WHAT DOES THE LORD’S SUPPER MEAN TO YOU?

Intro:
A. This past Friday Nov 22nd 2013 - marked the 50th anniversary of the death of JFK - a few of the comments that have been made concerning this event in history are:
   1. The death that stopped the world
   2. The death that changed the world
   3. Half of the nation wept and cried openly at his death
   4. And the eternal flame lit in Arlington National Cemetery to commemorate and never to forget this young leader’s death.
   5. The day his voice silenced forever.
B. Yet, we as Christians gather each “Lord’s day to Worship God in Spirit and in Truth” - to have the privilege of coming around the Lord’s Table and remember a death that truly did change the world, where very few wept at His death and yet His voice still speaks some 2000 years as we Commune with one another as we eat the bread and drink the cup. This feast (flame) has been glowing a lot longer than the 50 years - it is an eternal flame that burns in the hearts of all true Christians who long each week to gather together to participate and partake in this feast Divine.
   1. The service today is going to be a little different than most of our regular Sunday worship services - because we are going to focus our minds and hearts completely on the Lord’s Supper and the suffering - and what it means to you and I.
   2. *** OPENING PRAYER ***
C. The Lord’s Supper is Identified in a number of ways:
   1. The Lord’s Supper (1 Cor 11:20) ---- "Therefore when you come together in one place, it is not to eat the Lord’s Supper." (1 Corinthians 11:20, NKJV)
   2. Breaking bread (Acts 20:7; 2:42) ---- "Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight." (Acts 20:7, NKJV)
      a. "And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers." (Acts 2:42, NKJV)
   3. Communion (1 Cor 10:16) ---- "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?" (1 Corinthians 10:16, NKJV)
   4. Cup of the Lord (1 Cor 10:21a) ---- "You cannot drink the cup of the Lord and the cup of demons;...." (1 Corinthians 10:21, NKJV)
   5. The Lord’s Table (1 Cor 10:21b) ---- “.... you cannot partake of the Lord’s table and of the table of demons." (1 Corinthians 10:21, NKJV)
   6. Eating the bread & drinking the cup – (1 Cor 11:26-29) ---- "For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes. Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body." (1 Corinthians 11:26-29, NKJV)
   7. Feast of Charity {Love feast} (Jude 12) ---- "These are spots in your love feasts, while they feast with you without fear, serving only themselves. They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots;" (Jude 12, NKJV)
D. As we proceed with this worship - let us cast all things of this world out of our minds and let us focus sincerely on the Cross of Calvary - preparing our hearts to partake of this glorious feast.
II. **Take eat .... Drink from it all of you - Matthew 26:26,27**  

Matthew 26:26-29 (NKJV)  

26 And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "**Take, eat**; this is My body." 27 Then He took the cup, and gave thanks, and gave it to them, saying, "**Drink from it**, all of you. 28 For this is My blood of the new covenant, which is shed for many for the remission of sins. 29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

A. "Take eat" – a command for all Christians – (1 Cor 11:23,24)

1. "This is My body" – The unleavened bread signifies the flesh of Jesus — (Matt. 26:26; Mk 14:22; Lk 22:19; 1 Cor 11:24)
   
a. Interesting fact - “Nero’s persecution of the Christians in Rome had the accusation of cannibalism”

2. “This is My blood of the new covenant” – The fruit of the vine signifies the blood of the new covenant which was shed for our sins – (Matt. 26:27,28; Mk 14:24; Luke 22:20; 1 Cor. 11:25)

B. To be Done with Reverence - Matt. 26:26-29; 1 Cor 11:27, 29

1. "Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord." (1 Corinthians 11:27, NKJV)

2. "For he who eats and drinks in an **unworthy manner** eats and drinks judgment to himself, not discerning the Lord’s body." (1 Corinthians 11:29, NKJV)

C. To be Done with Self-Examination - 1 Cor 11:28 ---- "But let a man examine himself, and so let him eat of the bread and drink of the cup." (1 Corinthians 11:28, NKJV)

