

The Communion 4 - the Lord's Table

by G.W. North

G.W. North's sermon emphasizes the profound significance of communion as a divine invitation to unity with Christ and the Holy Spirit, highlighting the need for discernment and adherence to God's original intentions.

Duration: 1:36:53

Scripture: 1 Corinthians 10:16

Topics: "Communion", "Unity in Christ"

Description

G.W. North emphasizes the profound significance of communion at the Lord's Table, urging believers to understand that it represents the communion of the body and blood of Christ. He warns against the divisions and heresies that plagued the Corinthian church, stressing that true communion requires unity and a heart aligned with God's will. North highlights that participation in communion is not merely a ritual but a deep spiritual connection with Christ, facilitated by the Holy Spirit. He calls for a return to the original intent of communion, which is to partake in the life of Christ and to be in fellowship with one another as members of His body. Ultimately, he invites all to embrace this communion, which is a call to live under the lordship of Jesus Christ.

Transcript

You will remember, if you were here on Sunday night, I can't go back over the hill for all of you, but if you were here last evening, that we reached the great truth that is spoken of in 1 Corinthians 10, where Paul, speaking in verse 16, but before that, in verse 15, tells us that he's speaking to the wise. Now, it's very possible to be completely foolish about the things of the communion. It's possible to think we know, when we don't know.

And so, when he speaks to wise people, he says this, 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? For we, being many, are one bread, and one body, for we are all partakers of that one bread. I don't know whether you have ever partaken of the communion with the thought in your heart that you should drink the covenant in the blood of Jesus Christ, or you've eaten the bread with the thought of becoming that body. For that is exactly what Paul is saying, and it's a tremendous truth.

And God insists that we get right hold of this in our hearts, and that we understand, because one of the things he bids us to do, in this same letter, is that we are to discern the body of Christ. And the body of Christ has many, many forms. So may the Lord lead us into the truth that he wants us to know about it, in

all its fullness, the communion.

The thing with the Corinthians was this, that the communion had broken down. And it was entirely against God's will. It wasn't that they didn't come together, and in some form or another, go through the outward acts.

And it didn't mean that some of them did not really commune properly. But generally, in the church, the communion had broken down. And he attacks it right in the very beginning of the letter.

If you keep your finger somewhere in that portion of Corinthians, and turn, first of all, to the first chapter. Well, we are told, very plainly, that God is faithful. Verse 9. Who has called us into the communion of his Son, Jesus Christ our Lord.

It is precisely into the communion of Jesus Christ that we are called. That's the class of communion into which we are called. Do you understand it? That class of communion.

He's called us into the communion, as though you were one of the elect eleven, that sat that night, or reclined that night, in the upper room, after Jesus had exposed and expelled the traitor, that no sinner should partake of the communion, and no one who had it in his heart to betray Christ should be there. This is the communion you have been called, as though you were one of the apostles. Amen.

And there's no doubt about it, that when you read in Acts chapter 2, that when they were baptized in water and in the Holy Ghost, on the day of Pentecost, all they who came into a like experience, as the eleven apostles, with the rest that made up the 120, the original foundation members of the church, all those, I say, who came into a like experience of them in the Holy Ghost, that is, all that were baptized in the Holy Ghost, no one else may partake according to God. I mean, this is how it was founded, this is how it began. Men have reversed God's intentions, and look at the conditions in the churches.

This is the tragedy. And it's said that they all continued, steadfastly, in the apostles' doctrine and communion, actually it's the word fellowship, if you're reading the King James, like I am, always use it, they continued steadfastly in the apostles' doctrine and communion and breaking of bread. Do you see, it's all there.

It's all there. They continued steadfastly in the apostles' according to the communion of His Son, which He partook of with the apostles originally. This is the blessedness.

Always remember this, that God never loses the glory or the meaning of the first and original thing. Never. Never.

He establishes it as a thing, and it is that in His heart, and it never varies. Never. Into the life, into the body, into the doctrine, by, it was these apostles that laid down the doctrine, the breaking of the bread, the explanation, and of course, prayers.

This then is the wonder of all that God did in the beginning. And you and I have been called into that communion. Keep your finger in chapter 1. And if you have that finger still in chapter 10, perhaps you'd better take that out, because I want you to look with me into the second epistle of Corinthians and note something that's very wonderful.

And this will explain to you why you must be baptised in the Holy Ghost if you want to know the communion. For in the very last verse of the second Corinthians, we read this, the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost. Now, if you've got the word be in there, it's italicised, it means it's not in the original.

You can put in is. And when I say the grace, I always put in the word is. The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost is with us all.

Evermore. Amen. And so you see, the communion is associated with the Holy Ghost.

