

Ephesians 14-04-20b

Let's resume our study now, we're taking a look specifically at the Upper Room Meal, which was celebrated on the evening of the Day of Preparation. This would have been in the week, Wednesday evening. Those who unfortunately kind of miss some of the clues in scripture and believe in a Friday crucifixion call this Silent Wednesday.

It's a day where just nothing happened. This alone ought to be a clue that something's not being properly understood, that in the week prior to the crucifixion there would be a day where just nothing happened. Like that plaque my dad's got on his fireplace on this day in 1842, nothing happened.

But we're looking at this Upper Room Meal and the significance of the fact that it is not the Passover, wouldn't it be better if it were the Passover? Well, this is what many have thought, and there are people who want to celebrate a Seder and go into all of the details, the non-scriptural details that attend that celebration in the Jewish culture, Jewish religious tradition with the perforated bread and hiding it and all of the different accretions and additions that are really not in scripture. And interesting though those may be, and as significant in the minds of many as those may be, it's not inspired, it isn't offered to us for observation, interpretation or application. And it's just interesting.

What is interesting about what is detailed for us in scripture is the clear testimony of all four Gospels that the Lord Jesus made this a unique meal. It is not the Passover, but it is a special and unique observance. We've already seen John tell us in chapter 13 that Jesus arose from supper before the Feast of Passover.

We've seen Mark 14 that the evening referred to for this meal is the beginning of the day of preparation, which began around 6 p.m. We have seen Luke 22 where the preferred text, scholars such as Brutus and other scholars and Brutus Metzger who is pretty much the final authority in everybody's book. Jesus expresses His fervent desire to eat the Passover with His disciples, emphatically declares, ooo may I will not eat it until it is fulfilled in the kingdom. Until what is fulfilled? The Passover.

It is not fulfilled because the Lord has not yet gone to the cross and He says I'm not going to eat Passover with you until it is fulfilled and that will be in the kingdom. The next Passover year where the Lord Jesus will drink of the fruit of the vine and will participate in a Passover observance, and by the way in the millennial kingdom which is the last thousand years of the bright future age of Israel where there will be ritual sacrifice and I assume that the PETA folks are going to be picketing somewhere well away. There will be animal sacrifice in the millennium and there will be Levitical priesthood function as we have seen and there will be Passover observance, lambs will be slain not in anticipation but as a memorial.

And the Lord Jesus Christ Himself says I will eat this Passover with you in the kingdom when it is fulfilled. It isn't yet fulfilled and He is not going to eat it. Has the Lord celebrated previous Passovers with His disciples in the first year, the second year of the ministry? Evidently so.

The disciples don't find it at all unusual that Jesus sends them in to prepare the Passover. They have evidently done this before. It is not anything that causes remark.

When they see Judas get up to leave they assume what? That he is going to buy supplies to celebrate the feast. By the way if this was the Passover guess how many stores are open? During the eating of the Passover meal Judas is going to get up and go buy stuff from whom in Jerusalem is he going to buy anything on the night of Passover? But all the disciples assume what? It's the beginning of the day of preparation, stores are open late, it's sort of a black Wednesday that year and all these guys are trying to get their bitter herbs and supplies ready and they go out and purchase it. How could they possibly conceive that Judas would be going out to buy anything if this were the Passover celebration? It's not and it's important.

Just by way of quick review, in John 18-28 as you remember the Jews refused to enter the Roman Praetorium. They don't want to enter. Why is that? They did not want to defile themselves and thus not be able to eat the still future Passover meal.

All of this is review, we've covered this in the past. Therefore the Sabbath that is referred to in the Gospels where they had to get the bodies down off the cross before the Sabbath, this is not the weekly Sabbath, this is the High Holy Day Sabbath, Holiday Holy Day Sabbath and regardless of what day of the week Passover fell it was a Sabbath. This year I believe the 14th was a Monday and that would have been Passover.

