

The Supper // 1 Corinthians 11:17-34

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[0:00] The letter of 1 Corinthians is a treasure. It contains more teaching on the resurrection, spiritual gifts, marriage, and the virtue of love than any other book in the Bible.

But it is not cold theology. 1 Corinthians is an urgent call for us to remember the gospel. And as a result, it's a call for us to be a cross-centered, holy, and united people until he returns.

Listen in to what God has to say to us through this inspired letter. Amen. If you would remain standing and you can look up at the screen or grab a Bible, turn to 1 Corinthians 11.

We're going to begin reading verse 17. So 1 Corinthians 11, verse 17. I'll say this is the word of the Lord after I'm done and you will say thanks be to God.

But in the following instructions, I do not commend you. Because when you come together, it is not for the better, but for the worse. For in the first place, when you come together as a church, I hear that there are divisions among you.

[1:13] And I believe it in part. For there must be factions among you in order that those who are genuine among you may be recognized. When you come together, it is not the Lord's Supper that you eat.

For in eating, each goes ahead with his own meal. One goes hungry, another gets drunk. What? Do you not have houses to eat and drink in?

Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.

For I received from the Lord what I also delivered to you. That the Lord Jesus on the night when he was betrayed took bread. And when he had given thanks, he broke it and said, This is my body, which is you.

Do this in remembrance of me. In the same way, also, he took the cup after supper, saying, This cup is the cup of the new covenant in my blood.

[2:17] Do this as often as you drink it in remembrance of me. For as often as you drink this bread and drink the cup, eat this bread, drink this cup, you proclaim the Lord's death until he comes.

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let each person examine himself then.

And so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself.

That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

So then, my brothers, when you come together to eat, wait for one another. If anyone is hungry, let him eat at home. So that when you come together, it will not be for judgment.

[3:29] About the other things, I will give directions when I come. This is the word of the Lord. Hallelujah. Please be seated. Martin Luther, the ever-quotable Martin Luther, once said, Even if I knew that tomorrow the world would go to pieces, I would still plant my apple trees.

Now, what would you do tomorrow? Or what would you do today if you knew tomorrow the world would end? Perhaps you would deny it and live like that didn't matter.

Perhaps you would seek to escape it, to build a bomb shelter, stockpile ammo and canned goods, to wait it out. Perhaps you would party down, do something crazy, live like tomorrow would never come.

But in actuality, knowing what to do on our last day would not be hard. We would tell others about eternal life through Jesus Christ. But what would you do tomorrow if you knew tomorrow was going to be just as ordinary as today?

After all, it probably will be. One columnist put it this way, Everydayness is my problem. It's easy to think about what you would do in wartime, or if a hurricane blew through town, or if your guy wins the election, or if you win the lottery and bought the thing you really wanted.

[4:56] It's a lot more difficult to figure out how to get through today without despair. It's the everydayness of life that drives you crazy, unless you're an engineer, which you like routine.

You know, our greatest fear is actually not usually something really terrible, but what C.S. Lewis called the same old thing.

The same old thing. You know, if we're not careful, our gatherings together can be just like so many things in our lives, just routine, ordinary, same old, same old, same Z.

We can begin to do church. We can wake up the kids, throw on their clothes, gather in to worship, all the while keeping our best face forward, and head home without giving it much thought.

And it's not surprising, you know. Church includes the same things every week. It includes praying and singing and reading and preaching and encouraging and celebrating the sacraments.

[6:03] So it's so easy to stumble here. Well, that's what was going on in the Church of Corinth. They were getting up. They were getting together. They were doing church, and nowhere was it more evident than the Lord's Supper.

One of the sacraments that was meant to set apart the people of God as the people of God only revealed among them that they were more Corinthian than they were Christian.

When they received the Lord's Supper, they were marked, as we're going to see in a few moments, by division, selfishness, pride, irreverence. They were gathering together.

They weren't taking it to heart. The Lord's Supper that was meant to deeply shape them and their understanding of the gospel wasn't doing it, you know.

