

The Lord's Supper

1 Corinthians 11:17-32

Faith Bible Church

10-2-11

The two aspects of loving the Lord with all of your heart, soul, and mind



Spiritual Growth *in Jesus Christ* *

- The Spiritual life.
- Personal relationship with God
- Development of spiritual virtue
- F-Ship, FRL, CCL, OWC, the supergrace life.
- Conformity to and maturity in Jesus Christ, Eph. 4:12-16.
- Serious and maturing disciple of Jesus Christ.



Intellectual Growth *in Christianity* *

- Logic, Truth, metaphysics, critical thinking skills in presuppositions
- Philosophical development of theology proper, especially on the attributes of God
- Equipped to defend the Faith, Col. 2:8; Jude 1:4-5; 2 Peter 3:15.
- Scholar of Christianity
- Defender of Christianity.

* Regardless of how much *personal* zeal a believer has for Jesus, without intellectual growth in *Christianity* the believer will maintain warped views of God, the Bible, Truth, and Christianity.

* Regardless of how much *intellectual* zeal a believer has for Christianity, without *personal* spiritual growth *in Jesus Christ*, the believer will become arrogant and proud about his knowledge.

Christ's Humility and Grace

Vs.

Man's Pride and Arrogance in Gethsemane

Matthew 26:30-46

Pride: our #1 Problem

1. No believer is immune from the problem of pride. Without exception, it is our number one problem. We must seriously deal with it if we ever hope to advance in our relationship with Christ, in the spiritual life, or move into supergrace (cf., James 4:4-6). We must be on constant alert about our pride and our need for God's grace day by day.
2. If you fancy the idea that you do not have a problem with pride, you have serious spiritual problems. If you imagine that you are not a prideful self-serving person by nature, you are deluded. My recommendation We all need to begin each day with the recognition of our need for the grace that enables us to walk with our God.

3. Failure to deal with pride means you will set yourself up for a life of divine discipline which includes hardening and blindness to Him and His marvelous plan of grace. I can't think of a worse thing: to be blind to a meaningful relationship with Jesus Christ and the verities of the Word of God.
4. There is no greater serious issue in our spiritual life than the problem of pride. Christ constantly warned the disciples against it (Matt. 23:10-12; Luke 14:11).
5. We are all locked into spiritual battles are on three fronts:
 - a. The World, James 4:3-4; Matt. 6:24; 1 John 2:15.
 - b. The Flesh, Galatians 5:16-21.
 - c. The Devil, 1 Pet. 5:8-9; Eph. 6:12; James 4:7.

6. We are all mandated to humble ourselves before the Lord, and stand firm against all enemies of the spiritual life (James 4:7; 1 Pet. 5:5-9; Eph. 6:11, 13, 14). We cannot be passive in this warfare. We must live in God and apply His Word to the challenges of life.
7. A look at the problem of and cure for pride, **James 4:1-17**. Note all of the problems that pride causes. We all have to make a choice between the standards of God or kosmos diabolicus, remember: *that which is highly esteemed among men is detestable in the sight of God* (Luke 16:15).
8. Humbling oneself by living for the Lord instead of self is what it is all about and is what makes all the difference in life, 2 Cor. 5:8-10; Col 3:23; 1 Thess. 5:16-18; Eph. 5:20; James 1:2-4; Prov. 3:6.

Our Lord's Humility and Grace

1. Matthew 26:31. Note Christ's grace and humility, not only here but throughout His life. This is God manifest in the flesh.
2. The historicity of our Lord in Gethsemane, Matt. 26:36-42.
3. Our Lord's agony in Gethsemane, 26:37. Why the horror? Though death is not pleasant to most, many have faced death without such distress. Consider Socrates or the apostle Paul or many Christians from the first century until this day.
4. The horror that Christ is contemplating is far different from what any other man will ever know. This death included abandonment by the Father and putting Himself under His righteous judgment for all sins.

5. The cup is the cup of divine wrath, cf. Isa. 51:17. This kind of death is an instrument of atonement. On the cross for three hours there would be a disruption of the fellowship that He enjoyed throughout eternity past with the Father. He thought: If only it were possible to take of the sins in another way.
6. In His death Christ was cursed for us, Gal. 3:13. This passage is taken from the Deuteronomy 21 where it refers to the execution of a criminal. The key term here is “for us.” Christ was innocent and therefore should not have been executed. But Christ suffered the penalty of all sinners and criminals. He was indeed reckoned among the transgressors (Isa. 53:12). This shows just how seriously God takes sin: He cannot remove it with mere a wave of His hand.