That would have been a Sabbath. In Mark chapter 15 it tells us Jesus was crucified at the third hour, 9 a.m. on the day of preparation. It was noon when darkness fell.

By the way I was reviewing when they talk about that darkness trying to figure out was it a supernatural darkness beginning at 12 noon and lasting until 3 when Jesus dismissed His spirit. Interestingly, the two best candidate years for the crucifixion, and we really don't know which year it was, which I think is part of the no man knoweth the day or the hour, God purposely has not given us a definitive clue as to which year, but there was in Jerusalem a total solar eclipse in two years in this vicinity. One of them was A.D. 29 where the solar eclipse lasted a minute and 59 seconds.

That was A.D. 29. And then there was another in A.D. 33 which lasted just under 3 minutes. This of course is not 3 hours, but it is interesting, is it not, that there was in fact a solar eclipse in those two years.

I, as you know, favor A.D. 29 because of the birth year of the Lord and He was about 30 when He began to minister which would have made Him 33 when He went to the cross. And if He was born

circa 4, 5, or 6 B.C. then this comports. There is no year zero, 29 is a very good looking year for these events to have taken place.

Be that as it may, in Mark 15, 34, at the ninth hour which is 3 p.m., there's only 3 hours remaining on the day of preparation, Jesus cries out, this was the time when the Passover lamb was slain, the national Passover lamb, it's kind of like the president with the national Christmas tree, everybody's got their own Christmas tree, but there's the national Christmas tree. There was a lamb slain formally at the temple at 3 p.m. and this is the moment at which the Lord Jesus Christ cries out. This is the Passover lamb being slain on the day of preparation prior to the Passover celebration which will take place after sundown, after 6 p.m., 14 Nisan.

First Corinthians 5, 7 tells us, purge out the old leaven that you may be a new lump since you truly are unleavened for indeed Christ our Passover was sacrificed for us. And that has additional significance when you think about the time at which He cried out. The high Sabbath was approaching at 6 p.m., they got the bodies down from the cross, they did a quick preparation of the Lord Jesus and laid Him in the tomb and departed, why? Even with the events of the day, they still have to celebrate Passover.

There's nobody at the tomb after 6 p.m., after sundown, why? They are all indoors with their sandals on, with their staff in hand. Why was there not a vigil? I mean, people stand outside cyclone fences and hold vigils and make little memorials and write notes and hold candles and do all sorts of things. Why wasn't there a band of disciples outside the tomb talking and thinking, well, you know, He said Lazarus come forth, maybe something will happen here.

There's nobody at the tomb, why? It's the Passover and they are required to be indoors and to stay indoors. You will recall that Jesus and the disciples, after they finished the upper room meal, sung a hymn and went to the Mount of Olives. This is unheard of on Passover day.

You stay in the house all night, what is it a memorial of? Passover, the angel of death, you don't take a trip and go across the Kedron Valley and up the Mount of Olives on the night memorializing the requirement to be behind the door with the blood of the Passover lamb on the lintel and on the doorposts, stay inside and death will pass by. God Himself interposes Himself between death and the firstborn who are inside. It's unthinkable that Jesus would take His band of now 11 disciples and make an excursion singing as they go out to the Mount of Olives on Passover.

It's not the Passover meal, can't be. Not unless Jesus just literally threw the book away, threw the rules away, made up His own rules. So what is the significance of this? Jesus died on Thursday, Passover occurred Thursday night, our reckoning.

He is in the tomb beginning late Thursday, all day Friday, all day Saturday and He rises early in the morning on the first day of the week, Sunday, universal testimony of Scripture. As Jonah was in the fish three days and three nights, the Son of Man will be in the heart of the earth three days

and three nights. In that period there are two required Sabbaths, so elegant that the Lord Jesus dies and nobody can approach, nobody can do anything.