They were just going through the motions. They weren't having anything to do with it. So much so that Paul said, when you gather, it's not for the better. Can you imagine that?

[7:03] Like, you know what? I know your church. I know church means gather, but it would be better to just cancel Sunday. And we're vulnerable to the same thing.

Maybe not the same expression, but same type of just going through it. These verses urge us to not go through the motions. These verses urge us and invite us to let the ordinary sacrament, one of the central pieces of what we do when we gather together, celebrate the sacrament.

Let it shape us deeply and profoundly. Where we're going is, let us lay aside every hindrance to receive the Lord's Supper with reverence as one people brought together through Christ.

Let's lay aside every hindrance to receive the Lord's Supper with reverence as one people brought together for Christ. We're going to break this out. Four points. Just kind of unpack the feast. Four headings. A feast of unity.

What is the Lord's Supper? It's a feast of unity. The Lord's Supper is meant to be a feast of unity, meant to point to how we're one people in Christ, and yet it seems that the only thing it revealed in Corinth was that they were disunified.

[8:11] There was division. If you remember, at the beginning we studied this book, one of the first things, or actually the first thing he addresses in this book is division. You know, it's so common among the church to draw lines, pick sides, and turn backs on one another.

Paul says somewhere that you're not much of a church. You just bite and devour one another, and that's what was going on, but later on here in this text, when he addresses them for division, it's not about rivalry or something like that.

He's addressing them about division over money and status. You probably saw that. Look down at 21. He says, One goes hungry and another gets drunk.

When they gather, the rich eat plenty, but the poor are left with want. Maybe they were getting drunk. I think the idea, though, is they were eating to excess, drinking to excess, and the poor were hungry.

He says, verse 22, Do you not have houses to eat in? Identifying the rich were those who had houses and full cupboards, and yet you send away the poor hungry.

[9:27] You humiliate, verse 22, those who have nothing. See, in Corinth, as we pointed out at different times in this letter, in first century Corinth, the Roman colony in Greece, there was a social ladder, the powerful, the influential.

Many Roman soldiers settled there, so there was kind of in crowd, out crowd. There were influential power brokers, ones who had money. They were high up on the ladder, much like our culture.

There were the wise, the well-educated, kind of the ones in the sophist-type Greek scholar. They were high up on the ladder, too, and it seems when they gathered together, everyone knew which place the other was on the ladder, and there was an etiquette that came with it. There was a social etiquette. If you're anything like me, you hear the word etiquette and kind of get a nauseating feeling because you don't know which of the 14 spoons you're supposed to use when you eat. Or being, yeah, whatever. And so there was an etiquette there, but etiquette is just the rules and customs of a certain culture. And when it came to gathering in Corinth, there was an etiquette. And we know this from excavations, but there was kind of a central living room with couches where the rich would sit in this central living room, recline. And then there was an outdoor living room or living space, atrium-type space with no seats in it, where the commoners would gather, the slaves, the servants.

[10:55] The rich and powerful would eat the best, you know, the fattened calf, so to speak. The poor ate what was left. And what Paul is saying is when you gather together, you're going back to the same seats.

Now you may think, oh, this is just a little etiquette concern, but that's not what he's saying. He's saying the church that was meant to communicate that there's no longer poor or rich, slave or free, successful or unsuccessful, all are one in Christ.

You are undoing with the way you gather. He's urging them. And we see this in 1 Corinthians 10, 16 and 17. He said, The bread that we break, is it not a participation in the body of Christ?

Because there is one bread, we who are many are only, are one body, for we all partake of the one bread. And so what he's addressing here is not etiquette.

Now he's not saying the rich should share more. What he's addressing is the problem that their values haven't been transformed by the gospel. So he says, look down there in verse 20. When you come together, it is not the Lord's Supper that you eat.

[12:03] The Lord's Supper is one in which anyone can come to receive. But with you, each, in verse 21 he continues, goes ahead with his own meal.

The Lord's Supper is a feast around unity. The Lord's Supper is meant to make clear that the foundation of our unity is the gospel, not some worldly standard, not some socio-economic standard.

