

### April 13

*Except ye eat of the flesh of the Son of man, and drink His blood, ye have no life in you. John 6:53*

GLADLY, dear Lord, we eat (appropriate to our necessities) the merit of Thy pure nature sacrificed for us--for our justification. Gladly, too, we will partake of the

cup of suffering with Thee, realizing it to be a blessed privilege to suffer with Thee, that in due time we may also reign with Thee;--to be dead with Thee, that in the everlasting future we may live with Thee, and be like Thee and share Thy love and Thy glory as Thy Bride. Oh! that we may be faithful, not only in the performance of the symbol, but

also of the reality. Blessed Lord, we hear Thy Word saying, "Ye shall indeed drink of My cup and be baptized with My baptism." Lord, we are not of ourselves able thus to sacrifice; but Thy grace is sufficient for us, for we are wholly Thine, now and forever. Z.'99-51R2436:5

R2436 (From Harvest Truth Database V5.0)

### THE MEMORIAL SUPPER

HOW sacred the memories which gather around the anniversary of our Lord's death! It calls to mind the Father's love as exhibited in the entire plan of salvation, the center of which was the gift of his son as our Redeemer. It calls specially to our thoughts him who gave himself a *ransom*--a corresponding price--for all. Then faith comes still nearer to him who "suffered, the just for the unjust," and with grateful, overflowing hearts and with tear-dimmed eyes we whisper, *My Savior! My Redeemer! My Lord and Master!* "He loved me, and gave himself for me." Ah, yes!--

"Sweet the moments, rich in blessing,  
Which before the cross I spend:  
Life and joy and peace possessing  
From my best and truest Friend."

How blessed the thought that he cares to have us think of him and call him *ours*;--he so great--"far above angels" and every title that is named, next to the Father himself,--and we so insignificant, so imperfect, so unworthy of such a friendship. And yet, to think that "he is not ashamed to call us brethren;" and that he is pleased to have us memorialize his death; and that he gave us the bread to emblemize his broken flesh, and the wine to emblemize his shed blood,--the one to represent the human rights and privileges purchased for all, and of which all may partake, the other to represent the life he gave which secured everlasting life for all who will accept it!

How delightful, too, to count, as he and the Jews did, the days and the hours, even until finally, "the hour being come," he sat down with his disciples to celebrate the death of the typical Paschal lamb, and to consider the deliverance of Israel's firstborn from the great destruction which came upon Egypt, and the subsequent deliverance accomplished through those firstborn ones for all the typical Israel of God.

How precious to look beyond the type which was commemorated, and to hear the Master, as he took *new* emblems say, "*This* [celebrating of the Passover] do [henceforth] in remembrance of me!" Ah yes! in the crucified One we can now see "The Lamb of God which taketh away the sin of the world." "Christ our passover [lamb] is sacrificed for us, therefore let us keep the feast;" for as oft as *we do this* we do show forth our Lord's death until he come again--until, his Kingdom having come, we shall be permitted to drink with him the new wine (the new life and joy) in the Kingdom.--Matt. 26:29; 1 Cor. 5:7,8; 11:26.

But we are not only privileged to enjoy the favors of our Lord's sacrifice (by partaking of its merit and its consequent advantages; *viz.*, justification and restitution rights and privileges by faith, as redeemed), but more than this: we are invited to share with our Master in the *sacrifice* and in its glorious reward. He says to us, Whoever is in sympathy with my work and its results--whoever would share my Kingdom and join in its work of blessing the world--let him also be broken with me, and let him join me in drinking the cup of self-denial, unto death. To all such he says, "Drink ye all of it." The Apostle confirms this thought, saying: "The cup of blessing which *we bless*, is it not the *communion* [fellowship] in the blood [death] of Christ? The bread [loaf] which *we break* is it not the *communion* [common-union] in the body of Christ? For we being many [members of Christ's body] are *one loaf* and one body; for we are all partakers of that one loaf."--1 Cor. 10:16,17.

Gladly, dear Lord, we eat (appropriate to our necessities) the

merit of thy pure human nature sacrificed for us--for our justification. Gladly, too, we will partake of the cup of suffering with thee, realizing it to be a blessed privilege to suffer with thee, that in due time we may also reign with thee;--to be dead with thee, that in the everlasting future we may live *with* thee and be like thee and share thy love and thy glory as thy bride. Oh! that we may be faithful, not only in the performance of the symbol, but also of the reality. Blessed Lord, we hear thy word saying, "Ye shall indeed drink of my cup and be baptized with my baptism." Lord, we are not of ourselves able thus to sacrifice; but thy grace is sufficient for us, for we are wholly thine, now and forever.

