

A. Introduction

1. Thoughts on the Lord's Supper

- a. if you have attended here for any length of time at all
- b. then you will know that it is my customary practice to preach through a book of a Bible
 - (A) emphasising expository preaching, that is, giving message that expose the truth of the passage at hand in order to teach and to build up believers
 - (B) one reason for this is that in going through a book in sequence, from time to time the teacher has to deal with subjects he would just as soon avoid
 - (C) so in this manner, one is forced to follow Paul in preaching the '[whole counsel of God](#)' (Acts 20:27)
 - (D) whereas if one is given to preaching on a topic, it is very easy for a pastor to cherry pick: to restrict himself to comfortable subjects, the happenings of the day, or to lean towards the sensational
- c. there are, however, disadvantages to my approach
 - (A) not all the important areas of Christian truth can be presented out of a single passage of Scripture, but need to sweep across the Bible to be seen
 - (B) these include, for example, such subjects as the raising of children, marriage, church fellowship
 - (C) again, when a series of sermons is from a Bible book, each one has a strong teaching emphasis
 - (1) this requires laying a foundation each week
 - (a) giving the context of the passage
 - (b) explaining the meaning of the passage
 - (c) fitting the passage into other passages
 - (2) which is more difficult if there are breaks in the sequence of messages, a period of time to forget what was said on the previous verses
 - (3) so that on communion Sundays, one either rushes through the message, or rushes through the time around the Lord's Table
 - (4) thereby depriving God's people of the blessing that comes from this time of worship together
- d. so over the next month or two I shall take advantage of being between series from Bible books

- (A) in order to address some important topics
- (B) and on these communion Sundays, either myself or another, lead in meditation and contemplation upon the suffering and death of Jesus Christ our Saviour, so that we may draw closer to Him, both at our time of worship, and, as we go through the ensuing week

2. Today's Time of Remembrance

- a. in this let us look at this memorial that Jesus left with us, His disciples, and at that short text which was in our reading this morning, "Till He Come"
- b. we only have one subject this morning
- c. the fact that this is a remembrance service
- d. but I do have three points — not just one — one for each of the three words of our text
 - (A) "Till" – a Persisting Remembrance
 - (B) "He" – a Personal Remembrance
 - (C) "Come" – a Purposeful Remembrance

B. "Till" – a Persisting Remembrance

1. the word "Till"

- a. tells us not only that we have under consideration here an interval of time
 - (A) which has a definite term
 - (B) which is to be marked "finished" by a specific event
 - (C) which has a culmination to which we look forward
- b. but also, that in the meanwhile there are
 - (A) certain expectations of what we should be doing
 - (B) certain activities in which we should be engaged

2. As Jesus Christ approached His death

- a. in a special way, He prepared His disciples for His death
- b. John's Gospel, chapters 13 through 17, give a detailed account of some His last words to His disciples: there is found His prayer for them, His teaching to them and a record of the intimate time that He spent

with them

- c. but it is in another gospel, Luke 19:12–27, that narrates one teaching, very pertinent to the discussion this morning, beginning: **He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, 'Occupy till I come.' "**
 - (A) reading the rest of this parable of Jesus to his disciples
 - (B) studying the context clarifies that this nobleman is none other than the Lord Jesus Christ, Himself
 - (C) and also that the servants are His disciples — both then and now
 - (D) the word **'occupy'** has some definite implications
 - (1) was not just when we happen to think of it
 - (2) nor once a week, or month, or year
 - (3) but rather that this was to be our ongoing activity all the time that He is away, taking what has been entrusted to us and using it for His service
- d. so, turning to this memorial service, we find an analogous application
 - (A) He has left Christians a unique and distinct way in which we can remember Him on an ongoing basis
 - (B) as a congregation, we do this formally on a monthly basis, with other services at special times during the year, such as Good Friday and Christmas
 - (C) but Christians are not so limited
 - (1) many Christians practice having such a service with Christian guests — particularly those whom they see only infrequently
 - (2) I find nothing in Scripture – the Mosaic sacrifices do not apply to this – that requires that this be officiated by a person holding a certain office
 - (3) on this matter, I feel I must take issue with the implications of the Baptist Confession of 1689 saying that this ordinance is **"to be administered by those alone who are qualified and called to do so"** i.e., limiting this only those who are ordained of man – important as that may be
 - (4) in the book of Acts we are told that the new believers **"continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers"** (2:42) and that this took place **"from house to house"** (2:46)

