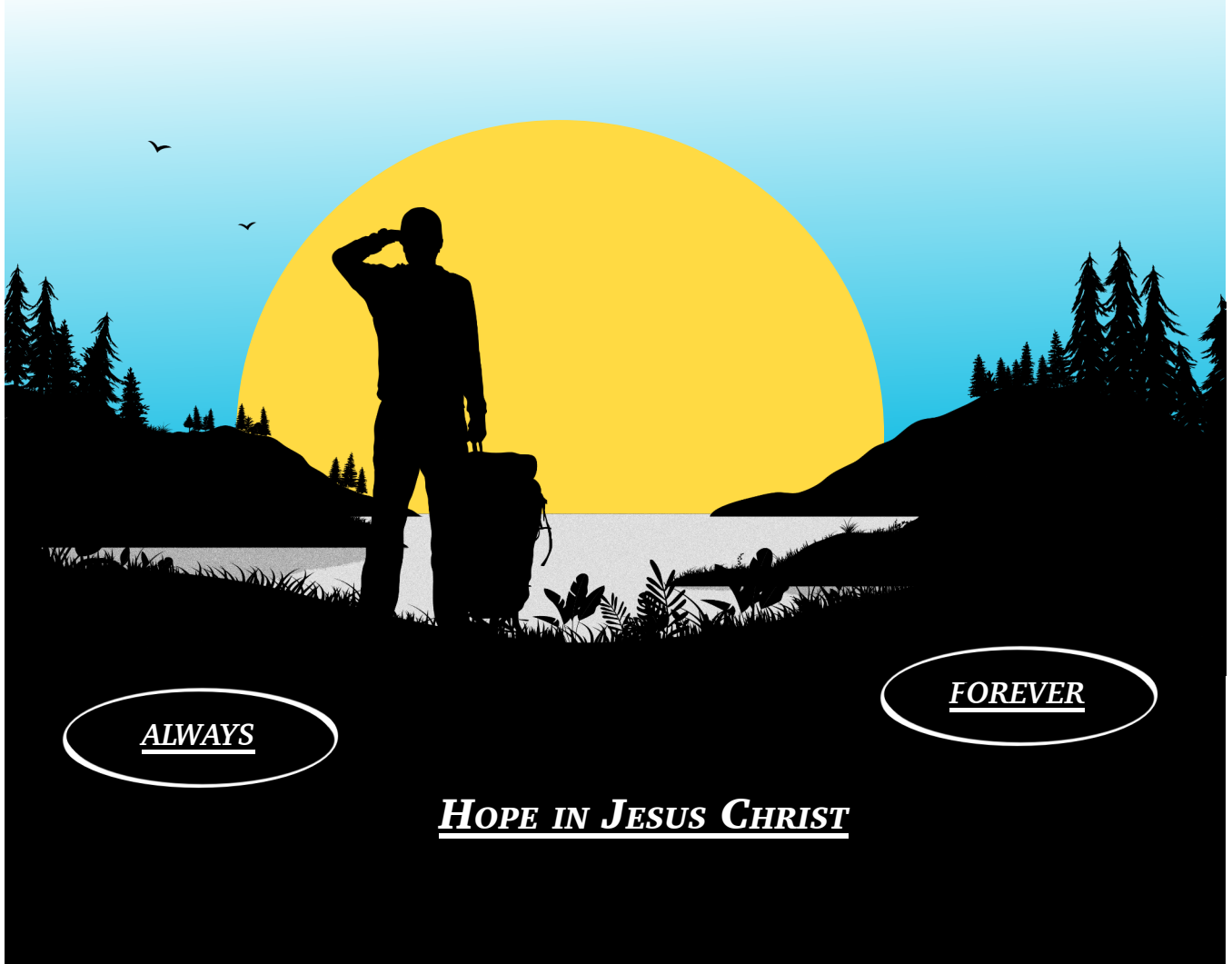


HOPE

“THIS IS MY BODY WHICH IS FOR YOU”



ALWAYS

FOREVER

HOPE IN JESUS CHRIST

*LET US HOLD FAST THE CONFESSION OF OUR HOPE WITHOUT WAVERING.
(Hebrews 10:23a ESV)*

*WE REJOICE IN HOPE OF THE GLORY OF GOD.
(Romans 5:2b ESV)*

"THIS IS MY BODY WHICH IS FOR YOU"

PART ONE: SETTING OUR DIRECTION.

