

Take Seriously Our Union with Christ and Each Other

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- [0 : 00] We would take your Bibles and go to 1 Corinthians or 1 Corinthians, chapter 10.
- If you're visiting with us, pull out that black Bible in the chair in front of you. Go towards the back, find page 135.
- 1 Corinthians 10, we're going to study verses 14 through 22. 14 through 22 is one.
- 1 Corinthians 10, 14 through 22. I mentioned a couple months ago, here and there, I'm just going to do some messages that focus us on the Lord's Supper.
- Not all the time, I won't do that every month. But I don't know, like every other month or every couple months I'll do that. Just to kind of break us away from that pattern which I enjoy doing.
- [1 : 10] It keeps us on a steady flow. So it's not about my agenda, but the Scripture's agenda. So just going through the book of Acts and then just hitting a passage that kind of focuses us on the Lord's Supper.
- That's what I'm going to do. So thus, we're looking at, that's why I have sermons for the Lord's Supper. And we look at this passage, 1 Corinthians 10, 14 through 22. And then more of, helps us more to have an extended time of the Lord's Supper.
- So, instead of just kind of, and I don't think we do it fast. I don't think we kind of blow through it, you know, when I'm going through Acts. But this kind of slows us down a little bit more.
- 1 Corinthians 10, 14 through 22. Therefore, my beloved, flee from idolatry. I speak as to wise men.
- You judge what I say. It's not the cup of blessing which we bless, a sharing in the blood of Christ. It's not the bread which we break, a sharing in the body of Christ.
- [2 : 14] Since there is one bread, we who are many are one body, for we all partake of the one bread. Look at the nation Israel. Aren't not those who eat the sacrifices sharers in the altar?
- What do I mean then? That a thing sacrificed to idols is anything? Or that an idol is anything? But that the things which the Gentiles sacrifice, they sacrifice to demons and not to God.
- I do not want you to become sharers of demons. 21, you cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.
- Or do we provoke the Lord to jealousy? We are not stronger than He, are we? This will get you loused up.
- This whole political campaign thing. It's the only part. Glenn Beck. Carson not taking this campaign seriously.

[3 : 19] That was the title of the article. When it was mistaken by CNN reports that Dr. Ben Carson was leaving Iowa and dropping out of the race, his campaign camp said, quote, all that Kennedy was doing was just going back to Florida for fresh clothes.

The article says later, quote, Beck isn't buying it. On his radio show, which goes to about February 3rd, I think it was, Beck called that an, quote, unreasonable statement, end quote, and declared, quote, this man has not taken this campaign seriously, end quote.

Beck's co-host, Stu, pointed out that the excuse sounded a lot like something a campaign would say before their candidate drops out. Beck said that Carson could have just said he has personal issues he needs to deal with because clearly he could have gotten suits in Iowa.

He concluded by calling the excuse, quote, unquote, ridiculous. Notions are still running high about this issue. And maybe you think Dr. Carson isn't taking this campaign seriously.

Maybe you do. Whichever road you choose. Maybe you think none of the candidates are taking this job seriously. Republican or Democrat.

[4 : 40] Some of you might even think our current president doesn't take it seriously. But why do we take it seriously?

Why should the campaign for the president of the United States be taken seriously? Why do we think it should be taken seriously? Because it's the president of the United States.

The most wonderful, most powerful, the richest nation in the world. That's why. If we believe that these candidates, Republican or Democrat, should take this position seriously, for the president of the United States, don't you think we should take even more seriously our relationship with the one who puts those people in power?

Don't you think what's more important is our relationship with the one, the creator of the universe who will take down Mr. Obama from that position and put somebody else in power that he wants as president of the United States and every other government in this world.

Because he is the sovereign God. Don't you think we should take that more seriously? People take the Super Bowl seriously.

[6 : 23] How much more this Lord's Supper, which the Lord's Supper, you can touch the gospel.

Hi, Joey. You can touch the gospel. You can touch the bread, which represents his body. It's vivid. It's tangible.