Through the grace of Jesus Christ and by the love of God, we are brought by that grace into the communion of love that those three glorious beings had and have in the eternity in which they live and for which He established time that He might break into the world of men and bring us into it. And this is the communion into which you are invited. He started with the communion.

You've been called into the communion of His Son. Chapter 1, 1 Corinthians, verse 9. The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost is with you all. Amen.

2 Corinthians, chapter 13, and verse... You're looking at it. There it is. It's all within the communion.

And of course, He doesn't mean it's in a service called communion. It's in the actual communion. That's where it all lies.

Your salvation was wrought out in the communion. And the communion service that we commemorate has to do with the fact, the act of making common. For as we said last evening, the Greek word that is translated communion or fellowship actually means the act of making common.

The God made common to men who are regenerate by His grace. The union that is common to God that we should be brought into this glorious, eternal union. And it should be as common to us as to God.

Most precious. Only available through the glorious blood. Only available by the terrible death.

It's ours. And it's into this that we've been called. Now there is a great standard required, obviously.

No wonder then, that this man should write as he did to the Corinthians. With the love, with the grace, with the indignation of God against sin. And the things that broke the communion.

Amen. So then, if we go back to the first great chapter we looked at in 1 Corinthians chapter 1, this is how Paul goes on. He says this.

And of course, it's the thing that grieves his heart. And in verse 11, or shall we say in verse 10, Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together. Are you wanting this perfect union? That's the union of the Godhead.

This is the perfect union. And that you be perfectly joined together in the same mind, and in the same judgment, for it has been declared unto me of you, my brethren, by them that are of the household of Chloe, that there are contingents among you. And of course, he starts right on the opposite to the communion division.

The divisions. Hallelujah. I'm ever so glad that it's on this mighty theme of the communion then that he comes.

Not the keeping of a service at the moment. He deals with it. But to keep this great truth firmly fixed in our hearts.

There must be no divisions. None at all. For any reason, for any name, for any man.

He makes it very clear. And the divisions, beloved, they always result from something like this. We're going back on again, I mean, into the epistle.

And this time we're in chapter 11. And in this great 11th chapter, 1 Corinthians, in the great 11th chapter, we read these words. Now, verse 17.

In this that I declare unto you, I praise you not, that you come together not for the better, but for the worse. For first of all, when you come together in the church, I hear that there be divisions among you. And I partly believe it.

For there must also be heresies among you, that they which are approved may be made manifest among you. So they, by approving of men, one said, I am of Paul. Another said, I am of Apollos.

Another said, I am of Cephas. By approving of men, they were in heresy. That's heresy.

And division always comes because of heresy. Now that may not be very palatable to us, but you'd better take the pill, even if it doesn't taste nice. Heresy.

Heresy, of course, is a truth, partial truth, pushed too far. Coming probably through your favourite preacher. Yes.

Now we've got, we've got to get this absolutely right, and settled. Hallelujah. God wants us to be in the communion, beloved.

The great communion. In the Godhead, Father doesn't say to the Holy Ghost, Oh, I like Jesus better than you, Holy Ghost. I think Jesus says marvellous things.

Did you listen to that parable of the good Samaritan he told? Or did you hear that wonderful exposition on the bread that he broke, and the fishes that he gave, Did you hear that? Don't think much of you, Holy Ghost. It's Jesus I prefer. Or Jesus saying, Don't reckon much of you, Father.

My preference is for the Holy Spirit. So you hear people saying, He's got a Holy Ghost ministry. Or he's got this ministry.

Or he's got that ministry. God help us. God help us.

We've got to be in the communion. Father, Son, and Holy Ghost. Call equal.

Amen. They all love one another. In the Godhead, you know.

You've heard this before, I'm sure. You see, A father sent his son, and he says, Now look, everybody look at Jesus. This is my beloved son, he says.

In whom I'm well pleased. Jesus said, It's not me. It's my father.

You look at my father, he said. So he turned to the father. And then just before he left the earth, he said, Now I'm going to get out of the way.

You look for the Holy Ghost. Keep your eye on the Holy Ghost. Holy Ghost comes, he says, Oh, not me.

You look at Jesus. Now that's the way they go about it. That's humility.

That's love. That's truth. That's how God wants it.

And that's how it's got to be. Amen. Among men.

It's so wonderful. Jesus said, The Holy Ghost proceeds from the father. You see.

Marvelous. On earth, he said, I'm going to send you the Holy Ghost. He said, He's proceeding from the father.

Oh, he couldn't take credit for anything. Jesus wouldn't take credit for anything. Nothing.

He took the blame for everything. No credit. He took the responsibility for what he did, but no credit.

