

# Communion

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[ 0 : 00 ] And the singing of the hymns, I was just struck anew by the comprehension to the degree that I am able of this incredible gospel that we have, this good news.

It is just so mind-boggling. And I want you to think in terms for just a moment that this all began with the being and nature of our God and a Trinitarian concept of Father, Son, and Holy Spirit.

But there isn't one of us, including myself, who can begin to comprehend the depths of how three can be one and one can be three.

While there are not three gods, but one God subsisting in three persons. What does that mean? We don't know.

We don't really understand that. We do know that this omnipotent, omniscient, omnipresent, eternal, infinite God has a character and nature about him that is so far beyond our feeble human minds to grasp.

[ 1 : 32 ] We just cannot get our brains around this. And really, if the God of the scriptures is who the scriptures say he is, there ought to be a considerable number of things about him that we just cannot begin to comprehend.

We are talking about the difference between finiteness and infinity. And none of us can really understand that either, except to say that the gulf is immeasurable.

And this Trinitarian God, who is thoroughly committed to the whole concept of relationships and relational beings, possessed a relationship within that triumvirate of Father, Son, and Holy Spirit, where there is perfect unity, perfect harmony, perfect fellowship, no jealousy, no discord, no competition within this triune Godhead.

And this Godhead was, in some fashion, disrupted when one member of that triunity was designated to come down and enter our world.

This world that he had created, this world that he had created, among the creatures that he had created, and become one of them. God with us.

[ 3 : 25 ] Emmanuel. Deity incorporated in human flesh. Philippians 2.

The servant. Became a man. This Emmanuel. This God with us. The word became flesh.

And dwelt among us. The incarnation is where this all began. And he who knew no sin was made sin for us.

In this body of humility that he had. This enfleshment of God dwelling among us.

Making himself subservient to those whom he had created. For he came to, not to be served, but to serve.

[ 4 : 53 ] Not to be ministered unto, but to minister. This has got to be the greatest condescension that our mere minds could ever comprehend.

And we cannot fully at all comprehend that. Just absolutely amazing. And because the creatures that he had created in his own image and likeness were endowed with a quality called volition.

They were given. They were given a will. And we pointed out to you from messages in the past that only an obedience that is voluntary is worth anything.

And only a love that is voluntary is worth anything. So God created man with the ability to obey him. But along with that comes the ability to disobey him. And our first parents did. They bought into a lie.

[ 6 : 10 ] And as a result of their sin and their disobedience. Everything about them and everything that was under them.

Over which they were placed in a dominion like fair. Became fallen. And tarnished. And corrupted. And if you want to know why the world is the way it is today. You will find no better and no more complete and no more consistent answer than what you find in scripture.

You just read the account and look around you at the world today. And you can say. It fits. This tells us.

This tells us how we got to where we are today. And it also tells us what the final remedy is. When Christ was with the disciples that last night.

[7:20] In the passage that Gary read earlier. When he encouraged them to drink of the cup and eat of the bread. And he said. I will drink no more of this cup with you.

Until I drink it. In the kingdom of God. Or kingdom of heaven. Jesus has never drunk from that cup. That kingdom of God of which he has spoken. Has never come into being. But it will. And when it does. There will be that occasion.

Imagine. When the son of God. Will lift that chalice to his lips. And I suspect that the twelve will be there too. And we may be looking on.

Maybe we'll be partaking too. I don't know. I can't imagine a throng like that. And in fulfillment of that verse. He will drink. And we will drink. And we will commemorate.

[8:19] All that has transpired. Well this member of the Trinity. Came into the world. Incarnated in human flesh. The babe of Bethlehem.

Grew to manhood. Presented himself as the long awaited Messiah. The Christ.

To his covenant people. Israel. Fulfilling a promise that God had given. 4,000 years earlier. Israel waited a long time for their Messiah.

And then when he came. They rejected him. Incredible. Israel is presented.

I think throughout scripture. As a composite. Of all of humanity. And they have taken a great deal of grief. And persecution. Down through the years.

[9:21] Largely due to the fact that. They rejected the Messiah. That was sent to them. But I can assure you. The Jew. As a nation.

