know we'll leave there at the moment and and we're going then to read what Luke ascertained from eyewitnesses and this is what we see we read in Luke chapter 2 he 22 he was not in

the room when it took place he was a Greek he was not a Jew Luke it's a Greek name and in this 22nd chapter he does write about it and this is how he writes verse 19 he that Jesus took bread and gave thanks and break it and gave unto them saying this is my body which is given for you this do in remembrance of me likewise also now notice the wording of this verse the cup after supper saying this cup is the new testament in my blood which is shed for you hallelujah now if we'd have read the preceding verse we should have read that he was thinking of the kingdom of God the kingdom of God marvellous and he's thinking of this royal feast of the priests and the kings and that's the way you ought to approach it when you come together and he says to them now look you take this cup this cup is the

new testament in my blood now the new testament God is on oath a blood oath God is in covenant with you in this cup and you are to drink it drink it you are to drink God's guarantee to you I know we only drink it in wine God Jesus gave them wine it's only a picture couldn't have been a better one of course and he he gives them this that God is covenanting with you that he will bring into you as it were into the veins of your spiritual man the actual life the glorious union the spiritual union that was in the blood of Jesus Christ this is the covenant that he will bring into you hallelujah and now this is his covenant and beloved when you and I drink this cup we've thought about the bread look at me don't look at anybody else now don't embarrass anybody you won't embarrass me you can stare

at me God when you take this great cup in your hand now listen what you're doing you are entering into covenant with God exclusively caught as it were in this goblet it is handed to you that as though all the spiritual content all the wonder of a life of a man that is God manifest in the flesh is given to you that you should covenant with God in this cup you must never think about this word celebration where depraved people the way depraved people talk who celebrate an occasion nothing to do with it think of the bare boards of the floor think of a pot of water standing up in a corner to wash you think of the words of Jesus think of a traitor exposed and expelled think of Jesus and you and you are entering into the covenant now look I want to say to every one of you whether you be

Christian an avowed Christian a born again person or whether you are not you've got to take the real cup you must enter into this covenant if you don't drink the blood of Jesus Christ in your inward self if you don't do it there's no more hope for you than there is for Judas none none you mustn't touch the bread of the cup if you aren't a born again Christian unless you'll drink damnation to your own self you may have been a Christian that's failed and flopped well who hasn't at some time in our lives if you are in sin though you are a Christian you must leave it tonight leave it and get right if you've never been a Christian you must, you mustn't touch that cup don't do it but you must enter into this covenant I want to tell you that the Holy Ghost came in Jesus name when Jesus went back

and the Holy Ghost is here entering into you coming to you offering to you the covenant as it was sacredly kept in Jesus for you offering it though a thousand years or more is gone since he shed that blood the Holy Ghost has its spiritual content its same marvellous life offering you clear in the spirit man, you're a man but you can have the spirit that must be conjoined to you that must become one with you in the name of Jesus to bring you into the manhood the humanity the glory of Jesus you must get this clear I'm not telling you to drink the wine unless you are a Christian I'm telling you to drink that for which the wine stands you've got to and that's why Paul put it first the cup of blessing which we bless is it not the communion of the blood of Christ you've got to drink that first

before you can eat his body that's why it was put that way you don't enter in by eating the bread you can't touch the bread and don't dare touch the cup unless you've drunk entrusting covenant with God that you turn your back forever on the life you've lived and the person you've been entrust with him in his matchless grace and indescribable love and in the sacred covenant of a death that's death to sin and death to self and death to everything the holy ground upon which you come and you covenant that it's dead I'm finished Lord I leave my life to take yours you drink it in drink it drink it you must I will guarantee this to you in the name of Jesus Christ whoever you are whatever sin you've done whatever good thing you ought to have done and have not done it whatever habit you've bound

around your own soul whatever darkness whatever devil is living inside you whatever desperation you've sunk to if you will drink this cup of the covenant God is covenanting with you to deliver you utterly he will so deliver you man, woman that you will know that you are in a new eternal life you will know it doesn't matter who it is don't matter what it is whoever you are what your age is where you've come from you should decide your destiny tonight you should decide it glory Lord I fix my destiny with thine by thy grace I certify my beginnings with thine born of God thou wert and born of God am I by thy grace I step out of the world I step out of sin I step out of the bonds of Satan Lord you can have it whoever you are don't dodge the issue it's yours take it he said take it he took the

cup he blessed it oooh says Paul this cup of blessing who's going to describe the blessing of a soul purged a spirit come to life who's going to describe the blessing of the inward knowledge that none can give or take away of the sons of men and only he can provide that you're clear with God that you're an eternal being after the pattern of the son that he sent into the world and the past is all gone and the future hallelujah it's like the dawning of the day who can describe it this cup of blessing it's the communion of the blood of Christ and all the glory he knew of communion with his father why he still lived as a man on earth all the wonder of it all all that unbroken glorious eternal continuous up building expanding communion as he came from babyhood to manhood and moved on in his

