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Remembrance Day

Introduction

Like thousands of others, when watching the Remembrance Day ceremonies there are times when we are moved by the solemnity of the occasion. I observe that those who remember this occasion are divided into two groups.

- a) Those who remember the savagery, the blood shed, and the deaths.
- b) For others, it is the remembrance of facts. Either a reliving of the events, or the recalling of intellectual data.

An illustration. During WW1, a man whom I knew and a fellow soldier were in a trench. His mate decided to make a run for it and stood up. Immediately the bullets started whizzing through the air and his friend was hit. The man I knew, putting his arm up to pull his friend to safety, had his arm so badly damaged it had to be amputated. How he would have remembered the conflict would be different from my remembrance. It would have been a “living” remembrance for him, and for myself, a remembrance through the accumulation of facts.



The Fearful Responsibility

There are few activities in life deserving more reverence than when believers gather to remember the Lord. Of the different biblical gatherings, of which there are at least seven, this is the only one:

- a) Where we are told explicitly what to do at it. (Lk. 22:19)
- b) Which was a command by the Lord of glory. (1 Cor. 2:8; Jam. 2:1)
- c) By Old Testament intimation we are told to be clean. (Isa. 52:11)
- d) We are told that the individual must examine himself before partaking. (1 Cor. 11:28)
- e) Church activity which carries a situation where one is made better or worse. (1 Cor. 11:17)

God informed His people: “Be ye clean, that bear the vessels of the Lord” (Isa. 52:11). With what carefulness they would have conveyed the holy vessels of the Lord. In a very graphic way David learnt that those who conveyed such were only to be those whom God appointed. “Uzzah put forth his hand to the ark of God, and took hold of it” (2 Sam. 6:6), and the result was the Lord struck him and he died (2 Sam. 6:7). Therefore, when saints gather together on the first day of the week to remember the Lord, they convey from hand to hand the holy bread and cup. These sacred symbols which convey the body and blood of the Lord must be handled with a holy awe and clean hands. Sadly, there were those in Corinth who had not clean hands, and God afflicted them with weakness, sickness and death. (1 Cor. 11:30)

Why Remember Christ?

One of the reasons I have heard repeated throughout the years is: “It was His dying request”. It is my suggestion that it was not a request but a command, for when a “request” comes from a superior, it is a command. It was the command of the Sovereign of heaven and earth. But, to do it simply because we are told to is a very sad response. It degrades it to a mere formal response to a command given. An individual can do a work the boss has told them to do because the boss said to do it. There is no love for the boss, it is simply a functional response. This necessitates a question: “Can the remembrance of the Lord become theoretical and void of any inward change or response?”

How Are We To Remember Christ?

I was given the gold watch which was a gift given to my father when he retired. He wore it constantly and had it on him the day he died. If it could be imagined that I was standing by the side of father’s bed when he was dying, and taking his watch he said to me: “Take this and remember me”. How would I look at that watch from that

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point on? It would forever be a constant reminder of my father, his love for his children, his love for the scriptures, and the people of God.

Lifting it to a higher level, the Lord was reclining in the upper room, around him were eleven men. Deliberately He took bread and said: "This is my body, given for you", then taking the cup in His hand said: "This cup is the New Testament in my blood shed for you". Solemn momentous historical event, unequalled by any other happening in the history of humanity. No other words could convey such a depth of love, manifestation of God, and understanding of the human plight than these. Throughout the years it has been the privilege of millions of saints to gather, and looking at a table, see two emblems, bread and a cup. In ministry, reading or prayer, they have heard the words repeated: "This is my body, this is my blood . . . given for you".

It needs to be recognized that there is no set procedure how the service ought to progress. Having been in multiple gatherings in many parts of the world, I have seen it done in a variety of ways. Some sing a number of hymns at the beginning, others the hymns are interspersed by prayers or a short ministry on the Lord. Some start with an individual speaking a little on the sufferings of the Lord.

The Bread

When the Lord took bread, was it leavened or unleavened?

Then should that not be used today? I say very clearly, let's not legislate where God does not. I may prefer unleavened bread, speaking of the sinless character of our Lord. Another may prefer leaven bread, reminding them that He was made sin for me? Is one more correct than the other?

Does it have to be a loaf of white bread? I submit that the word "bread" does NOT indicate a loaf. The word "artos", when used of bread, generally is the same as used for a specific amount of bread, then it is translated "loaf". Context must determine. On Sunday when there is bread on the table, whither it is 100 grams, 454 grams or 950 grams, it is still bread.