Is not a peculiarly. Stubborn people. They are a picture. Of all of humanity. We can all be just as stubborn. We can all be just as rejecting.

And when he came to Israel. Came into his own. And his own received him not. The story goes on to say. But as many as received him. To them gave he power.

Or the authority. To become the sons of God. Even to those who believe on his name. So. In the death. Burial and resurrection.

Of Jesus Christ. He bore the sins. Of all humanity. He paid the price. Of redemption. And he paid it in full. So that every man.

[10:17] Woman and child. That was ever born. On the face of the earth. Immediately became. Eligible. For salvation. They became. Savable. And that which is.

Savable. Becomes. Saved. When. One. Places. Personal trust. Confidence. Faith. Belief. In the person of Jesus Christ.

As God's substitute. For our sin. Forgiveness. Comes. Through. The only one. Who has forgiveness. To grant. And who has.

Forgiveness. Available. When the man. Who was born. Of four. Was let down. Through the roof. Because.

The crowd. Was so. Thick. You could not. Get in. They let this man down. Broke up a hole. In the roof. And let him down. And Jesus. Said to him.

[11:16] Son. Thy sins. Be forgiven thee. The Pharisees. And scribes. Who were looking on. Were indignantly. Offended. Who can forgive.

Sin. But God only. Who does this man. Think he is. Saying. Your sins are forgiven. That's blasphemy. Well. Indeed.

It would have been. Had he not been. Who he claimed. To have been. But it wasn't blasphemy. It was just a true statement. And then. He said to the man. Take up your bed.

And walk. Walk. And he said. Which is easier to say. Your sins. Be forgiven. Or take up your bed. And walk. And the point that Christ was making.

Is this. Is that one. Who has the ability. To say. To a paralyzed man. Has to be. Where he is.

[12:12] Because four friends. Carried him there. To be able to say. To that one. Take up your bed. And walk. And to say. Your sins are forgiven. One. Who has the ability.

To do the one. Has the ability. To do the other. There's no distinction. Point well taken. And of course. He went on.

To distinguish himself. As the one. Promised by Moses. And the prophets. In so many ways. But in his coming. To die. It was completely.

Out. Of the mindset. Of even. Our Lord's. Closest followers. As we saw. In the class. That was presented. This morning. By Les Feldeck. And by the way. Those of you.

Who are not. Here. For the nine o'clock. You are missing. Some good. Stuff. Some really. Good stuff. And when Christ.

[13:08] Presented himself. As the Messiah. And told his. Own. Apostles. The fate. That awaited him. When he got to Jerusalem. Didn't register. With them. They just.

Could not. Get with that. It was so. Out. Of their. Mindset. And out of their. Thinking. That it wasn't. Until. After. The death.

Barrel. And resurrection. That they recalled. He had said those words. To him. To them. Before he got to Jerusalem. Didn't register with them then. But they remembered it later.

I remember. That's what he said. He talked about that. We didn't think at the time. That he meant what he said. But he really did.

And then. We go on to discover. That the very first ones. To deny. That Jesus had risen from the dead.

[14:03] Was the apostles. When the women came excitedly. Relating the news. We have seen the Lord. He is risen. We saw him with our own eyes.

I can imagine these apostles. Looking at one another. And probably rolling their eyes. Boy. These women really get excited. You know.

Femininity can be so emotional. That they just see. What they want to see. But we know that dead people. Are dead. And someday.

In that great resurrection morn. Off in the distance. Whenever that is. When God calls the dead back to life. Everyone will come back to life. But. Jesus.

Died on that cross. The Roman. Spear. In the side. The limp. Lifeless body. Taken down. We know death. When we see it.

[15:02] The body takes on a. Bluish. Grayish. Color. And he was. Dead. And no matter how much.

You want him to be alive. And maybe you. Saw him in your mind's eye. Because you wanted him to be alive. So badly. We know it just can't be. Well what did happen then.

Peter and John. Ran to the tomb. And they got there. And. John. Bends down. And looks in. And Peter comes up the hill.

Huffing and puffing. And he runs right past John. And stoops down. And goes in the tomb. And looks there. And sees the linen clothes. And he is aghast.

They're right. He is not here. Oh my. What. What. Does all this mean.