How much more so should we take this seriously? How much more so should we take seriously our union with Jesus and with each other?

So sermons for the Lord's Supper, what we're going to look at today is take seriously our union with Christ and each other. Taking seriously our union with the Lord Jesus Christ.

We're in union with Him. And you know, we're in union with each other. Whether you like it or not, we're in union with each other as followers of Jesus. We should take it seriously.

[7 : 31] Take seriously. Take seriously. Take seriously. Our union with Jesus Christ and with each other.

some statements for you. We have Christ's righteousness. And this ordinance, the Lord's Supper, represents a participation in the redemption that was brought to us through the blood and body of the Lord Jesus Christ.

Jesus Christ. This doesn't save you though. This thing, this bread doesn't save you. Jesus saves you. Faith doesn't save you.

Jesus saves you. And the channel by which He saves you, the means by which He saves you, is through the means of faith alone in Jesus.

So when we, when we partake of the elements, it points to the fact that we all belong to the Lord Jesus Christ.

[8 : 38] And that we're one body in Jesus Christ. We are identifying with each other as true followers of Jesus Christ. So we begin there, and even by, how do you, how can you describe these verses in 1 Corinthians 10, 14 and 22.

Basically, worship Jesus, flee idolatry. Take seriously. We take it seriously, we worship Jesus Christ, and He'll show itself by fleeing idolatry.

This is how He starts in, verse 14 and 15. Therefore my beloved, flee from idolatry. The church had endorsed, some history for you, had endorsed or participated in true idolatry.

Many were certain of their spiritual stamina in the Corinthian church, thinking it was totally fine to eat in or near pagan temples or any public feast at the expense of the conscience of the brethren.

Some were offended by that. But the people were doing this, they didn't care. At those pagan feasts, the food had almost always been offered to false idols or false gods.

[10 : 08] And as they ate this food, it would show that they were endorsing idolatry. They thought it was innocent. And then they bragged about it to the detriment of the conscience of their fellow believers.

Those that they were in connection with. They didn't take it seriously. So all that we do should be done out of love for Jesus Christ and His people of the church.

We should restrict exercising our rights for the sake of the gospel of Jesus Christ. Or put it in a negative way, don't do anything that may cause a brother or sister in Christ to stumble. And what they believe to be idolatry.

What they believe to be sin. Take it seriously. And this, when we partake of the Lord's Supper, it's a picture of that. That we take things seriously.

Notice what he says in verse 15. I speak as to wise men, you judge what I say. What does he mean by this? He means they thought they were so wise, so they should be able to discern what he's saying is really wisdom. So, another way to put this, he's telling them, judge for yourselves, I'm right.

[11 : 22] That's what he's telling them. And then he gives, he gives them two illustrations to show why they must take this seriously. How they should take this seriously.

And the first illustration he gives here is the Lord's Supper. You bless God for delivering you from idols, yet you run to the table of idols. 16.

Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break as sharing in the body of Christ. Okay, what's he talking about? What does he mean? We participate in the blood and body of Christ when we partake of the elements of the Lord's Supper.

We receive the cup the right way. What's the right way? Faith in the Lord Jesus Christ as spoken in the saving message. That's the right way. We receive Christ.

We share in the saving work of the cross. So through our fellowship with Jesus Christ, we participate in the benefits of his sacrificial death.

[12 : 35] His sacrificial death which established the new covenant relationship we have with the Father. We have access to the Father through the Lord Jesus Christ. We have access to the very throne room of God through Jesus Christ.

Why? Because of his sacrifice on the cross. Because of his shed blood. And when it talks about shed blood means he gave his life. That's why when we say shed his blood means he gave his life.

That's what it means. They're synonymous those phrases. So it's Jesus' work that accomplished what we could never achieve.

True communion with the Father and participation in the life he's won through the cross. There's union. There's communion. There's fellowship that we have with God through Jesus Christ.

He achieved it for us. Sinners are forgiven and justified before God.

[13 : 44] Sinners are forgiven and justified before God. See this is how the elements the juice and the bread this is how it screams the gospel.

