

1Corinthians 18-07-29b

Well, let's continue now our study for the morning, which is in 1 Corinthians chapter 11, and we have come to verse 20 through 22. Therefore, when you come together in one place, it is not to eat the Lord's supper. You're eating a supper, but it's not the Lord's supper.

And he's talking about the usual meal that accompanied worship every time churches met in homes in these early days. You would find this language a bit unusual if you were expecting there to be a reference to what we call communion or the Lord's supper, the Lord's table, in terms of a ritual with small cups of grape juice and unleavened crackers, because nobody says, well, the reason we eat we come to church is to eat the communion ritual crumb there. His words wouldn't make a lot of sense if that was in view, if you see what I'm saying.

They viewed the regular weekly meal that accompanied worship on Sundays as an integral part of the worship itself. And they said, this, unlike the other meals we eat together or apart during the week, this is the Lord's supper. And we have come together to partake both spiritually and physically of the Lord's supper.

And Paul says, when you come together, you're not eating the Lord's supper. And you get the notion that it's almost in either sense, and it is for a particular reason. What did we exhaustively review in the first session? What is the missing element in the Corinthian practice of their Christian faith? Love.

And that's the problem here. It isn't, you're not doing the ritual right. You're not properly afflicting your soul and being suitably mortified and appreciative of the wonderful work that the Lord Jesus did on the cross.

Taking nothing away from that. That's not what Paul is talking about. He says, when you come together as a church in one place, it is not to eat the Lord's supper.

It ought to be, but it's not. And he's talking about this building up and benefit. When you come together for a meal, you hope that everybody is satisfied in the physical sense that they have, you know, would you like some more? You know, seconds, thirds, there's dessert, what would you like to drink? You know, your people that host a meal are looking out for the welfare and the benefit and the up-building of the guests or the family members, whoever it may be, that come to that meal.

That's the normal attitude. Paul says, when you come together at the Lord's table, which of all meals ought to be the one where that is most in evidence, you can't even call it the Lord's supper. Why? For in eating, each one takes his own supper ahead of others.

One is hungry and another is drunk. You are utterly insensitive to the love principle that says, looking out not for your own interest but the interest of others. You're completely stomping that into the mud.

You're reaching across the table and grabbing the best bits of food. You're stuffing yourself. You're drinking to the point of getting drunk because that's what feels good to you.

And here's somebody sitting a few seats away or lying down a few places away at the reclining table that basically got no food and you didn't even notice it. You didn't recognize it. You're insensitive.

You're unloving. You are not looking to see that others benefit and that others are built up. You're not eating the Lord's supper.

The Lord's supper would be one at which someone sacrificially distributes to others, right? On the night that he was betrayed, the Lord took bread, broke it and ate it. Is not what it says. What did he do? He took bread and broke it and said, you take, you eat.

This is broken for you. This cup. This is my life.

Life of the flesh is in the blood. Drink ye all of it. Imbibe my very life.

It's the new arrangement. It's the new covenant. It's the new promise in my blood, my new life.

You consume it to the full. It is given for you. It's the ultimate expression of everything Paul is talking about and that's why he's going to bring it up.

He's not saying, here's a new little ritual to replace the Old Testament rituals. Whatever you believe about communion and how often it ought to be done and how it should be done, should it be done, when, how much, in what way, wine or grape juice, crackers or one piece of matzo bread, whatever you may believe about that, I can tell you with authority that that's not what Paul is talking about here. What does he say? What? Do you not have houses to eat and drink in? Notice, he's talking about eating and drinking a meal.

He's not saying, do you have houses to eat and drink a little cup of juice and a cracker? A meal is in view, a full meal, everybody around a table, lots of food, but some people are hogging it, other people are getting nothing. And he says, look, if all you want to do is eat a meal, do that at home. You've got a house to eat your fill, especially those who are rich.

