



A Supper Together

Do This in Remembrance #2 • November 2, 2025

Opening

I'd like to try a little experiment as we begin today's sermon. I'm going to say a phrase, and you do or say what comes next. (This involves active participation, so get yourself ready).



- Phrase #1: "That's a gain of 12 yards on the carry. Good for a Chieftain..." **FIRST DOWN!**
- Phrase #2: "God is good..." **ALL THE TIME** "and all the time" **GOD IS GOOD!**
- Musical Phrase #3: Band students...[Sing Crazy Train intro] **"AYE AYE AYE"**
- Sample #4: Six-Seven **SIX SEVEN!** (I don't understand...it's a Gen Alpha thing. But it's the Dictionary.com "word of the year")

It's funny how we have all these little, built-in responses to the things going on around us! There are customs, traditions, and insider knowledge that govern the way we approach and interact with situations. We often take them for granted, but they color how we understand the situation.



Take Jaxon Dart for example. Dart is the rookie quarterback for the New York Giants this season. On October 9 (last month)...

"Dart was in very high spirits in the third quarter after [their running back] got into the end zone for a touchdown to extend the Giants' lead.

But the ruling on the field wasn't a touchdown at first, as [the player] was ruled short. However, replay assist later revealed that the young back had crossed the plane.

*While Dart was waiting for the decision, he had a quick chat with an official, who had his hand up to signal the play was over. Dart made sure not to leave the official hanging and jumped up to give the ref a high-five."*¹

¹ [Giants' Jaxon Dart hilariously gives referee high-five after Cam Skattebo touchdown | Sporting News](#)

It was a fun moment of crossing customs – the referee’s hand gestures for a rule of the game, and the player’s cultural signal of celebration. It was worthy of a laugh (and probably a fine from the NFL). It brought joy to the situation!

But not all moments of crossing customs are as fun.

When you move from one culture to another, some of those traditions and bits of insider knowledge don’t work.

- A fun gesture in one place is an obscene insult in another.
- A respectful silence in one place is a rude disregard in another.
- A casual touch in one place is a criminal offense in another.

...Or...

- An approach to a religious ceremony in one place creates serious controversy in another.

Recap



Today, we’re continuing our look at the familiar ceremony we do weekly here at TCC: Communion. *The Lord’s Supper*.

It is a familiar ritual for us, and one (as we discussed last week) that deserves to be treated as **significant** and **precious** for us.

As a church, it is helpful for us to consider **how we approach** the table and **what we remember** as we do. We need to recognize that our beliefs and practice on this matter have been influenced by other churches we’ve attended and other traditions we’ve followed. We have carried our built-in responses from other places to the table here today.

Are those responses correct? Are we approaching the table the right way? Or do we need to better align with God’s intent for this “significant supper” together?

In places like Acts 2:42, the practice of the early church is described:

“And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers.” (Acts 2:42, ESV)

We read the verse, we hear the phrase “the breaking of bread,” and we immediately react by thinking about our own cultural customs. Today, though, I want us to pause. I want to challenge your built-in response and

consider what we are *really* doing (or *should* be doing) as we share this supper together.



Our Present Practice

There are a lot of different ways that Christians practice worship and participate in communion. Some are very simple and humble. Others are ornate and elaborate.

Simple Service

Here at TCC, we're on the simple side of things. Our communion looks like what you just experienced:

1. A **short message** to focus our attention on Jesus and his sacrifice.
2. A **brief instruction** (spoken or displayed) that tells “baptized believers” how to participate (*since the Lord’s Supper is rightly reserved as a ceremony for people who have given their lives over to Jesus as Lord and Savior*).
3. The **distribution of the elements** via the tables up front.
4. A **time of quiet reflection** as individuals take the bread and juice, taking the opportunity to remember Jesus and His sacrifice.

