

I am your Passover lamb. I have done it all for you I am the covenant, the testament, I am the agreement by which you are adopted into My Father's family. It is indeed a one-sided covenant for you, for you could neither offer nor fulfill any acceptable two-sided agreement on your own."

The Lord's Supper is a high privilege for us all. He told His disciples to do this in "remembrance" of Him. We still celebrate this special supper today in view of what He has done. Holy Communion reminds us of His one-sided covenant, His self-sacrifice to free us from our own sin and death. It took His death, His willing, holy death. Yet YOU are included in the benefit. You are covered with mercy in Jesus. He knows how deep into error and disobedience your life is. He knows you have no excuse—for anything. But His body and blood offered for you, and given to you, seal to you His love and pardon. Heaven's doors are open. Praises to God!

Sinful human logic struggles with this sacrament. "It can't be His body and blood are present. It makes no sense." Exactly! It is a matter of faith. It made no sense to Noah, that God could and would flood the entire world. It makes no sense to Abraham that he should sacrifice his son Isaac to God, the son through whom God had already promised the Savior would come. It made no sense to the Israelites that God could rescue His people trapped between Pharaoh's forces and the Red Sea. It was a matter of faith. It is a matter of faith that Jesus' true body and blood are miraculously in, with, and under the bread and the wine, which are taken into your mouth and self—and yet not cannibalism. You belong to Him. You have been purchased by Him. He has given Himself for you and to you. Believe it.

It is tempting to agree with those who say, "Jesus isn't physically present in Communion, but He's just spiritually present." He is spiritually present everywhere—in this room too. But it's more than that. In all earnestness Jesus specially blessed and gave to them bread and wine with the words, "This is." Is means is. It's also logically easy to go along with those who say, "The word *is* here really means *represents*. This bread *represents* His body; the wine *represents* His blood." And they continue, "Didn't Jesus say, I am the light, I am the door, I am the vine? But He's not physically a light, a door and a vine. "Represents" is the clue." Indeed that is all logical, but that's not what is said. In those examples, the vine, the door, etc. Jesus is explaining that He (God) functions *like* understandable earthly things. He is *like* a vine, *like* a door, etc. In the Communion words, however, Jesus is talking the other way around—saying that something earthly, which can never function *like* God, is miraculously *sharing* God's presence. The bread and wine in the sacrament are not like Jesus, but carry Jesus' presence in them! FOR YOU!

The question is not what do the bread and wine given to you "signify," but what do the body and blood given to you signify? They signify God's Covenant, God's Agreement, God's Testament, God's Promise in Christ. "Jesus for me and in the place of me." The body and the blood of the Sacrament signifies the "remission, the sending-away, the forgiveness of sin. Aaron sent the scape goat away into the wilderness never to return.

One last item. Why does Jesus say shed for "many"?" Didn't He die for "all"? Indeed He died for all. *God was in Christ reconciling the world to Himself, not imputing their trespasses to them (II Corinthians 5:19).* Jesus reconciled—made peace—with God for the entire world! The whole world certainly is many people. "All" is many!

Holy Communion expresses God's testament and agreement with you. In this Sacrament God comes to you personally in a way that can be seen and touched, He says, "Through the life and death of My Son, you are now found agreeable to Me. This is My *covenant* and *testament*."

So be it! Amen!

Pastor Kanzenbach