Or do you despise the church of God and shame those who have nothing? What was the theme in the preceding section about head covering? A woman who prays and prophesies without acknowledgment, without deference, without reflecting glory on her head, shames him. And he says, you people that are elbowing your way to the table and taking your fill and ignoring others, you shame the church. Do you despise the church of God? Do you shame those who have nothing? If there was ever an opportunity to ensure that the needs of someone are met, it's somebody who's not well-off, and because you're probably meeting in the home of a prosperous person who has, you know, a few people have brought food maybe and have contributed plenty, this might be the best meal.

A lot of the poor folks, the slaves and the underprivileged, it's probably the best meal they're going to get all week. But here's the rich and the well-off coming over and taking other rich and well-off people's food and eating it all, and there's people who have nothing. And they are being humble and they're being respectful, and they get nothing.

And Paul says, you are shaming them. You're not honoring them. You're not being self-sacrificial and beneficial and up-building to them.

You're despising them. You're treating them as though they don't count and they don't matter. It is an absence of love.

If you could put an alpha privative on agape, that's what it would be, an agape, no love, no sensitivity. And he says, what? In modern parlance, this would be, are you kidding me? What? How can I hear this about you? I do not praise you in this. Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Paul is shocked at this report.

But you notice, even though this is probably the most shocking thing he heard in the whole church, he didn't lead with it at the beginning of the letter. What has he done? He's laid a foundation, section by section, for us, chapter by chapter, talking about the order that God has established. You have not many fathers in Christ.

There is deference. There is respect. There is the desire to build up and to benefit that has to be observed.

And he's given illustration after illustration. You get the idea that this is the siege ramp that he has built against the wall of their insensitivity. Now he's going to run the army up there and attack.

He's going to take the city here. What shall I say to you? Shall I praise you in this? I do not praise. There is no praise for this at all.

There's no way to make this right. There's no way to justify it. No way to vindicate it.

No way to explain it. No way to defend it. There is no praise when this characterizes every meeting of your church.

Because they had a meal at every meeting of the church. Why do I not praise you? For I received from the Lord that which I also delivered to you, that the Lord Jesus, on the night in which he was betrayed, took bread, and when he had given thanks, honoring God as what? The source. The head of Christ is God.

The source of all things is God. The Lord Jesus took the bread and honored his Father by giving thanks for it. You know, we often generally will ask the blessing before we eat a meal.

And we're grateful to God. And we express our gratitude for the food. An element of that is

recognizing that he is its source.

We wouldn't be here to eat it. We wouldn't have it to eat if he had not done many dozens of pieces of provision to put us in the place and the time and the setting where we receive from our divine source this physical sustenance. He is the head of Christ.

And as we thank him for our physical food, we thank him for our spiritual food. And we thank him for our spiritual head, who is the source of our life and our connection and the privilege we have of addressing the Father in the first place and saying anything to him, and especially for giving thanks. On the night he was betrayed, he took bread, and when he had given thanks, that often gets a little bit of short shrift.

Why does Paul include it? Look at how it follows forward and brings forward the threads that have permeated these last couple of sections. When he had given thanks, when he had acknowledged the source, the Father, his head, he broke it and said, you take, you eat. You think how many other ways this could have gone.

He gave thanks to the Father, then he took the bread and took a big bite out of it. Gave himself a piece and gave one to Peter and said, Peter, you distribute this to the rest of the disciples. You're the guy that's going to bind and loose.

Here you go, Peter. You take the rest of the bread. You distribute it.

Or, you know, there's a waiting crowd outside. You twelve disciples here, you each take a piece of bread and go outside and distribute it to the folks that are outside. None of that.

He took it, he broke it, and he said to them, take, eat. This is my body, which is broken for you. Do this in remembrance of me.

Jesus took the bread and gave thanks for it in remembrance of his Father, right, in recognition, in acknowledgement of his Father as his head. There's a reason this follows the Kephalé discussion and the covering discussion. Jesus first acknowledged the source, then what was given to him, he gave to those around him.

You take, you eat. And he said, this small act represents the larger act that is about to take place, where my body itself is going to be broken for you. But do you see the common principle? It is sacrificial to self, it is beneficial to the others.

Why does Paul bring this up at this point? Same setting. It's a meal. And the last meal the Lord Jesus had with his disciples, when he took this bread and broke it, the first words out of his mouth are, you take, you eat.