The women can't even bring spices, nobody can do anything. This is a work between the Lord Jesus Christ and God the Father. Man isn't involved, man doesn't help, man doesn't perfume it or spice it or make it more acceptable.

Man doesn't intrude into the space where the body of the Lord Jesus lay. They see Him laid in the tomb, the tomb is sealed and what happens behind is now mysterious to the eye of man until that stone is supernaturally rolled away by an angel from heaven. It is a God thing and man doesn't defile it.

This would be sort of similar to somebody going in and trying to lay spices around the Ark of the Covenant after the blood of the Passover lamb or the blood of the Lamb of Atonement on the Day of Atonement is sprinkled on it. Man does not intrude. The only one that's allowed in there is the high priest.

Who is the great high priest? It's the Lord Jesus Christ Himself. He brings this offering. He alone is qualified to stand before God the Father and witness the transaction whereby our atonement is made and our redemption is secured.

Remember what Job says? I heard a pastor quoting this on the radio on the way over. Remember what Job said? I know that my Goel, my Redeemer, lives. I know that my Goel is alive.

This is centuries before the week we're talking about. But he says, because of this, I am certain of my own resurrection. I will stand in my flesh.

Worms may eat my skin, but I will stand one day and see Him with my own eyes. Job is Job and is in the Old Testament canon because of his faith. He was tried, he was tested, he was stressed, but he kept possession of that perfect peace that belongs to those whose mind is stayed on God, because he trusted God.

And he makes this expression in the midst of calamity, an incredible personal disaster. I know my Goel, my Redeemer, lives. And whatever may happen to me in the interim, there is a day where I will stand and with my own eyes be resurrected to see Him face to face.

Now, this supper is significant because it isn't the Passover. Turn with me to 1 Corinthians chapter 11. 1 Corinthians chapter 11.

I'm going to pick up the pace here a little bit to be sure I can finish in the next 15 minutes. What is our study in Ephesians 4? What has led up to it? In Him there is unity. In Him there is no division.

In Him what has been formerly separate has been brought together, Jews and Gentiles, right?

We've seen that over and over. We've reviewed it. We've seen it.

It's the foundation under Ephesians chapter 4 to walk worthy of your calling. What is the measure? What is the expression? What is the means? What is the living out of it? It's the one another commands. Be humble.

Be gentle. Be forbearing. Be patient with one another.

This is the outworking, right? Why? Because there is one body and one spirit, right? We've talked about the Lord Jesus was here in the flesh and there was no church because He was here. But He's one person in one location. The humanity of Christ was not omnipresent.

He goes away. Now with the descent of the Holy Spirit into those who are His body, we can be everywhere. We can be multiple places.

We can be speaking the truth to one another in love all over the place. We can be manifesting the person and the presence and the power of Jesus Christ all over the place. We become the omnipresence of the Lord Jesus.

We are His body. Now Paul in 1 Corinthians chapter 11 says imitate me just as I also imitate Christ. I as body of Christ do what Christ did.

I live the way He lived. So do what I'm doing. Be the presence of Christ on this earth.

I praise you brethren. You remember me in all things. You keep the traditions I delivered to you but I want you to know the head of every man is Christ, the head of the woman is man, and the head of Christ is God.

He goes on to talk about malpractice in the church. This is straying from the plan and purpose of God. This is upsetting the divine order.

This is trampling the divine design which is selfish. Making an issue of self. A woman praying with her head uncovered, she's making an issue of herself instead of focusing the attention of the group on Christ, right? Married women are to adorn themselves and be chaste and modest, why? Because they are the glory of their husband and when someone looks at them they shouldn't start thinking prurient thoughts.

Women shouldn't be dressing to make an issue of themselves. They are a representation of their marriage and when you look at them you say there is a modest, chaste woman who is married and loves her husband. She's not trolling for interest from others.

