Flowers and Basements: How the Lord’s Supper Makes Us An “Other” People

In the late 1800s to 1920’s this painting was created (show picture Vase with Carnations by Van Gogh) but It’s provenance, it’s origin wasn’t for certain. Several years after it was painted It was eventually purchased by a German Jewish couple from Frankfurt. Their pattern as to purchase art that was generally regarded as unimportant. They bought art bc they loved it and maybe just maybe they would make some cash in the eventual sale of the art. Maybe something would change about the piece of art or the demand for the art would increase. But sadly in a hasty effort to flee from Germany and Nazi power they had to sell it. It was purchased by an art dealer who took it back to New York and it was sold again just before the 2nd World War.

This time it was sold to a man by the name of William Getz. Getz was a powerful movie producer at the time who collected art. His home was filled with Picassos and all sort of other art and he had these art displays that would drop down out of the ceiling and then retract before a movie screen dropped down for the latest blockbuster. Wel anyway…Getz didn’t particularly love the painting so he let it go and it’s eventually passed down to the heiress of the Kmart fortune, Catherine Kreske (may Kmart rest in peace). You remember Kmart? When she died in 1990 she willed the painting among other paintings she had to the Detroit institute of Art. She gave it to them without restriction which meant they could do with it whatever they wanted. They could keep it or they could sell it.

It’s clear by her lack of restriction that she didn’t really care for it any more than the movie producer did. Well, neither did the Detroit Institute of Art. They put it in storage in their basement. Worthless….never to be scene by daylight.

Or was it? Now you must know at this point if I’m giving you all this detail about a worthless painting that must actually not be the case. Maybe it is or Maybe it is…We’ll just have to find out.

Title slide

This morning we’re going to take a look at the actions of the church that Paul is addressing in 1 Corinthians. They too seem like they’ve come upon something that they’ve deemed as worthless or at least that’s their perception. That’s how they’re treating the thing. They’ve kind of just given up on understanding the provenance, the origin, the history of the thing they’re practicing. They’ve not only forgotten it’s history but they’ve forgotten the transformative power that it brings to tbe presnt. It’s significance has been all but lost. But Paul arrives on the scene trying to rescue it from the basement and prominently display the piece for which it’s provenance deems priceless.

So we’re gonna be in 1 Corinthians 11 17-34 this morning. If you don’t’ have Bible we’d love to gift you one. If you here in the room with us you can find one in back corner. If you’re participating online, we’d be happy to mail you one if you don’t have one. Just hit the “request prayer” button and one of our pastors who’s a Host on the platform will get your info and we’ll get one to you.

As another small aside, if you’ve noticed when we talk to you who are online we talk about you participating with us as opposed to viewing the worship gathering. You see the worship gathering is something to participate in, especially if you’re a covenant member. Stand with us. Sing with us. Pray with us. Raise your hands in worship to Jesus. Your soul, your spirit takes cues from your body’s posture. We’ve talked about that when we talked about the spiritual habits. So I invite you to stand with us when we stand. Sing when we sing. Participate with us. Your soul yearns for it. You say, it seems weird though. Well so does worshipping a God-man who was raised from the dead. So…

Now on to 1 Corinthians 11;17-34.

**17**Now in giving this instruction I do not praise you, since you come together not for the better but for the worse. **18**For to begin with, I hear that when you come together as a church there are divisions among you, and in part I believe it. **19**Indeed, it is necessary that there be factions among you, so that those who are approved may be recognized among you. **20**When you come together, then, it is not to eat the Lord’s Supper. **21**For at the meal, each one eats his own supper.[[e](https://www.biblegateway.com/passage/?search=1+Corinthians+11&version=CSB" \l "fen-CSB-28605e" \o "See footnote e)] So one person is hungry while another gets drunk! **22**Don’t you have homes in which to eat and drink? Or do you despise the church of God and humiliate those who have nothing? What should I say to you? Should I praise you? I do not praise you in this matter!

**23**For I received from the Lord what I also passed on to you: On the night when he was betrayed, the Lord Jesus took bread, **24**and when he had given thanks, broke it, and said,[[f](https://www.biblegateway.com/passage/?search=1+Corinthians+11&version=CSB" \l "fen-CSB-28608f" \o "See footnote f)] “This is my body, which is[[g](https://www.biblegateway.com/passage/?search=1+Corinthians+11&version=CSB#fen-CSB-28608g)] for you. Do this in remembrance of me.”

**25**In the same way also he took the cup, after supper, and said, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” **26**For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

**27**So, then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sin against the body[[h](https://www.biblegateway.com/passage/?search=1+Corinthians+11&version=CSB" \l "fen-CSB-28611h" \o "See footnote h)] and blood of the Lord. **28**Let a person examine himself; in this way let him eat the bread and drink from the cup. **29**For whoever eats and drinks without recognizing the body,[[i](https://www.biblegateway.com/passage/?search=1+Corinthians+11&version=CSB" \l "fen-CSB-28613i" \o "See footnote i)] eats and drinks judgment on himself. **30**This is why many are sick and ill among you, and many have fallen asleep. **31**If we were properly judging ourselves, we would not be judged, **32**but when we are judged by the Lord, we are disciplined, so that we may not be condemned with the world.

