

19-23-03-The Table of Restoration

Communion, Eucharist, Lord's Supper, deliverance, restoration

Psa 23:5

The Eucharist proclaims the restoration of our human destiny.

INTRODUCTION:

–God's Son became our human *Prophet, Priest, and King*, not just to save us from “the world, the flesh, and the devil,” but to restore our own *prophetic, priestly, and kingly* ministries. God created us “in His own image” to be 1) *His prophetic voice to creation*, 2) *His priestly mediators between the worlds of matter and spirit*, and 3) *His kingly rulers to bring those two worlds under one government*. We don't learn this from *Genesis*, but from *the promised restoration* at Christ's 2nd Coming.

–Until He returns, Jesus gave us the sacred Meal we call the *Eucharist* [“*thanksgiving*”] to declare what His Cross & Resurrection accomplished. Before approaching this Table, we're going to look at **Psa 23:5** to see how **the Eucharist proclaims the restoration of our human destiny**: “*You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows.*”

I. Human Sin Threw Human Destiny into Disorder

- A. *The race of Adam came alive by the Breath of God* and was to live by “every word that comes from the mouth of God,” but fed instead on the spiritually fatal fruit of moral independence from God.
 1. This act *disordered physical creation and society*, which our **prophetic** role was meant to keep in *alignment with God's will*.
 2. Now, instead of humans speaking God's order into creation, a morally chaotic world speaks disorder into human lives.
- B. This *moral disorder ruined humanity's self-concept* as integrated *body-spirit beings* meant to serve God as priestly representatives.
 1. Our *fleshly and spiritual* natures connected us to both earthly and heavenly realms, allowing us to be *mediators between them*.
 2. But with our *cosmic-celestial* unity broken, our bodily desires became enemies through “the lust of the flesh,” and our morally corrupted spirits became enemies through “*the pride of life*.”
- C. Christ's *human destiny* as the 2nd Adam shows us that *God's will* for us to “cultivate” and “guard” the Garden was just initial training for our greater task of having “dominion over” all creation.

1. Since *restored* humanity will someday “judge angels,” it means our cosmic “dominion” would have finally included jurisdiction over the angelic realm. (Satan, knowing this, wanted to keep humans from achieving this divine destiny.)
2. Human disobedience allowed Satan to usurp humanity’s role of *rulership*— **Rom 6:16a**, Don’t you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey.

TRANS: Psa 23:5a, *You prepare a table before me in the presence of my enemies. The Lord’s Table sets these 3 enemies* [“the world, the flesh and the devil”] in our presence as defeated foes. The early church saw this Holy Meal as a continuation of baptism: [their baptism ritual required: 1) removing all clothes as a sign of *casting off worldly ways*; 2) receiving exorcism for *renouncing Satan*; 3) confessing the Creed before having the *whole body immersed*. It portrayed the world of moral disorder forsaken, service to the devil ended, and the flesh cleansed. People went *into the water to bury their old life in Christ’s death* and came *out of the water* as naked newborns alive with Christ’s resurrected life.]. This symbolism of death-and-life is intimately reenacted at the Lord’s Table, *because...*

II. Partaking of Christ’s Life Restores Our Human Destiny

- A. *Baptism doesn’t make us holy*; it initiates us into a holy journey.
 1. We never stop needing Christ’s Cross and His Resurrection Life. (Because “the world, the flesh, and the devil” remain our enemies, we keep coming back to where they sit defeated in our presence.)
 2. *At the Table* we renew our baptismal commitments:
 - a. We affirm our faith through corporately reciting *the Creed*.
 - b. We bare our hearts nakedly before our Lord *in confession*.
 - c. We confirm disassociation with Satan by our *union with Christ*.
 3. *On the Table* is the manifestation of Christ’s work on the Cross:
 - a. The *Eucharist* brings us the very same reality the disciples fed upon at the Last Supper, where Jesus said, “Take eat; this is my body... Drink from it all of you, for this is my blood...”
 - b. Jesus made this Table a place of ongoing deliverance:
 - (1) Bring here and lay on the Table whatever needs to die in your life. Then, take from the Table the *life of Christ* to fill your journey with *renewed spiritual life and vitality*.
 - (2) Because nothing gets past the Cross without *transformation*, this Table offers help in *healing* and in *spiritual warfare*.

[I’ve held Communion services in homes that need *spiritual cleansing*. For one of these sessions, I wrote a poem: “**EUCHARISTIC CLEANSING**”

It matters not how dark the past;	Upon His Cross, God’s only Son
It matters not what spell was cast;	Pronounced His verdict: “It is done!”
It matters not if there’s a curse	And ever after, we who feed
Of bitterness that ghosts rehearse.	Upon His Sacrifice are freed!

The Blood and Body of our King—	Begone, you demon hosts of hell!
More powerful than anything—	Depart this home where Christians dwell!
Dispels all sin with holy light,	When Jesus Christ bestowed His grace,
And devils flee without a fight.	You met defeat! Now leave this place!

- B. *The Lord’s Table* reequips us to serve as *prophets, priests, and kings*. (Some balk at the idea of Christians being *royalty* or having *kingly authority*, **but—Rev 5:10** (NKJV), “[You] have made us **kings and priests** to our God; And we shall **reign** on the earth.”)
 1. It says in **Psa 23:5b**, “*You anoint my head with oil*.” (Anointing with oil symbolized *Spirit-anointing*. It was done in the OT to designate both *priests and kings*. When the Holy Spirit came upon all the believers gathered at Pentecost, it marked God’s reestablishment of humanity’s original *prophetic, priestly, and ruling* ministries.)
 2. The last phrase in **Psa 23:5c** says, “*my cup overflows*.”
 - a. *Christ’s life* is the source of *our spiritual life*— **John 7:37b-38**, “If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.”
 - b. *At the Table*, not only does *our spiritual life* feed on *Christ’s life*, but our “*cup overflows*” to supply our power in prophetic service— **Acts 2:17a**, “In the last days,” God says, “I will pour out my Spirit on all people. Your sons and daughters will **prophecy**...”

CONCLUSION:

—The Eucharist is a *sacred treasure* left by Christ (the Bridegroom) for us (His Bride). It proclaims both our present and our future union with Him. But we’ve work to do before our heavenly wedding. So, “until He comes,” **this Table feeds us with His life, maintains our victory over our enemies** (*the world, the flesh, and the devil*), and **proclaims the restoration of our human destiny** in the *priestly, prophetic and governing* tasks at which He has called us to work, *until He comes*....