God the creator should judge us for our rebellion against him. We stand before him guilty. everyone all of us should be condemned but Jesus the eternal son of God took on flesh God committed no sin lived in the place of sinners died in the place of sinners paid the penalty of sin for sinners.

He was resurrected from the dead physically he did that for all of those who repent and put their trust in Jesus alone.

That's the gospel. That's the gospel word of grace. So this gospel word of grace is what we proclaim when we come together as a local church for this Lord's Supper.

We put our trust in Jesus Christ who is the focus of the gospel word. So when we're partaking of these elements we're proclaiming his death. We're proclaiming his sacrifice.

[15 : 10] He's not being re-sacrificed. He's not dying again. We're proclaiming it. How? In vivid ways you can touch and you taste it.

That's very vivid. That's very physical. And this gospel message that we proclaim if you're here you're not a follower of Jesus it's proclaimed to you.

We're proclaiming to you the gospel. How you should be judged and yet God shows grace and compassion for you if you repent and trust in Jesus alone.

That's the gospel. Repent today and put your trust in Jesus. So when we partake of the elements it doesn't save us any more than a burger from five guys burgers and fries.

And they have good burgers. I like them better than in and out. If you want to know why I'll tell you later. Jesus saves us through faith alone.

[16 : 23] We need his righteousness and he credits us with the righteousness of Jesus. The father credits us with the Jesus righteousness and the way by which he credits us, the way by which Jesus saves us is the channel, the channel, the means is through faith alone.

And so this ordinance represents that we participate in that redemption. That's brought to us through his blood and his body.

So, this is why we don't take the Roman Catholic view of the elements.

Where the bread actually becomes the actual body of Jesus and the juice, which they would use wine, becomes the actual blood of Jesus. We don't take that view.

It's called transubstantiation. We don't take that view because in that view, Jesus has to die all over again. What does Hebrews say?

[17 : 30] Hebrews says he died once strong. So, you don't need Jesus to die again for you. This is just a picture.

We're proclaiming his death. A picture of what's already happened. What's already done. And we're celebrating Jesus Christ. We're celebrating what he's done, right? He's not dying again.

So, we don't take the Roman Catholic view of transubstantiation. Nor do we take the Lutheran view of consubstantiation, that's what's called, where Jesus is, he's not in the elements, but he's above, he's to the side, he's also below the elements.

I don't think Luther understood his own view himself. It's just, it's an odd view that's hard to explain. But we don't take that view either. Nor do we take what's called the reformed view, or Calvin's view, that there's a spiritual, mystical presence of Christ.

Jesus is with us right now. You take the elements away, he's still with his people, because we are his body. So, Jesus is with us right now.

[18 : 41] But what happens is, we believe that the elements point us even more to the gospel word of grace.

Even more, why? Because you actually touch it. You actually taste it. You actually feel it. It's a much more tangible experience, where you are, everything about you is experiencing the weight of the cross.

It's a vivid portrayal of the gospel. Back to our text in verse 17. Since there is one bread, we who are many are one body, for we all partake of the one bread.

What's he saying? We're one body, because we partake of one bread. Participating in one bread makes us one body.

Now, it does not mean that we take from one piece of bread. That's not what he's talking about. So, we all have one piece of bread, we all have to take from that piece of bread.

[20 : 05] Because what if your piece of bread is only that big? And everybody's piece is going to be like, well, it's small, right? Well, then it doesn't work anymore. That's not what he's talking about. That's not what he means.

What he means is, one kind of bread served at one simultaneous sitting. Or one simultaneous time.

that's what he means. And the bread represents Christ's body which is given for us all corporately as his people.

That's why we read from 1 Corinthians chapter 11 where Jesus says, this is my body given for you. God says, that's what the bread represents.

So, when we partake of the bread, it points to the fact that we all belong to the Lord Jesus Christ. And that we are one body in Jesus Christ.

[21 : 10] We are identifying with each other as true followers of Jesus. It connects us all together. It reminds us that we are connected together.

