



## Sermon Notes

**Term** – Spring 2018

**Series** – Building to Easter

**Gathering & Date** – the 10, 11 March

**Title** – Jerusalem

**Preacher** – Paul Langham

**Reading** – Matthew 26:17-30

**Main message of this talk in one sentence** – That Communion is about ‘re-membering’ (as the opposite of ‘dis-membering’) the Cross

**Main points** – The talk was the communion service and vice versa, so it may be tricky to follow the points below as fully as for those who were present

### TALK PART ONE – REMEMBERING ...

2 Great Deliverance Events in Scripture –

- Moses / Exodus (external, temporary)
- Jesus / Cross (internal, eternal)

Similarities in the level of conflict:

Moses – conflict with an earthly ruler (Pharaoh) who wanted to hold God’s people captive for his building projects

Last week of Jesus’ life – conflict with religious rulers who wanted to hold God’s people captive to religion. So we get, for example:

- Parables of Judgement
- Warnings v religious leaders
- Cursing of the fig tree

What’s first thing you remember?

What’s your most vivid memory?

What’s the most vivid memory another person has shared with you?

A personal vivid memory may well summon up sights, sounds, even smells ... the past comes alive again

A vivid memory told by someone else can enable us to imagine what we’ve never seen, almost taking us back in time (e.g. my conversations with Harry Patch about his experiences in the trenches of Passchendaele ...

Sometimes, we have ‘things’ which help us remember

- photos
- mementoes
- symbols – which stand for far more than the thing itself (e.g. a birth bracelet)

### TALK PART TWO – DELIVERANCE

This brings us nearer the Jewish sense of remembering: if dismembering is to take something apart, remembering is the opposite:

It's making the past live again

Deliverance stories set up memories for an entire people

Never more so than the feast of Passover for Jews: the great annual remembrance of their Great Deliverance Story, the Exodus (you can read it in Exodus 12).

Still today, Jews say as part of their celebration: 'It was not only our ancestors but we ourselves whom God rescued ...'

The sense of placing themselves back into that ancient story, and bringing its reality into their present reality.

We then gave space for everyone to reflect upon their own deliverance story in a time of stillness ...

For the people of the Old Covenant, the death of a lamb, repeated endlessly, was a reminder of how serious sin is ...

For the people of the New Covenant, the death of Jesus, the lamb of God – once and for all, never to be repeated – is a reminder of how totally sin is covered, dealt with, forgiven ...

**For further thought and prayer –**

What's first thing you remember?

What's your most vivid memory?

What's the most vivid memory another person has shared with you?

What happens when we re-member?

What is your own deliverance story? What story would you tell if asked what Jesus has done for you?