[16:11] And it starts coming back to him. What Jesus said before. And the pieces start falling together. And he is not here.

He is. He is. Risen. That gave them their message. Death. Burial. And resurrection.

Of Jesus Christ. This is the one. Who experienced. The worst. That man has to dish out. And then. Took. A full. Lethal. Dose. Of death. Death. That we can understand.

But to come back to life again. That's just outside our realm of experience. Who do you know? Who do you know?

[17:10] Who's come back to life again? We have doctors testifying. That someone on the operating table. Was clinically dead for 12 minutes. And they're back to life again. That's not the same.

When biblical death occurs. The human spirit. Leaves. The human body. And no physician. Is able to call it back again.

That's when real death takes place. And Jesus. Was dead. But now he is alive. Again. And he has power.

Over. Death. And. Life. And he has promised. Eternal life. To those who believe in him. And have you ever considered. That when someone.

Puts their faith and trust. In Jesus Christ. One of the things. They are doing. Is they are aligning themselves. With reality.

[18:10] This is what happened. This is what happened. Historically. This is what happened. And you are placing yourself. In line with that.

And all who are not believers. In Jesus Christ. Are not aligned. With reality. Because Christ died on that cross. In time. Space.

History. History. And the thing. That made his death. So utterly significant. And so unique. Was in his identity. Was in who he was.

Not only what he did. But who he was. And that is the cardinal question. Who is this person? I just recently reread.

Francis Schaeffer's. Three most popular works. Remarkable works. The God who is there. Escape from reason.

[ 19 : 07 ] And he is there. And he is not silent. And he just kind of. Recharged my battery again. Schaeffer's hard to read. In some places. And I read some of his paragraphs. Three or four times. Before I could get the gist.

Of some of it. Because he was a real intellectual. And. Whatever I may be called. It's not intellectual. But I've really enjoyed his writings. And he made. Much of the issue.

That. And this was. This was 40 years ago. He said. The western world. Is moving. From thesis. And antithesis. To synthesis.

What in the world. Does that mean? Well. When you take a thesis. Or make a thesis. You make a statement. Or proposition. And you set it forth. As a fact. And then.

Your antithesis. Or the antithesis. Is the opposite of that. And for. As long as man has been around. We have thought in terms. Of thesis.

[ 20 : 04 ] And antithesis. And that means. If. A. Is true. Then. B. Cannot be true.

And. We have taken those. Thesis and antithesis. And have. Married them. Into.

Synthesis. So that you take. Both of them. And you make that. Which is. True. Blend. With that. Which is. Not true.

You make. White. Blend. With black. And what you get is. Gray. And when you. Marry. Thesis. And antithesis.

You do not. Deal with. Facts. Any longer. Historical facts. You are now. Dealing with. Opinions. And preferences.

[ 21 : 05 ] Which is where we are now. So when we say. That there are. Absolute. Moral. Truths. Francis Schaeffer. Was dealing with this concept. Forty years ago.

And it led him to. Even use the term. True truth. Well. What in the world. Is that? True truth. What other kind of truth.

Is there? All he was trying to do. Was say. That there is. Something. That is really. Demonstrably. Emphatically. True.

And that. Today. Much of the world. Rejects. Particularly in western culture. Do you have any idea. How angry. Some people become. Over anyone. Who says. They know.

Anything. And why do you suppose. People are offended at that. At Christians. Who say something like. They know.

[ 22 : 00 ] Jesus Christ. As their savior. And they know. They are going to heaven. Why are they offended. At that. Because. It makes you look like.

Some kind of an elitist. And it makes them look like. They are on the outside. They don't know that. And they resent those. Who say they do know that. So we are now living in an age.

Where people resent anybody. Who knows anything. We would rather keep everything. General. And vague. And obscured. And uncertain. And indefinite.

And let's just throw everything up. To personal preference. So. Did Jesus Christ. Really die on the cross.

And did he really. Rise again from the dead. Well he did. If you believe it. But if you don't believe it.

[ 22 : 54 ] He didn't. Isn't that slick. Isn't that neat. That's the way we are thinking today. Truth is determined.

Like beauty. It's in the eye of the beholder. You have your truth. I have my truth. They are completely opposite. And contradictory to each other.

