

Welcome to *Faith Bible Church!*

March 3, 2019

Order of Service:

Opening Hymn: *Virginia Grosskurth*

Invocation

Scripture Reading: Romans 3:21-28

Announcements

Pastoral Prayer

Hymn: *Virginia Grosskurth*

Message: *Do We Have To Confess the Lord to Be Saved?*
(Romans 10:9)

Announcements:

Lunch today at *Northwoods* to say goodbye to Lucio.

Dave and Sandy Stewart could use some financial help.

New sign: If you'd like to suggest a design, see Pastor.

Set your clock ahead next Sunday morning or miss church!

Baby shower: March 17 here at the church for Sarah Bilka!

Midweek Bible Study: *postponed for this week.*

Our offering box is located just left of the kitchen door.

Pick up today's cross reference sheet & silence your phone
ICor.11:17-30*Why Should We Observe the Lord's Supper?*

Last week we saw how religion abuses the Lord's Supper, this week we'll see how *the Corinthians* were abusing it. We know it was an "ordinance" for Paul says he "delivered" ordinances (11:2) like the Lord's Supper (11:23).

The Lord's Supper represents our oneness (10:16,17), so observing it should make our oneness "better" (11:17), but they were making it "worse" with their "divisions" (v.18). Paul believed it because there "must" be divisions to show who God approves (11:19). God approves those who rightly divide the word (IITim.2:15) between what was true for Israel and what's true for us. For Israel it was true they had a higher position than Gentiles, *but not today* (Gal.3:28). But the Corinthians weren't *acting* like we are one (ICor.11:20,21).

Why would they think *eating a meal* was the Lord's Supper? You can observe it that way. Paul didn't criticize *what* they were doing, only *how they were doing it*. The traditional way is more Scriptural, for the Lord instituted the Lord's Supper *in the middle of the passover* meal (Ex.12:3-11;Mt.16:28, 29) so He wouldn't have instituted *another* meal in the midst of it. But the traditional way is better, for every one gets an *equal* piece of bread, and the Lord's Supper is supposed to represent our *equality* in Christ. God is more interested in our oneness than in what we use to represent it, so meals and grape juice are okay. Juice is "the fruit of the vine" (Mt.26: 28,29), and Paul never says what's in "the cup" (ICor.11:25).

The Corinthian "haves" were not sharing their meals with the "have not's" (11:22). We know Erasmus (Rom.16:23) lived in Corinth because Gaius (16:23) was a Corinthian (ICor.1:14). And we know Erasmus was a Corinthian "have" for he was "chamberlain" of a wealthy city. Paul mentions him with "Quartus" (16:23) whose name means "four" so he was probably a slave. Paul mentions them

together because he saw the have mistreating the have nots in Corinth, something that “shamed” them (11:22cf. Pr.17:5)

Paul’s version of the Lord’s Supper (11:23) sounds like Luke’s, *but Paul got it from the Lord*. The Lord gave Jeremiah his book twice (Jer.36:27-32) and words of the Supper once to Luke and once to Paul. Paul gave it to Israel and us because it was a memorial of His death for Israel *and* us.

Paul brings up Judas’ betrayal (11:23) because the way the Corinthians were observing the Lord’s Supper was a *betrayal* of what the Lord’s life was about. He gave *His life* for the disciples but they weren’t willing to give *food* to them

Rome says that partaking of the elements is eating the Lord and drinking His blood (John 6:53). But Jews couldn’t drink “*any manner*” of blood (Lev.7:26) so we know He was using a figure of speech by comparing John 6:40. The elements are memorial symbols of a man who gave His life for us, so getting drunk at it (11:21) was like getting drunk at the funeral of a policeman who gave his life for you!

The blood of the New Testament paid for the “spiritual things” things we share in common with Israel in the New Covenant (Jer.31:31-34 cf. Rom.15:27; ICor.11:25). The word “shew” (11:26) can mean *to testify* (Mt.8:4). This observance testifies *you believe Christ died for you*, so do it “til He come.” Why stop then? Because it is a reminder of the price the Lord paid for us, and once He raptures us we won’t need reminders for He still bears the wounds of Calvary (John 20:27;Rev.5:6). Till then we *need* this observance, for if Israel could forget the salvation they *saw* (Ex.14: 13), you can forget one you *didn’t* see when the Lord died for you, and then when He saved you by faith in His death.

Catholics and Protestants both use 11:27 to say we must examine ourselves *for sin* to see if we are worthy to take communion, but “unworthily” is an adverb and describes

how the Corinthians were observing communion, not the Corinthians themselves. Who needs to be reminded of the Lord’s death for our sins than people who have been sinning

They weren’t discerning the fact that the have nots were part of Lord’s body (11:29), which was a betrayal of Him, just as Judas failed to recognize that the Lord’s physical body was God. The “damnation” the Lord gave them for this was physical chastening (v.30), something He stopped doing after the transitional period from law to grace was over.

Faith Bible Church

www.faithbiblechurch.weebly.com

March 3, 2019

Sunday School: 9:30 a.m.

Thornton Harrison, Dave Stewart

Morning Service: 10:45 a.m.

Pastor Ricky Kurth

Junior Church: 10:45 a.m.

Myrtle Harrison

Wednesday Night Bible Study: 7:00 p.m.

Assistant Pastor Steve Schwieger

Faith Bible Church

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