And that's what Paul is incensed about so much that he says, it's better that you didn't gather than that you do. It's so easy though to stumble when we gather together as a church.

When attending a church, it's so easy to make a list of the folks that are not like us or different than us. We often have this going on in the background without thinking about it. You know, I'm not married like her.

I'm not straight laced like him. Not really into flannel or flare jeans or man buns or tattoos like them. I don't school like those people over there.

[13:05] I don't have the things they have. So, I think I need to find a church with people that are more like me. I think this stuff is kind of at root when we say, man, I don't have any friends here anymore.

I don't enjoy fellowship here anymore. Rosaria Butterfield says, what does it mean, what does it really mean to lack fellowship? At least as it regards a handful of families that showed immediate excitement and then after a month, a changed heart.

This is what lacking fellowship means. It means that the family needs to be in a church made up of people who are just like they, who raise their children using the same child-rearing methods, who take the same stance on birth control, schooling, voting, breastfeeding, dress codes, white flour, white sugar, gluten, childhood immunizations.

She concludes, I believe that there is no greater enemy to vital life, breathing, faith, than insisting on cultural sameness.

Now, Rosaria throws strikes, but it gets right at the issue. You got to be aware, you know, part of the tension is we live in a culture that insists on sameness.

[14:29] It is an iron out all the differences culture. We're threatened by differences action. What do you, you don't like the things I do? You don't like how I spend my money or you don't like this or that about me?

And then we look down on the people that are not liking it. But the mission of God in the gospel is not to create a church of a bunch of people like you or me, praise God. The mission of God is to

create a lot of people like Jesus Christ.

A people from every tribe, tongue, and nation. A bunch of people that would never be together. Were it not for Jesus Christ? We all believe this principle, in principle, but the test comes in the practice.

And so he's kind of pushing this into them. You know, it's not surprising. You know, it's not a surprising stumble. We all stumble in this way, I think. At the Lord's Supper, though, it's a feast around unity. And so they need to feast it right.

But it's also a feast that the church receives together. If you notice running through this passage, you had to have noticed. He says, when you come together, when you come together as a church, when you come together, when you come together, occurs five times in here.

[15:35] Most commentators believe this is a reference, a specific reference to the gathering together of a local church. When the church gathers for worship, when they're gathering together, worship the Lord Jesus Christ as a church, ecclesia, which means gathering, this is what they're called to do together.

Together. It's pointing out that like the sacrament of baptism, the Lord's Supper is not a sacrament. It is a sacrament given to the church. It was not given to me or to you.

It's not to take privately or even just to take with our friends that, you know, share the same socioeconomic status with us. It's a sacrament the church receives together to express our unity in Christ, to dwell with Him, be like Him.

Point two, a feast of remembrance. So a feast of unity, a feast of remembrance. So it's this feast of unity and a feast of remembrance.

The idea is a feast of looking back and remembering all that God has done in Christ. Verse 23 through 26, retell the story of the last supper of Jesus Christ.

[16:47] These verses are, you know, the semblance of these verses. The account of the last supper of Jesus is told in three of the Gospels and told here and nowhere else in Holy Scripture. These verses are an account, Paul says, that he received from the Lord.

Look down there in verse 23. He says, For I received from the Lord what I also delivered to you. Now you remember the last supper in our Gospels, the night that Jesus was betrayed, the night before Golgotha and his crucifixion, Jesus was celebrating the Passover.

Any Jewish reader would have known that immediately. The Passover and this wonderful story of what God's done.

Actually, Taylor read from Exodus 19 right after the Passover. The people of Israel were stuck in Egypt. They continued to grow in strength and numbers. You remember that. They kind of stumbled into Egypt because Joseph brought them there in the midst of a famine.

And Jacob and his father died, or Jacob died there and his sons. And this king treats them well, but then they continue to grow in strength and number.