It's a very crude and insufficient example, but in the Marine Corps, when officers march their troops to chow, even when senior enlisted march the troops to chow, the troops eat first. Officers in the Marine Corps always, without exception, it's like being in your uniform or

returning a salute, you eat last. And anybody that is lesser and often equal rank to you, you get them in the line ahead of you.

You eat last. If it's the commanding general of the base, he's the last guy to get his food. Why? I'm looking out for my men.

It is their benefit, it is their upbuilding that is my responsibility, and I will ensure that they eat before I take the first bite. Always. At least that's how it was when I was in.

The Lord Jesus is the same way. You take, you eat. And he says, this little model that I'm giving you here is a reflection of what is about to take place on the morrow.

My body is going to be broken for you. I break this bread for you. I myself am going to be broken for you.

I give you this cup to drink. In the same manner, he took the cup after supper. These things were separated by some distance.

During the supper, he took the bread. You can't have supper without the bread. The bread in the Middle East is what you eat with.

You take the bread and you get stuff out of bowls, and it's like a scoop. It's not chopsticks. It's not forks and spoons.

You use the bread to scoop up sauces and pastes and different things that are made on the table, your tabbouleh or whatever it might be. Bread is your spoon, and you dip it. He who dips his hand with me in the dish, that was two guys with a spoon, dipping in the dish with the bread.

So as the meal begins, and Jesus says, here's your bread. You take, you eat. And he's talking about, when he hands out the bread, they don't just eat the bread by itself.

He says, you take and you partake of everything that is on this table. The means of you eating all of the food on the table is this bread I'm giving you. Take, eat.

This, my body, is the means by which you're going to partake of all of these good things. When the Lord Jesus' body is broken for us, it's not just partaking of the body. It's all of the good things that come from the Father through him.

Think about the discussion in the preceding section, where Paul emphasizes that there is a grace that flows from the Father to the Son, to the man, to the woman. And there's a recognition, and an acknowledgement, and a gratitude, a respect, and a glorification that flows back up that same stream. The Lord Jesus thanked the Father for the bread, and he broke it.

When he had given thanks, and this is thanks for everything on the table. When he had given thanks, he broke this bread, and he said, Take this bread, and eat everything on the table, is

what's implied. It would be kind of silly to sort of eat your silverware, and have nothing to eat all of the dishes on the table.

There's meat, and vegetables, and all kinds of things. Well, what are you going to eat it with? There's no forks and spoons in the ancient world. The bread is how you eat.

Take this bread, eat everything. This bread is my body, which is broken for you. You do this in remembrance of me.

When my body is broken for you, you partaking of that, and you acknowledging that, is going to be the means of all of the blessing on the table. It is the instrumental means. It is the link by which you partake of all of these blessings.

So take and eat. It's not the body alone. It's every good gift that comes from the Father.

In the same manner, also, the cup after supper. They took the bread, and they ate. And minutes go by, quarter of an hour, half an hour, 45 minutes, however long it took to have the meal.

It wasn't a little set piece like we have in modern church. The bread was well before. After the meal is finished, they've used the bread, and they have eaten, and they finish up.

Now the bread is nice. As you get various things, it gets saturated, and you eat the bread as kind of the last thing. If you eat it too soon, you can't eat any more food, or you've got to get more bread.

When the supper was over, he took the cup, saying, This cup is the new covenant in my blood. This do as often as you drink in remembrance of me. This do as often as you drink.

This is the finish. This is washing down the meal. This is the refreshment, the cleansing of the palate.

This is the end of the meal. We tend to recognize our gratitude by saying the blessing at the beginning of a meal, and giving that thanks, and that's perfectly legitimate. But Jesus also had a blessing at the end of the meal.

Notice it is in italics there. He says, *This cup is the new covenant in my blood. This do as often as you drink.*

You're going to drink this cup any time you drink the closing cup, is the notion, in remembrance of me. Remember the Lord at the beginning. Remember Him at the end.

One is anticipation. The other is fulfillment. And that's important to acknowledge, because of what the Lord said later in the Gospel account.