D. In the assembly - Acts 20:7; 1 Cor 11:17,20,33; Heb 10:25

1. "Now on the first day of the week, when the disciples **came together** to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight." (Acts 20:7, NKJV)

2. "Now in giving these instructions I do not praise you, since you **come together** not for the better but for the worse." (1 Corinthians 11:17, NKJV)
   
a. "Therefore when you **come together** in one place, it is not to eat the Lord’s Supper." (1 Corinthians 11:20, NKJV)

b. "Therefore, my brethren, **when you come together** to eat, wait for one another." (1 Corinthians 11:33, NKJV)

3. "not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching." (Hebrews 10:25, NKJV)

E. To be Done on the first day of the week - 1 Cor 16:1-2; Acts 20:7

1. "Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: **On the first day of the week**, let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come." (1 Corinthians 16:1-2, NKJV)

2. "Now on the first day of the week, when the disciples **came together to break bread**, Paul, ready to depart the next day, spoke to them and continued his message until midnight." (Acts 20:7, NKJV)

III. **Do this in remembrance of Me - Luke 22:19; 1 Cor 11:24,25**  

Luke 22:19-20 (NKJV) 19 And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." 20 Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you.

A. A **Memorial** – (Luke 22:19; 1 Cor. 11:24,25; 1 Peter 1:12-15,18-21)
B. A Communion – (1 Cor. 10:16-17; 11:33-34)

C. A Proclamation – (1 Cor. 11:26; 1 Thess 1:9,10; 2 Pet 3:9-15)

1. "For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes." (1 Corinthians 11:26, NKJV)

2. "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." (John 3:16, NKJV)

3. "And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance. For where there is a testament, there must also of necessity be the death of the testator. For a testament is in force after men are dead, since it has no power at all while the testator lives." (Hebrews 9:15-17, NKJV)

4. "And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:29-30, NKJV)

D. An Act of Anticipation – (1 Cor 11:26; 1 Thess 1:9,10; 2 Pet 3:9-15)

1. "For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come." (1 Thessalonians 1:9-10, NKJV)

2. "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells. Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; and consider that the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you," (2 Peter 3:9-15, NKJV)

E. Our Remembrance should draw us back to:

1. The crucifixion - Lk 23:33-38 *** Read the horrors of crucifixion ***

   a. {From THE CRUCIFIXION OF JESUS - The Passion of Christ from a Medical Point of View} I became interested in this about a year ago when I read an account of the crucifixion in Jim Bishop’s book, “The Day Christ Died.” I suddenly realized that I had taken the Crucifixion more or less for granted all these years – that I had grown callous to its horror by a too easy familiarity with the grim details -- and a too distant friendship with Him. It finally occurred to me that as a physician I didn’t even know the actual immediate cause of death. The Gospel writers don’t help us very much on this point, because crucifixion and scourging were so common during their lifetime that they undoubtedly considered a detailed description totally superfluous -- so we have the concise words of the Evangelists: “Pilate, having scourged Jesus, delivered Him to them to be crucified -- and they crucified Him.”

   b. I am indebted to many who have studied this subject in the past and especially to a contemporary colleague, Dr. Pierre Barbet, a French surgeon who has done exhaustive historical and experimental research and has written extensively on the subject.
c. The infinite psychic and spiritual suffering of the Incarnate God in atonement for the sins of fallen man I have no competence to discuss; however, the physiological and anatomical aspects of our Lord’s passion we can examine in some detail ... what did the body of Jesus of Nazareth actually endure during those hours of torture?

(1) This led me first to a study of the practice of crucifixion itself; that is, the torture and execution of a person by fixation to a cross. Apparently, the first known practice of crucifixion was by the Persians. Alexander and his generals brought it back to the Mediterranean world -- to Egypt and to Carthage. The Romans apparently learned the practice from the Carthaginians and (as with almost everything the Romans did) rapidly developed a very high degree of efficiency and skill in carrying it out. A number of Roman authors (Livy, Cicero, Tacitus) comment on it. Several innovations and modifications are described in the ancient literature: I’ll mention only a few which may have some bearing here. The upright portion of the cross (or stipes) could have the cross-arm (or patibulum) attached two or three feet below its top – this is what we commonly think of today as the classical form of the cross (the one which we have later named the Latin cross); however, the common form used in our Lord’s day was the Tau cross (shaped like the Greek letter Tau or like our letter T). In this cross the patibulum was placed in a notch at the top of the stipes. There is fairly overwhelming archaeological evidence that it was on this type of cross that Jesus was crucified.