[18:04] And the other king arises, another pharaoh arises and doesn't like it. The people cry out to the Lord and the Lord sends Moses to deliver them. You remember? Moses was drawn up out of the water as a boy and raised by some Hebrew midwives and then he was sent in to deliver.

But, you know, he didn't just go in and knock on the door and says the Lord said he wants his people back. It doesn't work like that. So one of the great showdowns in Holy Scripture is Moses' showdown with Pharaoh's heart, actually.

And the Lord sends down all these plagues. He turns water into blood. Frogs and lice fall down and flies. The death of the livestock boils. You know, it's just getting too close, you know.

Hail, locusts, but still Pharaoh hardens his heart and will not let his people go. And so the Lord says, prepare for the last plague. And he says to the people of Israel, take a lamb without blemish.

Kill it at nightfall and roast it. Take some of the blood with a hyssop branch and paint it on the doorpost of your house. And then eat the lamb at home and watch and wait.

[19:15] In Exodus 12, the Lord said, it is the Lord's Passover. Because on that night, the angel of death was going to come through the land of Egypt and strike down the firstborn of every family.

Except the ones who had the blood on the doorpost. Can you imagine the people of Israel on that night trusting in this word? I mean, they've seen, you talk about chaos.

Well, the people do what God tells them to do and God does what he said he was going to do. He strikes down every firstborn of Egypt and passes over the house where the blood was on the doorpost.

And Pharaoh lets his people go. After that, each year, the people gather to remember that fearful night of the Passover and celebrate what God did.

So it's very common. Yearly, the Passover meal began at sundown and continued to almost midnight. It included certain order, questions that the kids would ask.

[20 : 19] It was vital to their history to remember the Passover because that's what set them apart. That's what made them the people of God, the people of Israel, the people that belong to God. and all of it centered around the Passover lamb to remember the lamb that was slain on that night and the blood that delivered them.

But in each of the gospels and the accounts of the Last Supper and our Lord's final Passover celebration, there's one thing that's conspicuously absent.

There's no reference to the lamb. There's no reference to bread and wine. And these verses tell us why.

Jesus says, look down there in verse 23, on the night the Lord was betrayed, he took bread and when he had given thanks, he broke it and said, this is my body which is for you.

Same way, he took the cup after supper and said, this cup is the new covenant in my blood. Do this as well as the bread as often as you eat and drink in remembrance of me.

[21 : 36] Jesus was saying, as it were, obviously the bread is not him, the juice is not him, the wine is not him. He's saying, this is what I'm going to do. This is my body that will be broken.

Imagine what the disciples thought three days later when they realized what that meant. This is my blood. Why? Because without the shedding of blood, scripture says, there is no forgiveness of sins. What Jesus is saying is so clear. Jesus is the Passover lamb, the lamb that will be slain, not just for the sins of Israel, but for the sins of the world.

The perfect, spotless son of God became the sacrifice. That's what's going on here. It's not a last supper like you'd have a last meal before you go do and this or that.

It's pointing out something dramatic is taking place. God is delivering over his son so that the judgment of God that we deserve might pass over us forever and fall squarely on Jesus Christ.

[22 : 40] And so what the Lord is saying, what Paul's saying right here, is that the Lord's Supper is a feast of remembrance in the same way the people of Israel look back and they remember the deliverance of the Passover night.

They remember going to the Red Sea. So too, the Lord's Supper for us is a remembrance that all that God has done on our behalf is objective, is complete, regardless of the way we feel about it from day to day.

This work is done. It's also a reminder that what God has done on our behalf is historical. What sets Christianity as part from every other religion is history matters.

We believe in the fullness of God. The fullness of time God sent forth his son and it is our story. We also remember all that God has done on our behalf is finished.

So we eat to remember, not to add to it or improve it. God forbid, take away from it, but to remember. So we receive the Lord's Supper because we must remember and we receive it because there are some things we must not forget.

[23 : 45] I was reading the other day about a couple of guys who had days they will never forget, I trust. One man, as reported by a Minnesota newspaper, went skydiving. I don't know who does that type of thing, but you know, he went skydiving.