Elaborate Service

If you were at a more formal, elaborate church, communion might look like the following order of service from the Anglican church:



1. **Offertory** – where the people offer themselves
2. **Great Thanksgiving** - where the church is lifted up
3. **Sanctus and Benedictus** (a formal prayer)
*“Holy, Holy, Holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.”*
4. **Oblation and Epiclesis** – where the bread is lifted up
5. **Prayer of Consecration and Words of Institution** – where it is shown as sacred
6. **The Lord’s Prayer**
7. **The Prayer of Humble Access** – where all are permitted to approach

“We do not presume to come to this your Table, O merciful Lord, trusting in our own righteousness, but in your manifold and great mercies.”

8. Fraction (breaking of bread)

9. Distribution of Communion (with these words)

“The Body of our Lord Jesus Christ, which was given for you, preserve your body and soul unto everlasting life. Take and eat this in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving.

The Blood of our Lord Jesus Christ, which was shed for you, preserve your body and soul to everlasting life. Drink this in remembrance that Christ’s Blood was shed for you, and be thankful”

10. Post-Communion Prayer²

These and other formal ceremonies often involve specific clothing for the priest, special colors and decorations, ornate cups, and special motions and responses by participants.



An Evaluation

Q: So, who’s doing it right? A: We are. (Just kidding...kind of).

We all have traditions and preferences, but none of us have Scriptural authority. Quoting from one commentary:

“Even when Paul’s words are supplemented by the Gospel accounts, there is very little in Scripture that insists that the Lord’s Supper must be celebrated a certain way. No text ever restricts who can officiate or distribute the bread and wine. No particular words mandate what must be spoken.”³

People have made these things up over the years, trying to help the church focus on Jesus. So, while we might use different bread, or different juice/wine, or different methods of distribution (passing trays, receiving it from a person, picking it up from a table), or different orders of service, the

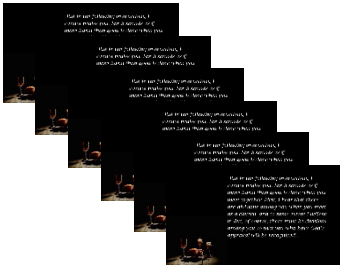
² [Holy Communion: A Rookie Anglican Guide to the Eucharist](#)

³ NIVAC 1 Corinthians p. 233

real importance lies in what we are *actually* doing as we share this supper together. And on *that* matter, Scripture *does* have something to say.

1 Corinthians 11:17-34

Outside of the gospel accounts of Jesus and his disciples during the Last Supper, the most significant passage on communion comes from Paul in his letter to the Corinthian church. Turn in your Bibles to 1 Corinthians 11:17-34.



“But in the following instructions, I cannot praise you. For it sounds as if more harm than good is done when you meet together.

First, I hear that there are divisions among you when you meet as a church, and to some extent I believe it. But, of course, there must be divisions among you so that you who have God’s approval will be recognized!

When you meet together, you are not really interested in the Lord’s Supper. For some of you hurry to eat your own meal without sharing with others. As a result, some go hungry while others get drunk. What? Don’t you have your own homes for eating and drinking? Or do you really want to disgrace God’s church and shame the poor? What am I supposed to say? Do you want me to praise you? Well, I certainly will not praise you for this!

For I pass on to you what I received from the Lord himself. On the night when he was betrayed, the Lord Jesus took some bread and gave thanks to God for it. Then he broke it in pieces and said, “This is my body, which is given for you. Do this in remembrance of me.” In the same way, he took the cup of wine after supper, saying, “This cup is the new covenant between God and his people—an agreement confirmed with my blood. Do this in remembrance of me as often as you drink it.”

For every time you eat this bread and drink this cup, you are announcing the Lord’s death until he comes again. So anyone who eats this bread or drinks this cup of the Lord unworthily is guilty of sinning against the body and blood of the Lord.

That is why you should examine yourself before eating the bread and drinking the cup. For if you eat the bread or drink the cup without

honoring the body of Christ, you are eating and drinking God's judgment upon yourself. That is why many of you are weak and sick and some have even died. But if we would examine ourselves, we would not be judged by God in this way. Yet when we are judged by the Lord, we are being disciplined so that we will not be condemned along with the world.

