

The Royal Simplicity

by G.W. North

Jesus' choice of bread and wine at the Last Supper reveals a deeper truth about Himself and His intentions, and connects us to the biblical history of God's people.

Scripture: Genesis 14:18-20, Exodus 12:8, Psalm 24:1, Matthew 26:26-29, Luke 22:19-20, John 6:35, Romans 8:17, 1 Corinthians 11:23-26, Hebrews 7:1-3, Revelation 1:6

Topics: "Royal Heritage", "The Significance of Communion"

Description

G.W. North emphasizes the significance of the simple elements of bread and wine in the context of God's royal invitation to His feast, contrasting the Corinthians' misunderstanding of Jesus' lordship. He reflects on how these elements, chosen by Jesus, symbolize a profound truth about God's purpose and the honor bestowed upon humanity. North urges the congregation to recognize the importance of these symbols, which have deep roots in biblical history, connecting them to figures like Melchisedec and Abraham. The sermon calls for a deeper appreciation of the simplicity and richness of God's provision, reminding believers of their royal heritage as children of God.

Transcript

Considering the honour bestowed upon men, and realising God's purpose in granting us the favour, our hearts should respond with joy that we are invited to such a princely feast. We are left aghast that such blasphemous behaviour as that which Paul censures should ever have been imagined by the Corinthians, but it was. Looking for a reason for such a grossly wrong attitude, we are forced to the conclusion that to them Jesus was no longer Lord. He was not even Lord in the sense in which Paul speaks earlier in the epistle when, quoting David, he says, 'the earth is the Lord's and the fullness thereof'. The fact that the Lord of all the earth decided to use only bread and wine at His table, when He had all fullness from which to choose, should have caused them to realise that there must be some very important reason for the choice.

He quite purposely did not reserve a piece of lamb from the Passover feast and press that into service. Had He done so we might have seen some very real meaning in it, but He did not do that. Without need to restrict Himself at all, He quite deliberately chose bread and wine. Then let us not fail to learn the lessons which the Corinthians had not learned. When He bade two of His disciples go to a certain place and there make ready the meal for His coming, it was with full knowledge of what He would do following the Passover. Had He wished, He could quite easily have ordered extra things to be placed on the menu, but

He did no such thing. He knew the two elements best suited to His intentions would be there, and no better media than bread and wine could possibly be found anywhere on earth. They were present in the room and nothing could be more admirably suited to His purpose to reveal to them the truth He wished them to know.

They were royal enough dainties in any case, for had not Melchisedec, priest of the most high God king of righteousness and peace, brought forth these same elements for Abraham in the beginning? At the dawn of Hebrew history their most famous patriarch ate and drank of these same things and was blessed of God. Bread and wine are the traditional food and drink of kings and priests and prophets and patriarchs of God. Bread and wine spoke then to Abraham, as they speak now to us, of a past sacrifice and of royalty and sainthood and those mysteries of God we cannot now investigate.

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