

“This Do in Remembrance of Me”

1 Corinthians 11:23-34

Matthew 26:26-30, Mark 14:22-26, and Luke 22:17-20 record the Gospel account of the Last Supper – the reason this text in First Corinthians is here.

Matthew 26:26–30

²⁶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, **Take, eat; this is my body.**

²⁷ And he took the cup, and gave thanks, and gave it to them, saying, **Drink ye all of it;**

²⁸ **For this is my blood of the new testament, which is shed for many for the remission of sins.**

²⁹ **But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.**

³⁰ And when they had sung an hymn, they went out into the mount of Olives.

Mark 14:22–26

²² And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, **Take, eat: this is my body.**

²³ And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

²⁴ And he said unto them, **This is my blood of the new testament, which is shed for many.**

²⁵ **Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.**

²⁶ And when they had sung an hymn, they went out into the mount of Olives.

Luke 22:17–20

17 And he took the cup, and gave thanks, and said, **Take this, and divide it among yourselves:**

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, **This is my body which is given for you: this do in remembrance of me.**

20 Likewise also the cup after supper, saying, **This cup is the new testament in my blood, which is shed for you.**

These words are often found on the communion table at the front of many churches, and in just four words it sums up what the Bible teaches, and what this church believes, as it relates to "The Lord's Supper."

The first two words of the title of this message, from verse 24 of our text, are why this is called an "ordinance." This is considered one of two "ordinances" of most fundamental, doctrinally sound churches – the other is believer's baptism. The term "ordinance" is used rather than sacrament because of the difference of meaning and application. Although the terms are used synonymously by many theologians of the past, and by some denominational churches and scholars today, they are very distinctly, and importantly, different, historically.

The following three paragraphs are from the website <https://www.gotquestions.org/ordinances-sacraments.html>:

A sacrament is often thought of as being a means of God's grace—as a worshiper performs a certain religious rite, he or she receives divine blessing, either for salvation or for sanctification. An ordinance is usually not considered a conduit of grace but simply a practice commanded to be

performed by the Lord. In other words, a sacrament, at some level, involves a supernatural work of God. An ordinance is simply an act of man in obedience to God.

The Roman Catholic Church teaches there are seven sacraments: baptism, confirmation, holy communion, confession, marriage, holy orders, and the anointing of the sick. According to the Catholic Church, these sacraments "are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament" (The Catechism of the Catholic Church, 2nd edition, p. 293). Also, "The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation" (Ibid., p. 292). This teaching reveals a works-based system of salvation and a sacerdotal approach to worship.

Protestants and evangelicals reject the notion that sacraments can offer salvation. Rather, most see them as signs and signifiers (and sometimes seals) of grace already received. To help avoid communicating the idea that their religious activities are channels of grace, most evangelicals prefer to call them "ordinances." They see the ordinances as symbolic reenactments of the gospel message. Rather than being requirements for salvation, ordinances are visual aids to help us better understand and appreciate what Jesus Christ accomplished for us in His redemptive work, and they are testimonies that we indeed believe in Christ. Ordinances are determined by three factors: they were instituted by Christ, they were taught by the apostles, and they were practiced by the early church. Baptism and communion (or the

Lord's table) are the two rites that most evangelicals consider ordinances, and neither of them is a requirement for salvation. Scriptural support for baptism is found in Matthew 28:18–20, and support for communion in Luke 22:19.

The text before us in this letter to the Corinthian believers, the Apostle establishes the church's responsibility in following in obedience the "ordinance" established by Christ that is to be followed. As seen in the previous portion of this letter, the church had grown to abuse the rite of the Supper and in so doing minimized the importance of it, and, more importantly, diminished the affect of the gospel of the death, burial, and resurrection of Christ.

Before we look at the text itself, a brief history of this ordinance (or sacrament, as Catholics, and others, call it) is necessary. There are three primary views, or beliefs, when it comes to the Lord's Supper that are practiced today in Christianity: transubstantiation, consubstantiation, and memorialization. Almost all churches practice one of these forms – Catholics, all mainline Protestants, Baptists, Evangelicals, and non-denominational churches following one of these.

1. Transubstantiation: "The Council of Trent summarizes the Catholic faith by declaring: 'Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This

change the holy Catholic Church has fittingly and properly called transubstantiation.”

In other words, the Roman Catholic Church teaches that once an ordained priest blesses the bread of the Lord’s Supper, it is transformed into the actual flesh of Christ (though it retains the appearance, odor, and taste of bread); and when he blesses the wine, it is transformed into the actual blood of Christ (though it retains the appearance, odor, and taste of wine). – taken from <https://www.gotquestions.org/transubstantiation.html>.