1. WHEN WE TAKE THE BREAD, WE ARE TO REMEMBER WHAT OUR LORD HAS DONE IN HIS BODY FOR US.

- (Luke 22:19–20 ESV) And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." 20 And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood."
- (1 Corinthians 11:24 ESV) And when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me."
- (John 19:36 ESV) For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken."

The bread is representative of the body of Jesus Christ. We take the bread to obey him and to remember him. *Some say this not enough but we would say that obedience to our Lord's specific commands is always enough.*

2. WHEN WE TAKE THE BREAD, OUR OBEDIENCE AND WORSHIP ARE TO BE DIRECTED BY WHAT OUR LORD SAYS, NOT BY WHAT WE ADD THROUGH OUR TRADITIONS.

PART TWO: STUDYING THE SCRIPTURES.

WE FIND HIS DIRECTION BY STUDYING THE SCRIPTURES.

1. GOD THE FATHER PREPARED THE LITERAL, PHYSICAL BODY OF JESUS CHRIST BY WHICH HE CAME INTO OUR WORLD.

- (Hebrews 10:5–10 ESV) Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; 6 in burnt offerings and sin offerings you have taken no pleasure. 7 Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.' 8 When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to

the law), 9 then he added, "Behold, I have come to do your will." He does away with the first in order to establish the second. 10 And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

A. This is the body Christ refers to in 1 Corinthians 11:24 and Luke 22:19.

B. Christ came into the world in this body to do the Father's will.

C. Christ came into the world to make us holy by the sacrifice of this body.

- (Hebrews 10:10 NLT) For God's will was for us to be made holy by the sacrifice of the body of Jesus Christ, once for all time.

2. CHRIST PROVIDES A VERY POWERFUL EXAMPLE FOR US TO USE OUR BODIES TO DO THE FATHER'S WILL.

- (Romans 12:1 ESV) I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

Christ presented his perfect, sinless body to do the will of the Father ... and wonder of wonders ... and grace upon grace ... we can present our redeemed bodies to do God's will. This is love and mercy and grace.

3. THE SON OF GOD HUMBLED HIMSELF AND HONORED THE WILL OF THE FATHER—THE WILL TO WHICH HE HAD BEEN COMMISSIONED—TO DEATH.

- (Philippians 2:5b–8 ESV) Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form [in a human body], he humbled himself by becoming obedient to the point of death, even death on a cross.

4. IT WAS NECESSARY FOR JESUS TO BE HUMAN LIKE US SO THAT HE COULD BE OUR MERCIFUL AND FAITH HIGH PRIEST.

- (Hebrews 2:17 NLT) Therefore, it was necessary for him to be made in every respect like us, his brothers and sisters, so that he could be our merciful and faithful High Priest before God. Then he could offer a sacrifice that would take away the sins of the people.

5. HE BORE OUR SINS IN HIS HUMAN BODY ON THE TREE.

- (1 Peter 2:24 ESV) He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

6. ONLY THROUGH THE WORK OF JESUS CHRIST IN HIS HUMAN BODY CAN WE BE MADE RIGHT BEFORE GOD.

- (Romans 3:21–25a ESV) But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood, to be received by faith.

A. Through the life and death of Jesus Son of God we are provided with a first-hand display of the righteousness of God.

The life of Jesus Son of God—*aka* “*God with us*”—was a thirty-plus year, first-hand demonstration of the righteousness of God.

- (Matthew 1:23 ESV) Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel” (which means, God with us).
- B. The righteous life of Jesus Christ which culminated in his death on the cross is our only way to be right before a holy God.
 - (2 Corinthians 5:21 ESV) For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Notes from *Systematic Theology* by Wayne Grudem

–Four terms that show how Christ’s death met the

four needs that we have as sinners:

- We deserve to die as the penalty for sin.
- We deserve to bear God’s wrath against sin.
- We are separated from God by our sins.
- We are in bondage to sin and to the kingdom of Satan.

–These four needs are met by Christ’s death in the following ways:

(1) **Sacrifice:** To pay the penalty of death that we deserved because of our sins, Christ died as a sacrifice for us. “*He has appeared once for all at the end of the age to put away sin by the sacrifice of himself*” (Hebrews 9:26).

(2) **Propitiation:** To remove us from the wrath of God that we deserved, Christ died as a propitiation for our sins. “*In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins*” (1 John 4:10 NASB).