He jumped out of the plane, but his parachute didn't work. He found that out in the 90 seconds as he fell from 3,000 feet in the air to the ground and somehow he lived.

I wouldn't forget that, I don't think. Another man woke up in a morgue refrigerator after 12 hours in a coma. He woke up from the coma in total darkness.

He felt around and surprise, he was laying with the dead. The report said he started shouting the paramedic who opened the door.

This is really sad. Collapsed in shock and died. I mean, I think I might die too, you know, someone was raised from the dead like that, but just crazy.

[24 : 49] These are days they will not forget and it's striking to me 2 Timothy 2, 2, 8 says, remember Jesus Christ. You know, so many ways you're like, is there one command that is unnecessary in the Bible?

Remember Jesus Christ and yet it's in there because we're so prone to forget the story of the people of God throughout history and the story of human nature is they soon forgot.

And so we gather, we gather to remember Jesus Christ. We gather to receive the bread and the wine. We gather to remember him.

You might be in the deepest of darkness, but you gather to remember that the deepest darkness is darkness of alienation from God.

You take this bread and this cup, you're reminded that though everyone else might have left you, Jesus Christ never will. Went into the depths of darkness, fear and death so that he might bring us into the light.

[26:02] But it's a word we need when we gather. We take up the bread and the cup. We're meant to remember that life is not found by getting, but by giving. I think that's what Paul was getting at with this church.

Can you imagine? They're kind of insisting on their serving size, insisting on their seats. And he's saying, remember Jesus gave up his life. We remember that life's not gained, found by gaining, but by losing.

It's a life where we eat together, remember what Christ did on our behalf, but it's a life we commit to walking out together, laying down our lives for Christ.

a feast of unity, a feast of remembrance. Thirdly, a feast of communion. Feast of communion.

The symbols of the new covenant are bread and wine, bread in the cup. But what exactly are we receiving when we eat the bread and drink the cup?

[27:20] Roman Catholics believe the substance of the bread and wine become the physical body and blood of our Lord Jesus Christ. Sometimes we can begin to believe that's the oldest teaching about the Lord's Supper.

In fact, one popular pastor, Francis Chan, said, I didn't know that for the first 1,500 years of church history, everyone saw the Lord's Supper as the literal body and blood of Christ.

And it wasn't until 500 years ago, which is around the time of the Reformation, someone popularized the thought that it was just a symbol and nothing more. That's not accurate.

As much as we can respect Francis Chan, that's not true. There's some who believe this doctrine early in the church, but it didn't become official teaching of the Roman Catholic Church until 1213. In the Reformation, actually, there was more talk about the Lord's Supper than anything else, even justification. The Catholics held their position from 1213 on.

[28:20] Lutherans believed, Martin Luther, the camp that he was in, believed that Jesus was in, with, and under the bread and the wine, but was not the bread and the wine, not his physical body and blood.

Others took the opposite position, which is what Francis Chan is referencing, a Zwinglian position, which just said that the bread and wine are just pure symbols, nothing more.

We would argue that Christ is spiritually present in the Lord's Supper. We do not believe he's literally present. We're not trying to get Christ out of the Lord's Supper, though.

We're just trying to get bread and wine back in. We believe that even though these symbols are here, they're just bread and wine, and yet God, by his Spirit, is spiritually present to work in us, to cause us to grow more like him.

The bread and the cup are just outward symbols of this profound spiritual truth that in the Lord's Supper we commune with God and are strengthened by his presence.

[29:24] You know, when we eat food, and sometimes we're painfully aware of this, it becomes one with us, something that hits the stomach, that the stomach is not ready for. We become one with it.

It takes a hold of us. Well, you know, and the food enters our bodies. We digest it, though, on the good days. We're strengthened by it, supplied with energy, and the same thing goes on when we eat and drink the Lord's Supper.

If we could put it this way, Christ enters us, dwells with us, comforts us, assures us, strengthens us, keeps us, supplies us with energy so that we can say, like Paul, I worked hard, though it was not I who worked, but the grace of God, Christ, who worked in me.