But we're both right. And nobody has to be wrong. That's how. You show. Tolerance. That's how you be politically correct.

Amazing. This is where we are today. Consequently. It has had. An immeasurable impact. On the gospel.

Largely because. So many Christians. Have been silenced. Intimidated. Into silence. Rather than taking.

[ 23 : 55 ] A strong. Positive step forward. For the gospel. And insisting. That Jesus Christ. Is. The way. The truth. And the life.

Apply. Synthesis to that. Or antithesis. To that thesis. Either Jesus Christ. Came. From God. And did. What the scriptures say.

He did. For the reason that he did it. Or. He did. Not. Not. The thesis is. He did. The antithesis is. He didn't. Well. I'm here to tell you. Both of those. Cannot be right. Jesus Christ. Did not die. For the sins of the world.

And also. At the same time. Not die. For the sins of the world. Which. Is it? You can't have it. Both ways. It is an impossibility.

[ 24 : 51 ] For logic. And yet. This is what the world. Tries to traffic in. And do you realize. How many Christians. Have been intimidated. Into that nonsense. So we just back off.

And we ought to be surging forward. We do have a gospel. We do have a message. And it is the same. As it was. Two thousand years ago. Christ died for our sins.

According to the scriptures. We ought. Not. Be. Ashamed. We need to be bold. In the proclamation of that.

And insistent. That it is true. Jesus. Did not die. In time. Space. History. Kind of.

Sort of. No. He did. It is. It is. It is an accomplished fact. Even if no one believes it.

[ 25 : 50 ] It is a fact. A historical fact. That is what we are gathered here today. To celebrate. The reality of that. And. When he departed.

Shortly before he departed. He gathered his. Apostles together. For this last meeting. And he instituted. What we. Have come to. Call the communion.

Or the Lord's. Supper. Supper. And he held forth. Bread. Told each of them. To break a piece of bread. From the loaf.

And eat it. That it. Was a representative. Analogy. Of his body. And the cup. Likewise.

A representative. Analogy. Of his blood. And when. You exercise. Faith. In Jesus Christ. You are believing. Into.

[ 26 : 47 ] Christ. And you know. That is the expression. That is used so many times. In the gospels. Particularly in John's gospel. In the Greek. It doesn't come across that way. In the English at all. Because. In our.

English translations. We have. Believe. In. Jesus Christ. And so many people. Have confused that. Believing. In Jesus Christ.

With. Believing. In the historical figure. Of Jesus Christ. In the same way. That they believe. In Abraham Lincoln. Or George Washington. Or. Anybody else. And.

You really lose. The thrust of that. But when. The expression. You believe. Into. Jesus Christ. Means. That.

Your belief. And your trust. In him. Places you. In. Union. With him. So that you. Become. Part.

[ 27 : 40 ] Part of what he is. And he is in you. And you are in him. Granted. This is spiritual. And it is mystical. But it is also. Very biblical. You believe.

Into. Jesus Christ. When. You confess him. As. Your Lord. And savior. And. No one. Needs a savior. But.

An admitted. Sinner. Sinner. We are all sinners. There are some. Who admit it. And there are some. Who do not. They are in. Denial.

About that. But once you come. Into the reality. Of that. And put your personal. Faith and trust. In Jesus Christ. As your substitute. Who died.

So that you. Wouldn't have to die. Who died. To provide. Eternal life. For you. That you could. Never earn. Or deserve. Or merit.

[ 28 : 35 ] In any way. When you do that. You are believing. Into. Jesus Christ. And you become. Part and parcel. Of him. In a mystical. Spiritual union.

With him. And he will. Never leave you. Nor forsake you. That's the gospel message. And where does it all start? It starts with this.

Three. Member. Godhead. This trinity. I've often said. That God. Is so committed. To relationships. He had. From eternity past.

A relationship. That we cannot. Begin to fathom. Between. Father. Son. And Holy Spirit. They were. Relational beings. And Jesus Christ.

Came forth. From heaven. Left that. Exquisite. Relationship. That he had. In the triune. Godhead. He came forth. From heaven. To earth. For the express purpose.

[ 29 : 33 ] Of reestablishing. A broken relationship. That's what Calvary. Is all about. Fixing.