I'll put that a different way. We're already connected. But when we partake, whoops, this side, when we partake of the bread together, it reminds us that we all belong to each other.

It reminds us that we're one nation. It reminds us that as Christians, we're a whole new, different humanity.

We're a new race of humanity. We're God's people. We're a holy nation. We're set apart. And it's all of us together.

It's not just one person. We're all together. We're all together. That's the reason someone who's not a member of this church can partake of the Lord's Supper.

[22 : 22] You've heard me say that? Different times when we partake of the Lord's Supper, I will say, if you're not a member of this church, you can partake of the Lord's Supper if she or he comes from a church of like faith and practice, and has been baptized by immersion.

I've said that, haven't I? Well, okay, I get the church of like faith and practice, but why immersion baptism? Why do you say that, Jim?

Why immersion baptism? Immersion means you get dumbed. Why? Why? Think about this, the question.

how does someone, and this is a rhetorical question, how does someone, a person, display, show that they've repented and put their trust in Jesus?

Just think about it. How does a person show or display how they've repented and put their trust in Jesus?

[23 : 47] In the past 150 years, what has been, again, rhetorical question, what has been the thing that people have shown that they've repented and trusted in Christ?

the altar call, right? Now, my question again, and I'll rephrase it a little bit better.

How does someone display or show that they've repented and trusted in Christ, biblically? Does the Bible tell us how to do that, in other words?

yes, it does. Yes, it does. Do this. How do you show that you responded to Jesus Christ in repentance and belief?

How do you show that? You get baptized. That's how you do it. a person who has been baptized by immersion, they're making a public confession, I am deciding to follow Jesus Christ, and they indicate it through the means of baptism.

[25 : 13] That's how. now, those who have been baptized as a baby, they have not made a public confession.

They have not made a public confession to trust in Jesus, have they? Well, if they're a baby, they can't do that, and they sprinkle them. So the baby can't do that. See, understand this, baptism displays our break from the world and uniting to Jesus Christ and his body.

The Lord's Supper displays our continual breaking from the world and uniting to Jesus Christ and his body. So I'll go through this again.

Baptism, baptism is I've decided to follow Jesus, I'm going to follow him, I'm breaking from the world, I'm uniting to Jesus Christ and his body.

I'm making that decision. And I'm going to, I'm testifying to all of you. Okay? So that's baptism. Whereas the Lord's Supper is, I have a continual breaking of the world and a continual uniting to Jesus Christ and his body.

[26 : 36] it's continual. So that helps you understand there's a method to my madness or madness to my method.

Why I say those things to you at the Lord's Supper? Oh, and one other thing. This is why we don't have separate Lord's Supper observances among subsets of our congregation.

Like if we go to the Barger's House to be with Ann, I'll announce it to all of you. Now, maybe not all of you members can come to be a part of the Lord's Supper, but I want to make sure that it's something that we're not just doing on our own.

We don't have a subset. The youth are doing, the youth are going to take the Lord's Supper, a couple at a wedding, you know, this small little Bible study, a person some people serve, the Lord Supper to someone on the hospital bed or something.

I'm not going to do that. I don't do that. Why? Because the bread and the juice displays that we all belong together.

[27 : 50] We're all one. It's not just one subset. That's what we're supposed to do. We're together. we're one body.

It distorts the intention of the unity that we see in this picture. We're one body. We're one in Christ. We should take seriously our union with Jesus Christ and with the body.

Back to our passage. Gave you some explanation. He's going to give us another illustration which is the nation of Israel. Verse 18. Look at the nation in Israel are not those who eat the sacrifices sharers in the altar.

See when Israel offered their sacrifices and ate part of that sacrifice they participated in and became part of the worship of the Lord.

So knowingly eating that food made one a willing participant of that particular offering to the Lord when they did all those sacrifices. Then verse 19.

[29 : 08] What do I mean then? That a thing sacrificed to idols is anything? Or that an idol is anything? Now in verse 20 it adds this for you because it's not in the original language.

