

## **“For You”**

*1 Corinthians 11:23-34*

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(Good Friday Service, April 19<sup>th</sup>, 2019)

### **1 Corinthians 11:23-34**

*<sup>23</sup>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, <sup>24</sup>and when he had given thanks, he broke it, and said, “This is my body, which is for you. Do this in remembrance of me.” <sup>25</sup>In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.*

*<sup>27</sup>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. <sup>28</sup>Let a person examine himself, then, and so eat of the bread and drink of the cup. <sup>29</sup>For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. <sup>30</sup>That is why many of you are weak and ill, and some have died. <sup>31</sup>But if we judged ourselves truly, we would not be judged. <sup>32</sup>But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.*

*<sup>33</sup>So then, my brothers, when you come together to eat, wait for one another – <sup>34</sup>if anyone is hungry, let him eat at home – so that when you come together it will not be for judgment. About the other things I will give directions when I come.*

### **Introduction**

Ordinance

Sacrament

Communion

The Lord’s Supper

Old pictures remind us of the things of the past. Likewise, Jesus left us a snapshot of Himself for us to remember Him by through the Lord’s Supper. He did this as He was having the most important meal in history with His disciples. The Lord’s Supper has different names. It may be referred to as an ordinance. An ordinance is something commanded or ordained by Jesus. He ordained it so that we can participate in it and receive blessings. It can also be called a sacrament. A sacrament is a formal religious act that is sacred as a sign or symbol of spiritual reality. Sacraments point forward to something. Saint Augustine described a sacrament as an outward visible sign of an inward spiritual grace. Other times it’s called communion. “Communion” is taken out of 1 Corinthians 10:16. It comes from the Greek word *koinonia* and it means sharing or fellowship. As we participate in communion, we are having fellowship Jesus, as well as with other believers.

1 Corinthians 11 is a very important passage concerning the Lord’s Supper. It talks about the four main meanings of the Lord’s Supper. Hopefully, through this passage we can see the incredible significance of communion and what a privilege it is to participate in it.

### **I. The Lord’s Supper is about an invitation to spiritual conversion – birth**

1 Corinthians 11:24-25 – <sup>24</sup>and when he had given thanks, he broke it, and said, “This is my body, which is for you. Do this in remembrance of me.” <sup>25</sup>In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”

	<b>Birth</b>	<b>Growth</b>
Old Testament	Circumcision	Passover
New Testament	Baptism	Communion

“Covenant” in verse 25 also means “testament”. The Lord’s Supper is a remembrance of Christ’s sacrifice of dying on the cross on our behalf. It was Christ’s sacrifice that inaugurated the new covenant. He finished and fulfilled the Old Testament and began the New Testament. The new covenant aspect reminds us that God is faithful to us because of His Son.

There are two ordinances in the Old Testament and in the New Testament that God uses to speak to us so that we may know we are His children. One of the ordinances in the Old Testament is circumcision; when a baby boy is circumcised eight days after birth. The second is Passover; which commemorates the Israelites’ freedom from Egypt. In the Old Testament, circumcision represents birth and Passover represents growth. The two ordinances in the New Testament are baptism and communion. Baptism represents birth and communion represents growth. The Old Testament circumcision is replaced by baptism in the New Testament and Passover is replaced by communion. When Christ was having the Passover meal with His disciples, He instituted the Lord’s Supper. From that day on, communion replaced Passover.

Jesus fulfilled all four ordinances. He fulfilled the Old Testament’s covenant when He was circumcised as a child and when He participated in Passover. He also started the New Testament Church of Jesus Christ when He instituted baptism and the Lord’s Supper.

