

## “Do This In Remembrance of Me”

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by Jeff Asher

### Jesus Said, “Do This In Remembrance Of Me”

From the words of institution, it is obvious what we are to “remember” is that he died in order to obtain the forgiveness of our sins.

Jesus said of the unleavened bread, “This is my body *which is given (broken) for you.*”

And, of the cup, “This cup is the New Testament *in my blood...which is shed for many for the remission of sins.*”

### “As Often As” We Eat & Drink We “Declare”

That is, we affirm the reality or the historicity of His death. We believe that Christ lived and died.

However, not as a mere fact, but we affirm “that Christ died for our sins according to the Scriptures” (1 Corinthians 15:2). His death was according to “*the determinate counsel and foreknowledge of God*” (Acts 2:23).

While the time, place, horrific method and, in some instances, the specific events and words associated with His death are revealed through prophecy these things are not the central focus of our remembrance.

### Every Aspect Of The Memorial Is Designed To Call To Mind The Savior Of The World

The sinless character of Jesus’ life as a perfect sacrifice “*without blemish and without spot*” is called to mind in the unleavened bread. It is not enough that He lived, but that He lived without sin.

That His life is offered as an atonement through “the shedding of blood” is revealed in the cup of the fruit of the vine. Yes, He lived as a man without sin, but died being “stricken for transgression” in order to bear the iniquities of His people (Isaiah 53). His life’s blood was poured out “as an offering for sin.”

We are commanded to engage in self-examination, not to determine our worth, *rather to reflect upon our need*. His death was necessary to effect a relationship with the Holy God of Heaven. It is not by works of righteousness which we have done but by faith in the propitiation of His blood (Philippians 3:8; Romans 3:25). The death of Jesus must be understood personally, as Paul said, “*I live by the faith of the Son of God, who loved me, and gave Himself for me*” (Galatians 2:20). In our personal reflection we may find need for repentance and restoration.

Failure to understand the personal necessity of the death of Jesus is to drink “*damnation*” to oneself.

Conversely, proper understanding of the *atonement* in the death of Jesus should bring us to the table of the Lord in a celebration of joy, thanksgiving and peace.

The perpetual participation of the Christian in this memorial every first day of the week when we “*come together in the church*” is a reminder of the timeless, universal efficacy of the death of Jesus. “*He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world*” (1 John 2:2).

Finally, Paul mentions the resurrection of Jesus in connection with the perpetual observance of the Supper. Not that the Supper is a memorial of the resurrection, but the resurrection defines three things respecting the Supper: (1) the duration of the institution, the Kingdom or Church Age, (2) the efficacy of the atonement we remember, God was satisfied and glorified Himself and the Christ in the resurrection, (3) the enduring mediation of Christ as our Great High Priest through the offering of His blood as an atonement. We are saved by the power of His endless life because He ever liveth to make intercession for us (Hebrews 7:16, 25).

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