(2) The upright, or stipes, was generally permanently fixed in the ground at the site of execution and the condemned man was forced to carry the patibulum, apparently weighing about 110 pounds, from the prison to the place of execution. Without any historical or biblical proof, medieval and Renaissance painters have given us our picture of Christ carrying the entire cross. Many of these painters and most of the sculptors of crucifixes today show the nails through the palms. Roman historical accounts and experimental work have shown that the nails were driven between the small bones of the wrists and not through the palms. Nails driven through the palms will strip out between the fingers when they support the weight of a human body. The misconception may have come through a misunderstanding of Jesus’ words to Thomas, “Behold my hands.” Anatomists, both modern and ancient, have always considered the wrists as part of the hand. A titulus, or small sign, stating the victim’s crime was usually carried at the front of the procession and later nailed to the cross above the head. This sign with its staff nailed to the top of the cross would have given it somewhat the characteristic form of the Latin cross.

2. Sacrifice of Christ - Heb 9:11-15

3. Suffering Savior - Isaiah 53:3-8 *** Read some of the Medical Report ***

a. Many scholars believe that Pilate originally ordered Jesus scourged as his full punishment and that the death sentence by crucifixion came only in response to the taunt by the mob that the Procurator was not properly defending Caesar against the pretender who claimed to be the King of the Jews.

b. Preparations for the scourging are carried out. The prisoner is stripped of His clothing and His hands tied to a post above His head. It is doubtful whether the Romans made any attempt to follow the Jewish law in this matter of scourging. The Jews had an ancient law prohibiting more than forty lashes. The Pharisees, always making sure that the law was strictly kept, insisted that only thirty-nine lashes be given. (In case of a miscount, they were sure of remaining within the law.) The Roman legionnaire steps forward with the flagrum (or flagellum) in his hand. This is a short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each. The heavy whip is brought down with full force again and again across Jesus’ shoulders, back and legs. At first the heavy thongs cut through the skin only. Then, as the
blows continue, they cut deeper into the subcutaneous tissues, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles.

c. The small balls of lead first produce large, deep bruises which are broken open by subsequent blows. Finally the skin of the back is hanging in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue. When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped.

d. The half-fainting Jesus is then untied and allowed to slump to the stone pavement, wet with His own blood. The Roman soldiers see a great joke in the provincial Jew claiming to be a king. They throw a robe across His shoulders and place a stick in His hand for a scepter. They still need a crown to make their travesty complete. A small bundle of flexible branches covered with long thorns, (commonly used for firewood) are plaited into the shape of a crown and this pressed into His scalp. Again there is copious bleeding (the scalp being one of the most vascular areas of the body.) After mocking Him and striking Him across the face, the soldiers take the stick from His hand and strike Him across the head, driving the thorns deeper into His scalp. Finally, they tire of their sadistic sport and the robe is torn from His back. This had already become adherent to the clots of blood and serum in the wounds, and its removal, just as in the careless removal of a surgical bandage, causes excruciating pain -- almost as though He were again being whipped -- and the wounds again begin to bleed.

e. In deference to Jewish custom, the Romans return His garments. The heavy patibulum of the cross is tied across His shoulders, and the procession of the condemned Christ, two thieves and the execution detail of Roman soldiers, headed by a centurion; begin its slow journey along the Via Dolorosa. In spite of His efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much. He stumbles and falls. The rough wood of the beam gouges into the lacerated skin and muscles of the shoulders. He tries to rise, but human muscles have been pushed beyond endurance. The centurion, anxious to get on with the crucifixion, selects a stalwart North African onlooker, Simon of Cyrene, to carry the cross. Jesus follows, still bleeding and sweating the cold, clammy sweat of shock. The 650 yard journey from the Fortress Antonia to Golgotha is finally completed. The Prisoner is again stripped of His clothes – except for a loin cloth which is allowed the Jews.