So, my dear brothers and sisters, when you gather for the Lord's Supper, wait for each other. If you are really hungry, eat at home so you won't bring judgment upon yourselves when you meet together. I'll give you instructions about the other matters after I arrive."
(1 Corinthians 11:17–34, NLT)

What Paul says here to this first century congregation involves some of his own built-in customs, but it also speaks to *what really matters* during this meal together.



Their Fractured Feast

The church in Corinth celebrated the Lord's Supper differently than we do. It was more like filling a plate at a church potluck than picking up our tiny plastic sample cups.



Theirs was called a "love feast" (an *agape* feast) where people shared their food as a full meal, and then culminated their gathering by sharing in the bread and wine...just like Jesus modeled. People from all walks of life came together – rich patrons, poor slaves, influential citizens, and common workers – to share in this meal. At a church like the one at Corinth, the group would likely meet in a house, one that typically had a small private dining room and a larger atrium or courtyard.



On the surface, this sharing of food and resources seemed great! But at Corinth, there was a problem – something Paul could not commend. The rich (who didn't have to get off work early) got to the meal whenever they wanted. They could cozy up in the private room, eat all the best stuff, and start drinking more wine than they should. By the time the lower-class folks arrived, the latecomers would be relegated to the outside areas and missed out on most of the meal.

For Romans of the time, that type of double standard wasn't unusual. A social hierarchy existed, and behavior like this was typical of other associations and fraternal organizations. It was what they knew!

*"No doubt there were affluent Christians in the church at Corinth who took it for granted that such differentiations were part of the nature of things."*⁴

But that's not the way the church should be!

Such divisions caused problems. And Paul called them out for it.



"But in the following instructions, I cannot praise you. For it sounds as if more harm than good is done when you meet together."
(1 Corinthians 11:17, NLT)

Paul is a little sarcastic and harsh as he talks to the Corinthian church, but he is snarky for good reason. If the church's goal was to have a party, other venues would work. But if their stated reason for gathering is to remember Jesus, then this behavior was reprehensible.



"What? Don't you have your own homes for eating and drinking? Or do you really want to disgrace God's church and shame the poor? What am I supposed to say? Do you want me to praise you? Well, I certainly will not praise you for this!" (1 Corinthians 11:22, NLT)



An Eye toward Others

Paul didn't criticize the type of bread they used, or the order of service they followed, or the music they played in the background. He was more concerned about the "love" missing from a "love feast."

Communion is not about personal gain. It's not about "personal" or "individual" at all. At its core, communion's priorities fall in line with a simple acronym you may have heard before:

JOY – Jesus. Others. Yourself. In that order.

An Eye toward Jesus

Jesus. Others. Yourself.

⁴ NIVAC 1 Corinthians p. 228

It is clear that communion focuses on Jesus more than anyone else.

“For every time you eat this bread and drink this cup, you are announcing the Lord’s death until he comes again.”

(1 Corinthians 11:26, NLT)

“This is MY body...This is MY blood,” Jesus says.

Our regular sharing of this supper points to Jesus and His sacrifice, His death. We remember Him being crucified, nailed to a cross for our sins. It was a short-lived death – just three days in the tomb before He rose again! – but it is a meaningful death for every one of us! We are eternally grateful! Communion is our time to declare that death and proclaim its power for all to see and hear!

But that’s not all.

An Eye toward Others

*Jesus. **Others.** Yourself.*

Paul’s critique of the church was that their remembrance of Jesus wasn’t showing up in their love for others.

The big verse that often comes up here is verse 27.

“So anyone who eats this bread or drinks this cup of the Lord unworthily is guilty of sinning against the body and blood of the Lord.”

(1 Corinthians 11:27, NLT)

Many people read this verse as a statement of personal holiness. It reads like a threat, and we worry that bad behavior might make communion a curse for us. Our sins might get in the way and stop us from receiving forgiveness.