She is representing the love and the bond of her marriage to her husband just as we, as the body and future bride of Christ, should be reflecting not ourselves, but the Lord Jesus Christ, the glory of our head. That's the whole issue in those first 16 verses. Look at verse 16, if anyone seems to

be contentious, divisive, argumentative, we have no such custom nor do the churches of God to let people obscure the glory of Jesus Christ in their own self-interest.

That's basically what's going on. Now look at verse 17, now in giving these instructions, notice up above he says, keeping the traditions I delivered to you, I praise you for that. Here's where I don't praise you.

Here's where you have failed. In giving these following instructions, I do not praise you since you come together not for the better but for the worse. Notice often overlooked in this passage, verse 17, I do not praise you, why? What is the summary statement of everything that follows? You come together, you fellowship and it's detrimental.

Your getting together is worse than if you stayed apart. Forsake not the assembling of yourselves together, but if you assemble and you make things worse, that's not praiseworthy. It's supposed to not just be assembly, not just be fellowship, but beneficial fellowship, up-building, edifying fellowship.

But when you come together, he says, I can't praise you because when you get together it goes downhill. First of all, when you come together as a church, notice again, this is all about one another-ness. When you come together as an assembly, church has such overtones in English, when you assemble when you get together as a group, I hear that there are divisions among you and in part I believe it, for there must be factions among you.

This is sort of a tongue-in-cheek, you know, the one good thing about divisions is you can figure out who's mature and who's not. Those who are approved are going to be recognizable because they don't do what the malcreants are doing. When you come together in one place, how many times has he said, when you come together, when you come together, when you come together? This is the place where our worthy walk happens, right? This is definitional.

When you're with your fellow believers in one place, it is not to eat the Lord's Supper, verse 20. It is not to eat the Lord's Supper. Ah, so the common understanding of this is that the Lord's Supper had become this ritualized meal, it was an actual meal, and anytime they had a get-together, they had this Lord's Supper.

I've been to churches, I've known of churches and known the pastors of them, where every single time they got together, they celebrated the Lord's Table. Sunday morning, Lord's Table, Sunday evening, Lord's Table, Wednesday night, Lord's Table, every Sunday. When you come together, celebrate the Lord's Supper.

That's one way of looking at it. This Lord's Supper is, in fact, the one that is the subject of our focus this morning, the Upper Room Meal. When you come together in one place, it is not to eat the Lord's Supper, for in eating, each one takes his own supper ahead of others.

This is an interesting verb, because the ahead of thing isn't there. This is pro lambano. Lambano is to take, and pro is ahead.

Pro gnosko, to know beforehand, take beforehand. But this has a non-literal use in Greek, and it's very common, and what it means fundamentally is to anticipate, to be thinking about in prospect. This is what occupies your mind.

You haven't actually taken it yet, but mentally, you're taking it. This is ahead of time, pro lambano. You can look it up in a lexicon.

There's all kinds of fascinating examples in Greek where it has to do with expectation. It has to do with anticipation. It's used even in Galatians 6, verse 1, brethren, if a man is overtaken in a trespass, if he's pro lambanoed in a trespass, if he's, you've figured out that he did it, there is this perspective idea.

It's maybe clearer in Mark 14, 8. Mark 14, it's only got 16 chapters, and 16 is a short one. Mark 14, this is around close to the time of the end. Mark 14, 8, when the lady anoints Jesus' feet, she has done what she could.

She has come beforehand to anoint my body for burial. She is anticipating my death. She is pro lambanoing, anticipating, looking ahead.

So in eating, each one anticipates his own supper. Each one is occupied with, you know, this is kind of like when you come to church but you want to get out before everybody gluts the exits and jams the parking lot so you sit near the back and you watch where the door is. I used to do this in my college classes.

You know, I wanted to get out before there's this glut of midshipmen and you can't get, you know, short time to get to your next class. You've got to walk through a different building, go across the yard there, what you'd call the campus. And so I would strategically sit.

