

Communion as Recommitment

In Remembrance of Me, Week 5

I. “To Remember” is One of the _____ of the _____.

1 Corinthians 11:23-26

²³ For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, ²⁴ 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.**” ²⁵ In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; **do this, whenever you drink it, in remembrance of me.**” ²⁶ For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.

See also: Mark 14:25; Luke 22:19

II. “To Remember” in the Bible _____ to _____ to _____.

Deuteronomy 5:15

Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore the Lord your God has commanded you to observe the Sabbath day.

Psalm 63:6

⁶ On my bed I **remember** you;
I think of you through the watches of the night.

See also: Num 11:4-6; Ps 25:7; 42:4; 143:5; John 15:20; 2 Tim 2:8

III. “To Remember” in the Bible Also Can _____, Often _____ or _____.

Exodus 2:23-25

The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groaning and he **remembered** his covenant with Abraham, with Isaac and with Jacob. So God looked on the Israelites and was concerned about them.

Leviticus 26:43-45

They will pay for their sins because they rejected my laws and abhorred my decrees. Yet in spite of this, when they are in the land of their enemies, I will not reject them or abhor them so as to destroy them completely, breaking my covenant with them. I am the Lord their God. But for their sake I will **remember** the covenant with their ancestors whom I brought out of Egypt in the sight of the nations to be their God. I am the Lord.’ ”

Deuteronomy 8:18-19

But **remember** the LORD your God, for it is he who gives you the ability to produce wealth, and so confirms his covenant, which he swore to your ancestors, as it is today. If you ever **forget** the LORD your God and follow other gods and worship and bow down to them, I testify against you today that you will surely be destroyed.

Judges 8:33-34

No sooner had Gideon died than the Israelites again prostituted themselves to the Baals. They set up Baal-Berith as their god and **did not remember** the LORD their God, who had rescued them from the hands of all their enemies on every side.

Ezekiel 6:9

Then in the nations where they have been carried captive, those who escape will **remember** me—how I have been grieved by their adulterous hearts, which have turned away from me, and by their eyes, which have lusted after their idols. They will loathe themselves for the evil they have done and for all their detestable practices.

A Summary of Old Testament Usage

“A study of the usage of [the main Hebrew word for “remember”] is that there is not a single instance where someone remembered God, His commands, or His works and then disobeyed Him. **To remember God, in the biblical sense, always results in compliance with His commands and, conversely, to forget God is to rebel against His law**” (“The Theology of Remembrance in the Cultus of Israel,” PhD Diss., by J. Robert Cosand, 1995, 293-94).

See also: Gen 8:1; Exod 20:8; Judges 16:28; 2 Kings 20:3; Ps 22:27; Hos 7:1-2; Zech 10:9

The Bottom Line

_____ as Your _____ with _____.

On Christian Worship (Including Communion as Covenant Renewal)

“Ideally we should envision the primary purpose of the church’s worship as twofold—proclamation and response . . . pulpit and altar . . . word and worship. Together this inseparable unity focuses the church’s entire worship in a specifically Godward direction. It transforms the gathered local body of Christ from a passive audience to active participants, calling them weekly to live up to the covenant commitment of their baptism through covenant renewal at the table of the Lord. In this sense, the ‘sacrifice’ offered at the altar is not the flesh and blood of Jesus *per se*, but the gathered community themselves—the ‘body of Christ,’ the church, His flesh and blood on earth—as they offer themselves as living sacrifices to God (Rom. 12:1–2), just as St. Augustine declared: ‘This is the sacrifice of Christians: we, being many, are one body in Christ. And this also is the sacrifice which the Church continually celebrates in the sacrament of the altar, known to the faithful, in which she teaches that *she herself is offered in the offering she makes to God*’” (Michael J. Svingel, *RetroChristianity*, 164-65).