The old King James’ unfortunate rendering of this verse might have contributed to that mindset:

“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.”

(1 Corinthians 11:29, KJV 1900)

But the context shows that Paul isn’t talking character; he’s talking action. He’s referring to the “unworthy” attitude of exclusion and superiority toward those in need at the Love Feast. He isn’t adding weekly layers of behavioral requirements as a condition of salvation; he is simply saying you deserve



some judgment and discipline from the Lord if you harm the church by eating as selfishly as the gluttonous drunkards in Corinth. In other words, if you are “remembering Jesus” while actively dismissing his care for others? That’s bad!



“He died for everyone so that those who receive his new life will no longer live for themselves. Instead, they will live for Christ, who died and was raised for them.” (2 Corinthians 5:15, NLT)

The Love Feast needed to feature real love...and “real love” means a love that focuses on others.

“We know what real love is because Jesus gave up his life for us. So we also ought to give up our lives for our brothers and sisters.” (1 John 3:16, NLT)

Communion needs to focus on others. And then...



An Eye toward Yourself

*Jesus. Others. **Yourself.***

While Jesus died for YOU, He emphasized that YOU become less in the process. YOU become less, and He becomes more (John 3:30). Yet this isn’t to your detriment; it actually benefits you!

“Those who love their life in this world will lose it. Those who care nothing for their life in this world will keep it for eternity.” (John 12:25, NLT)

Communion reminds us of this dynamic. Our trust is in Jesus. Our hope is for His return. Our life is now lived for the ones He loves. We aren’t *focused on* ourselves, but we gain confidence that we will *enjoy the blessings* ourselves with Him for eternity.



The bottom line is this: If you are going to really remember Jesus, you need to **eat this supper with your eyes on each other**, paying attention to Jesus and others rather than focusing on yourself.



Practical Preparation

This means doing some work ahead of time. You need to prepare practically to make communion less about you and more about Jesus and others!

Let me give you a quick three-part list from this passage to help you prepare:



- **Avoid Factions** (1 Corinthians 11:18). The word “communion” is about sharing and fellowship. So, we must work to stay united...regardless of politics, preferences, or the past. Forgiveness requires us to look past offenses. Unity requires us to love even when it is hard.
 - **If you are unwilling to reconcile**, you might want to sit out of communion until you can say to God honestly, “... *forgive us our sins, as we have forgiven those who sin against us.*” (Matthew 6:12, NLT)



- **Avoid Favoritism** (1 Corinthians 11:21-22). The extra attention given to “important” individuals has no place in communion. Here, we are all equally in need of Jesus’ grace and mercy. We should be less concerned about economic theories about fairness or effort and more concerned about individuals, loved by God.
 - **If you are unwilling to care for the needs of people who aren’t at your level**, you might want to sit out of communion until you can “...*love your neighbor as yourself.*” (James 2:8)



- **Avoid Forgetting** (1 Corinthians 11:24-25). Remember Jesus. Remember who He died for. His body was broken for you (plural; “all y’all”). His blood was spilt for you (plural, “all y’all”). That means you individually, but it also means the person sitting next to you.
 - **If you aren’t willing to remember the body (the church)**, you shouldn’t expect the body to thrive until you are working so the “...*body of Christ may be built up.*” (Ephesians 4:12)

Conclusion

There are a lot of different ways that Christians worship and share communion. Some are very simple and humble. Others are ornate and elaborate.



Regardless of which custom you're used to, regardless of your built-in response to the ceremony, all of us need to have the right attitude. What matters is your love for each other as you prioritize Jesus, Others and then Yourself.



Remember...

Eat this supper with your eyes on each other!

Prayer



Invitation

During the invitation song that follows, if you see a person you need to forgive, a person you need to show love to, a person you need to care about, or a person you need to pray for...

I don't care if you talk while we sing. I invite you to take the time to have your eyes on each other.