

## **“Partakers of the Lord’s Table”**

**I Corinthians 10:14-22 (& 11:17-34)**

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Introduction: One of the distinctives of Baptists is the belief in two ordinances, baptism & communion. What is an “ordinance” & how does it differ from a “sacrament”? A sacrament can be defined as a rite given by the church regarded as a means of bestowing grace (for some churches – baptism, confirmation, Eucharist, penance, etc.). An ordinance is something ordained by God for His people to do. Baptists hold that there are only 2 ordinances given in the Bible: baptism & communion. This morning we will only consider communion. Later this morning you will be given the opportunity to “preach” a sermon. You will not be speaking verbally a message, rather you will be showing visibly a message. I Corinthians 11:26 says, “For as often as ye eat this bread, & drink this cup, ye do shew the Lord’s death till He come. “The word “shew” can also be translated “proclaim” (NASB) or “give witness” (Darby). The Amplified Bible reads, “You are representing & signifying & proclaiming...” Just what message are we proclaiming by our actions? Obviously we declare faith in Christ as we partake of the symbols representing His broken body & shed blood. We not only look back to the cross in reflection (or retrospection), but we also look ahead in anticipation of His coming again. This morning I want us to see that there are 3 different terms used to describe this ordinance which also give us the identity of the believer, the unity of believers, & the testimony of the believer. Why does Paul use 3 expressions for the same event? As we consider each term, note the distinction between them that give us insight into the meaning of this ordinance.

### I. Note the **identity** of the believer (I Corinthians 10:16, 21).

[Consider our **invitation** > we are to come to the “*Lord’s Table*” (I Corinthians 10:21).]

#### A. Our identity with Christ:

1. Christ invites us to Himself – see John 6:37; 7:37; 10:9; 14:6; & Revelation 22:17.
2. Christ invites us to come, not only to salvation, but to sanctification & service – Matthew 11:28-30.
3. “The table of the Lord is the table at which the Lord presides, & at which His people are His guests” (Hodge).

#### B. Our identity with Christ’s followers:

1. “*And let us consider one another to provoke unto love & to good works...* (Hebrews 10:24-25).
2. “*...forbearing one another in love*” (Ephesians 4:1-2).

Illustration: How do you get to eat at the Lynn’s table in our home (or yours in your home)?

Application: Are you here this morning as one of Christ’s invited guests? In other words, have you come to Christ in salvation?

### II. Note the **unity** of believers (I Corinthians 10:16-17)

[Consider our **participation** > we are to commune at the “*communion*” table (I Cor. 10:16).]

- A. Communion means “to have in common, to participate & have partnership with.” This word is also translated “fellowship.”
- B. We have “partnership” with the blood of Christ – the cup of blessing signifies our communion with His blood (note, it does not become His blood).
- C. We have “partnership” with the body of Christ – “*The bread which we break*” indicates that it is still bread, yet it signifies our communion with His body, broken for us.

Summary: The word “*communion*” expresses our attachment to Christ & to one another. “Christians ‘partake alike’ (commune) in the benefits of the blood of Christ; they share the same blessings; & they express this together, & in common, when they partake of the communion. This speaks of our unity in the Body of Christ (see I Cor. 11:29).

Application: Can you commune with Christ & fellow believers because you have something in common? In other words, are you able to commune with Christ spiritually because of a personal relationship with Him? And can you commune with others because you are in fellowship with them?

### III. Note the testimony of the believer (I Corinthians 10:21)

[Consider our **commemoration** > we are to celebrate at the “*Lord’s supper*” (I Corinthians 11:20).]

#### A. Christ has affirmed His love for me:

1. His invitation to me is individual (John 10:9).
2. His identification with me is personal – II Timothy 2:19.

#### B. Christ has affirmed His blessings for me:

1. The blessing of present fellowship – Hebrews 13:5-6.
2. The blessing of future fulfilment -- Matthew 26:29 & Revelation 19:9.

Application: I therefore affirm my faith in Him, by proclaiming: “I need you & trust you, Lord Jesus, to forgive my sins & give life & health to my soul, for only by your broken body & shed blood can I be saved” (Grudem).

#### C. The testimony of us all:

1. We look back to His death, as we reflect on the cross.
  - a. We remember *that* Christ died > I Corinthians 15:3-4.
  - b. We remember *why* Christ died > I Peter 2:24 (Isaiah 53:6).
  - c. We remember *how* Christ died > I Peter 2:21-23 (Isaiah 53:7).
2. We look ahead to His return, as we rejoice for the crown.
  - a. There is the blessed *hope* > Titus 2:13.
  - b. There is the blessed *sight* > I John 3:2.
  - c. There is the blessed *reunion* > I Thessalonians 4:13-18.

Application: Will you & I celebrate today in this ordinance recognizing the death, burial, resurrection, & coming again of the Lord Jesus Christ? In other words, are you able to share in these elements because you know you are saved?

Conclusion: Let’s read in I Corinthians 11:23-28. Following our time of *proper instruction*, there needs to be a time of *prayerful examination* (:28). Do you have the assurance of your salvation? Are you willing to acknowledge any sin that hinders your fellowship with the Lord or with His people? Consider the exhortation given by our Lord in Matthew 5:23-26. Or do you need to publicly or privately confess some sin that has affected this church? If so, now would be an appropriate time, before we continue with communion. Now, after such examination, there can be a time of *thankful meditation* as we reflect upon the pain that Christ suffered, the price that He paid, & the purchase that He made. We come today by Christ’s **invitation**; we commune with Christ in **participation** one with another; we celebrate Christ’s death, resurrection, & soon coming again by this **commemoration**.