Oh! what a thought; that if faithful in the present privilege of drinking of his cup and being broken with our Lord as his body, we with him will soon be that "Church of the first-born ones whose names are written in heaven," and as such shall constitute the Royal Priesthood, which, under our great High Priest, will lead out of the Egyptian bondage and slavery all those slaves of Sin whose groanings and prayers for deliverance have entered the ears of the Lord of Sabaoth.

These will be some of the thoughts which will constrain numbers of the Lord's people all over the world to meet in little groups (and sometimes quite alone with Jesus) on the evening of March 26th, next, after six o'clock, to celebrate on its anniversary the most notable event in the history of the Universe of God. (We prefer to get the date of this anniversary memorial as exact as possible; tho we do not understand that it would seriously matter if we had not the exact day: it is the *event* and not the *day* that we celebrate. Nevertheless, a uniform annual date is desirable.)

Eat and drink, O beloved, says the Bridegroom to his spouse. (Sol. Song 5:1.) Let us eat and drink reverently, devotedly, thoughtfully, prayerfully, tearfully perhaps, as we each think of our Redeemer's love and sacrifice, and pledge ourselves afresh to be dead with him. Meet with any who recognize him as their ransom, and who are pleased to *do this in remembrance of him*--or else do it alone.

Let your heart be so full of the reality that forms and ceremonies will generally be forgotten, except such as are needed for decency and order. Prepare beforehand some sort of "fruit of the vine." Our preference is for stewed-raisin juice or unfermented grape juice: and for bread either Jewish unleavened bread or plain water-crackers, which are about the same in substance --flour, water and salt, without leaven. Leaven being a symbol of sin or corruption, yeast-raised bread is not an appropriate symbol of our Lord, the "undefiled and separate from sinners."

The Church at Allegheny will meet at "Bible House" chapel, Arch street, at 7 P.M. of the day named. All who trust in the substitutionary sacrifice finished at Calvary, and who are fully consecrated to the Redeemer's service, and who can make it convenient to meet with us, will be made very welcome. Some who profess that their wills are fully immersed into the will of Christ, desire to symbolize their baptism; and an opportunity will be afforded after the 3 P.M. services.

On the subject of *Baptism* see your TOWER for June 15, '93. For further particulars concerning the Memorial Supper, see March 1st, '98 TOWER

(1Co 5:7-8 KJV) "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: (8) Therefore

let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth."

R3749 "There is a force and meaning in the Apostle's expression, "Christ our Passover is sacrificed for us," which is not generally appreciated. (1 Cor. 5:7) Our Lord is not the

world's Passover, but the Church's Passover.... Notice that it is not all Israel that is in danger from the destroying angel, but only the first-born."

R3751 "LET US KEEP THE FEAST...It is for us to keep the feast, not merely in this special and commemorative manner once a year, but day by day, hour by hour, to feed upon the Lamb of God, to by faith realize

and appropriate to ourselves his virtues and merits, and to grow in grace and knowledge and love and all the fruits and graces of the Spirit."

R4358 A Portion Of The Poem:  
**CHRIST, OUR PASSOVER**

Some solemn night, mid scenes of dread, and woe,  
While the fierce winds from every quarter blow;  
While passions rage, and tempests onward sweep,  
Their last memorial, thy saints shall keep.

They may be few who gather round the board;  
Many, be entered into their reward.  
Praising the One who led them safely home;  
Waiting, until the marriage hour shall come.

Some, weary grew, before the fight was o'er;  
Some, through offence, would walk this way no more.  
Zealous awhile, methinks, they did run well,  
But at the test of Love, they stumbled--fell.

Those who are left, the last of thy dear "feet,"  
Keep the last feast before the mercy seat;  
Gathering strength for what before them lies,  
When they complete in death, their sacrifice.

R5193 "APPRECIATING THE  
PRIVILEGE

We urge that none neglect this annual privilege, for any reason. There is a special blessing in its observance. If you incline to feel discouraged, go partake of the broken loaf, asking the Lord for a fresh realization of your justification, and a fresh appreciation of your consecration to be broken (sacrificed) with Him, as members of the one Loaf--His Church, His Body.

Let us not forget that the Memorial is meaningless or worse unless thus accepted and appreciated. But let nothing hinder us--neither sins, nor coldness, nor feelings of unworthiness. Go to the Lord and make a clean breast of all your shortcomings. Go to your brethren, or any whom you have wronged--make full acknowledgment, whether they acknowledge faults toward you or not. Get yourself right with your Lord, and so far as possible with every man, and then eat--yea, feast upon the rich provision the Lord has made for all who accept, now or in a later "due time."

