

The Resurrection in God's Redemptive Plan

"Till He Come"

1 Corinthians 11:23-26

This morning we rejoiced that the tomb was empty. Tonight we come to the Table to remember why He entered the tomb at all. As we saw this morning, the resurrection declares that His work was accepted — the Lord's Supper calls us never to forget the price for our redemption. As we partake of the elements at the close of this service, we remember not only that He died, but that He lives and will come again.

The Lord's Supper is not separate from the resurrection — it is grounded in it. If Christ were still in the grave, this ordinance would be meaningless. Every time we come to the Table, we are doing more than remembering the price paid for our sins — we are declaring ("do shew") that price.

There will be nothing new in this message. These are points we have seen both in our recent study on the plan of redemption as well as in many other messages that have been preached from this pulpit for many years. The goal tonight is simply to be reminded once again of what we rejoice in on Resurrection Sunday. As the song writer so aptly put it: (*I Love to Tell the Story* by A. Catherine Hankey).

I love to tell the story,
For those who know it best
Seem hungering and thirsting
To hear it like the rest;
And when in scenes of glory
I sing the new, new song,

‘T will be the old, old story

That I have loved so long.

I. THE SUPPER LOOKS BACK — A CRUCIFIED CHRIST

“ye do shew the Lord’s death...”

A. It centers on His sacrifice

1. The Lord’s supper isn’t a reminder of all He did while He lived on earth; it isn’t a reminder of His miracles, or His teaching — it is a reminder of His sacrifice and death.
2. Our faith, as we have shown over the past few weeks, is anchored in a substitutionary death.

1 John 2:2

² And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world*.

B. It reminds us of the cost of redemption

1. The cost was His broken body (the bread) and His shed blood (the cup).
2. This is not symbolic suffering, as some teach it, but real, violent, sacrificial death.

Isaiah 53:5

⁵ But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

1 Peter 2:24

²⁴ Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were

healed.

C. It guards us from a shallow view of the resurrection.

1. The resurrection is wonderful beyond words — but it cannot be separated from the cross.
2. The empty tomb only matters because the cross is sufficient to pay man's sin debt.

Revelation 5:6

⁶ And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

II. THE SUPPER SHOWS FORTH — A CONFESSED CHRIST

“ye do shew...”

A. It is a visible proclamation — “do shew” (καταγγέλλω)

1. In context here, this word means to declare it, to proclaim it, to preach it. Of the 17 times the Greek word is used in the New Testament, 10 of them are translated “preach” or “preached.”

Acts 4:2

² Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

Acts 13:5

⁵ And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

Acts 17:23

²³ For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

Colossians 1:28

²⁸ Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

2. The structure of the word carries the idea of announcing something fully, clearly, and publicly. In other words, to declare thoroughly.
3. This isn't a quiet, internal word. It is public, verbal, declarative language.
4. In context of the Lord's Supper, this is saying, when we observe the Supper, we are preaching the Gospel through the very act.

B. It is a corporate testimony

This isn't meant to be understood as something we do as individual believers, but as the church together declaring the message of the Gospel. The context of the Lord's Supper in 1 Corinthians shows this clearly.

1 Corinthians 11:17

¹⁷ Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

C. It is a continuing witness

"For as often as ye eat..."

1. There is no frequency given as a mandate of Scripture, which leads us to believe that no

mandate is to be made as frequency of observance — it is left up to the individual church to decide for themselves.

2. It would seem that the churches in New Testament times may have observed the Lord's Supper, in some cases, on a daily basis when assembled for worship (Acts 2:46), and a weekly basis on the Lord's Day (Acts 20:7).

III. THE SUPPER LOOKS AHEAD — A COMING CHRIST

"...till he come."

A. It assumes a living Savior

The Lord's Supper only makes sense because Christ is risen.

1 Corinthians 15:20

²⁰ But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

B. It anticipates His return

We observe it until He comes.

John 14:1–3

¹ Let not your heart be troubled: ye believe in God, believe also in me. ² In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

Acts 1:11

¹¹ Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

C. It points to future fellowship

1. From the Lord's Supper to the Marriage Supper

Revelation 19:9

⁹ And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

2. Jesus even referenced this when He instituted the Supper (Matt. 26:26-29).

Matthew 26:29

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.

3. Every time we observe the Lord's Supper, we are saying that He died, He rose, and He's coming again.

Conclusion:

As we observe the Lord's Supper:

- We look back — to a crucified Savior.
- We show forth — we proclaim a saving Gospel.
- We look ahead — to a coming King.

It reminds us that our faith is not built on the philosophy of men, or a tradition we've been taught, or an experience we've had. It's built on a historical truth: Jesus Christ died for our sins, was buried, and rose again the third day.

Every time we come to the Table, we declare that truth again — not just with our tongue, but with our obedience.

We are declaring this truth to one another as we gather here,

and we are declaring it to the world.

And we are to do this — “till he come.”

And so tonight:

- We come to this observance — not casually, not out of habit — we come reverently.
- We come remembering His body that was broken for us... His blood that was shed for our sins.
- We come proclaiming that His death is our only hope.
- And we come anticipating the day when faith will become sight, and remembrance will give way to His presence.

But until that day — we remember Him... till He comes.