He said, So all fathers, we were looking at this last evening, that Jesus did not start to humble himself from the womb onwards and onto the cross. He humbled himself before he left heaven. You read Philippians 2. His humbling started whilst he was still up there in the spirit, for God is spirit, before he was ever manifest through the virgin's womb.

Communion. The communion. Marvelous.

I hope you're in it. For you and I, when we do come to what has been called, if you like, we'll look it up, shall we, in 1 Corinthians, chapter 10, and verse 21, what has been called the Lord's table. Do you see it there? This is another lovely phrase.

As we were thinking together, those people who believe the Bible in its original form to be the inspired word of God, and I do, if I said, put your hand up, all of you that believe that, I wonder whether we have a forest of arms waving about. I wouldn't like to think I was alone. But those of us who believe that the Bible as it came forth from God came clear and pure to men, and they put it down under the control and in the power and in the authority of the Holy Ghost, so that their own ideas did not creep in at all, though their brains and their hands were being used, their memory called upon as well, but under the power of God.

If I said, how many of you believe that, would you be leaping to your seat to say, I do? Well, those of us that believe that, we don't use these terms that churches or denominations, established or unestablished, make up. For instance, we never speak about the Eucharist. We don't speak about the Mass.

We don't speak about those things. We use terms like the breaking of bread. We use the terms like the communion.

We use the terms like the Lord's table. Yeah, that's all the language we speak, because we love the book. Don't we? The Lord's table.

You have been called to the Lord's table. Amen. And if you look down into that great 11th chapter, where we were reading, when you come together, verse 20, into one place, this is not to eat the Lord's supper.

Isn't that a terrible thing? That when the true church is gathered together in one place, that should be, if they're going to eat anything, should be exclusively to eat the Lord's supper. Not for somebody to bring their turkey, and somebody else have to live on dry bread. Not to display wealth to show up poverty.

Not to show wondrous living for someone who has a job to make a living. He said, this is what you're doing. That's not the Lord's supper.

The Lord wouldn't do that. I said this the other night. I don't know really whether we're ready to accept the real call of God.

Especially in these days when we're hearing much talk about apostles and prophets and what not cropping up all over the place. The Lord Jesus Christ called men to level them down to his state of poverty. And when he fed them, he gave them bread and wine.

That's all he gave them. If you think that Christianity is a means of getting blessing and getting rich quick, you're as deceived as all the occupants in hell are. The tremendous truth, beloved, is that God has called us into a state, and God bring us all there where we, having nothing, yet possess all things.

That's the condition into which he's calling us. It is the condition of the cross, of the man on the cross. He had nothing there.

Last of all, he never had a cry, never had a drop of blood, and never had a breath. Hallelujah. It's marvelous.

But you and I had better see the power and purpose of the cross. And know exactly this great call, and let's get out of this affluent gospel, shall we? That is, that's preached on lines of affluence, if you believe hard enough. And let's come into the place where we understand that if you and I are going to live for God, all in all, and out and out, then we are being called by this glorious man.

We are being called into this communion. Do you want it? Do you want this? The glory and the wonder of being free from everything else, but being in the life and the power and affluence of God. In vain the church calls out for power.

In vain they call on all these things, for all these things, if they aren't prepared to fulfill the conditions. It doesn't suddenly drop out of the roof, calling it an anointing in a meeting. If you want a flood, there are two conditions to fulfill.

You can never depart from the principles of the Bible. One, the fountains of the great deep must be broken up, and then the windows of heaven are opened. Read it, Genesis 6. If we want this flood, the fountains of the great deep are broken up.

It's a marvellous thing, when God breaks up the fountains of the deep in a man, and deep calls unto deep heights, if you like, the depths of God. Ooh, and the ark came up from the fountains under the deep and the windows of heaven being opened. And there it floated, clear and free.

That's the way it is. Don't manufacture from artificial ideas. God does not give us artifacts.

He gives us original principles. And we move in this grey realm of life, in the communion of God. Amen.

Amen. And the Lord is calling us to his table. It's the Lord's Supper.

The Lord's Supper. Now we started off, you may remember, with so much has happened since Saturday night. But if you can recall it, that's where we started.

This simplest name, in the Acts chapter 2, where God calls it, or Luke, under the inspiration of God, calls it, the breaking of bread. And we thought of the loveliness and the simplicity when God first breaks the news to our hearts of this New Testament feast. It's just like a father gathering his family around him, and they all break bread together.

Hallelujah. Which is the common term for eating. We're all in the feast of God.

We're all in the feast of love. Amen. Is that right? That simple.

And then the next one, upon which we've spent so much time, the communion. But now you have to remember this, that the table you're sitting at is the table of the Lord. Not just your father.