The Passover meal, that was replaced by the Lord’s Supper, is the dramatization of His death. Why did Jesus have to die? The reason, as well as this sermon’s title, is found in verse 24, “*For you*”. Meditate on that. Jesus Christ died for you. How is this shown? The first original Lord’s Supper was a Passover meal. The night before Jesus was betrayed and died on the cross, He had this last meal with the disciples. Just as Israel was delivered from the death of their firstborn son and from slavery to Pharaoh, through the blood of the Passover lamb, we are spared from God’s judgement and slavery to sin by the death of the Lamb of God. In the Old Testament, the angel of death and judgement passed over the sinners; both Egyptian and Israelites alike. For those that were not ready, their son died. The whole country of Egypt either had a dead lamb or a dead son. In the same way, we need to eat the lamb and smear its blood on the doorpost. Without the blood, you will not be saved.

There are three basic elements to Passover. The first is unleavened bread – bread with no yeast. The Israelites needed to run hastily from the slavery that symbolized sin, so they had no time to put yeast in their bread. The second is four cups of wine. They represent great promises that are described in Exodus 6. And lastly is the lamb – the main course. The lamb was eaten, and its blood was smeared on the doorpost. When Jesus is having the Passover meal with His disciples, the bread and the drink were present, but the lamb was missing. It’s missing from the meal because Jesus was saying, “I am *the* Lamb

of God and through *my* blood you will be saved.” He is the center of redemptive history. What Jesus has done is the deliverance of all deliverances. It is the exodus of all exoduses.

Participation in the Lord’s Supper is for believers only. This may seem like an exclusion, but really it’s more of an invitation. Jesus is saying that anyone can come to receive communion. But you must first receive Him as your Lord and Savior into your heart so that His blood will cleanse your sins. It is an invitation to have eternal feasts, blessings, and His grace in your life. Anyone who puts their faith in Jesus Christ is invited.

CFC does three communions throughout Passion week. There is communion on Maundy Thursday, Good Friday, and on Easter sunrise service. There is meaning behind each communion. The first communion on Maundy Thursday is to focus on our past. How all our sins are gone in God’s eye. There still may be regrets and a feeling of guilty within you, but in God’s eyes, which is the only thing that matters, you are as clean as Jesus Christ because His blood cleanses your sins. Your past sins are gone. But there’s also the future. The third communion is about the future. It is a glimpse of what’s to come. When Jesus returns, we will be in heaven and have an eternal feast that never ends. God’s grace and mercy will never run out in Jesus.

And on Good Friday, when we have the second communion, we think about the present meaning that Jesus is right here with us. Anyone can come to the Lord, no matter what you have done in the past; regardless of your sins, guilt, habits, and addictions. You can come to the table in Jesus Christ. You can come and receive Jesus as your Lord and Savior. His blood is more powerful than all our sins put together. He will cleanse you. You may say, “I have participated before, but I have sinned again and again.” Jesus Christ will say, “Well, you can come to me again and again and again.”

I will never get tired of saying that because I go to Jesus again and again. Today you can go to Him again and receive cleansing so that you can live with Him forever and live for Him as a living sacrifice. But as you go to Him, pray, “Lord, help me,” because Jesus says, “Go, I forgive you. But go and sin no more.” We will fall again. But you need to fight. As you are receiving the cleansing, you also need to commit yourself to the Lord every day so that you can live by His grace. The Lord’s Supper is about birth and He is inviting us all.

## **II. The Lord’s Supper is about the infusion of spiritual life – growth**

1 Corinthians 11:24 – <sup>24</sup>*and when he had given thanks, he broke it, and said, “This is my body, which is for you. Do this in remembrance of me.”*

Spiritual blessing is infused into us as we participate in the Lord’s Supper with faith. There are four views about the Lord’s Supper that have stemmed from the phrase in verse 24 “*This is my body*” This little phrase has caused problems through the 2,000 years of Christian history.

### **Four views of the presence of Christ**

#### **A. Transubstantiation view**

Roman Catholics often have this view. “Trans” means change. So, transubstantiation means that a substance has changed. This view states that the bread retains its outer form while the invisible

substance of the bread becomes the literal body of Christ. The bread still looks, feels, smells, and taste like bread but it really is the flesh of Christ. Therefore, everyone who eats the bread eats the flesh of Jesus, whether he eats in faith or not. According to this view, as you eat the bread you are blessed because the substance has changed to become the body of Christ. However, this view can be refuted by the Bible. The physical body of Christ has ascended into heaven and is at the right hand of God. Therefore, Christ is present with us by spirit.