Although I, and many biblical scholars that consider themselves doctrinally sound, believe the Bible literally unless the context (both the biblical context and historical context) indicates otherwise, there are some clear teachings that are metaphorical or allegorical, and the teachings by Jesus of the Lord’s Supper are some of those. Catholics, in their teaching of transubstantiation, take the literal words of Christ and came up with a mystical way of applying them literally. It is a poor use of the literal teaching of Scripture, but one that has been used in a very real sense to keep Catholics coming back to church generation after generation – if you don’t take communion in a Catholic church offered by a Catholic priest then the work of Christ is no longer valid for your salvation – that’s what they teach (in a very simplistic explanation).

“The doctrine of transubstantiation leads to a serious delusion in the worship of the Church. In the change produced in the elements by the words of the priest, Roman Catholicism

teaches that Christ is crucified afresh on the cross. Hence, the mass, the offering of the elements of the eucharist on the altar, is a means by which influence is brought to bear on God. Thus the mass becomes the central part of worship in the Catholic Church. Since the service of sacraments is monopolized by the priests, the eucharist becomes the most potent means by which the priests control their entire penitential system. With the erroneous idea of Christ's death influencing God, and the false teaching of the mass as a repetition of the sacrifice of Christ, the priesthood may easily arrogate to itself indomitable authority over the laity. The Reformers rejected this doctrine of the mass and gave to the preaching of the Word the most important place among the means of grace." (Gamertsfelder, Systematic Theology, pg. 571)

"It is called 'the Eucharist' in a number of churches, from the word meaning prayer of consecration or thanksgiving. Early in the history of the church, even before A.D. 300, the unscriptural teaching began that this prayer, prayed by the bishop, changed the elements of the Lord's Supper into the actual body of Christ. Then applying Christ's words in John 6:51-57 [READ THIS] to mean that the way of salvation is in eating His body and drinking His blood, they made the Eucharist to be a sacrament. This means that this act has saving merit. Therefore, in the Roman mass, they believe that by partaking of the elements which have been made the actual body of Christ by the Eucharist or consecration prayer by the priest, one can cause the sins of both living and dead to be

forgiven. In the Roman church both baptism and the Eucharist are called sacraments and are believed to have saving power." (New Life for Adults, Darwin E. Merrill)

Following are some comments on that text in John 6 (vs. 48-59, which makes up the context of the verses just read) that are important:

- a. In verse 48-50 Jesus states definitively that He was, and is, "that bread of life" just spoken of – and He prepares the stage for what He is about to say with that statement – the emphasis being on "the bread" and that He IS that bread.
- b. In verse 51 He introduces the concept of what we call "the Lord's Supper," or "communion" – He introduces Himself, being "that bread of life" as being the substance that, if partaken of, can give eternal life – 1 Cor. 11:23-34.
- c. These verses, as all at that time were well aware, are not to be taken literally. The principle for true Biblicists to follow is that all Scripture is literal unless the context indicates otherwise. Here, the context indicates otherwise.
- d. He is simply pointing out that in order to receive eternal life one must believe in His substitutionary death as the atonement for their sins – this He is stating here as a means to teach that His body would be sacrificed and His blood shed for the sins of mankind – "for the life of the world" (vs. 51)
- e. These statements were very difficult for the Jews (vs. 52) since they were taught in the Levitical Law not to ever partake of blood. Since Jesus would not, could not, contradict the Law, then this must be an allegory, a

figurative lesson, for them to learn.

- f. Verses 53-58 further explain what Jesus meant by eating His flesh and drinking His blood – further explains the absolute imperative to believe on Him and, by faith, accept His payment of His shed blood and sacrificed body as payment for sin
2. Consubstantiation: This is very similar to transubstantiation and was the Reformer's answer to what the Catholic church believed and practiced.

Again, from the website "Got Questions" - <https://www.gotquestions.org/consubstantiation.html>:

Consubstantiation is the view that the bread and wine of Communion / the Lord's Supper are spiritually the flesh and blood of Jesus, yet the bread and wine are still actually only bread and wine. In this way, it is different from transubstantiation, in which the bread and the wine are believed to actually become the body and blood of Jesus. Transubstantiation is a Roman Catholic dogma that stretches back to the earliest years of that church, while consubstantiation is relatively new, arising out of the Protestant Reformation. Consubstantiation essentially teaches that Jesus is "with, in, and under" the bread and wine, but is not literally the bread and wine.

The change from trans- to con- is the key to seeing the bread and wine as the body and blood of Jesus. The prefix trans- means "change" and says that a change takes place; the bread actually becomes the body of Jesus, and the wine actually becomes the

blood of Jesus. The prefix con- means "with" and says that the bread does not become the body of Jesus but co-exists with the body of Christ so that the bread is both a bread and the body of Jesus. The same thing is true of the wine. It does not become the blood of Jesus, but co-exists with the blood of Jesus so that the wine is both wine and the blood of Jesus.