He is your father. But God gave you birth that you might come under his lordship. And he sits at the head of the table, and he regulates the family, and he has us all behaving properly, the Lord.

And this is how Paul started with his great unfolding of the truth in 1 Corinthians 11. He says this, I have received of the Lord that the Lord Jesus, the same night in which he was betrayed, took bread. The lordship of Christ.

Nobody ought to sit at the communion table unless they're prepared to say that Jesus is my Lord. Is he your Lord? Do you accept his lordship and dominion over your life? Are you a rebel? God's ways with rebels are shown us in John chapter 13. The rebel, Judas, was shown the door.

He mustn't partake. The conditions for communion are play. Those who are born of God, those who are in the communion of the Holy Ghost, with God, and those who know the lordship, born of the Father, in the communion of the Spirit, under the lordship of Jesus Christ.

Here you have the Trinity set forth. It is the Lord's table. It must be.

This is the communion. It's the communion of Father, Son, and Holy Ghost. The unbroken, unbreakable communion.

The eternal life. The eternal life could not exist if Father were divorced from Son. And the Holy Ghost, it only consists and is sustained in love by the union of the Father and the Son and the Holy Ghost.

Break that in any way in your life and you've broken the communion. Oh, not in God, but in you, in your heart. That is why nobody was allowed to partake until they were baptized in the Holy Ghost after the departure of Christ.

They never kept up a weekly communion service from the Betrayal Night until the Day of Pentecost. It started on the Day of Pentecost. It was the Lord's Day.

When He came into His own in His new body of men and women on the earth. And the outward symbol of breaking the bread and drinking the wine was a complete statement understood by God and angels in

heaven and men and women on earth and Satan and demons wherever they were at that time. That they were, these people, were in this glorious communion by Jesus Christ.

We're called into the communion of the Son with the Father by the Holy Spirit. We're called into this exclusivism. I'm not preaching exclusivism amongst men.

I'm preaching the exclusivism in God. The exclusivism amongst men creates division. The exclusiveness in the Godhead creates division too.

He won't have devils in it and He won't have sin in it and He won't have unblood washed men and women in it. We must understand this and angels aren't even in it. They look on and adore.

That's why we've got to consider the angels when we gather as 1 Corinthians 10 tells us. You should read that chapter very carefully because of the angels. We join in the communion of God.

Hallelujah. Now, you don't begin that communion when you take your first communion. You know, one of, you cannot divorce and please now, I'm not speaking as from any particular denominational angle.

If you want to know what church I belong to, well, it's called the Nothingites. If you want to belong to that, you can come and join with me. That's a marvelous thing.

But I want to face truth. I came into the world one single soul and I face the things that I find in the world and I take the book in my hand and I dissociate from every preconceived idea and I say, Lord, show me. I can remember a night.

Of course, you'll all think I had cool teeth. My wife, who knows me very much, has sometimes referred to me as I've had a big head. But I trust it's shrunk now.

If you had her for a wife, your head would shrink too. Your heart may swell, but your head will shrink. But I can remember a time in that old, little old chapel down there in the southeast of England in Kent where we used Oh, it was a great place to belong to.

It was one of those nothing-like churches. The building belonged to the Congregationalists. We'd been Methodists.

I had. The man who was the leader was a Plymouth Brethren. So I don't know what we were.

We were a real mixed old company. But there it is. We used to do all sorts of things and one of the things we did, or he did, when we were young people, was that he ran examinations on the Bible.

I tell you, we used to have to learn this book. That's why I pretty well know it from cover to cover now. You've nearly lost your opportunity if you haven't started, you young people.

Start straight away. Start straight away. Don't you think baptism in the Spirit and having the gift of prophecy and getting a vision or two will compensate you for your ignorance of the Bible? Don't you think that? And I remember, anyway, you'll know I've got a big head.

Now, I used to win all the Bible examinations. Well, I was born with it. God's had to stick pins in me and let out this hot air.

But I used to win all the Bible examinations. I used to ask for prizes. They were given by a very gracious lady who lived on an estate not very far from us.

And she used to put out the money for the prizes and I can remember I asked at that time, I wanted to get down to the book, you know. In those early days, I was just about in my teens. That's all I was, early teens.

And I asked, I don't know what book she would have asked for if you won a prize. I think I could have up to 15 shillings and that would probably be worth 15 pounds now. I'm as old as that.

But there it is. And I was asked what prize I would have and oh, every time. I used to want Dr. Campbell Morgan's Great Expositions of the Bible.

They're the ones. And I can remember when I read through his Great Exposition of Jeremiah. If you've never done it, acquaint yourself with it.

It's much better than a lot of these other things with paper covers on them. And I can remember asking for his Great Exposition on the Gospel According to Luke. And people who got second prizes used to ask for books like The Heart and the Holiness of God as an Exposition of Hosea.