And this tells us that Paul got this from the Lord. I receive from the Lord that which I deliver to you. He didn't get this from the Gospel of Matthew, or the Gospel of Mark, or the Gospel of

Luke.

Paul has visited with the Lord Jesus. And he got this from the Lord in person. And the Lord told him what happened on the night he was betrayed.

It's fascinating to think that Paul had a conversation with the Lord Jesus, and the Lord Jesus, of all of the things He could have told Paul, He told him this. Why? Because it is emblematic. It sums up the theme of love that is sacrificial to self and beneficial toward others.

It encapsulates. It's like one of the Lord's parables. That so succinctly embodies in its nature and in its details this spiritual concept.

It transcends itself. The parable, you know, the woman with the lost coin, it's not about women and coins. It is about what is missing and what is restored.

It's about what is lost being found, right? And it transcends women and coins. It transcends sheep and shepherds. It transcends even fathers and sons.

It goes to the spiritual truth. And we don't have a tradition where women come to church with ten coins around their head, and we yank one off and throw it under the pews and have them all crawl around and find them and then rejoice at the end. We recognize that the parable is the means, it is the vessel in which this timeless, eternal, divine truth is couched, and it is that truth we point to.

We don't get a hundred sheep, turn one loose, and all go out on a sheep hunt, you know, every quarter or every two weeks. We recognize that the lost sheep parable is a container in which that timeless truth is contained, right? I'm just saying. So, what is Paul teaching into here? Is he saying you're using the wrong kind of juice? You should use grape juice and not wine because people are getting drunk.

Is he saying you're not properly genuflecting and self-flagellating and you're not being humble enough and you're not being appreciative enough and you're not remembering the Lord enough? What is his point in even bringing this up? What did he say? When you come together in one place, it is not to eat the Lord's Supper because the Lord's Supper is an emblem of self-sacrifice. It is an emblem of looking out for the needs of others and the benefit of others at one's own expense. And I can't praise you for that.

Look at what the Lord did. His very last meal, the last supper, He was thinking about His disciples. He was looking to their benefit and explaining to them that what was about to come was for their benefit.

You're going to see my body broken. It's broken for you. You're going to see my blood spilled.

It is spilled for you. This is not for me. I'm not getting glory and a kingdom and a whole bunch of accolades for this.

I am doing it for you. He is going to receive glory, but that's not why He did it. For you.

For you. For others. For others.

That's why Paul brings it up. Remember the Lord. What's the first thing you think of when you think about the Lord Jesus? Well, He died on the cross for me.

That's the first thing I think of. And that is sacrificial to self and beneficial to me. Do this in remembrance of me.

As you partake, remember me. And if you remember Him, you're going to go thou and do likewise. He washed the disciples' feet on that same night, and what did He say? As I have done for you, you should do for each other.

It's the same theme all the way through that evening, right? That's the point. The point here. Whatever you may think about rituals in the modern church, there's no point about a ritual here.

The two things in the upper room were disconnected. The bread and the cup didn't happen side by side. They were two different expressions of the same truth.

One at the beginning of the meal, one at the end of the meal. At the beginning of the meal, He took the bread and broke it. Then they ate the meal.

At the end of the meal, He offered them the cup. One cup, from which they all drank. Because it was the concluding cup.

Do this in remembrance of me. Remember at the beginning, remember at the end. As often as you eat this bread, notice in your New King James, if yours is like mine and you have the words of Christ in red, verse 26 is not in red because the Lord Jesus did not say this.

This is Paul talking. And it's supported in the Greek. These words are not in any of the Gospels coming from the Lord's lips.

Paul is making application. For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. As often as you eat this bread, as often as you drink this cup, as long as you are one who acknowledges at the beginning and at the end, from front to back, from cover to cover, from start to finish, this beneficial to others, sacrificial to self-idea, you proclaim the Lord's death.

Your self-sacrificial attitude, your looking out for the interest of others, that's what proclaims the Lord's death. You're not proclaiming the Lord's death when you're inside a church building eating a cracker and drinking Kool-Aid. You proclaim the Lord's death when all day long, and especially when your church comes together for a meal, you are looking out for each other.