No. But I say that the things which the Gentiles sacrifice they sacrifice to demons and not to God. Well I don't want you to become sharers and demons says Paul.

Are idols anything? I mean if we had a statue of Mike Dicka you know a statue of Mike Dizini no it's nothing it's just a statue.

Idols are not real because there's only one true God. Amen? Amen. Thank you all three of you. So food itself it doesn't become spiritually contaminated if it was sacrificed to idols food is food.

Though they're not real gods yet there was a spiritual reality behind them. Paul treated the sacrifice to idols the same way the Old Testament prophets did.

[30 : 18] The Old Testament prophets when the nations sacrificed to the idols they were sacrificing the demons. Yikes. Not that the food sacrifices the idol or the idol itself is anything because it's just a thing.

It's food. But the pagans or those who are unsaved they really would be sacrificing the demons.

That was their thought process. Paul says I don't want you guys to be participating or have fellowship with is the word koinonia. I don't want you to have fellowship in the worship of demons.

Do you want to have fellowship in the worship of demons? When they knowingly partook in meals that were sacrificed to demons they were still participating in sacrifices themselves which is true idolatry.

Thinking that they were innocent they became guilty. causing others to stumble into sin too. The problem wasn't the food itself but the social and spiritual significance of eating that food in certain contexts would be understood as condoning the pagan offering itself.

[31 : 42] See believers in Corinth were actually going inside pagan temples and eating that food. If pagan offerings were actually offerings made to demons not to just thin air then for them to knowingly and intentionally eat this food establish them as one in communion with those demons whether they knew it or not.

Notice what Paul says in verse 21. You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. You can't do that.

They cannot participate at the table of demons in the table which is the Lord's table, the Lord's supper. In doing so I think there's an obvious conflict.

What do you think? Paul is saying if you will continue to be worshippers of the Lord you must reject any association with the cup or table of demons.

They could not worship the one true God and participate in the worship of someone or something else. That's called syncretism. We've talked about this before.

[32 : 58] Syncretism is okay here's Jesus. Awesome. I'll just add it to this and then to this belief and that belief about this and this belief and this belief and this belief and this belief and this belief and this belief.

I believe everything. It doesn't work that way. Which is why he says in verse 22 or do you provoke, excuse me, or do we provoke the Lord to jealousy?

I'm going to mention this in just a few moments but I'm going to say it again right now since we're kind of on the subject right now. God wants all of you. He don't want to be some of your heart over here, some of your heart over here, some of your heart with that idol, some of your heart with money, some of your heart with sports, some of your heart with sex, some of your heart with food, some of your heart with this or with that.

It doesn't work that way. God says, I want all of you. He says, you're going to provoke the Lord to jealousy? He wants all of you.

He wants you. He wants you to love him. That's kind of arrogant of God. It would be if you didn't have everything. He has everything.

[34 : 14] He is everything. If he did not exist, nothing would exist. The only reason why you exist is because he does. So don't you think he has every right to demand that you worship him alone?

You better believe it. If you're so flagrant in your freedom, he says to them, you can arouse the Lord's jealousy.

As God disciplined Israel, he's going to discipline you because he loves you. He wants you to love him. So what does this mean for us in partaking the Lord's Supper?

The Lord's Supper is a tangible way for us to express our unity with each other and our devotion and worship of the Lord Jesus Christ. Union, communion, fellowship with Jesus in each other.

We vividly display we're part of the new covenant inaugurated by His Lord. We display this as we partake of the Lord's Supper. We display we're in union with Him.

[35 : 27] We display we're in union with the Father through the Lord Jesus Christ. We display we're in union with the Lord Jesus Christ. And we display that we are in union with each other. It's a way to show that.

That's the reason coming to the table with a flippant attitude matters to God. We're coming because we see we deserve His just judgment.

Yet He graciously loves, forgives, and justifies us in Christ. So we don't come flippantly. We don't care.

We come flippantly like okay. We should take it seriously. Which is why Paul commanded in chapter 11 which we read just a few moments ago in verse 27 and 28 to examine yourself.