I would watch where the exits were, and I would make my desk be one that was near the door. I can get out. I'm pro lambanoing.

I'm thinking ahead. Well, this is what people are doing. They get together.

They're not really thinking about Bible class. They're smelling the roast. You know, it's like, well, you know, if I jump up, I can get to the front of the line and it'll all be there.

I don't want to wait. You know, last time I came and there was hardly anything left. It's occupying their mind.

What are they thinking about? I want to be sure and get mine. That's what they're thinking. How does this comport with gentleness and humility and forbearance and looking out for the interests

of others? Is this the mind that was in Christ Jesus? Well, I want to be sure and get out of Jerusalem before they arrest me.

I want to be sure and get out of here before I have to go die a grisly death. It's opposite. It's antithetical, isn't it? In eating, each one takes his own.

This is when they come together, takes his own supper. Now when we go eat, everybody's going to be standing around, no, after you, no, after you. This is emblematic.

It's emblematic. This is not so much talking about the literal supper. Keep watching here.

One is hungry and another is drunk. These guys are both bad guys. This is not one guy drank to excess and the other guy's standing there and didn't get any food.

This hunger is the anticipatory kind of hunger. He's there because he's hungry. His hunger is driving his thoughts.

Both of these are bad guys. One is hungry and another is drunk. He shouldn't be hungry in this way and he shouldn't be drunk in this way.

Do you not have houses to eat and drink in? Or do you despise the church of God, the assembly of God, the group belonging to God? Do you despise them, meaning give them light esteem, you're not thinking about them, and shame those who have nothing? You disregard them. You don't think there might be somebody here that actually needs this fellowship meal. I've got a house, I've got a well stocked larder, but oh no, all the best food, the best cooks, this is a wonderful thing and I'm going to get mine.

It's lack of consideration. This isn't about the meal and it's not about crackers and Kool-Aid. This is about what are you thinking about other people.

We have covered this in the past. What shall I say to you? Shall I praise you in this? I do not praise. I receive from the Lord that which I also deliver to you.

And then he gives the description, the Lord Jesus, the night he was betrayed. The night he was betrayed is the night of the day of preparation. The night he was betrayed.

There are two elements that are common to all four gospel accounts of that upper room meal and only two. John doesn't include the bread and the cup. Others don't include the washing of the feet.

Others don't include the sop. Others don't include some of the conversation. In all four gospels there are two things that are included.

One is that there was a meal and the other is that Judas betrayed him on that night. And it is common to this fifth account here. The betrayal.

To betray the body of Christ for self-interest. Why did Judas do it? Judas had some kind of agenda. We don't know exactly what it was, but he got money for it and he somehow thought this was a good idea.

It was his plan and not the ideal purpose of God. God incorporated his, you know, these things must come, but woe to him by whom they come. Two things.

The betrayal and the meal itself. Take eat, this is my body which is broken for you. Do this in remembrance of me.

Here's the crux. Here's the importance. Do this in remembrance of me.

Now, we think, well, when I was a little kid growing up in church and they passed the elements. And, you know, if you eat in an unworthy manner you eat and drink destruction to yourself and it scared me to death and don't, you know, be sure and think about Jesus and imagine the cross and taking nothing away from appreciation of the suffering and the death of the Lord Jesus Christ and his unfathomable work on our behalf. That's not what he's talking about here.

How do I know this? Because it's right here in the scripture. Context, context, context. Pay attention now.

Do this in remembrance of me. In the same manner he took the cup. Now he says, do this in remembrance of me.

They're doing it now. What has Jesus not yet done? He hasn't yet gone to the cross. He has not yet been arrested.

He's not yet been tried. He's not yet been scourged. He's not yet worn the crown of thorns and he's saying, do this right now in remembrance of me.

He's not saying in the future come back and do this and remember me. He's saying right now as you eat this bread and drink this cup remember me. Remember what about him? What has characterized the presence and the ministry of the Lord Jesus Christ from the very beginning? Selfless dedication to the plan and purpose of God.