In this way, the make-up of the Host central to the worship service approaches reality since the physical property of the bread and wine do not change; the bread tastes like unleavened bread, not flesh, and the wine tastes like wine, not blood. However, these two essential elements, the flesh and the blood, remain as co-existing elements with the bread and wine so that the teaching of Jesus, in Matthew 26:26-28 and Mark 14:22-24, can be properly observed. Consubstantiation is held by some Eastern Orthodox churches, and some other liturgical Christian denominations (Episcopal and Lutheran, as examples). Even among these groups, consubstantiation is not universally accepted.

3. Memorialization, or simply memorial: This is the view held by our church, and by churches of like belief. This is the simplest to explain and the simplest, most logical view of all the texts in the New Testament that speak to the Lord's Supper, including the words of our Lord Himself.

Communion is a memorial to remind us of the broken body and shed blood of the Lord Jesus Christ upon the cross – nothing more, nothing less. It is a memorial of our own salvation in

reminding us, as believers, that His body was sacrificed for us, and His blood was shed for our redemption.

“The Lord’s Supper is a representation of the redemption wrought out for us by the suffering and death of Jesus Christ on the cross. They who partake of it in faith partake of the benefits of the broken body and shed blood of the author of our redemption.

“It symbolizes the death of Christ for our sins by means of a perpetual feast. It symbolizes the method of appropriating the benefits of Christ’s death. The bread is a communion, or participation, of the body of Christ. The cup is a communion of the blood of Christ. The worthy participant by means of these emblems thinks of the death of Christ and by faith partakes of the benefits of redeeming grace. The Lord’s Supper symbolizes further the constant dependence of the believer on the sustain grace of Christ. To show this constant dependence this [ordinance], unlike baptism, is repeated often.

This brief text answers some important questions about this ordinance.

I. WHY WE HAVE IT – VS. 23A-B, 26B

1 Corinthians 11:23

²³ For 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...:

²⁶ ... ye do shew the Lord’s death till he come.

A. In the first part of verse 23, the Apostle Paul tells the church that this message

on the Lord's Supper came by what would be considered in theological definition, "special revelation." He was not just repeating what someone told him, or what he read in the words of Christ somewhere but he was giving, in basic verbatim words, what the Lord had giving him directly on the matter – and he only gave what he was given, without embellishing it with his own views at all. He was not there at the "Last Supper" with the other apostles to have received this from the Lord at that time – this was given at some other point (most likely in the desert teaching, spoken of in the book of Galatians).

1. "For I have received of the Lord" – "The information of which he treats was what he himself had received from the immediate and personal communication of the Lord himself, and according to the express injunction therein contained was appointed for their observance. It was not therefore of his own devising, not that of any man, but divinely instituted, and consequently imperatively binding on all Christians." (Lipscomb)
2. "That which I delivered unto you" – the Apostle Paul received this truth by direct revelation and simply passed it on to the church at Corinth as he received it. This is, in part, why I (and many other preachers and teachers) say so often that we, as teachers, are not to give our opinion of what the Bible says as much as we are to simply teach the truth of what is already

said. We are to "deliver to you" what God said – not what man says about what God said.

B. In the second part of verse 23 is the basis for the Lord's Supper – communion, as many call it – the principle that was established by Christ Himself.

1. "That the Lord Jesus" – again, established by Him – this is why it is called and "ordinance." The fact of Jesus' baptism, and His example and command for the believer to follow that example, is why baptism is called an "ordinance," as well.
2. "The same night in which he was betrayed" – it is of note that the Apostle (by inspiration of the Holy Spirit) would use this qualifying point in time to show when the Lord's Supper was instituted by the Lord Himself. It shows the importance and impact that the betrayal of Christ by Judas Iscariot had on both the Lord and those at the Supper (and now, the Apostle Paul himself).

NOTE: Following is a message from Matthew 26:14-16 entitled "What Will You Give Me" on the betrayal of Jesus.

“What Will Ye Give Me?”

**Matthew 26:14-16; Mark 14:10-11; Luke
22:1-6**

Have We Sold Him Out Too?

The text for this message comes from Matthew 26:15.

Matthew 26:14–16

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

Mark 14:10–11

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

Luke 22:1–6

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

⁶ And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

This message is about betrayal. It's a very familiar story to many that have been in church. As we consider the payment Jesus paid for us, the suffering He endured for us, consider one of the first things that happened to Him on His journey to the cross in His last days – He was betrayed by a close, personal friend. Perhaps the betrayal by Judas was even worse for Him than the denial by Peter for Jesus knew Peter would repent and become great; at the same time, He knew Judas would not. All that time with them and one of them Jesus knew would be a traitor.