Such a heart-searching and cleansing, we remember, was shown in the Passover type given to the Jews. Before they gathered to eat their Passover lamb they searched everywhere throughout their habitations, for anything containing leaven or putrefaction, bones, crusts, everything. These all were burned--destroyed. So must we fulfil the antitype, and "put away the old leaven" of anger, malice, hatred, strife.--I Cor. 5:7,8.

But remember that this kind of leaven of sin cannot be thoroughly put away unless it be burned; and only love can burn it out--Heavenly love, the Love of God. If we have that love shed abroad in our hearts, it will consume everything of the opposite character--jealousy, hatred, evil speaking, etc. Put off all these, urges the Apostle, and put on Christ and be filled with His Spirit. Do not be discouraged. But learn the lesson and start again with fresh resolutions and increased appreciation of the fact that of yourself, without the Master's aid, you could never gain the prize. He knows this better than do we, and says, "Without Me, ye can do nothing." It was because of our need that the Father thus arranged for us. "Be of good courage!" is the Master's word to all who are longing and striving to be of the class called "conquerors."

YOUR ADVERSARY THE DEVIL

Temptations seem to be specially permitted at this season of the year. "Roots of bitterness" seem to sprout and grow always, but at this season with ten-fold vigor. Let us remember that Love, not Knowledge, is the final test of our discipleship. "A new commandment I give unto you, that ye love one another." It was because the Apostles had not enough love for one another that they disputed as to which should be the greatest in the Kingdom, and were so determined not to stoop to one another that they neglected also to wash the Master's feet, and gave Him the opportunity even in menial things to be servant of all. It was this wrong spirit--this lack of the Lord's Spirit--that made them susceptible to the Adversary's power, and led Judas to betray, and Peter to deny the Lord's Anointed.

Let us then take heed to ourselves, and watch and pray and be very humble and very loving, lest we fall into temptation. Not since that time, probably, has our great Adversary been more alive than now to do injury, or to entrap or to stumble the followers of Jesus.

Let all who hold fast the confidence of faith in His precious blood [His sacrificed life] as the Propitiation [*satisfaction*] for our sins, and not for ours only, but also for the sins of the whole world, be more zealous and fervent than ever before in confessing this great truth; "for even Christ *our Passover* [Sacrifice] is slain; therefore, let us keep the feast." None of the nominal first-born shall be passed over and become members of the Church of the First-born in glory, none except those who, during this night, abide under the blood, and partake of the merits of the Lamb of God which taketh away the sin of the world--just as in the type.

WHO MAY PARTAKE?

The Lord's Supper is not for the world, not for merely nominal believers, but only for those who, (1) accepting of Christ as their Redeemer and Sin-Bearer, are (2) consecrated to Him and His service. But it is not for us --nor for any man or set of men--to *decide* who may and who may not partake. It is our duty to point out from the Word of the Lord what are the proper qualifications for participation in the "cup" and in the "loaf," and then to say as did the

Apostle, Let every man *examine himself*, and then, if he think proper, let him partake.--I Cor. 11:28.

Now that God's people are emerging from the errors of the Dark Ages, when this Memorial can be more clearly understood, the judging or examining of one's self can be more thorough than ever before. Let each ask himself:--

(1) Do I believe the Scripture teaching that I, as a member of the human family, was under that condemnation to death which passed upon all because of original sin?

(2) Do I believe that my only hope of escape from that condemnation of sin and death was through the Ransom-Sacrifice of The Man Christ Jesus, my Lord?

(3) Do I believe He gave Himself--His flesh and blood, His humanity--as my Ransom-Price, pouring out His soul unto death, making His soul a Sin-Offering (Isa. 53:10,12) on our behalf?

(4) Do I see that the consecration to death, made at Jordan when He was baptized, was fulfilled by His sacrifice of Himself for mankind, which, beginning there, was finished on the cross when He died?

(5) Do I see that the rights under the Law, which He secured by obedience to it (the right of lasting life and the dominion of earth), were what He through that same sacrifice bequeathed to the fallen, dying race--to as many as shall ultimately accept the blessings under the conditions of the New Covenant?

(6) Do I see that His flesh and blood, thus sacrificed, stood for, represented, those blessings and favors which *they* purchased?

(7) Do I see that the partaking of the bread and wine, symbols of His flesh and blood, signifies my acceptance of those favors and blessings which the flesh and blood of my Lord bought for me and for all?

(8) And if I do thus heartily accept the *Ransom* thus memorialized, do I consecrate my entire being--*my* flesh and blood, justified through faith in that Ransom --to the Lord, to be broken with Him, to suffer with Him, to be dead with Him?

If we can answer these questions affirmatively, we clearly or fully discern the Lord's body, give credit to His meritorious Sacrifice, and may eat--*should eat*--"Eat *ye all of it*."