### **B. Consubstantiation view**

The consubstantiation view is often called the Lutheran view because it originated from Luther. However, not every Lutheran church hold this view. “Con” means “with”. Consubstantiation means “within the substance” of the bread and the drink. This view believes that when Jesus was glorified, His physical body became omnipresent. Therefore, His physical body is everywhere. It is especially in the communion bread. According to this view, the bread is still bread, but Jesus’s body is now with, in, and under it. However, the problem with this view is that Jesus’ glorified body is not omnipresent. His spirit may be omnipresent, but His physical body is a localized human body at the right hand of God in heaven.

### **C. Memorial view**

1 Corinthians 10:16 – <sup>16</sup>*The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break. Is it not a participation in the body of Christ?*

The memorial view is sometimes called the Zwingli view because it was thought of by a man named Zwingli. This view is most popular amongst evangelicals. According to this view, the bread and the wine are symbols. They represent Jesus’ body. However, in 1 Corinthians 10:16 Paul seems to imply that there is a deeper spiritual meaning when the bread and drink are taken. The word “participation” in verse 16 can also be translated to “koinonia” or “fellowship”. There is validity in the memorial view because communion is symbolic in the remembrance of Christ. However, it is not enough to explain the meaning of the Lord’s Supper.

### **D. Spiritual view**

1 Corinthians 11:27-32 – <sup>27</sup>*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.* <sup>28</sup>*Let a person examine himself, then, and so eat of the bread and drink of the cup.* <sup>29</sup>*For anyone who eats and drinks without discerning the body eats and drinks judgment on himself.* <sup>30</sup>*That is why many of you are weak and ill, and some have died.* <sup>31</sup>*But if we judged ourselves truly, we would not be judged.* <sup>32</sup>*But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.*

This is John Calvin’s views and the more reformed, theological view. According to this view, the bread and the wine do not become the literal body and bloody of Christ. Instead, they represent His body and blood. We do not literally chew on Jesus’ flesh or literally drink His blood. Instead it is a symbolic message that Jesus is our spiritual nourishment to strengthen our faith. We do it in remembrance of Jesus and there are blessings in that. It is a means of God’s grace because as we participate in communion there is the special presence of Christ. Just like how prayer and the

Word are interchangeable means of God's grace. There is special grace found in prayer that cannot be found in reading the Word, and vice versa. Which is why there cannot be one without the other.

In the same way, there is a special presence of Christ when we participate in communion with faith. As we eat the bread and take the drink and as we examine ourselves, there is special blessing. You need to participate in communion otherwise you are missing out on the special blessing that is within communion. There are two ways that we receive the blessing. First, by remembering what Jesus did on the cross. As we do this, there's a special spiritual presence of Christ bestowed upon us.

1 Corinthians 11:27-32 may be a confusing passage. This passage was written in the first century, to a New Testament church. At that time, when some people participated in communion without examining themselves and repenting, they became sick. You need to examine yourself and repent, realizing you are a sinner in need of Christ. Repent in faith while receiving His grace at the same time. 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 with the world. This passage is showing a way God disciplines us in this world. God wants us to hate sin and love Him the most. He gave us the Word so that we can repent of our sins and come back to the Lord. God loves us too much to leave us in our sin, so He disciplines us. When hardships come, be thankful. It is a sign of God's love for us. Discipline may come into our lives through circumstances, hardships, and difficulties. When these things come, always examine yourself and come back to the Lord. But for the people in this passage, they were not doing anything, so God disciplined them through sickness and death. This doesn't mean this happens to everyone. Don't worry that you will get sick and die after communion. It's no longer like that.