f. The crucifixion begins. Jesus is offered wine mixed with Myrrh, a mild analgesic mixture. He refuses to drink. Simon is ordered to place the patibulum on the ground and Jesus is quickly thrown backward with His shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly he moves to the other side and repeats the action, being careful not to pull the arms too tightly, but to allow some flexion and movement. The patibulum is then lifted into place at the top of the stipes and the titulus reading, “Jesus Of Nazareth, King of the Jews” is nailed in place.

g. The left foot is pressed backward against the right foot, and with both feet extended, toes down, a nail is driven through the arch of each, leaving the knee moderately flexed. The Victim is now crucified. As He slowly sags down with more weight on the nails in the wrists, excruciating, fiery pain shoots along the fingers and up the arms to explode in the brain -- the nails in the wrists are putting pressure on the median nerves. As He pushes Himself upward to avoid this stretching torment, He places His full weight on the nail through His feet. Again, there is searing agony of the nail tearing through the nerves between the metatarsal bones of the feet. At this point, another phenomenon occurs. As the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, relentless, throbbing pain. With these cramps comes the inability
to push Himself upward. Hanging by His arms, the pectoral muscles are paralyzed and the intercostal muscles are unable to act. Air can be drawn into the lungs, but cannot be exhaled. Jesus fights to raise Himself in order to get even one short breath. Finally, carbon dioxide builds up in the lungs and in the blood stream and the cramps partially subside. Spasmodically, He is able to push Himself upward to exhale and bring in the life-giving oxygen. It was, undoubtedly during these periods that He uttered the seven short sentences which are recorded.

h. The first, looking down at the Roman soldiers casting lots for His garments, “Father, forgive them for they know not what they do.” The second, to the penitent thief, “Today thou shalt be with me in Paradise.”

i. The third, looking down at the terrified, grief-stricken, John, (the beloved Apostle), He said, “Behold thy mother,” and looking to Mary, his mother, “Woman, behold thy son.”

j. The fourth cry is from the beginning of the 22nd Psalm, “My God, my God, why hast Thou forsaken me?”

k. Hours of this limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain as tissue is torn from His lacerated back as He moves up and down against the rough timber; then another agony begins. A deep crushing pain deep in the chest as the pericardium slowly fills with serum and begins to compress the heart. Let us remember again the 22nd Psalm (the 14th verse): “I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels.”

l. It is now almost over -- the loss of tissue fluids has reached a critical level -- the compressed heart is struggling to pump heavy, thick sluggish blood into the tissues -- the tortured lungs are making a frantic effort to gasp in small gulps of air. The markedly dehydrated tissues send their flood of stimuli to the brain.

m. Jesus gasps His fifth cry, “I thirst.” Let us remember another verse from the prophetic 22nd Psalm. “My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.”

n. A sponge soaked in Posea, the cheap, sour wine which is the staple drink of the Roman legionnaires, is lifted to His lips. He apparently doesn’t take any of the liquid. The body of Jesus is now in extremis, and He can feel the chill of death creeping through His tissues. This realization brings out His sixth words -- possibly little more than a tortured whisper. “It is finished.”

o. His mission of atonement has been completed. Finally He can allow His body to die. With one last surge of strength, He once again presses His torn feet against the nail, straightens His legs, takes a deeper breath, and utters His seventh and last cry, “Father, into they hands I commit my spirit.”

p. The rest you know. In order that the Sabbath be not profaned, the Jews asked that the condemned men be dispatched and removed from the crosses. The common method of ending a crucifixion was by crucifraction, the breaking of the bones of the legs. This prevented the victim from pushing himself upward, the tension could not be relieved from the muscles of the chest, and rapid suffocation occurred. The legs of the two thieves were broken, but when they came to Jesus they saw that this was unnecessary.