(D) so when you have fellowship with other believers, take time at the end of a meal, for example, to do just that

C. "He" – a Personal Remembrance

1. we use the term 'communion' to speak of this memorial

a. and that just means to have union with, be united with

b. the underlying meaning of the Greek word koinonia, translated 'fellowship or participation' in the Bible

c. so this is a time when,

(A) in remembering that Christ died for our sins

(B) of how, as we are told in Romans 5:6, **For when we were yet without strength, in due time Christ died for the ungodly.**

(C) and we can stop for a little while from our busy pace

(1) recollecting those things that have interrupted that abiding relationship with our Saviour, our union and communion with Jesus Christ

(2) turning to Him in sorrow, in regret, in remorse

(3) asking for forgiveness

(4) and for restoration to our closeness with Him

2. So as we pause this morning

a. we have the opportunity to examine ourselves

b. to ask ourselves the questions

(A) Am I walking as close to the Lord Jesus Christ as I once did, as I did in days of old?

(B) Am I walking with Him as closely as I can?

(C) What has made my love grow cold?

(D) What has come between me and my Saviour?

c. let us pause for a moment or two and do so ...

d. may our aspiration be, in the hymn-writer's words,

Nothing between my soul and the Saviour,
Naught of this world's delusive dream:
I have renounced all sinful pleasure,
Jesus is mine; there's nothing between.
Nothing between my soul and the Saviour,
So that His blessed face may be seen;
Nothing preventing the least of His favour,
Keep the way clear! Let nothing between. —{3}.

D. "Come" – a Purposeful Remembrance

1. now there are all kinds of memorial services
 - a. the one with which we are most familiar is that which is held on Remembrance Day
 - b. and the emphasis in this, as well as most of the memorial services which we find in this world
 - (A) is to look back to certain events in the past
 - (B) with perhaps some thought of the current good things that we enjoy as a result
2. but this Memorial Service that the Lord Jesus Christ instituted is unique, because it also looks forward to a very specific future event, a singular event, and once in all of history event,
 - a. Jesus is coming again!
 - b. Jesus said as much which He instituted it: Mark 14:14–26 NKJV: [And He said to them, "This is My blood of the new covenant, which is shed for many. Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God." And when they had sung a hymn, they went out to the Mount of Olives.](#)
 - c. so there is a purpose to this memorial
 - (A) we are looking forward to a culmination of this world age, when the kingdom of God shall be complete
 - (B) and in so doing, we are preaching, proclaiming the finished work of Jesus Christ, His death for sinners, so that they may call on God's mercy to be delivered from the wrath to come at Jesus' return

E. Conclusion

1. I invite, therefore, those who know the Lord Jesus Christ as their own personal Saviour, to join together this morning, in communion with our Lord, as we partake of this memorial which He has left for us
2. for those who have not accepted Him as Saviour, to think upon what Jesus did on the cross to give to you salvation full and free
3. we shall begin with the singing of a beautiful hymn on this theme — perhaps new to some of you — by Edward Henry Bickersteth, a clergyman in the Church of England and the title of which is our text for today, “Till He Come”

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2. Based on (and closely following!) my message of the same title, preached November 2, 2003.
3. “Nothing Between” by Charles Albert Tindley (1851-1933) © 1905 by the author; source, “Christian Praise” published 1942 by Standard Publishing House, Brockville, Canada, but may be found elsewhere.