

When We Supper; 1 Corinthians 10:14-21

1 Corinthians 10:14–21; ¹⁴ Therefore, my beloved, flee from idolatry. ¹⁵ I speak as to sensible people; judge for yourselves what I say. ¹⁶ 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? ¹⁷ Because there is one bread, we who are many are one body, for we all partake of the one bread. ¹⁸ Consider the people of Israel: are not those who eat the sacrifices participants in the altar? ¹⁹ What do I imply then? That food offered to idols is anything, or that an idol is anything? ²⁰ No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons. ²¹ You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.

I. Eucharist

- A. Eucharist - from the Greek word meaning thanksgiving
- B. Used (in all its forms) 64 times in the New Testament
- C. Translated as thank, thanks, thanked, thanksgiving, gratitude (only once), and thankful
- D. We have allowed this word to fall out of our vocabulary
 1. Are we thankful when we take the Supper?
 2. Are we giving thanks, thanksgiving, or gratitude?
 3. The Lord's Supper was also called the Eucharistic Meal by the apostolic fathers (those who came after the apostles)
 4. We can trace this right back to the first and second century
- E. Maybe this word and the thoughts it evokes could help us to see the Lord's Supper from another angle
- F. The apostolic fathers offered thanks (eucharist) to God for all that He did while partaking of the Supper

II. What are we doing when we take the Supper

- A. 1 Corinthians 8-10 is all about idolatry
- B. The Old Testament is all about God against the gods
 1. Exodus 20:1–6; ¹ And God spoke all these words, saying, ² "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. ³ "You shall have no other gods before me. ⁴ "You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. ⁵ You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, ⁶ but showing steadfast love to thousands of those who love me and keep my commandments.
 2. Judges 2:11–13; ¹¹ And the people of Israel did what was evil in the sight of the Lord and served the Baals. ¹² And they abandoned the Lord, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, from among the gods of the peoples who were around them, and bowed down to them. And they provoked the Lord to anger. ¹³ They abandoned the Lord and served the Baals and the Ashtaroth.
 3. "Abandoned" - to go away from a place or person's presence
 4. Not like going to the corner store for a gallon of milk then returning home, but like moving from one place to another with no intention of going back
 - a) Othniel - "They forgot the LORD their God and the Baals and the Asheroth
 - b) Judges 6:25–26; ²⁵ That night the Lord said to him (*Gideon*), "Take your father's bull, and the second bull seven years old, and pull down the altar of Baal that

your father has, and cut down the Asherah that is beside it ²⁶ and build an altar to the Lord your God on the top of the stronghold here, with stones laid in due order. Then take the second bull and offer it as a burnt offering with the wood of the Asherah that you shall cut down.”

- c) Jephthah - Judges 10:6; The people of Israel again did what was evil in the sight of the Lord and served the Baals and the Ashtaroah, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines. And they forsook the Lord and did not serve him.
 - C. The Old Testament prophets said that all their worship and things that they were offering to the gods were true, just not for Baal or Asheroth, but to YAWEH.
 - D. Paul wants the Corinthians to get rid of this idolatry
 - 1. The Temple of Aphrodite in Corinth
 - 2. 1000 Temple prostitutes
 - 3. The Christians would go to the festivals and lay with the prostitutes and say that these gods are really gods, it is ok.
 - E. 1 Corinthians 10:1–5; ¹ For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, ² and all were baptized into Moses in the cloud and in the sea, ³ and all ate the same spiritual food, ⁴ and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. ⁵ Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness.
 - 1. Paul says this against these things happening in Corinth
 - 2. The Israelites ate and drank spiritual food, but God still wasn't pleased with them
 - F. 1 Corinthians 10:14; Therefore, my beloved, flee from idolatry.
- III. Bread
- A. Matthew 26:26; Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.”
 - B. This IS my body
 - 1. Not anything like transubstantiation (the belief that the bread and wine actually turns into the flesh and blood of Jesus as you partake of it)
 - 2. A powerful metaphor to impress upon us the depth of meaning of the supper
 - C. Some things to remember about His body
 - 1. Matthew 26:67; Then they spit in his face and struck him. And some slapped him,
 - 2. Matthew 27:27–31; ²⁷ Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole battalion before him. ²⁸ And they stripped him and put a scarlet robe on him, ²⁹ and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!” ³⁰ And they spit on him and took the reed and struck him on the head. ³¹ And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.
 - 3. The crucifixion
 - 4. Hebrews 9:26–28; ²⁶ for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. ²⁷ And just as it is appointed for man to die once, and after that comes judgment, ²⁸ so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.
 - 5. Jesus' body was our sacrifice for sins

D. When we share (participate) in His body, we remember His suffering, His sacrifice; we proclaim His saving grace; we shout, “Jesus, my savior!!!!”

IV. Cup

A. Matthew 26:27–28; 27 And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

B. This IS my blood

C. Poured out

1. I think he is referring to more than just the spear that pierced Him

2. What about the crown of thorns that pierced his head?

3. What about the whip that bits of bone tied to the ends that pierced his flesh?

4. What about the nails that pierced his hands and feet?

5. Hebrews 9:22; Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

6. Ephesians 1:7; In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,

V. When We Supper

A. There was some kind of communing going on between these worshippers and their gods during their festival

B. They were proclaim their gods (demons) as the communed with them

C. We declare the One God over everything else

D. We put to shame, triumph over, the gods (demons)

E. The Lord’s Supper (Eucharist) is not just some bit of wafer and a thimble of juice

F. It is a declaration to all present of the One God and His Son, Jesus the Christ