q. Apparently to make doubly sure of death, the legionnaire drove his lance through the fifth interspace between the ribs, upward through the pericardium and into the heart. The 34th verse of the 17th chapter of the Gospel of John; “and immediately there came out blood and water.” Thus there was an escape of watery fluid from the sac surrounding the heart and blood from the interior of the heart. We, therefore, have rather conclusive post-mortem evidence that our Lord died, not the usual crucifixion death by suffocation, but of heart failure due to shock and
constriction of the heart by fluid in the pericardium.

r. Thus we have seen a glimpse of the epitome of evil which man can exhibit toward man -- and toward God. This is not a pretty sight and is apt to leave us despondent and depressed. How grateful we can be that we have a sequel, a glimpse of the infinite mercy of God toward man -- the miracle of the atonement and the expectation of eternal life.” By C. Truman Davis, M.D., M.S. Mesa, Arizona

4. **Humility of Christ** - Phil 2:5-8 ---- "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross." (Philippians 2:5-8, NKJV)

5. **Obedience of Christ** - Heb 5:5-10 ---- "So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: “You are My Son, Today I have begotten You.” As He also says in another place: “You are a priest forever According to the order of Melchizedek”; who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him, called by God as High Priest “according to the order of Melchizedek.”" (Hebrews 5:5-10, NKJV)

6. **Example of Christ** - 1 Pet 2:21-25 ---- "For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: “Who committed no sin, Nor was deceit found in His mouth”; who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness— by whose stripes you were healed. For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls." (1 Peter 2:21-25, NKJV)

7. **God’s love & grace** - Rom 5:6-11 ---- "For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." (Romans 5:6-11, NKJV)

8. **Reconciliation** - 2 Cor 5:18-21 ---- "Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ’s behalf, be reconciled to God. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.” (2 Corinthians 5:18-21, NKJV)

9. **Satan defeated** - Jno 12:27-31 ---- "‘Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour. Father, glorify Your name.” Then a voice came from heaven, saying, “I have both glorified it and will glorify it again.” Therefore the people who stood by and heard it said that it had thundered. Others said, “An angel has spoken to Him.” Jesus answered and said, “This voice did not come because of Me, but for your sake. Now is the judgment of this world; now the ruler of this world will be cast out.” (John 12:27-31, NKJV)
IV. The Lord’s Supper Is A Judgment Against: ***{SCRIPTURE READING}*** Exodus 12:11-13 (NKJV) ---- 11 And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the LORD’S Passover. 12 For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. 13 Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.

A. *** SONG - WHEN I SURVEY THE WONDROUS CROSS ***
B. Human self-sufficiency & pride
C. The contention that sin isn’t that bad
D. Every attempt to approach God on purely human terms.
E. Every man-made religion or philosophy.
F. Human selfishness and self-absorption.
G. Every instance of grumbling and complaining
H. Every apathetic and half-hearted attempt to serve God

1. *** NAILED TO THE CROSS ***
2. *** LORD’S SUPPER SERVED ***

V. The Lord’s Supper Is:
A. A Memorial (1 Cor. 11:24-25)
B. A communion (1 Cor. 10:16; 11:33)
C. A proclamation & expression of hope - (1 Cor. 11:26)
D. A time of Examination (1 Cor. 11:27, 28)
E. A serious act – failure to properly discern the Lord’s body is to bring condemnation upon ourselves - (1 Cor 11:20-22; 27-30; 3:17)
F. *** SONG - IN CHRIST ALONE ***

VI. Conclusion:
A. Isaiah 53:1-12 (NKJV) ---- 1 Who has believed our report? And to whom has the arm of the LORD been revealed? 2 For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him. 3 He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.
1. 4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. 6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.
2. 7 He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. 8 He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.
3. 9 And they made His grave with the wicked-- But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. 10 Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall
prolong His days, And the pleasure of the LORD shall prosper in His hand.

4. 11 He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. 12 Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.

B. Christ gave all for Us - are we willing to give all for Him? {Invitation Extended}

C. Closing Song - “Pierce My Ear”

1. *** CONTRIBUTION ***