

FIRST BAPTIST CHURCH, 7-14-13 PM NOTES
"THE REMEMBRANCE OF THE LORD'S SUPPER"
1 CORINTHIANS 11:23-32
(Non-Series Message)

"The ordinances are the dramatic presentations of the Gospel. They are the moving pictures that represent the spiritual realities of the Gospel, written and directed by Jesus Himself. The bread and the wine in the Lord's Supper portray Christ's body and blood broken and poured out for the remission of our sins, a visual reminder of Christ's cross—work on our behalf (Luke 22:19-20). In the same way, baptism portrays our spiritual death to sin, our symbolic burial with Christ, and our resurrection with Him to new life (Romans 6:3-4). The ordinances then, are where we see the Gospel enacted, and our participation in it dramatized. They are where the word of God's promise is spoken to us in tangible form—we touch and taste the bread and wine; we feel the waters of baptism. They are means of grace instituted by Jesus that God uses to assure His people of the trustworthiness of His Gospel and the reality of our participation in it."
—Mark Dever and Paul Alexander

Ordinance—something regularly done because it is formally prescribed (*Encarta Dictionary*).

There are four primary purposes of the Lord's Supper

1. The Lord's Supper is a means of expressing the unity of the church (1 Corinthians 11:18-19, 33).
2. The Lord's Supper is a time for regular remembrance of Christ's sinless life and atoning death on our behalf (1 Corinthians 11:24-25).
3. The Lord's Supper is a time of proclaiming Christ's death, resurrection and return (1 Corinthians 11:26).
4. The Lord's Supper is a time for self-examination (1 Corinthians 11:28-30).

I. Justification

Galatians 2:16 (NKJV) "knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified."

Justification—An instantaneous legal act of God when He in response to faith declares our sin forgiven and declares Christ's righteousness belonging to us and thus declares us righteous in His sight because of what Christ accomplished on the cross.

A. "An instantaneous legal act of God"

Justification is not a process!

Justification has to do with our standing before God and not our behavior.

Romans 8:33-34 (NKJV) "33 Who shall bring a charge against God's elect? *It is* God who justifies. 34 Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us."

B. "when He in response to faith declares our sin forgiven"

Romans 5:1 (NKJV) "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ."

C. "and declares Christ's righteousness belonging to us and thus declares us righteous in His sight"

The word "righteousness" basically means right standing.

1 Corinthians 1:30a (NKJV) "But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness..."

Philippians 3:9 (NKJV) “and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith.”

D. “because of what Christ accomplished on the cross.”

II. Redemption

Titus 2:14 (NKJV) “who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.”

Ephesians 1:7 (NKJV) “In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace”.

Romans 6:6-7 (NKJV) “⁶ knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, **that we should no longer be slaves of sin. ⁷For he who has died has been freed from sin.**”

III. Reconciliation

Romans 5:10-11 (NKJV) “¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. ¹¹ And not only *that*, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.”

Reconciliation—When the enmity or hostility separating two parties is removed.

2 Corinthians 5:19 (NKJV) “that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.”

IV. Sanctification

Acts 26:18 (NKJV) “to open their eyes, *in order* to turn *them* from darkness to light, and *from* the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.”

- A. Sometimes sanctification refers to that initial setting apart to the Lord at salvation and is basically synonymous with salvation.
- B. Sometimes sanctification means to be set apart from the presence of sin (the power of sin that dwells in our bodies).
- C. Sometimes sanctification means that we are progressively being set apart from sin and self in the present.

Hebrews 12:14 (NASB) “Pursue peace with all men, and the sanctification without which no one will see the Lord.”

1 Thessalonians 5:23 (NKJV) “Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.”

V. The Second Coming

Titus 2:13 (NKJV) “looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ.”