The overall lesson, or application, for us today is bound up in the question at the beginning of this message – “Have we sold Him out too?” Many of us, by our lives, by our actions, have surely done that. Oswald Chambers said, “A man may betray Jesus Christ by speaking too many words, and he may betray him through keeping his mouth shut.” Either way the outcome is the same – many will die and spend eternity in hell because we betrayed our Savior. God help us if we don't care about that!!!

I. THE PERSON OF BETRAYAL – MATT. 26:15; MARK 14:10; LUKE 22:1-3

[Matthew 26:15](#)

¹⁵ And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

[Mark 14:10](#)

¹⁰ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

Luke 22:1-3

¹ Now the feast of unleavened bread drew nigh, which is called the Passover.

² And the chief priests and scribes sought how they might kill him; for they feared the people.

³ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

A. It would seem, based upon the previous discourse with the Apostles, and how Judas was upset with the alabaster ointment that was used on Jesus that the Devil used that as the occasion to spark Judas to betray Jesus.

B. The person of the betrayal of Jesus to be crucified was a friend – not just any friend, but one of the twelve, one of His closest friends.

Psalm 41:9

⁹ Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

C. Consider Judas Iscariot as one of the Apostles – he sat at Jesus' feet and heard Him teach, he was given power to heal and cast out devils, he was a preacher of the Gospel, etc.

“He was not an open enemy, nor one of Christ's common hearers, nor one of the seventy disciples, but one of his twelve apostles, whom he made his intimates and associates; whom he selected from all others, and called, qualified, and sent forth to preach his Gospel, and perform miracles: it was one of these that meditated the delivery of him

into the hands of his enemies, and never left pursuing his scheme till he had effected it, even Judas Iscariot by name; so called, to distinguish him from another disciple, whose name was also Judas." (John Gill)

D. There are many today that say they are a friend of Jesus – that seem to have amazing abilities, and even seem to perform miracles – but many times they are "of their father the devil" – they are empowered by him.

Ephesians 6:12

¹² For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

John 8:44

⁴⁴ Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

E. Many times, it is our friend that will betray us – it is the one that we may be closest to that will be used of the Devil to bring us down.

II. THE PRICE FOR BETRAYAL – MATT. 26:15; MARK 14:11A; LUKE 22:4-5

Matthew 26:15

¹⁵ And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

Mark 14:11

¹¹ And when they heard it, they were glad, and promised to give him money...

Luke 22:4-5

⁴ And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

⁵ And they were glad, and covenanted to give him money.

A. When there is a betrayal of our Savior, there will always be a price that we are willing to pay – what is your price?

B. The Devil knew what it was for Judas – it was money. Maybe for us it's fame, or prestige, or friendship with the world, or family – anything the Devil knows that he can use to get us to waiver in our devotion to the Lord and His will for our lives.

1 Timothy 6:9-10

⁹ But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

¹⁰ For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Matthew 16:26

²⁶ For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Zechariah 11:12-13

¹² And I said unto them, If ye think good, give me my price; and if not, forbear. So they

weighed for my price thirty pieces of silver.

¹³ And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

C. The price we pay will have grave consequences. Most of the time when betrayal happens we are so blinded to it that we don't stop to consider the consequences – until it is too late.

Acts 1:16–18

¹⁶ Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

¹⁷ For he was numbered with us, and had obtained part of this ministry.

¹⁸ Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

III. THE POTENTIAL TO BETRAY – MATT. 26:16; MARK 14:11B; LUKE 22:6

Matthew 26:16

¹⁶ And from that time he sought opportunity to betray him.

Mark 14: 11

¹¹ ... And he sought how he might conveniently betray him.

Luke 22: 6

⁶ And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

A. Because of our own sinful nature, and the fleshly desires, there is always the potential there to betray – that's why it is so important we maintain our testimony and our fellowship with the Father.

Romans 6:1–10

¹ What shall we say then? Shall we continue in sin, that grace may abound?

² God forbid. How shall we, that are dead to sin, live any longer therein?

³ Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

⁴ Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

⁵ For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

⁶ Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

⁷ For he that is dead is freed from sin.

⁸ Now if we be dead with Christ, we believe that we shall also live with him:

⁹ Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

¹⁰ For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Romans 7:15–25

¹⁵ For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

B. Sin will separate us from that fellowship, and it isn't far for us to reach the point of betrayal after that.

C. The Devil is watching our every move, listening to our every conversation just waiting to catch us in something he can use against us when the time is right – and the betrayal is done.

1 Peter 5:8

⁸ Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Job 1:8

⁸ And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

D. With Judas, it was his comment on the alabaster ointment that was the thing Satan used – what is for us?

Conclusion: Where do you stand in your relationship with the Lord? Could it be said of you that you are a friend to Him? If so, what kind of friend are you? There are many in churches just like ours, maybe even in ours, that are a "Judas Iscariot," willing to sell their Savior out for "thirty pieces of silver." God help you if you're one of them!!!