You are making sure that others get the benefit and get the best and are built up and are

looked after and feel loved and feel that they are an equal part of the body of Christ with you. You're not belittling them, you're not excluding them, you're not giving them the cold shoulder, you're not failing to be inclusive and respectful because they are just as much the Lord's body as you. They are just as redeemed by the Lord's blood as you.

They are just as valuable in God's sight having been purchased with that price as you. And to ignore, to mistreat, to belittle, to leave unattended at your own selfish interest, looking out for yourself, trying to make yourself a little more full and a little more satisfied and you're blind to the needs of others. Paul says, no praise for that.

When you eat the kind of bread that the Lord distributed, when you drink the kind of cup that the Lord passed around, you proclaim His death until He comes. It is the daily expression, it is the regular expression in what we do and especially when we are together and the meal is emblematic of that. Therefore, verse 27, whoever eats this bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.

Now, what is an unworthy manner? I used to sweat this when I was a kid and I thought, well, man, I've always been kind of partial to grape juice and as soon as they would pass around the little plastic cup, I would be thinking, boy, that Welch's grape juice really tastes great. But then I think, oh, that's a sacrilegious thought. I should be thinking about the Lord Jesus and having holy thoughts and really trying to picture the cross.

I was worried that if I didn't adequately do a remembrance of the Lord, I had it backwards. I thought, well, I will remember the Lord and drink this cup and eat this cracker. And my job is to remember Him.

And listen, nothing wrong with reflecting on the work of the Lord. That is a wonderful thing and you can't do that too much. But to convert this ritual into sort of a pass-fail test and if you're a little distracted or you're tired or you fall asleep during the long prayers and then, oh, I can't drink it, it's going to be unworthy and I could die.

For a kid, I mean, it's just a scary thing. It completely messed the thing up for me and I began to dread it because it was like an ordeal where it was a test. It was like a final exam and I've got to really remember everything I know about the crucifixion and think hard about it and be very reverential when I gulp down this little shot of Welch's.

That was my experience. It may be different for different people. But it worried me when it said in an unworthy manner, if you do this ritual in an unworthy manner, was my understanding, you're guilty of the body and blood of the Lord.

I thought, wow, I don't know what that is, but it must be something awful. It's like you helped put Him on the cross or something. It was just a very, very sobering and depressing thing.

Let's look at the context. What does it mean to eat bread or drink the cup of the Lord in an unworthy manner? What does the context tell us is unworthy? If it's unworthy, then you get no

praise. What is it that's not praiseworthy? You come together and stuff yourself and get drunk and other people have nothing to eat and nothing to drink.

You are selfish in disregarding your fellow believers and taking what you can for your own self-gratification. That's eating and drinking in an unworthy manner. Now, you cannot get drunk.

I don't care if it's 100 proof. You cannot get drunk on the kind of cups they pass around in communion service today. And you can't get stuffed on a little tiny cracker square that just tastes like chalk dust.

That's not what is in view. It's not a ritual. It is misbehavior, insensitivity and lack of love at a full meal.

And to partake of that, bread and cup is emblematic of the beginning and the end. This is a metonymy of the part for the whole. You take the beginning and the end, it implies everything in between.

If you start with the bread and finish with the cup and you've been oblivious to your fellow believers the whole time and you go staggering away with a full belly and too much wine, you have partaken in an unworthy manner. Why? You are guilty of the body and blood of the Lord. Let a man examine himself and so let him eat of the bread and drink of the cup.

Examine himself. Why am I here? Who am I looking out for? What is my, it's like the actor says, what is my motivation? You know, he asked the director, what is my motivation? Motivation ought to be, how can I be beneficial and up-building to my fellow believers in this meeting? The meal is just emblematic of the entire fellowship. There's more that goes on than just the meal.

There's what happens before. There's hopefully Bible teaching and discussion and edification. And there's the meal, everything.

It's just symbolized by the meal. Let a man examine himself and then let him eat of the bread and drink of the cup. He who eats and drinks and in an unworthy manner is not really, I don't think there.