What does that mean? Do we have to make ourselves worthy of the Lord's Supper? No, no, no, no. You don't make yourself worthy because you ain't worthy.

[36 : 45] No, we see our need for grace. I know God has given us grace in His Son.

Taking this union, this participation, you take it seriously. So we're not hiding sin. We're not harboring sin.

I say, okay, I'm coming to the Lord's table but just don't deal with that area of my life. You back off from that. That's not how it works. No, instead we come to the table humbly, reverently, worshipfully, looking to Jesus Christ Alice, our only hope.

Notice the pronoun I put there. Our only hope. Our together, all of us together. we're all together, we belong together, we're in union with each other to Christ.

We all together see He is our holy hope. And we come to the table knowing that we have our idols. What's your idol?

[38 : 08] approval, popularity, food, sex, sports, TV, movies, the job.

What is your idol? Peace and quiet? What's your idol? we come to the table knowing we have our idols, our false gods, the things that we love, and that God forgives.

And we say, Lord, strip away the idols of my heart and help me to love you. Only this reminds you tangibly to do that.

When you physically touch it, you taste it, you taste the gospel, you touch the gospel, you touch God's grace to you, when He should condemn you for all those idols that we have.

And yet He shows us grace. we judge others for their idolatry.

[39 : 43] We'll look at His idols. We'll look at Him. We'll look at her. That doesn't make sense. Any liberty that we have as Christians should be guided by love because of the love the Father has shown us in His Son.

Who died, who rose, who lives, whose righteousness we're credited with. As God has so graciously displayed His love, we love each other that way.

We love each other that way. Paul says that last part of verse 22, we're not stronger than He, are we?

If we don't take this seriously, we may arouse God's consuming passion for Himself. Any type of flippancy is inexcusable. If God takes this very seriously, then we should take it seriously.

We should come with thanks. That's why Paul says, you're not stronger than Him, are you? He's stronger than you are. And He's referring, the first part which I mentioned earlier, provoking the Lord to jealousy, He's referring to the idols of our heart.

[41 : 02] God wants to be central in our lives. He wants to be first and foremost in your life. He wants us to love Him. and it's a tangible reminder.

How much He gave Himself for you. And how much, oh Lord, help me to love you in that way. And help me to love your people in that way.

We share this together. If we have true communion with God, and participation in the life He's won for us through the cross, we should express great thanks for this communion and express that same kind of love toward each other in the body of Christ.

We share it together. In a few moments I will have you. I've given you those instructions.

If you know the Lord Jesus Christ, you come from a church of light faith and practice and you were baptized by mercy, you can partake of the Lord's Supper with us. You might not feel comfortable doing that, which that's fine, but you can.

[42 : 22] If you don't know the Lord Jesus Christ, it's not for you. And notice we've talked about the importance of how we're in union with each other as the body of Christ.

If you're in union with the Father, if you're in union with his son, and yet there's conflict that you have with another brother or sister in Christ, or with a non-Christian for that matter. That's why we say, or I have said to you, do not partake of the Lord's Supper.

Go and try to reconcile with that person, or those persons. Do that first, and then come and partake of the Lord's Supper with us. Why?

Because again, once again, it tangibly reminds you that if God has been so gracious to live at peace with you, then we should live at peace with each other.

And if there's no peace, then go and do what you can to try and have peace with that person. So have us at this time, we'll have a few moments of silence.

[43 : 27] Prepare your hearts to get ready to partake of the Lord's Supper. we'll do our time of giving, okay? And then I'll have you again prepare your heart once more. We'll sing Depth of Mercy in just a few moments as well.

Let's just take a few moments of silence to ponder what we've seen here in 1 Corinthians. And preparing our hearts. Again, we're not making ourselves worthy. We're reminding ourselves of His grace, of how much He loved us, and loves us now.

That's what we're doing, okay? So do that, take a few moments, and then we'll do our time of giving. Happy yearn of forgiveness.

Happy great dayn Oh holy chik Christ Christ Christ Christ Christ Christ Christ