And somebody else used to ask for Graham Scroggie's Expositions on so and so and so and so and so and so. You know? But anyway, they didn't want cheap little books that told you to jump up and start praising or something like that. They wanted to get down to meat.

They wanted to get their feet on solid rock. And they did. You're sure when God latterly set the match to us, we were like kindling wood.

We went like that. Do you see then? My, talk about fire risk. We were a definite risk.

As soon as the baptism and the Holy Ghost reached us, we were gone. Oh, I tell you. Hallelujah.

Well, I can remember I got hold of this this great exposition. I can see it now. I went up into my little room and I knelt down by my bed and I held this book in my hands in the presence of God and closed it and said, Lord, you know, you listen to the cheek.

You know I had a big head. I said, if you can do that for that man, you can do it for me. If you've read Dr. Campbell Morgan, you will know what a gutter snipe I am.

But listen, where do you stand in these great things of God? Are you in the communion? The church, you see, has got itself all mixed up about the two great ordinations, baptism and the Lord's Supper. And so, if a child has been sprinkled when it's about a fortnight old and it goes through something else when it's about 12 years old, it takes its first communion. So they say.

And it's as far from the communion as the East is from the West and damnation is sown by parents and priests and prelates in the hearts of young people. Their lives are crippled from the womb. That's the tragedy.

That's the tragedy. Last night I was saying this. If you aren't in the great communion of the precious blood of Jesus Christ, don't you dare touch that cup.

Don't you dare. Last night we had the bread here. Last night we drank the cup together.

And if I may, without wearing those who were here last night, you must forgive me, body of the conference, I want to say this again. In 1 Corinthians 10, you read in that 16th verse that 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 you will have read that verse perhaps many a time and wondered why in the world the cup was put before the bread. When Jesus broke the bread first and gave them the bread and afterwards gave them the cup.

It isn't that Paul is being revolutionary and trying to instruct us in a new method of taking the communion. It's because you in spirit can only get into the communion by first drinking of the covenant that's in his blood. Amen.

He's putting the order in which you come into spiritual life, he's not putting a revolutionary new order superseding the method of Jesus Christ before the Corinthian church. He's not doing that. He's telling you that you have to go to precious Calvary and take the cup of the covenant, of the life in his blood, the true communion where the communion that kept body and soul and spirit together in Jesus of Nazareth was broken and his spirit went winging from his body and his soul cried out unto God and the breath left his lungs and his body hung lifeless.

The communion was broken in Christ for you can only live as the blood flows through your body. It is a communion and God broke the communion and you have to go there and you start by drinking the cup of blessing and bless God for the blessing. Then you can come to break the bread.

Then you can come and say I'm a member of his body by baptism in blood by baptism in blood as it is held now in the Holy Ghost by the great life-giving purifying baptism that brings you into this wondrous communion with God. God does not hold communion with anybody outside of the body, the church of Jesus Christ. He has a gospel for them.

He gives them a call but no communion.

Comforts for them, healings for them, blessings for them, stories for them, a bible for them, blessings innumerable but no communion until you come by solid spirit of you fancy calling a spirit solid but that's what the bible speaks of in chapter 10 that we read these children of Israel all drank water of the spiritual rock there you are, you've got solidity and spirit put together a solid rock, the spirit the spiritual rock and you with all the solidity now not the hair brained emotional things not the divided schizophrenic approach half of you clamoring for the world half of you wanting to make your eternity secure half of you lusting for sin and half of you or perhaps a tenth of you wanting something better there has to come by the grace of God that marvelous grip of God that cohesive

faculty from heaven that makes a man aware of his state and a woman ready to flee from all and come in and drink drink and drink drink as though his blood could substitute your own blood that's pulsing through your veins as though his body should become your body that you could eat him, drink him think him, imagine him love him, take him utterly these are the conditions I said to a man as he sat in a chair a man whose life had come to rag and tattered around him a man, one of the most brilliant men in the British Isles I won't say more than that that is in the world then in his line, one of the most brilliant men few of you know him and he sat in a chair and I saw him shattered, an alcoholic he'd lost everything out of his job, his wife had gone his bands had gone everything had gone his

job, his self respect living on national assistance trembling like a leaf as he was coming out of his latest alcoholic bout smoking cigarette after cigarette to try and soothe his nerves that could never be soothed and I said to him listen, you can't use God I want you to say tell me this before we go a step further we talked some time and shared in the sympathies of God, but sympathetic as you may be with a man and pity him and have compassion upon him, even the great God of heaven knows no other way to reach him or her whoever they may be and we come at the end to start reality and don't deviate, and I said to him listen, you come to talk to me what is it you really want do you just want to sort of be helped so that you can get your wife back family back, I said I know I know you need