Let this mind be in you which also is in Christ Jesus, Philippians chapter 2. Do this now in remembrance of me. What are they remembering? They're not remembering the cross. It hasn't happened yet.

What are they remembering as they eat the bread and drink the cup? And by the way, they're not remembering Passover night. What are they remembering? Capital M, me, the Lord Jesus Christ. And what do they remember about him? The time that he has spent, his selfless dedication to the plan and purpose of God on behalf of us.

Those nights of prayer. His time in the distaste and dislike and in the sights of the Pharisees and the Sadducees and the chief priests and the scribes who want him dead. And yet he continues to travel and to minister.

Why? He emptied himself, took on the form of a servant, came in the likeness of man. What has he done on this very night that they can remember as they eat the bread and drink the cup? He wrapped a towel around himself and washed their feet. Do this in remembrance of me.

The one another fulfillment of calling is what should be remembered as this meal is being eaten. Do this in remembrance of the past with me. You are disciples and you will be apostles because you have been with me from the beginning.

You know me and you will remember me and you will communicate my mind and my attitude as you remember me. And when you gather and you drink one cup and you partake of one piece of bread that is broken, remember unity and selfless devotion to God in the interest of others. That's what capital M, me, is.

That's the first advent. That's the Lord Jesus born to die for us. That's our goel, our redeemer who pays the price with his own blood for us.

This cup is the new covenant in my blood. What is the new covenant? It's not written on tables of stone, it is written in the fleshy tables of the heart. It is the expression of the two great commandments that transcend any covenant.

Love the Lord your God and love your neighbor as yourself. This do as often as you drink in remembrance of me. For as often as you eat this bread and drink this cup, not the Passover bread, not the matzah bread with the perforations, not the cup, by the way there were multiple cups for the Passover celebration, you proclaim the Lord's death, akri hu an elthe, until he comes.

You proclaim the Lord's death. What did he say? If a man will come after me, let him deny himself and take up his cross and follow me. Paul says, follow my example here.

What else does he say? I die daily. Die to self, live to God. The death he died, he died to sin.

The life he lives, he lives to God. It is a life of dedication. Therefore whoever eats this bread and drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.

Catholics, transubstantiation, got nothing to do with it. Very quickly now, read that verse. Whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and the blood of the Lord.

So let a man examine himself, and so let him eat of the bread and drink of the cup. He who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning what? The body. The best Greek texts don't even say Lords.

It says, not discerning the body. We say, well, but isn't this the body of the Lord bearing our sins? Yes, but. Here's our final passage.

Flip a page back to 1 Corinthians chapter 10, 1 Corinthians chapter 10. Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, all drank the same spiritual drink. What can you say about that generation, those people? They are unified.

They all went through the same thing. They are united in that, right? They're eating the same food, drinking the same drink. For they drank of that spiritual rock that followed them, and that rock was Christ.

But with most of them God was not well pleased, for they were scattered in the wilderness. Now these things became our examples to the intent that we should not lust after, desire evil things as they also lusted. Do not become idolaters as were some of them.

What is idolatry? Covetousness. The people sat down to eat and drink. The people sat down to eat and drink.

That's all well and good. They ate of that spiritual food. They drank that spiritual drink.

But when they rose up, what did they do? They sat down to eat and drink, but then they rose up to play, to satisfy themselves, to gratify themselves. Nor let us commit sexual immorality, pornia as some of them did, and in one day 23,000 fell. Nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents.

Nor complain, as some of them complained, and were destroyed by the destroyer. All these things happened to them as examples. They were unified by their experience, and by their food, and by their drink.

They were unified. They drank the same spiritual drink. They ate the same spiritual food.

But with most of them God was not well pleased, because it didn't work itself out in application. They were written, these things happened to them as examples, were written for our admonition, our warning, upon whom the ends of the ages have come, the purposes of the dispensations have come. We're it.