What is to be done with that which is left? Again I say, let's not legislate, for we never read of that which happened to it in the scriptures. I do gather from the miracle of the feeding of the 4000 and 5000 that they were to gather the fragments so that nothing was wasted. I say: "let those in each gathering be persuaded in their own minds" (Rom. 14:5), for they are accountable to God alone (Rom. 14:12).

How the body of the Lord is mentioned in the scriptures?

Expression	Wording	Reference
A body	"A body hast Thou prepared me"	Heb. 10:5
The body of Jesus	"He went to Pilate, and begged the body of Jesus."	Matt. 27:58-59
The body of Jesus Christ	"By the which will we are sanctified through the offering of the body of Jesus Christ once for all."	Heb. 10:10
The Body of the Lord Jesus	"They entered in, and found not the body of the Lord Jesus"	Lk. 24:3
The body of Christ	"The bread which we break, is it not the communion of the body of Christ?"	1 Cor. 10:16

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Expression	Wording	Reference
The Lord's body	"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. "	1 Cor. 11:29
My Body	"She hath poured this ointment on my body, she did it for my burial."	Matt. 26:12
	"This is my body which is given for you"	Lk. 22:19
His own body	"Who his own self bare our sins in his own body on the tree."	1 Pet. 2:24

The Cup

The cup indicates the ratifying of the new covenant in the blood of the Lord. The new covenant is the unconditional pledge which God not only makes, but implants its truths in every believer. It can be read in Hebrews 8:10-12. The pledge God gives to us is: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach everyman his neighbour, and every man his brother, saying, *Know the Lord*: for all shall know me, from the least to the greatest. For I will be merciful unto their unrighteousness, and their sins and their iniquities will I remember no more". The blood of the Lord is mentioned in the following ways:

Expression	Wording	Reference
Blood of the Lord	"Wherefore whosoever shall eat this bread, and drink <i>this</i> cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."	1 Cor. 11:27
Blood of Christ	"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."	Eph. 2:13
	"But with the precious blood of Christ, as of a lamb without blemish and without spot"	1 Pet. 1:19
Blood of Jesus	"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus"	Heb. 10:19
Blood of Jesus Christ His Son	"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."	1 Jn. 1:7
The blood of the new testament	"For this is my blood of the new testament, which is shed for many for the remission of sins."	Matt. 26:28
The blood of the everlasting covenant	"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant"	Heb. 13:20

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Expression	Wording	Reference
The blood of this just person	“When Pilate saw that he could prevail nothing, but <i>that</i> rather a tumult was made, he took water, and washed <i>his</i> hands before the multitude, saying, I am innocent of the blood of this just person: see ye <i>to it</i> .”	Matt. 27:24
The blood of His cross	“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, <i>I say</i> , whether <i>they be</i> things in earth, or things in heaven.”	Col. 1:20
The blood of Jesus Christ	“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”	1 Pet. 1:2
The blood of the Lamb	“And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”	Rev. 7:14 Rev. 12:11
My blood of the new testament	“For this is my blood of the new testament, which is shed for many for the remission of sins.”	Matt. 26:28
His own blood	“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”	Heb. 9:12
The blood of sprinkling	“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”	Heb. 12:24

Remember Me

At times our focus is very much on the shed blood of our Lord, and it is a glorious theme. However, the Lord said: “Remember me”, and this theme becomes a vast theme. The following table suggests some of the glories of the Lord in Hebrews.

Expression	Glory of	Reference
Spoken unto us by His Son	His person	ch. 1:2
Made purification for sin	His accomplishments	ch. 1:3
Sat down	His position	ch. 1:3

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Expression	Glory of	Reference
To which of the angels . . . “Thou art my son”	His Name	ch. 1:5
God, hath anointed Thee	His investiture	ch. 1:9
As a vesture shalt Thou fold them up	His ability	ch. 1:12
Thou remainest	His permanency	ch. 1:11-12
Taste death for every man	His sacrificial sufferings	ch. 2:9
We see not yet all things put under Him	His secured purpose	ch. 2:8-9
Destroy him that had the power of death	His supreme victory	ch. 2:14
Whose house are we	His absolute ownership	ch. 3:6
Touched with the feeling	His priestly sympathy	ch. 4:15
Called of God	His priestly endorsement	ch. 5:4
The days of His flesh	His priestly experiences	ch. 5:7
Whither the Forerunner	His priestly entrance	ch. 6:20
Superior to the Aaronic priesthood	His priestly enrichment	ch. 7:21
An unchangeable priesthood	His priestly perpetually	ch. 7:24

May the Holy Spirit help us to always give Him a worthy remembrance.

. . . . Rowan Jennings