it I said I know you do but do you just want your wife back a restoration of self respect to have your family around you and make a fresh start or do you want God he lit another cigarette and in his trembling hands he thought his brain was not dimmed even though his body was shaking like a jelly under the effects of alcohol and he smoked through half a cigarette and I heard him reasoning out in his own mind he said I want God, I said you can have him people want to use God that's what they want they want to use his potential for blessing they want to use his power for healing they want to use his riches for wealth they want to use his world for themselves do you want God do you want the communion in God do you want sin out of your life do you want the devil gone what is it you want I need

sympathy no greater sympathy than the man who on his way to the cross turned to some that followed him and said don't weep for me weep for yourself if they do these things to me what will they do to you that's not quite the way he said it but that's what he meant no greater sympathy than the man who when he hung on the cross said mother behold thy son and she looked at him and the sword finished its last plunge into her heart as Luke says then he turned to John and he said son behold thy mother no greater sympathy than that no greater love than that if that's what you want but face it deep real true if you have never faced it before this is the answer to your need is it God you want Him you gotta drink this great new testament in his blood it is God's oath to bring you into all his

fullness and you come under the lordship of Jesus Christ you sit at the Lord's table it's the Lord's supper new wonderful as we know it followed the supper of the ancient ritual the Passover and the Lord disposed of that and then he instituted the supper which was his like a man officiating at his own funeral he broke the bread and he said it's my body he took the cup and he gave it to them he handled his own body he handled his own blood oh God may it never be cast into the ground oh God may it never be burned this body of mine in the valley of the son of heaven oh God let me give myself to my own father you who are his own do you want him do you want him as your food do you want him as your drink do you want him as the staple diet of your life how do you want him way on a throw how do

you want him you gotta want him where father wants him that's where he is in his bosom and if you don't want Jesus in your bosom and not in a sentimental way of thinking God is not offering you a superior idea to what the colored magazines offer you he is offering you reality that's where it's got to be that you are in the communion I can never never get away from this last great truth the Lord's supper now you don't take suppers at five o'clock in the morning and you don't take supper at midday you don't take supper at four o'clock in the afternoon you take supper when it's dark in the night it's the last meal of the day it's the last chance you have the last chance you have you know I very often am told off by people so if you want to tell me off just come a young man came to me today

he very nicely he looked at my white hair no doubt and very respectfully told me off because last night I'd said so he said he said you said you were talking about Judas he said and Judas went out of the door yes

that's right and he said you said that if you didn't drink of this cup you'll go to hell like Judas I said yes that's right he said why should you wish evil on me he said why should you wish evil on me I said I didn't wish evil on you he said you did I've not accepted Christ then I said you must he said you wished evil on me told me I'd go to hell I said no no I didn't if you went down that road and you stole some bullocks out of a field and I came along and said to you if you steal those bullocks you'll go to prison I said I'm not wishing you in prison I'm not wishing evil on

you I am warning you I didn't decide you'd go to prison the law of the land decided that you did I didn't decide that men go to hell if they reject Jesus Christ God did isn't it dreadful you see the alternatives you must either be in communion with the devil and his angels or with God and his saints one of the two there is no middle ground none at all Jesus is Lord you sit at his table he decides everything you listen to him another young man came to me since the conferences been going on he said to me oh God had so blessed him he'd entered into a marvellous experience he came up to me and he said why do I keep this how do I go on in this oh he was over the moon or was it the sun and how do I keep it he said he was nearly dancing just obey that's all you do you obey and if you obey and

walk in the light as he is you'll have fellowship with him that's how the communion is kept as you obey and the commands he gives you are the light that he is shedding and commands come to you first as light they are instruction to your darkened mind when you don't know what to do and they are light where you need light it's in the epistle of John you remember that in the first epistle of John and the first chapter I've been quoting from it that if we walk in the light as he is in the light we have the communion that's your word one with another you can only have the communion as you walk in the light as he is it's no good breaking bread and drinking wine unless you're in the communion you can only have the communion as you walk in the light as he is and in that light you will have the

fellowship the communion one with another and the blood will go on doing it's cleansing work in you isn't that a marvelous thing all the time and it's in the same epistle that is the fifth chapter I've been quoting from the first chapter where John says and this is the love of God that we keep his commandments and his commandments aren't grievous that's the light you don't walk in the light unless you obey his commands when you obey his commands you show God that you love him and the communion is a communion of love in the light in the constant cleansing it's marvelous it's so simple this is the communion and this is what Paul means when he says that you eat and drink worthily I've changed that he warns you against drinking unworthily you have to eat and drink worthily you're worthy to