But for us not receive discipline in life, we need to examine our hearts, repent of our sins, and come back to the Lord. The point is not just repentance but repenting so that we can receive His blessings. We can look to Christ and receive more of Him. When hardships and difficulties come into your life, God is never punishing you, but always disciplining you. So that you can receive His blessings and live a maximum life for Christ.

The Lord's Supper is a time to examine our hearts and our love for the Lord so that we can love Him more. It makes Jesus visible and palpable to the senses. After we receive His grace through communion, we need to make Jesus visible and palpable to others in the way we live our lives.

One of my favorite illustrations of the Lord's Supper is a story about a judge and a robber. A church had one branch in the city and another in the suburbs. One week they had service and communion together as one church. At the communion table, a judge was on his knees receiving the bread and praying. Next to him was a robber who had come to know the Lord. The judge had judged the robber in court. They were there on their knees having communion together. As the judge was leaving service, he said to the pastor, "Isn't it amazing? What a miracle of grace." The pastor responded, "I agree. Can you believe that the robber came to know the Lord?" But the judge replied, "I wasn't talking about the robber, I was talking about myself. The robber knows

what he has done. He can clearly see his sins. But, me, I grew up as the best kid. Everybody said I was great. I became the best in my field. It would have been impossible for me to see my sin. Yet, God showed me my sin. I know I am a sinner, not better than that robber or anyone in that church. It's miraculous that I was able to see my sin so that I can receive His grace and come to know the Lord."

I pray that we would have that kind of heart as we take communion – knowing that we are hell deserving sinners saved by the grace of God. Don't just sing amazing grace but be amazed by His grace every moment of our lives.

### **III. The Lord's Supper is about inclusion into the spiritual community – family**

1 Corinthians 11:33 – <sup>33</sup>*So then, my brothers, when you come together to eat, wait for one another –*

The Lord's Supper is about eating with other people. Meals in the biblical times were a sign of intimacy and community. Even in the Old Testament, the Passover meal was always celebrated with one's family.

Exodus 12:26-27 – <sup>26</sup>*And when your children say to you, 'What do you mean by this service?'* <sup>27</sup>*you shall say, 'It is the sacrifice of the LORD's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.'* *And the people bowed their heads and worshiped.*

In this passage, parents are to teach and explain the Word of God to their children. This was a family affair, done with one's family. You may ask, "Why don't we do communion with our families or with our small groups?" Some churches do it within families. However, when we examine the passage where Jesus ordains the Lord's Supper, He is eating the Passover meal with His disciples. This is important because Jesus is declaring to the world and to his disciples that He is making them His family.

And you can see, this was a family affair. Now, this was done in one's family. It was a family affair, family worship. Then, we can ask this question about the passage, "Pastor Min, why don't we do this with our families? What about small groups?" Or something like that. Some churches actually do that- they do that in the families. But, look what Jesus does in this passage. Jesus, at the first Passover (or the first Lord's Supper), eats with his disciples. Why? Because he is declaring to the world and to the disciples that you are my family. Jesus is turning them into his family. Therefore, before worship we are gathered as a family. It is important that we reconcile before we come to worship together, as we'll see in Matthew. Matthew 12:48-50 – <sup>48</sup>*But he replied to the man who told him, "Who is my mother, and who are my brothers?"* <sup>49</sup>*And stretching out his hand toward his disciples, he said, "Here are my mother and my brothers!"* <sup>50</sup>*For whoever does the will of my Father in heaven is my brother and sister and mother."*

Jesus is saying, "you are my family." The Lord Supper's is a meal that creates and commemorates a committed community. It builds community by forcing us to link our individual and corporate lives together. It established our covenant with God and with one another – a covenant community with one another. The Lord's Supper helps us to love God and love others. This is why we need to reconcile.

Matthew 5:23-24 – <sup>23</sup>*So if you are offering your gift at the altar and there remember that your brother has something against you, <sup>24</sup>leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.*

You may have something against someone. Or someone may have something against you. It may not necessarily be your fault, but regardless, before you worship you need to reconcile with them because we are family. We are brothers and sisters in Christ. The Lord's Supper starts with one bread and one cup. Then it is broken, poured out, and distributed to all. This represents how the death of one person, Jesus Christ, makes us one in Him. The Lord's Supper links individual relationships to Jesus with our corporate community life with His people.