FIRST BAPTIST CHURCH, 7-9-13 PM
"THE REMEMBRANCE OF THE LORD'S SUPPER"
1 CORINTHIANS 11:23-32
(Non-Series Message)

Some people in the church like dramas and some do not. Perhaps some of you wonder why we do not have dramas here. We do have dramas here: they are called baptism and the Lord's Supper. Listen to theologian Mark Dever on this topic. "The ordinances are the dramatic presentations of the Gospel. They are the moving pictures that represent the spiritual realities of the Gospel, written and directed by Jesus Himself. The bread and the wine in the Lord's Supper portray Christ's body and blood broken and poured out for the remission of our sins, a visual reminder of Christ's cross – work on our behalf (Luke 22:19-20). In the same way, baptism portrays our spiritual death to sin, our symbolic burial with Christ, and our resurrection with Him to new life (Romans 6:3-4). The ordinances then, are where we see the Gospel enacted, and our participation in it dramatized. They are where the word of God's promise is spoken to us in tangible form – we touch and taste the bread and wine; we feel the waters of baptism. They are means of grace instituted by Jesus that God uses to assure His people of the trustworthiness of His Gospel and the reality of our participation in it." [Mark Dever and Paul Alexander, *The Deliberate Church*, page 85].

As was stated in the above quote, the Lord Jesus gave to the church two ordinances. An ordinance is something regularly done because it is formally prescribed (*Encarta Dictionary*). The two ordinances are baptism and the Lord's Supper. The ordinance of baptism is only to be observed once by each person because it is the symbol, the profession, the drama of the beginning of our relationship with God which happens only once. Since a truly born again person cannot be lost, to be baptized more than once after conversion is clouding up the picture of baptism. Some people were baptized before they were actually saved and after they truly come to Christ, they are baptized again, but that first baptism was not in reality Scriptural baptism since baptism in the New Testament is commanded for believers. The Lord's Supper on the other hand is an ordinance to be observed regularly because it calls for us to remember Christ's costly substitution on the cross for us. We need to often remember what He has done. Woe to us if we forget such love poured out in a life given for us.

When we combine the New Testament Scriptures, we find that there are 4 primary purposes of the Lord's Supper. First, the Lord's Supper is a means of expressing the unity of the church (1 Corinthians 11:18-19, 33). The Corinthians were rebuked because there was disunity even at the Lord's Table. At the Lord's Supper, we draw close to Christ in a special way and if all are close to Christ, they will all be close to one another. It would be impossible for everyone in the congregation tonight to get close to this pulpit without getting close to one another. Second, the Lord's Supper is a time for regular remembrance of Christ's sinless life and atoning death on our behalf (1 Corinthians 11:24-25). Third, the Lord's Supper is a time of proclaiming Christ's death, resurrection and return (**1 Corinthians 11:26 (NKJV)** "For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes"). Fourth, the Lord's Supper is a time for self-examination. **1 Corinthians 11:28-30 (NKJV)** "28 But let a man examine himself, and so let him eat of the bread and drink of the cup. 29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. 30 For this reason many *are* weak and sick among you, and many sleep."

What I want us to do tonight to prepare our hearts to receive the Lord's Supper, to participate in this Gospel drama, is to focus on some of the truths that we are to remember as we come to the Lord's Table.

I. Justification

Galatians 2:16 (NKJV) "knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified." Three times in that one verse we see the word "justified". On the cross, Jesus made possible our justification. If that statement does not make your heart speed up a little, hopefully it will as we focus on this truth we are to remember

as we take the Lord's Supper tonight. Though it might be an oversimplification, the protestant reformation came about primarily over the issue of justification – what it means and how it is achieved. In the 18th century, in the Congregational church in Northampton, Massachusetts Jonathan Edwards was preaching a series on justification by faith when revival broke out and then swept across the colonies and became what is now called “The First Great Awakening”. The doctrine of justification by faith was one of the main doctrines of the first great awakening.

In a Concordance (depending on the translation) the words “justify”, “justified”, “justification”, or “justifies” are used about 40 times. Let me define justification. **“Justification is an instantaneous legal act of God when He in response to faith declares our sin forgiven and declares Christ's righteousness belonging to us and thus declares us righteous in His sight because of what Christ accomplished on the cross.”** I realize that that is a long and complicated seeming definition. Let's break it down phrase by phrase. You must understand this!

