

Food, glorious food,
Hot sausage and mustard!
While we're in the mood --
Cold jelly and custard!
Peas pudding and saveloys
What next is the question?
Rich gentlemen have it, boys --
indigestion!

Read more: [Oliver - Food, Glorious Food Lyrics | MetroLyrics](#)

History of food and hospitality through the ages.

Food in connection with celebrations, weddings, birthdays, graduations, funerals, the gathering of friends and families, often involves food!

Examples from Old Testament,

- Abraham inviting the angelic strangers before the destruction of Sodom and Gomorah

- Jacob sold into slavery

- Rising to power due to the dream about food,

- Saving of his family in famine, and the feast at the reunion of the family

- Manna in the wilderness

- Instructions in the Law to be hospitable to strangers

The festivals of Israel, the festival of unleavened bread, the festival of booths, the festival of trumpets, the festival of lights and above all the festival of Passover. All mandated and all have food and feasting.

Is it then any surprise that God in his Grace has put a meal as the central ritual act of remembrance for his church? That Jesus on the last night before his crucifixion and death would gather with his disciples his friends and share a meal, a meal that for them as Jews held great significance anyway, the Passover. Where Jesus would reinterpret and reset the meal's significance for the church, "This is my body, this is my blood" no longer the blood of lambs in place of the first born, no longer a remembering of the freeing from slavery in Egypt and the downfall of Egyptian power over the people of God, this now is the blood of Jesus and body of Jesus broken for the freeing from the power of sin and death to life!

It was and is to be the primary ritual of the church for out of the two sacraments that Jesus instituted one being baptism, the other the supper. Baptism we undergo once, and so while hugely significant, is not something we do all the time, while communion, the Lord's supper is regularly observed. So much so that we can begin to be blasé about it, begin to take it lightly.

Because of its regularity the ritual the act of taking the bread and the juice, symbolic as they are and are meant to be, we can stop thinking about the wider significance and implications of what it is that we are doing and saying.

So then what is that is taking place in this?

Firstly looking back to the Passover.

The first Passover was undertaken to free the people of Israel from slavery and hardship in Egypt. They took a 1 year old unblemished lamb and killed it. Taking the blood they put it on the doorposts and lintels of their houses so that as the angel of death went throughout the land of Egypt on that fateful night it would Pass over the houses so marked and not enter! It was not due to rank, or status, or even ethnicity it was only due to the blood of the lamb on the doorposts and lintels of the houses, that protected the ones inside.

The families were to gather and roast the lamb, and if the family was too small to eat it all in one sitting they were to join with others so that they could then eat and leave nothing behind.

What strikes me is that their salvation, if you like their release from slavery cruelty and hardship in the end came down to their willingness to obey and follow the instructions of God, not primarily their kinship, though that was hugely important, they could not rely on that!

They were from that time on to remember what God had done, to annually regularly celebrate this event, through the remembrance meal of Passover, it was to be the first of months it was to be the primary identifier of the nation and the people, to recall what God had done, to remember the state they were in and what happened, and how they had been saved from slavery and set free to follow and worship God to be a beacon and a blessing to all nations!

Whenever they fell from this and followed other gods in disobedience to the call and command of God one of the first and hence recurring themes of the prophets was that the people had forgotten the Sabbaths and the Passover had not been celebrated!

It was a meal of remembrance, of identity. It marked them out as the people of God.

It is no accident nor coincidence that Jesus as he was about to accomplish what he had come to do, to die on the cross for our sins, to be the atoning sacrifice, would do this at the time of Passover. For he was to become the Passover lamb the final sacrifice for our sins, for our deliverance, for our redemption. It was no mere symbolic gesture that he gathered with his disciples in the upper room and shared with them his final meal, nor is it just a nice thing we do when we gather as we have done today to take bread and in our case juice and remember those far of events and that far of time.

This meal this food is taken in the shadow of the cross. The cross of Christ, the mark of our salvation, of our freeing from the slavery of sin and death, of the redemption of our lives.

All that we do as Christians our very lives are to be marked by the cross, and the most regular distinction and ritual that we have to remind us of that is this meal. This simple symbolic meal of bread and wine.

It is a meal, yes we have only these tiny titbits of bread and a drop of juice, but it is a meal, of significance.

THE LORD'S SUPPER IS NOT OURS BUT HIS, and is, therefore, to be shared in as he has directed (v. 20).

THE LORD'S SUPPER IS PRIMARILY AN ACT OF REMEMBRANCE (vv. 24–25).

THE LORD'S SUPPER IS AN ACT OF PROCLAMATION (V. 26).

THE LORD'S SUPPER IS A FORWARD-LOOKING EVENT—we do it 'until he comes' (v. 26).

THE LORD'S SUPPER SHOULD BE A TIME FOR SELF-EXAMINATION

Matthew 26:26-28

The Institution of the Lord's Supper
(Mk 14:22–26; Lk 22:14–23; 1 Cor 11:23–26)

26 While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, “Take, eat; this is my body.” 27 Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you; 28 for this is my blood of the ^d covenant, which is poured out for many for the forgiveness of sins. 29 I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

30 When they had sung the hymn, they went out to the Mount of Olives. ¹

d Other ancient authorities add *new*

1 *The Holy Bible: New Revised Standard Version*. 1989 (Mt 26:26–30). Nashville: Thomas Nelson Publishers.