That's what Paul means when he says in 1016, the cup of blessing that we bless, is it not a participation in the blood of Christ? Participation, it's fellowship, it's communion.

Strikingly, in this text, all the words for communion are here. I think the best name for what we're going to do at the conclusion of the service is the Lord's Supper, just like it was the Lord's Passover, it's the Lord's Supper.

[30:32] But the Eucharist is there as well. That's just the Greek word for giving thanks, and so it is a meal, in which you give thanks to the Lord, but communion is there too in 1016, referencing the fellowship we share through Christ with the living God.

And so the Lord's Supper is a precious gift, you know, to receive again from the Lord, to be built up in Him, to commune with Him, to grow more like Him. Sometimes we receive the Lord's Supper, we don't feel a thing.

Sometimes we receive and we're aware that God's at work, you know, just like He does in our normal lives. Several months ago, I was at Dude Perfect in Knoxville.

We took the boys to Dude Perfect, and I've watched like 10 videos, so I'm not a Dude Perfect guy, but we watched, and there's all sorts of crazy things at night, you know, different archery-type things.

The best thing was go-kart soccer. That was pretty awesome, throwing it around, and so they're doing this go-kart soccer, and it's a Saturday night, so I know I've got to get home to preach the next morning, and Tyler, one of the Dude Perfect guys, then says, hey, we want you to stay around.

[31:43] We're going to tell you, you know, we're going to take a quick break, but we're going to tell you why we do the things we do, and, you know, what motivates us. I was like, all right, cool, and we started walking down, and we're like, okay, we're going to stay, and they came out, and it was Thompson Bowling, 30,000 people came out, and I was unprepared for it.

Tyler and the Dude Perfect guys began to share the gospel and share how, you know, they're thankful to God. They've reached a lot of success on the YouTube platform, a lot of influence in the sports world, and then, so they're just sharing the gospel, and then they led us in song, and I just remember being blown away because I was just reminded of what life is all about, and on the one hand, I was struck by 30,000 voices singing.

It could only make me imagine what heaven's going to be like, but then I was struck by how God was ministering to me at Dude Perfect on a Saturday night when I was anxious about my message, and I was communing with the Lord, and all these other people that I didn't know were to, and that's what the Lord's Supper is offering.

Paul said, rich in gold I don't have, but I have the power of the Lord Jesus Christ, rise and walk. What's he saying?

The preciousness of the Supper is that one day we'll see this beautiful Savior face to face, but now we're eating to be reminded that He's at work in us, that He's going to complete this work, that He's going to bring us all the way over the finish line.

[33:44] We can be built up in Him and walk in Him, as Colossians 2 says. It's such a tremendous gift to us. Remind us that He loves us, that we belong to Him.

It's a feast of communion. Fourthly, it's a feast of preparation. Feast of preparation. Unity, remembrance, communion, and preparation.

It's a feast of preparation because we're preparing to meet God. You know what's striking about, or one of the things that's striking about the sacrament of the Lord's Supper and the sacrament of baptism, we're passive. We saw that last week.

Tim and Robin were baptized as a passive verb. Why? Because they didn't do anything. Somebody else, Taylor, dunked them into the water. When we receive the Lord's Supper, we're active.

It's different. We take up the bread into our hands. Sometimes we look at it. We take up the cup. We're like, man, somebody skimmed on this one.

[34:46] But, you know, you take it up. You're taking it into your hands. You're active by faith.

There's a warning, though. There's a warning that Paul's trying to make clear here. We must not go through the motions.

This feast is about unity. It's about remembering Christ. It's a feast in which Christ is present. A wonderful celebration, and yet not one to be taken lightly. That's what Paul is reproving this church for.

There's division, and they're not giving any thought to it. There's selfishness, stinginess, and indifference, and yet he's saying, you must wake up to the seriousness of taking the sacrament without thought and care.

Look at verse 27. He says, whoever eats the bread, drinks the cup, in an unworthy manner will be guilty concerning the body and the blood of Christ. Whoever takes it up lightly, he says, as it were, switches sides to being against Christ.