great redemptive work it's thine and it'll grow in thee talk about a new creation the wonder of it all oh man what do you find in the world what does the world offer you what is it's commerce it's education it's medical

system it's politics what's it's armies it's navies it's air forces what it's banks of England or America or what it be where is it to offer you tell me tell me what a flutter on the pools does for you tell me tell me what drugs do to you tell me what loose immorality does for you tell me tell me it wonders build up the ivory castle you can't they don't exist except in the covetous imagination of a man's heart but this is eternal this is the life of God he'll give you in exchange for the one you've been living but you've got to die as it were you must die to that old thing

completely don't temporize don't beg to keep anything don't plead for sin don't make an excuse why should you keep one foot in the grave what a covenant hallelujah this is the new covenant it's in the blood it's in the blood you start there basically that's what you receive when you're born of God you receive the basic element of the communion that's in the blood this is why the Lord Jesus Christ put this feast in the church hallelujah so that when you come together week by week or whenever you do it and Paul said as often as you do it do it in remembrance of me reporting Jesus when you do it you must take that cup of fresh I know this has got some orange aid or what it is I don't know what the taste is but still it's nice and when you take that cup you're entering into the covenant of

fresh do you understand that? you do show forth the Lord's death till he come I don't show the Lord's death there as it is in a whole loaf except that I broke it this morning and wine in a jug that's not showing it forth I only show it forth as I receive it and as I eat it and as I drink it that's the only way it's a life feast this is only token communion the real communion is in the heart of faith that loves it's Jesus and loves his body of which now I am a member and loves his blood and loves his sacred Christ with me that he should think of me there when he hung on that cross that he should do it for me Jesus I love you I know thou art mine for thee all the folly of sin I reside I love thee for wearing the thorns on thy brow if ever I loved thee Lord Jesus that's got to be the moment

of your communion you haven't got the struggle to think about a cross don't go in for vision envisaging a cross and the poor pallid features of a pain wracked man the head crowned with thorns and blood dripping from gory wounds that's not what Jesus wants he says do it do this this is the remembrance he didn't say do it and try to remember me do it in remembrance that's what he said do you believe him?

I'm going to trespass on your time even though some of you are finding it a job to hold your heads up and your lids up listen let me dispose of a fallacy the church unfortunately has sought to keep itself going by fallacious interpretations and wrong ideas there is a difference between John 6 and the thing that I'm talking about let's turn to John 6 is everybody too warm? would you like to open that door a bit now? keep out you know the great truth of John chapter 6 now John chapter 6 holds a key if we read it right you know it's the great chapter in which Jesus feeds the 5000 men beside the women and children Mark tells us when he comments on it and then the next day after feeding them when they reach the other side of the lake he interprets the miracle that he performed and you know all

the miracles have a spiritual interpretation you understand? now we mustn't spiritualize them out of the bible lots of people are guilty of that but nevertheless every miracle has a spiritual interpretation Jesus never did anything that was not related to a spiritual principle always remember that he couldn't the communion would have been broken if he had if you just keep this in mind it will help you there are certain principles that if you will remember make the bible an open book understanding of it is easy once you master the principles and this is one of them so then on the other side of the lake he interprets the miracle to them this is not the miracle of what we will call the communion in this sense this is the miracle of moment by moment communion and it is based upon these things

the chapter starts like this verse 4 the Passover a feast of the Jews was nigh Amen I want you to know that the Lord's supper is not a feast of the Jews it's a feast of the church the cosmopolitan international supernatural body Hallelujah it's not a feast of the Jews isn't this lovely Jesus ended the Jews feasts we told you that we've read about it then he established the Lord's supper something entirely new new covenant, beginning of a new covenant don't you see absolutely and so having got this background it's in relationship to a miracle that God did constantly day by day for the Jews here it is Jesus said in verse 27 he is interpreting the miracle that he did he is giving you a spiritual background to it labour not for the meat that perisheth but for that meat which endureth unto

everlasting life have you got it are you labouring for the meat that endures unto everlasting life you've got to labour for it in other words this isn't going to drop out of the sky in the nature of a. anointings b. oncomings or something like this this is something you've got to labour for alright the son of man will give it to you for him hath father sealed now Jesus when he came from heaven was sealed up by God to do this for mankind amen they said unto him what shall we do that we might work the works of God the cheeky things they were saying how did you do this miracle we can do it too if you show us Jesus answered and said unto them this is the work of God that you believe on him whom he hath sent they said therefore unto him what sign showest thou then the humbugs hmm that we may

see and believe thee what dost thou work he just fed five thousand what do you work it's amazing my mother used to tell me that their nuns are blind as them that won't see that's what she used to say to me and I'll tell you why my father was blind within the meaning of the act so it was very poignant in our family in other words I could be blinder than my father if I wanted to be that's what she was telling me and I know it alright and this is what they said our fathers did eat manna in the desert as it's written he gave them bread from heaven to eat now that's the background of the myth in other words you know that for nigh on forty years we won't quarrel about it half a year this way or that a month here or there that for half a year or either way shall we say forty years that god fed