I think it's been repeated. I have it marked down in my text. I think you may have a text note in the New King James where it says the Nessel Allen UBS text omits in an unworthy manner.

And I think that's right. It's a lot easier to explain it being added than it being taken out. Let a man examine himself and so let him eat the bread and drink the cup.

For he who eats and drinks, eats and drinks judgment to himself, not discerning the Lord's body. You don't need an unworthy manner. The unworthy manner is at the end of the verse.

If you're not discerning the Lord's body, if you're not... And what would that mean? You're not looking around at the other members of the body. You are one body. You're baptized into Christ.

And your fellow believers are the body. And you eat and drink judgment to yourself, not discerning the needs of those around you. Those who have less, those who have nothing.

And verse 30, for this reason many weak and sick among you and many sleep. Not because they didn't do the ritual exactly right. It's because of their insensitivity to their fellow believers.

It is their selfishness. They are stumbling blocks to faith. And in these early days, Christians need to stand out.

They need to represent Christ and what is different about Christian faith and what is different about a genuine relationship with God the Father. And in those days, in the earliest days of the church, if you were a bad example, you would get blinded. Do you remember Simon Magus that wanted the Holy Spirit so that he could baptize people with it and make a name for himself? He got blinded.

Well, you don't get blinded now if you're a greedy son of a gun and you defraud widows out of their social security and all that. People don't go blind for that now, but they did in the early church. And in the early church, if you were excessively selfish and excessively poor example and obfuscated and confused the picture of what it meant to believe in Christ, God would take you out.

Take you out with disease. Take you out with death. And that's why in the early church, you only see this in Corinthians.

For this reason, many are weak and sickly and many sleep. It's in the earliest days. It's in the days of signs when what happens with and among and to people matters.

Ananias and Sapphira dropped dead. That doesn't happen every time somebody defrauds a church or misrepresents their gifts or brags on themselves. But it happened to them.

Why? It's the day of signs. And in the day of signs, you're not going to get weak and sickly or fall asleep in death now if you're a selfish so-and-so. But you would in Corinth in this day.

If we would judge ourselves, we would not be judged. That is the timeless principle. You will be weak and sickly and dead in other ways now.

You'll be spiritually weak, spiritually sickly, and you'll be spiritually like a dry, dead stick. You will have no fruit. You'll have nothing at the judgment.

It's all going to go up in wood, hay, and stubble, and you're going to be in the darkness which is outside waiting to hear the squeaking wagon wheels of somebody bringing the trees of life leaves out to you in the kingdom of the Father. That's the weak and sickly and loss that has suffered. It's eternal life loss.

It's worse. I would rather be struck dead and still have my eternal reward than to lose my eternal reward and live a long life. What's the point? Eternity is a long time.

If we would judge ourselves, we would not be judged. When we are judged, we are chastened by the Lord so that we may not be condemned with the world. These behaviors with the head coverings, these behaviors of selfish pigging out at the meals, that's what happened at the idol temples.

That's the way people looked and acted at the idol temples. That was a part of demon worship. Paul says you should be different.

You should look different, not just for the sake of looks, but because you think differently. You are motivated by love. You are motivated by sensitivity to the needs of others.

You are Christ-like. When you hand the plate at the meal to somebody and say, take, eat, you're a part of the body. This is for you, right? And it is emblematic of all areas of life.

Sacrificial toward self, beneficial toward others. Verse 33, Therefore, my brethren, when you come together to eat, wait for one another. What is the upshot of all of this? You're coming together to eat.

You're not coming together to observe a ritual. You're coming together to partake. And when you do, here's one of your 65 one another commands in the New Testament.

Wait for one another. The needs of others. Situation of others.

When you come together, look for others. That's the point. He doesn't say when you come together to eat the Lord's table, be sure that you do so in a worthy, humble, contrite, and memorable manner, picturing the crucifixion in your mind and all the rest of it.

Nothing intrinsically wrong with that. It's a wonderful thing to appreciate the work of Christ, but that's not our subject. The subject is agape.

Knowledge, authority over your own will, and freedom are not enough. They have to be guided by, motivated by, saturated with agape. Looking out for others.