God will not be mocked, he says. All those who do so will be judged. The seriousness of just these symbols of bread and wine could not be more serious.

[35:53] He says, many of you are weak and ill. Some have died. So he's tracing it out. Maybe you thought it was pneumonia or something like that. He's saying, some died out of judgment for taking this sacrament carelessly.

The idea of judgment runs through this passage. Five words used for judgment are in here. It's reminding us that we are before the face of God every moment. And so he urges us to approve ourselves.

That we not be condemned along with the world. That we examine ourselves. What does it mean? We discern the body. Discern what the Lord's Supper signifies.

Who is present with us when we eat? To judge truly. It urges us to think about who the Lord's Supper is for.

We shouldn't take the Lord's Supper if we're not Christians. Wonderfully, it is for all who turn to Christ, but it's for only those who turn to Christ.

[37:07] To eat and drink the cup is to do so in a personal, self-conscious intention. I believe in Jesus Christ.

We must not take the supper because everyone else is doing it because we've always done it. To eat or do so is to drink judgment on ourselves. We would add that we should not take the Lord's Supper if we haven't been baptized.

Baptism is an initial, unrepeatable sacrament that marks out the people of God from the world. It's the beginning of fellowship with the church. The Lord's Supper is the repeated sacrament of the people of God.

Paul baptized when he arrived in Corinth, but he commenced the Lord's Supper here as a repeated sacrament, a continuing of fellowship, one in which we continue our fellowship with God and our fellowship with one another.

We should not take the Lord's Supper if we've been indulging some hidden sin. Now, I realize we could confess all day long, so I'm not going to say there's limitations to that, but the idea is we shouldn't take the Lord's Supper if we know things aren't right between us and God.

[38:23] We shouldn't take the Lord's Supper if we have an open offense with someone in the body. I take that from Matthew 5 when the Lord says, so if you're offering your gift in the altar and they remember that your brother has something against you, leave your gift to the altar, go and be reconciled to your brother, then come offer your gift.

What is he saying? to take of the one cup and the one bread with open offense to lie about the Lord's Supper.

And so it's wise to do some heart surgery. Say, Lord, I want to walk in the light.

Psalms 139, search me, O Lord, and know me. See if there's any unclean way in me and lead me in the way everlasting. It's a feast in which we're preparing our hearts to meet with God.

The final judgment is in view for our Lord. I mean, for Paul in these verses. He's saying, we prepare our hearts in the Lord's Supper. We prepare our hearts. We kind of confess our sins.

[39:47] Why? Because we're preparing to face God. Right now, we're facing the Lord and as He revealed Himself in and through this sacrament. But one day, we'll face Him and we don't want to be condemned along with the world.

So we prepare our hearts and so we come and trust in the gospel. Again, there is no condemnation for those who are in Christ. But the painful reality is all those who are outside of Christ will be left on their own on the final judgment.

And so we prepare our hearts because we want to be prepared to face God on the final day to meet Him. And as we do this together, we proclaim His death until He comes again.

We confess it in faith. We proclaim. Why? Because it's public. We're confessing publicly again just like we did in our baptism that we follow Jesus Christ that He's the one who lived, died, rose again and will return.

Let us lay aside every hindrance to receive our Lord's Supper with reverence as one people brought together through Christ. Let us press through doing church to be built up to this sacrament.

[41:03] Let us pray. Father in heaven, we thank You. We confess our need for You. We hide in You this day. We pray that You would build us up in our most holy faith, strengthen us and help us.

Pray that You'd use this sacrament, God, to strengthen us now, unify us as a people, to root us and ground us even more deeply on the finished work of Jesus Christ to draw near to us even as we draw near to You and to rid our hearts of anything displeasing to You.

The last thing we'd want to do is to just go through the motions with these things, God. We pray that You would come and work in us and finish Your work for Your glory, we pray.

Amen. Amen. You've been listening to a message on 1 Corinthians during a Sunday service at Trinity Grace Church.

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