7. Christ, who knew no sin, God the Father made sin for us in order that we might become the righteousness in Him (2 Cor. 5:21). Again, it is not just any death, it is a death connected to punishment for sins.

8. God the Father was very active in delivering up Jesus Christ *for us all*, Rom. 8:32; 2 Cor. 5:21; John 3:16. The delivering up was nothing less than the very hand of God. This is God the Father's love for you. God acted through men, but it was the hand of God, nonetheless that moved all events.

9. Jesus experienced divine forsakenness for every person who has ever or will ever live. This means that our God is the God of all of the forsaken because Christ entered into all that it means to be forsaken of God. He has endured the worst that sin can do and bore the separation from God that is the inevitable consequence of sin. He took all sins upon Himself and thus dealt with it decisively and permanently as demonstrated by His resurrection.

10. It was Christ who tore down all walls of separation and brought the peace of God to man, Eph. 2:11-22, see Ryrie's note.
11. Because of Christ's work on the cross, we now have the certainty of the divine presence of Christ no matter what, Matt. 28:20.
12. Because of the work of Christ on the cross, we will never be separated from the same love that God the Father has for His Son the Lord Jesus Christ, Rom. 8:38-39.

13. Christ's work on the Cross defeated death, the last enemy, Philip. 1:21-23; 1 Cor. 15:3, 51-54; 57; Rom. 8:11.

- ✓ Consider the stark difference between death of the pagan versus the Christian in the ancient world
- ✓ The cross not only provides for the miracle of making a sinner into a perfect saint, it also the conquering of death as per the eternal resurrection body.
- ✓ Consider the aberrant “enlightened” attitudes today regarding death in our modern Western world—which is due in no small part to the removal of the influence of Christ on society. Modern man pats himself on the back regarding his frank talk about sex and his freedom from hypocrisy, but talk of death is “too morbid.” “Prepare to meet thy God” is an injunction that he refuses to take seriously. He lives in denial.

14. The work of Christ on the Cross is concerned with the body as well as the soul.
- ✓ The negative Platonic influences on much of Christianity.
 - ✓ The biblical celebration of man as a hylomorphic being. The body is a part of God's good creation. Man came from God's creative hand, healthy in soul and body.
 - ✓ There is no place in Christianity for asceticism and its belief that the flesh is essentially evil and that one can acquire merit before God by ill-treatment of the body.
 - ✓ The body is an important part of who we are, being human (1 Cor. 6:13-20; 7:34; Rom. 6:13; 12:1). The body or flesh is not intrinsically bad. This runs contrary to the Greeks who taught that the soul was the real you and it is imprisoned within the body, cf. their jingle *soma sema*, "the body, a tomb."
 - ✓ Salvation is not just the salvation of the soul and spirit, but of the body as well, Rom. 8:23.

15. The work of Christ on the Cross is concerned with sicknesses and disease, Matt. 8:16-17; Isa. 53:4.

- ✓ This does not mean that every ailment will be relieved here and now, cf. 2 Cor. 12:7; 1 Tim. 5:23.
- ✓ However, it does mean that the final solution to our problems with sickness and pain is in the cross, cf. Rev. 21:4; 22:1-2; Rom. 8:23.

16. The Cross is the answer to Selfishness, the self-serving attitude.
- ✓ How does the cross affect us? What are the effects on our aims and prospects in life?
 - ✓ Note the degenerating attitude of society as the influence of Jesus Christ is lessened in politics and in the family.
 - ✓ Consider the “cost” of discipleship, Luke 9:23-24. This was the first mention of the cross in Luke, consider how it would have shocked them to take the cross as the pattern of the CWL.
 - ✓ Christ demands wholehearted abandonment of selfishness.
 - ✓ The way of Christ is radically different than the way of the world. It is a radical. It is the way of abandonment of evil as an option for life. It is a new transformed life in Jesus Christ.
 - ✓ The cross or the world, Galatians 6:14?
 - ✓ Communion: proclaiming the Lord’s death cross until He comes, 1 Cor. 11:26.

The Lord's Supper

“For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.”

1 Corinthians 11:26

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