So the big therefore in verse 33, this sums up a lot of material. My brethren, when you come together, when you're with one another, look out for one another. If anyone is hungry, let him eat at home.

If you're coming for self-satisfaction, stay home. If you're coming to church because you want to be looked up to, you're like the Pharisees dropping money bags in so that you can be praised, if you're going to pray long prayers on the street corners so that you will be recognized and well thought of, if you are self-interested when you come to church, and it's about what people think, and we've got the family pew, and there's a plaque on the back, and I've been here 35 years, and I'm a pillar of the church, and people are going to see me. If it's about you when you come to church, Paul says, stay home.

If you're just coming for the chow, stay home. Eat at home. It's not why you assemble.

Otherwise, you're coming together for judgment. At least if you stay home and you're selfish at home, you're not inflicting fresh damage to the body and incurring additional guilt. What he's basically saying is, if you can't consider the body, stay away from the body so that you don't heap even more insults on them and more judgment on yourself.

If you're not going to respect the body of Christ, stay away from the body of Christ, and the rest I will set in order when I come. He says, there's a lot of other things I could say, but I'll just do it when I get there. But this was important enough that he put it in writing, and God the Holy Spirit has set it here and put it here for our edification and our building up.

It isn't about crackers and Kool-Aid. It is about how we treat one another, how we exercise our freedom, how we make our choices, how we apply our knowledge. It has to be in the sphere of love.

It has to make a difference to those around us in terms of benefit and building up, or judgment is coming on us. Because we know better, we've been taught better, we have the example of the Lord Jesus Christ. And every time we do this, we do it in remembrance of Him.

We reflect Him. We are His body, and when His body was broken and sacrificed for others, we ourselves can be broken and sacrificed for others. This is the only sense, by the way, in which when people talk about brokenness, well, you know, I bring to God my brokenness.

Personally, I dismiss all of that. The only brokenness we have is the picture of self-sacrifice. The Lord Jesus' body was broken for us, and our self-sacrifice can be represented.

It's not our brokenness in terms of our screwed-upness and our psychosis and our various other kinds of debilitations or sinful nature expressions. That's not brokenness, and God doesn't want our brokenness. God has healed us.

God has restored us. We are a new creation in Christ. Any man be in Christ, he's a new creation.

Old things are passed away. Your brokenness is gone. Don't be talking about brokenness.

The only brokenness ought to be self-sacrifice. The Lord Jesus' body was broken. We, as His body, can be broken in the sense of looking out for the needs of others at our own expense.

That's the only brokenness we should ever entertain is remembering the Lord in His. Do you think the Lord Jesus was inadequate and had psychological problems and had to go to His Father to get straightened out and that He had some kind of brokenness? Nonsense. It's almost blasphemy.

It probably is blasphemy. Same with us. You are a new creation in Christ.

You have been blood-bought. You have been added to the body of Christ. You are imbued and empowered by God, the Holy Spirit.

You are sealed unto the day of redemption. You've got a spiritual gift. You are whole and you are complete and you are entire.

And it is that that we can lay on the altar of Romans 12, 1 and 2. Present your bodies a living sacrifice, holy and acceptable to God. That's your reasonable service. That's your brokenness.

Setting aside self-interest and self-gratification for the Lord's work, for the Lord's people. That's what counts. Let's close here in a word of prayer.

Father, we thank You for this wonderful chapter 11 of 1 Corinthians and the tremendous truth that it imparts to us, the wonderful motivation and guidance and light that it sheds on our path. We pray that God the Holy Spirit will remind us of that perfect example of the Lord Jesus in His humility and His love for us in going to the cross and securing our salvation, accomplishing all of Your perfect will. And He is now raised up and exalted at Your right hand and will soon return to take us to Himself and bring us before Your presence if we qualify ourselves by taking these things to heart and putting them into practice.

We pray that we can be good examples of everything that is reflected here by way of remembrance of the Lord Jesus. And we pray that God the Holy Spirit will enable us and remind us of the opportunity to do so. We pray these things in Jesus' name.

Amen.