(3) **Reconciliation:** To overcome our separation from God, we needed someone to provide reconciliation and thereby bring us back into fellowship with God. Paul says that God “*through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself*” (2 Corinthians 5:18–19).

(4) **Redemption:** Because we as sinners are in bondage to sin and to Satan, we need someone to provide redemption and thereby “redeem” us out of that bondage. When we speak of redemption, the idea of a “ransom” comes into view. A ransom is the price paid to redeem someone from bondage or captivity. Jesus said of himself, “*For the Son of man also came not to be served but to serve, and to give his life as a ransom for many*” (Mark 10:45).

[Grudem, W. A. (2004). *Systematic theology: an introduction to biblical doctrine* (pp. 579–580). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House.]

Christ’s Sufferings for Us (Sometimes Called His “Passive Obedience”).

In addition to obeying the law perfectly for his whole life on our behalf, Christ also took on himself the sufferings necessary to pay the penalty for our sins.

a. **Suffering for His Whole Life:** In a broad sense the

penalty Christ bore in paying for our sins was suffering in both his body and soul throughout his life. Though Christ's sufferings culminated in his death on the cross (see below), his whole life in a fallen world involved suffering.

b. The Pain of the Cross: The sufferings of Jesus intensified as he drew near to the cross. ... Scripture teaches us that there were four different aspects of the pain that Jesus experienced:

(1) Physical Pain and Death

(2) The Pain of Bearing Sin

More awful than the pain of physical suffering that Jesus endured was the psychological pain of bearing the guilt for our sin. ... Now Jesus was perfectly holy. He hated sin with his entire being. The thought of evil, of sin, contradicted everything in his character. Far more than we do, Jesus instinctively rebelled against evil. Yet in obedience to the Father, and out of love for us, Jesus took on himself all the sins of those who would someday be saved.

(3) Abandonment

The physical pain of crucifixion and the pain of taking on himself the absolute evil of our sins were aggravated by the fact that Jesus faced this pain alone. ... But far worse than desertion by even the closest of human friends was the fact that Jesus was deprived of the closeness to the Father that had been the deepest joy of his heart for all his earthly life.

- (Matthew 27:46 ESV) And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "**My God, my God, why have you forsaken me?**"

As Jesus bore our sins on the cross, he was abandoned by his heavenly Father, who is "of purer eyes than to behold evil" (Habakkuk 1:13). He faced the weight of the guilt of millions of sins alone.

- (Habakkuk 1:13a ESV) **You who are of purer eyes than to see evil and cannot look at wrong.**

(4) Bearing the Wrath of God.

Yet more difficult than these three previous aspects of Jesus' pain was the pain of bearing the wrath of God upon himself. As Jesus bore the guilt of our sins alone, God the Father, the

mighty Creator, the Lord of the universe, poured out on Jesus the fury of his wrath: Jesus became the object of the intense hatred of sin and vengeance against sin which God had patiently stored up since the beginning of the world.

Three other crucial passages in the New Testament refer to Jesus' death as a "propitiation": Hebrews 2:17; 1 John 2:2; and 4:10. The Greek terms (the verb ἱλάσκομαι, G2661, "to make propitiation" and the noun ἱλασμός (G2662) "a sacrifice of propitiation") used in these passages have the sense of "a sacrifice that turns away the wrath of God—and thereby makes God propitious (or favorable) toward us."

These verses simply mean that Jesus bore the wrath of God against sin.

It is important to insist on this fact, because it is the heart of the doctrine of the atonement. It means that there is an eternal, unchangeable requirement in the holiness and justice of God that sin be paid for. Furthermore, before the atonement ever could have an effect on our subjective consciousness, it first had an effect on God and his relation to the sinners he planned to redeem. Apart from this central truth, the death of Christ really cannot be adequately understood.

Then at last Jesus knew his suffering was nearing completion. **He knew** he had consciously borne all the wrath of the Father against our sins, for God's anger had abated and the awful heaviness of sin was being removed. **He knew** that all that remained was to yield up his spirit to his heavenly Father and die. **With a shout of victory** Jesus cried out, "**It is finished!**" (John 19:30). **Then** with a loud voice he once more cried out, "**Father, into your hands I commit my spirit!**" (Luke 23:46). **And then** he voluntarily gave up the life that no one could take from him (John 10:17–18), and he died.

[Ibid. (pp. 571–577)]