

# The Eternal Communion

by G.W. North

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*The sermon emphasizes the spiritual significance and preeminence of communion over baptism, highlighting its eternal nature and exclusive belonging to the Church.*

**Scripture:** 1 Corinthians 11:23

**Topics:** "Eternal Communion", "Spiritual Significance of Sacraments"

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## Description

G.W. North emphasizes the profound spiritual significance of Communion compared to Baptism, asserting that while Baptism represents a one-time event, Communion is an ongoing, eternal act meant for continual participation. He explains that Communion predates creation and was revealed with the New Covenant, highlighting its exclusive role within the Church. North argues that Baptism serves as an introduction to Communion, which is established by God and transcends time, while human practices are temporary and lead to the eternal. Ultimately, he underscores that Communion is a divine ordinance meant for everlasting fellowship with God.

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## Transcript

Of the two the communion, by its very nature, is by far the more spiritually significant. Baptism is plainly intended by God to represent a once-for-all-time-and-eternity experience; Communion, by implication, is in itself a constantly recurring act. By the ordinance of baptism, God revealed His intention that a man is baptised to remain in that state; but he communes to commune again and again, in fact eternally. The Communion was and is and ever shall be; it was before Baptism, it is greater than Baptism, it shall still be when Baptism is practised no more.

Baptism was created to bring people into the Communion, and unto the ordinance of communion.

Though the practice of baptism was introduced into time before the Communion was made known to men, in truth the Communion was before ever the world was created or time began. Yet, although this is so, the Communion, though hinted at in Old Testament scriptures, was not revealed to men until the time of the introduction of the New Covenant. The Communion belongs exclusively to the Church. Baptism had a place in the purposes of God during the closing days of the Old Covenant under the ministration of John Baptist, but communion did not.

In common with many other Biblical ordinances, baptism was introduced by a man under God's instructions, but not so the communion; that had to be brought in by God Himself. Man and means are

always only to an end; they are temporary and must lead to the everlasting; the momentary must proceed to the permanent. Men and baptism are a means; God and Communion are eternal.

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