Repairing. Restoring. A broken relationship. Between the creature. And the creator. That's. How God. Loved us. And that's the gospel.

That we have to preach. Can you see why that's called good news? Doesn't that make a lot of sense? There is no better news than that. I challenge anyone. To come up with. Any news.

Of any kind. That can transcend. That good news. That is. The absolute. Ultimate. Good news. God. So. In commemoration.

And in remembrance. Of him. Who he is. And what he did. We are gathered here today. At this table. And if you have believed.

[ 30 : 27 ] Into Jesus Christ. You are welcome. To partake of these elements. You not only have a right. You have a responsibility. If you do not know Jesus Christ.

As your savior. These elements. Will not help you. They will not make you holy. They will not make you acceptable to God. You do that with your will.

In the same way. That Adam and Eve. Exercise their volition. When they strayed from God. And disobeyed him. We have a volition.

That we can exercise. Godward. Where we can embrace Jesus Christ. As our very own savior. And when you do that. You particularize the gospel.

You personalize the gospel. And it becomes yours. And he becomes your savior. This is the most incredible message. The world has ever heard. And it is the most incredible message.

[ 31 : 29 ] The world. Has never heard. Isn't it? Jesus took bread.

And he broke it. And said to the apostles. This is my body. Which is given for you. Please turn. In God's word.

To 1st Corinthians. And we'll be in chapter 11. We'll be looking at.

1st Corinthians chapter 11. Verses 23. Through 32. For I received from the Lord.

That which I also delivered to you. That the Lord Jesus. In the night in which he was betrayed.

[ 32 : 44 ] Took bread. And when he had given thanks. He broke it. He broke it and said. This is. My body.

Which is for you. Do this in remembrance of me. In the same way. He took the cup.

Also after supper. Saying. This cup. Is the new covenant. In my blood. Do this.

As often. As you drink it. In remembrance. Of me. For as often. As you eat this bread. And drink the cup.

You proclaim. The Lord's death. Until. He comes. Therefore. Whoever eats the bread. Or drinks the cup of the Lord.

[ 33 : 43 ] In an unworthy manner. Shall be guilty of the body. In the blood. Of the Lord. But. A man.

Must examine himself. And in so doing. He is to eat of the bread. And drink of the cup. For he who eats and drinks.

Eats and drinks judgment to himself. If he does not judge. The body. Rightly. For this reason.

Many among you. Are weak and sick. And in number sleep. But if we judged ourselves rightly. We would not. Be judged.

But when we are judged. We are disciplined. By the Lord. So that we will not. Be condemned.

Along. With the world.

[ 34 : 43 ] Jesus said. This cup. Is the new covenant. In my blood. As often as you eat of the bread. And drink of the cup. You do show forth the Lord's death. Until he comes.

Customarily. In connection with the communion service. We provide an opportunity for. Folks to. Give to our elders benevolent fund.

This is a special fund. That is discretionary. Discretionary for the elders. So that they may.

Distribute funds. Especially for. Those who are. Attenders at grace.

If there are. Needs that come to our attention. That we may be able to address. In a material way. That's what this fund is used for. There are occasions.

When help is extended. Outside the church. Frequently to people. That we don't even know. But. We have a heart for. Because of a certain situation. That has been related to us.

[ 35 : 42 ] And. And the elders decide to help. So. You're encouraged. To be generous. To the extent. That you are able. And in accordance. With your desire. You may.

Feel free to give. If you'd like to make out a check. Just make it payable. To Grace Bible Church. And I realize. We did not announce. Communion last week. To all of you. So. You may not be prepared.

To give today. And I just want to inform you. That. Should that be the case. Anytime. You would like to give. To the benevolent fund. It doesn't have to be. In connection with communion. You can just. Designate it as such.

Drop it in the offering box. And it will be used. For benevolent purposes. You can be assured of that. So gentlemen. May we pray.

Father. It is indeed. A privilege. And a pleasure. To be together. With your people. And to partake. Once again. Of the elements. That remind us. Of that incredible price. That was paid. For our redemption.

[ 36 : 40 ] Send us now. We pray. On our way. With thanksgiving. And rejoicing. In Christ's wonderful name. Amen. You are dismissed.