A. “Justification is an instantaneous legal act of God”

Justification is not a process! It happens at a point in time when we turn from sin and self-righteousness and place our faith in Christ. The opposite of justification is condemnation. There was a point in time when we stood condemned before a holy God. That is the common condition of all in Adam. Then we placed our faith, our trust, our reliance in Christ and His finished work on the cross and at that instant we were no longer condemned but we were justified. That truth is very important because there is a grave doctrinal error under what goes by the name Christian that says justification is a process and you can never know until you die if you have right standing with God. Notice also that it is a “legal” act. That emphasizes that justification has to do with our basis to stand before a Holy God and expect to escape his judgment. Justification (as I'm using it here) has to do with our standing before God and not our behavior. You see that legal courtroom language in **Romans 8:33-34 (NKJV)** ³³“Who shall bring a charge against God's elect? *It is* God who justifies. ³⁴Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.” While justification is instantaneous, it is followed by a changed life, but the changed life is not what justifies us before God.

Legal decrees are fairly common in life when you think about it. When Kathy and I got married (June 12, 1971), we stood before her Pastor, Paul Wilson, and recited our vows. Toward the end of that ceremony, the Pastor said something like, “Based on the authority granted to me by the laws of this state, I pronounce you husband and wife.” At that moment we were legally married. Moments before, we were an engaged couple, but now we were married (that was one of the best decisions I ever made!). Nothing really changed yet in our behavior, but we had a different legal standing before the law. Justification is an instantaneous legal act of God.

B. “when He in response to faith declares our sin forgiven”

The word “declares” is a legal or a courtroom word. A judge “declares” an accused person “guilty” or “not guilty”. In that same legal sense, justification is when God, the just judge of the universe, declares our sins forgiven. Notice in our definition that this declaration is in response to faith. **Romans 5:1 (NKJV)** “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ”. Faith is not some kind of merit we work up in our own strength. Ephesians 2:8 tells us that saving faith is the gift of God. We are saved based on the merits of Christ's work on the cross. Faith is the one attitude of heart that is the exact opposite of depending on ourselves. When we come to Christ in faith, we are essentially saying “I give up. I will not depend on myself or my works any longer.” Look again at **Galatians 2:16 (NKJV)** “knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified”. Two times in that one verse we see that it is not by works but we are justified by faith. Ah, but there is another part to that definition. Simply having our sins declared forgiven is not enough to be justified. We need not only to be forgiven, we need to have right standing before God. Forgiveness removes the sin barrier, but only those who are righteous can stand before a holy God.

C. “and declares Christ's righteousness belonging to us and thus declares us righteous in His sight”

Justification is not just the removal of something (our sins); it is the addition of something (Christ's righteousness). The word "righteousness" basically means right standing. The only One who has true righteousness is Christ. On the cross He took our place and made it possible that by faith His right standing with the Father could be imputed to (put on) our account. Justification is the taking away of something (our sins) and the addition of something (Christ's righteousness). The channel through which it comes to us is faith alone. **1 Corinthians 1:30a (NKJV)** "But of Him you are in Christ Jesus, who became for us wisdom from God--and righteousness..." Romans 5:17 speaks of the "gift of righteousness". **Philippians 3:9 (NKJV)** "and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith".

D. "because of what Christ accomplished on the cross"

Our justification is because of Christ's substitution for us on Calvary's cross. This is what we remember as we take the Lord's Supper! Our sins are forgiven; we stand before the throne of God with the righteousness of Jesus Christ. It is all because of Christ's willingness to go to the cross in our place.

II. Redemption

Titus 2:14 (NKJV) "who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works." On the cross Jesus accomplished our redemption. We were slaves of sin. On the cross Jesus bought our freedom from this cruel taskmaster. Those living in the Roman world of the New Testament understood slavery. There were as many as 60 million slaves in the empire. When someone bought a slave they could do one of three things. They could make him their slave. They could resell him, or they could free him. It's true that those who are saved are slaves of Christ, but the picture redemption gives is our being freed from slavery to sin. On the cross Jesus paid our purchase price to set us free from sin. **Ephesians 1:7 (NKJV)** "In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace". The purchase price was His poured out life – His blood. That's why the Bible tells us over and over that we are free from sin's bondage. **Romans 6:6-7 (NKJV)** ⁶ knowing this, that our old man was crucified with Him, that the body of sin might be done away with, **that we should no longer be slaves of sin.** ⁷ **For he who has died has been freed from sin.** Notice the result of redemption in Titus 2:14 is that we become one of His special people who is zealous for good works. The good works are not in order to be redeemed but because we have been redeemed. As we come to the Lord's Table, let us remember that we who were slaves of sin are set free and now we willingly, joyfully become slaves of Christ. Remember that we are justified and redeemed through the cross.