these people daily they didn't come to a big feast and it was over but daily daily daily now this is the background of it and it took place from the pass over onward alright that's right they ate the lamb behind the blood stained houses the lintels and entrances they came out and they soon used up what little food they had and god sent them manna and this was you got this clear this is the background the keys here nobody need go astray we like to use this chapter as backing up for the communion it's never meant to be as it were a foundation for the communion we'll find out what it is here he says verse 32 then Jesus said unto them verily verily I say unto you Moses gave you not that bread from heaven but my father giveth you the true bread from heaven do you understand that they're

talking about our fathers our fathers drowned in traditionalism he said wake up will you you didn't have this bread it was your forefathers did this a couple of thousand years ago people arguing about tradition tradition what in the world has tradition got to do with you and me we're alive in 1976 my fathers giving you in this generation you got the opportunity of having the true bread that's it and listen day by day day by day hallelujah now listen I want to tell you that if you're not feeding day by day on this bread which is the true bread you got to get right you're not ready to eat that and drink that do you understand do you understand you say well if this is the standard for the communion who could hear it only those with a pure heart and clean hands these rules ascend into the

hill of the lord yeah in other words beloved there's got to be a great getting right with every heart when you come together this is going to be the real feeling when we come together we are together you got to

understand that coming together is more than getting a chair and sitting by your favorite friend or your dear heart coming together is the communion yeah this you're going out you're loving you're not sitting there pinned up in your own little miserable cell you're out the communion is not not this bread and wine taking is not the means of salvation or deliverance or anything it's a testimony just like being baptized is a testimony it's a testimony that's what it is it's a testimony to everybody else in the room that you're right with God and you're never really quite right with

God unless you're in the communion and the communion has to go on day by day as when of old the children of Israel went out ere the sun rose God didn't believe in lazy layabouts they hadn't got to be up half the night dancing, jigging, drinking themselves into drugged sleeps so that they didn't know when the sun was going to rise if they laid a bed when the sun rose they lost their food for it melted on the ground so the bible tells us they had to be away in the clear air of the day to gather their manner their daily ration there's no such thing as a daily ration they only had a ration you must read it for yourself they were told how much they were to take that and no more God says here I am take all of me hallelujah blessing take all of me he gave them the cup he said drink all of it

when they ate of the of the five loaves and two fishes they left a lot over you must read about it they left a lot over drink all of it he said tonight beloved here is the glory that you take this cup although you only drink a sip you take your mouth full or what it is in your heart you receive Jesus all of him all of him isn't it marvelous that this great and almighty God that could do these great miracles and produce from his own veins the wonder of world redemption from him can come into you all of him glory be to God you got anything better than this stand up and tell me will you if you got anything if you know anything better than this please stand up now you can come and have the microphone you don't know anything will you barter your soul then for the rubbish will you give up your

life for that which you know is rotting away whilst you grasp after it this is the vital thing hallelujah grasp that cup with your two inward hands Lord I've got it bring it in are you thirsting are you thirsting for God are you hungry for God above all else don't connote him with some woman or some man don't tie it up with some business you've got some money deal don't tie it up with worldly possessions don't tie it up with this that and the other you've got to come clear of it all all of it these are the conditions do it in remembrance of me a man that was born in a manger a man that hung on a cross a man that had a borrowed tomb a man that in the end said well look I'll have nothing take my body take my blood nothing as having nothing and yet possessing all things Amen you can do this

you've got to if you've never done it in the name of Jesus I beseech you to do it before we take the communion before we eat the bread before we drink the cup how about you if you know that you're not right on this if you say well I've never understood it this way before I've never heard it in my life before I didn't know well you know now you can make your response now those men had never heard of it before they'd never heard of it they said where shall we make read in the passover so they went and got read the passover and they'd never heard of what Jesus did next never heard of it wasn't in all their scriptures in no mouth of any prophet hints of it here and there and that which they'd never seen that which they'd never heard they saw him do and they heard him say this is the new

covenant then Lord I want to enter into it he didn't say now go and think this over and have six months take it now take it respond now and they did you can respond now be wonderful if when I talk to God tonight I can say to him and they did let's pray let's pray I give you the invitation whoever you are man woman if you know that you've never really entered into this covenant with God and you know that you

must and you're going to do it from the depths of your being you rise from your seat and come and kneel here we'll pray together we'll move in together before we touch the bread before we take the cup and if you enter into it in your spirit with God this night you can go back to your seat and take the bread and take the cup and God will bless you you come or if you know you've got to

get things absolutely right now you know the basis of it all now it's come plain to your heart and there it is well what will you do you come we'll pray together blessed be God father you'll be able to bless the cup of blessing be able to bless the bread which we break hallelujah

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