Someone said, "Every great institution is a lengthened shadow of a single man. His character determines the character of the organization." This is so true. Leaders really characterize their organization. In the Church, Jesus is our leader. He is our shadow. We follow the footprints of Christ and we need to show others what Jesus is like through our lives.

I love the Three Musketeers. There are about fifty different versions of this movie. In every one, there is this scene of the three knights, who are guarding the king, life up their swords and say, "One for all and all for one." One king is for all of us, and all of us are for the king. I believe that is how the church of Jesus Christ should be characterized. One Jesus Christ for all of us, and all of us live for one Jesus Christ.

#### **IV. The Lord's Supper is about illumination of the spiritual kingdom – purpose**

1 Corinthians 11:26 – <sup>26</sup>*For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.*

Until Jesus returns, we need to do communion and proclaim His death. Through the Lord's Supper we gather together to receive His grace, in order that we may scatter to spread His name. As we live with changed hearts and changed lives, we declare His death. The supper is so powerful because Christ is especially spiritually present. It's so comprehensive, it's linking human to divine. It molds us to become world changers, to give us purpose to our lives.

However, the problem is that we are so influenced by our culture. Not everything in the culture is bad, but there are many things that are contrary to how we ought to live our lives. For the older people in the church, whether biological parents or spiritual parents, if we don't disciple our children, our culture will disciple them. As the Church, we need to disciple every individual within the church. We need to constantly disciple through the Word of God so that people can receive His grace so that we can change the world together for the His glory.

Are you in a hard place? If the Lord doesn't change the place for the better, He will make us better in the place by giving us grace. We need to come together, love one another, and bless each other, so that we can receive His strength. To ensure that we are not changed by the culture, but instead we are changing the culture. We need to not be changed by places but change places for the glory of God. We need to do more than just sing. We need to sing the songs of redemption in our daily lives. Grace is to corruption as water is to fire. We need His grace. Every choice in our everyday life is an act of war against the sins of

our hearts and against what Satan is doing in this world. But the prize of having more Jesus together is worth fighting for. This is what we need to fight for today.

### **Conclusion**

There was a pastor who was preaching in South America for a series of meetings. After one meeting, a woman came up to him and asked if he could talk to a young woman she was bringing the next day. The woman explained the young woman had gone to New York for a couple years, full of hope, thinking that America was the land of opportunities. Instead, she went through difficult times in the city. She was used by one man after another who all treaded her badly. She had returned to South America, very bitter and hostile to Christianity. The next evening the girl was there. The woman brought her to the pastor, but there wasn't the slightest response to his attempts to speak to her. He had never looked into eyes that were so hardened or listened to a voice so hostile. Finally, he had nothing else left to say, so he asked if he could pray for her. The girl responded, "Pray if you like, but don't preach to me and don't expect me to listen." As the pastor prayed, his heart began to move. Something about the tragedy of her life caused tears to run down his face. When he had finish praying, he said, "Alright, you may go now." But the girl didn't go. Touched by his love for her, she said, "Now I won't go. You can preach to me now. No man has ever cried for me before." This is how we ought to approach our relationship with the world. To everyone we meet, proclaim His love and His death through our love to others. Proclaim His blood through our tears.

The Lord's Supper gives us strength to do that. It's about an invitation to our spiritual conversion – anyone can come. Many people in CFC receive Christ as their Savior and Lord during communion. Christ is inviting you. The Lord's Supper is also about the infusion of His power into His grace into us. As we participate in faith, we receive His special grace. It's also about community. We do it together as a family. The Lord's Supper is about purpose. He's giving us the power to change the world together for the glory of Christ. One for all, all for one! Through communion, Christ is speaking to us, "For you." As we pray and receive, our response should be, "For you."