III. Reconciliation

Romans 5:10-11 (NKJV) "¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. ¹¹ And not only *that*, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." On the cross Jesus accomplished our reconciliation. What is reconciliation? The meaning of the Biblical word is very similar to the way we use the word in everyday conversation. Reconciliation is when the enmity or hostility separating two parties is removed. It is when the breach is healed, when the wall separating two parties is torn down. Sin alienates us from God. In Genesis 3 when Adam and Eve sinned, they wanted nothing to do with God. When God came they ran for the bushes. We were born in Adam with the separation that Adam's sin brought upon all men and then, being sinners by birth we continued to sin. As long as the sin barrier remained, there could be no fellowship with God. In the Old Testament, God through the sacrificial system made provision for the temporal covering of sin, but it wasn't until the cross that it was taken away. Because His blood paid for our sin and wiped it out, God is now free to have fellowship with us and walk in love relationship with us. The initiative was all God's. Now, our commission is that we are God's agents here on this earth to proclaim to those separated from God that they can be reconciled. **2 Corinthians 5:19 (NKJV)** "...God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation." Remember the shed blood of Christ that purchased for us reconciliation with God.

We remember our justification, redemption, reconciliation

IV. Sanctification

Acts 26:18 (NKJV) “to open their eyes, *in order* to turn *them* from darkness to light, and *from* the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are **sanctified** by faith in Me.” The doctrine of sanctification is **not** one of the simplest doctrines in the Scriptures, but let me try to summarize it for you. The word “sanctify” is from the same root as “holy”. It basically means to set apart. The complicated thing about sanctification is that it is used in three different senses in the New Testament and the context has to tell you which of the three uses you’re dealing with. Here are the three uses of the word:

A. Sometimes sanctification refers to that initial setting apart to the Lord at salvation and is basically synonymous with salvation. The emphasis of sanctification in salvation is that we have been set apart from sin and Satan to God for His special purposes. Sanctification is used this way in **1 Corinthians 6:11 (NKJV)** “And such were some of you. But you were washed, but **you were sanctified**, but you were justified in the name of the Lord Jesus and by the Spirit of our God.” It is this aspect of sanctification that Acts 26:18 is referring to.

B. We will be set apart from even the presence of sin and from the power of sin that dwells in our bodies. Our sanctification won’t be complete until we die or Jesus returns and

C. We are progressively being set apart from sin and self in the present. This present tense sanctification is when we appropriate our true identity in Christ and begin to rely on the resources He has provided for us to live victoriously over the world, the flesh, and the devil. Sanctification is the process of becoming in our behavior what we were made in our position in Christ when we were saved. While justification has to do with our legal standing, sanctification has to do with our walk in this world. Sanctification is the process of making the justified one more like Christ. **Hebrews 12:14** in the **NASB** says “Pursue peace with all men, and the sanctification without which no one will see the Lord.” Hebrews 10:14 speaks of those who are “being sanctified”. This sanctification affects our whole being. **1 Thessalonians 5:23 (NKJV)** “Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.”

The reason we can be sanctified and be transformed in our daily walk is because of the cross of Christ. On the cross he procured for us victory over sin’s power and took the one that sin had dominion over (the old man) to the cross with Him. Because of the cross, we can not only be legally declared forgiven and righteous; we can walk in victory over sin and Satan and see our lives daily transformed into the image of Christ! We take the Lord’s Supper remembering that Jesus shed His blood to set us apart to God for His special purposes and make hell bound sinners into the likeness of Christ (Romans 8:29). It is a part of our sanctification to examine ourselves to make sure that we are not treating sin lightly in our lives.

V. The Second Coming

We read in **1 Corinthians 11:26 (NKJV)** “For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.” One of the themes in our study of Revelation is that we are to look for and long for the imminent return of Christ. **Titus 2:13 (NKJV)** “looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ”. As we set our minds on His cross and all that awaits us when He returns, we long for His coming. As we take the Lord’s Supper, we remember that He is even now preparing a place for us and that He is coming again.

CONCLUSION

What an honor to come to the Lord’s table – Instructions.