Therefore, let him who thinks he stands take heed, lest he fall. Now verse 14, therefore, my beloved, flee from idolatry, covetousness, self-interest. I speak to wise men, judge for yourselves what I say.

Here it comes, the point of the morning. This is the big idea, and in the coming week, when you think back on this Sunday, what was the Easter special about, this is it. I speak as to those who are wise.

We like to think we're a little further along, right? Well this is addressed to us. I speak as to wise men, judge for yourselves what I say. The cup of blessing which we bless, is it not the fellowship, the koinonia of the blood of Christ? The cup is the fellowship, the cup is the ecclesia, it is the koinonia, the cup is you and me.

The cup of blessing is the communion of the blood of Christ. That's why we call that ritual communion so often. The bread which we break, is it not the fellowship of the body of Christ? Keep this in mind when you go back and read chapter 11.

You're partaking in an unworthy manner, why? Because it is the koinonia, it is the fellowship that defines whether or not you are remembering the Lord Jesus. Do this in remembrance of me. It has nothing to do with the ritual of a little cup and a small piece of bread.

It has everything to do with unity of the spirit and the bond of peace. That's what the upper room meal was designed to memorialize and to communicate and to represent in the minds of Jesus' disciples. It's far away from the wonderful significance of Passover.

That will be the next day in all of its fullness and all of its meaning. This meal focuses on the new covenant. The new covenant in the blood of the Lord Jesus, that's the blood of sacrifice.

That is love that is sacrificial toward self and beneficial toward others. It's the blood of the new covenant. The new covenant, the new communion, the new fellowship is us.

And coming together with a selfish attitude, anticipating one's own gratification, ensuring that I get enough to be drunk is partaking in an unworthy manner. Remember Ephesians 4.1, walk worthy. The word worthy was axios.

Partaking in an unworthy manner is anaxios, same word with the negative affixed. This directly pertains to our worthy walk study. That memorial supper is all about one another.

Let this mind be in you that was in Christ Jesus. This do in remembrance of me. It's a wonderful thing as we do at this season to remember the incredible work of the Lord Jesus Christ on the cross, but do not let it overshadow and eliminate from view the memorial aspect of this meal, which is to pay attention to others, to put others ahead of ourselves, to have that humility and that gentleness and that forbearance and that patience that remembers the Lord Jesus Christ.

Because the bread which we break, it is the fellowship of the body of Christ. That's what the meal is all about. It is our fellowship.

What do we allow to divide, to eliminate, to create divisions in that fellowship? Whatever it is, it's not worth it. We're sacrificing our worthy walk. We're sacrificing our inheritance.

We're sacrificing our future on the altar of self-interest, on anticipation and expectation and self-gratification. When you think of the Upper Room Meal, do this in remembrance of me. It is the

mind of Christ, the one another of the example of Jesus Christ that is in view.

That's the memorial. And anytime we gather, it is the Lord's Supper. Anytime we fellowship, it is the body and the blood of the Lord Jesus.

And anytime we are together, what did Jesus say? Where two or three are gathered in my name, there am I in the midst. Kind of takes on a fresh implication, doesn't it? Anytime we are with a fellow believer, one, two or more, it is time to remember the Lord Jesus Christ, His body and His blood. This do in remembrance of me.

Let's close here in a word of prayer. Father, thank you for the beautiful pictures that you use to teach us and to exhort us and to encourage us in the pages of your Word. We thank you for the ministry of your Holy Spirit that raises us from the corruption and the mundane nature of our temporal existence, our human frame, the dust from which we are made and enables us to understand and to benefit from your divine truth.

We pray that God the Holy Spirit will minister these things to our hearts, enable us to remember them and to see their pertinence and their application as we seek to walk worthy of the calling with which you have called us and bring glory to the name of our Lord Jesus Christ, in whose name we pray. Amen.