drink when you eat when you walk in the light keeping the commandments of God in the communion listen Jesus as a man on earth was in the communion he said I always do the things that please God here it is I'm the light here it is and you have to be the light as he is and if you walk in the light as he is you can't say that Jesus was the light he is the light he was the light of the world while he was in it he's still the light light came into the world and while he was in the world he was the light of the world the light of the world the light left the earth the Holy Ghost came down which is the oil of the light kindled the flame on the altars of those wonderful hearts waiting for him on the day of Pentecost and they burst into flame and they became the new light of the world in the Bible

a simple book nothing difficult about the Bible at all nothing difficult about truth it's as natural as the rising of the sun and the going down of the sea it's as simple as anything so the heart that's been uncomplicated by coming into the simple communion of God are you in the communion? when did you drink of that cup? did you do it last night? did you do it last year? are you in the communion?

God save us from keeping up the hubbub God save us from keeping up the clamor that hides God keep us open oh John says he says I write a new commandment unto you he says now the new commandment I write unto you is the old commandment that you've had from the beginning now this is the remaining commandment the commandment walk in this basically and what is it? that you love one another that's the basic commandment this would be the commandment of Jesus to his father if he commanded him father love me this is the commandment of father to the son thou should love the Lord thy God with all thy heart with all thy soul with all thy strength with all thy mind mind you there's a second commandment Jesus love thy neighbor as thyself but then father didn't have to command him but that's what he

walked in as natural communion and commands are only thinly veiled invitations to communion Amen glory to God he commands me into the state of communion take command of me Lord take command of me command my heart command my mind command my being Lord oh Lord have you reached this stage of communion the true love that wants to abandon everything under him ah Lord everything I long to lie back in thine arms and let everything go that's communion that's the heart that will get there that's the heart that wants it Lord Lord everything not just my sin not just my stubbornness not just the things I'd rather forget about Lord but me just take me it's alright just take me come I'll invite you to the supper the closing meal of the day when you've run your course and found it to be sin when you've

lived your life and found it to be the way of the crooked serpent you come and he takes them into an upper room we won't go through what we went through earlier he washed their feet he acted as their host he provided everything he took simple bread so that he shouldn't confuse the issue he took simple wine so that their minds should not be befogged and he says here let this bread stand for me my body will you here let this cup stand for my blood will you will you all agree now watch me he takes the bread and he gives thanks and he breaks it and he said take this is my body broken for you do this do this he showed them what he went meant what he meant more plainly when he said the five thousand to which we also referred last night that left it for the sake of time he said to them give them

to eat he said to the apostles this was earlier it was a Passover time just the same it was a subsequent act to the Passover he said give you them to eat he said well we've only got five loaves and two fishes what are they among so many but you read that little phrase he knew what he would do he knew what he would do so they brought him the bread they brought him the wine the fish he takes it he gives thanks he breaks it after he told them to make them into thine and he gives it to the disciples and then listen he gave the disciples with the broken bread in their hands to the multitudes you read it again he gave the disciples with the broken bread in their hands to the multitudes he sent men with broken bread to men did you see it in the upper room he broke the bread he gave it to them he

said now you do it this do and they broke it gave to another they broke it gave to another I don't know I wasn't in the upper room except that my hearts been there over many days of late thinking about this conference but I guess don't bother to correct me if you think differently from me you think differently we'll check it out I'll ask John myself when I get to heaven but I'm pretty sure he gave it to John first because John was lying there with his head on his breast lying there so he broke it gave to John hallelujah they commune who commune most closely with his heart they commune who live in love and for nothing and no one else but Jesus hallelujah they commune commune it doesn't require language take eat oh that the freshness the wonder and the glory of it all may dawn upon us the

intimacy I say there are ten more in the upper room a hundred and twenty more three thousand more but the bread which we break it's the communion of the body oh we become that bread I take myself I break

myself I say let me commune with thee no communion without the cross no communion without self breaking none it's mental it's pictorial it may be wondrous sweet to the brain and mind that's seeking for aesthetic satisfaction it may be accompanied with the right chorus or the soft music but there's no communion without self breaking none Jesus couldn't do it until he broke as it were the communion in his own body and his blood went one way onto the ground and his body went another way into the tomb until the spirit by God's grace should come and join the spiritual life truth and substance

of them into one and present again the reality that had ever been in God and was shown for a while for thirty three years on the earth and then was taken back to heaven again and the spirit has come the spirit had to come he just had to come it wasn't possible without the Holy Ghost a communion is the communion of the Holy Ghost it's the communion he's brought the two together you saw it the blood poured one way onto the floor the body was born another into a tomb and never came they back together again the Holy Ghost has come to unite them again in the glorious mystery of the unknown God the unseen God and he unites them and you can no more do without the glorious Holy Ghost for the communion does not exist outside of him than day can do without night or sun without heaven you must have

the glorious spirit you can't know Christ outside of the Holy Ghost you can't come into Christ until you are baptized in him into him as he is in the spirit you can't that he is here the communion of the Holy Ghost links heaven and earth God and men breaks the link between men and devils and earth and hell and brings us into the state of righteousness peace and joy which is the kingdom of God and God rules that's the communion and bread and wine can minister either blessing or curse to you Paul, what is it to you?

Oh, blessing!

I bless the cup of blessing Amen the multiplied blessings of God and men are passed to thee when thou dost drink the blessings of the saints are in the cup the blessings of the apostles and the prophets and the martyrs, they're there in the cup they all blessed the cup Amen Oh, they didn't bless a bit of silver or plated whatever it is or an old cup or a bit of glass they didn't bless that the cup is never the cup Oh, now you say he's talking contradictorily it's like that it's like that of course it's not it's the cup listen it's the contents of it the man is never the body he's the spirit inside it that's the man it's never the outward always the inward the outward is to lead you from your outward state once it was out of darkness into him the inward Lord the real God Oh, I'm so

thrilled I'm in the communion I'm in the communion Oh, being in the passages of love from father to the son and from the son to the father all by the Holy Ghost so I come into the spirit I'm in it all I don't always hear his voice I don't always feel this or that I'm in it are you in it? bless the Lord this communion this unbreakable glorious union that's common to father, son and Holy Ghost that ever has been that is now and ever shall be and God broke into time and broke into your time in 1976 to tell you all about it and invite you into it don't try and tot up the things that you believe as doctrines and calculate that you must be in because you believe the right doctrines if you're in, you're in if you're out, you're out and your state is worse for the doctrines that you believe that

yet leave you outside you've got to break man you've got to break woman you've got to break it was the break it was the point of the break in the communion that did it listen the word translated communion is the act of making common and the act was the death the cross the point was the turning point of history and humanity amen that's where you enter in lay down your life man lay it down woman you say I wish I could come to Christ, he'll take it from you didn't he take it on the cross didn't he bear your sin there didn't he pay

the price there more than you could ever have paid you could never have paid the price for sin you couldn't have paid God's price God had to find the price of sin could you have done that and he found it as I can remember now coming back to my ears from those old

days that I spoke about earlier I can hear it now a voice saying I have laid help upon one that is mighty I can hear it thundering forth during the gospel services on the Sunday night and how about you he's paid the price for you stop struggling don't insult your God to think that you could bring anything if you brought your all but you've got to break you've got to break he said I hear that there are divisions among you heresies among you sins among you you must read through that same chapter that same book wouldn't it have been wonderful he could say I hear that there is communion among you wouldn't it have been wonderful and if the angels are listening tonight and they are the angels are bending over this room your angel is here and the host is here hallelujah they report to God

they've got the communion they're in the communion we can see in those people what we see in you oh Lord God most holy could they are you in it if I said stand up every one of you that are in this communion would you stand up Lord I'm in this communion it's the Lord's supper he told a parable a certain man made a supper now you know the parable and he invited people to come I'm colloquialising it and at the time he prepared his feasts and the great supper and he sent his servants out to call their men those that had already been invited and they all with one consent began to make excuses one said oh I've got this I can't do that I can't do that and they had to go back to the Lord and say they didn't want to come he said you go out into the highways and the hedges and invite them to come I

want my house to be filled when I said Lord we've called them in and yet there's room he said go on bring them in bring them in scour the place bring them in oh that's God's heart into the communion thank you Jesus for telling us simple stories that open our dim minds to some degree of understanding are you in the communion the real communion commences with the riddance of all your excuses the riddance of all your sin the riddance of all your stubborn proud heart and mind that's when it starts when God brings you there first of all you agree with him at the cross and you say Lord I'm crucified I'm dead I see it oh faith that steps forward and accepts this blessed Lord blessed Lord we'll leave it are you in the communion I'm not asking you whether you're called a church member nothing no

talk about church membership again I've never read it I'm asking you man please be straight and please be honest and you woman are you in the communion of God are you in the communion of the Son to which you've been called are you Lord I'm in praise come right into the spirit start by coming in deepest repentance that you haven't received the Holy Ghost is yet when Jesus died that you should and lives that you should start by turning your back on that old existence forever come start by asking him to cleanse you until there's nothing left to cleanse because you're all clean inside amen come on let's all come together you can commence the feast tonight glory to God hallelujah you can drink your tea hallelujah and you can because God is here hallelujah

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