**33**Therefore, my brothers and sisters, when you come together to eat, welcome one another.[[j](https://www.biblegateway.com/passage/?search=1+Corinthians+11&version=CSB" \l "fen-CSB-28617j" \o "See footnote j)] **34**If anyone is hungry, he should eat at home, so that when you gather together you will not come under judgment. I will give instructions about the other matters whenever I come.

That’s the word of the LORD from 1 Corinthians 11.

What I want to do is set the scene for you and then give a couple implications for us as a church. This is a pointless sermon…

The issue that Paul is addressing surrounds the events of the Lord’s Supper. He’s not necessarily taking issue with the way they’ve chosen to do the Lord’s supper but how they’re approaching. It’s more of how they’re treating one another. He essentially tells them that they might as well not even be doing it.

Vs17 You come together not for the better but for the worse. In other words, what you’re doing is actually making the situation worse. Your gatherings are doing more harm than good. That’s a pretty sharp statement isn’t. Basically it would be better for everyone involved if they didn’t come together for worship in the first place. Can you imagine? The thing that they must be doing must be pretty bad. Their approach isn’t a matter of preference for Paul. Their approach is all wrong.

So what exactly’s going on? We’ve already seen that the church at Corinth is a mess. There’s a man sleeping with his step-mom. They’re bringing lawsuits against one another. Sex is being misused. They’re trying to figure out what to do with all that delicious left over smoked meat that’s been offered to pretend gods by their friends and neighbors. And then Paul serves that with a side of gender rolls? Corinthians is a beautiful mess. It’s beautiful bc it’s full of new believers trying to figure out how to honor God with their whole lives.

But if all that mess is going on, Why should be surprised that the Lord’s supper is being misused too? Vs20-22 So Paul tells them, Look I know ya’ll think you’re doing the Lord’s supper but what you’re doing is NOT the Lord’s Supper. It’s something entirely different.

And here is part of the problem…Apparently they weren’t all arriving at the same time (that never happens here…people always arrive on time so I know it’s really hard for you to imagine that). And then Paul makes a reference in vs 22 that their actions humiliate those how have nothing. This gives us a small picture into who is taking part of these worship gatherings in Corinth.

So there were two groups of people. There were the people who were arriving to the Lord’s Supper early and then there were people arriving who have nothing. Going back up to vs 21 the people who are getting there for the early bird special and happy hour aren’t waiting for the other people to arrive, they’re filling themselves up with food and wine. And then when the other people arrive to get something they’ve run all out of the prime rib and wine and the others end up eating the leftovers… tapas compared to the plenty that was there before.

Mind you, these were full meals. Not like what we do now. Recently bc of Covid we switched to these prepacked cardboard wafers and juice that I heard someone recently call a Jesus lunchable. They were not having a Jesus lunchable and I’m envious. They were having feasts.

You see…The division that Paul is addressing is how the wealthy are treating the poor. Most likely the wealthy are the people who are arriving early. They’re business owners and/or from the ruling class who have a little more time on their hands so they can afford to arrive to the worship gathering a little early as opposed to the poor who were most likely working from sun up until sun down. They couldn’t arrive early bc if they even tried they might lose the little bit of income they would be earning.

Furthermore, the churches in Corinth most likely met in houses of the wealthy. IN this period of time Xians weren’t admired. They weren’t quite being persecuted at this time but they were being pushed to the margins. Unlike the church in Jerusalem who met in the Jewish synagogues for a bit….they could have larger gatherings, in Corinth there were no larger gathering places bc they were limit by Roman law so they would meet in homes for worship. Homes that were owned by the wealthy. Now this wasn’t a bad thing. It was great way for the wealthy to use the gifts that God had entrusted to them in the first place.

Now one small detail about home architecture at the time. Meals were served in a room called a triclinium. A latin word that both me and my daughter learned this week. The tri of triclinium means 3, just in case you didn’t catch that. In the triclinium the there would be a 3-sided table of sorts with the 4th side removed so the servants could keep the prime rib and cabernet coming without distracting the guests. They would eat like this (demonstrate). The problem with this sort of set-up is that the table and room set-up and size would limit the number of people to 9-12. And therein is another problem.

So while the wealthy arrived early, the poor not only were receiving less food and drink bc they arrived later they were being forced to stay outside and eat. There’s wasn’t any room fro them. The wealthy had taken all the food and seats at the table. They were being segregated bc they were poor. The Worship Gathering had become a display of inequality between the haves and have nots. It had become an exclusive display of consumption. Paul . here, is addressing injustice.

You know…As I read and studied this… sadness settled over me. It wasn’t necessarily the actions taking place that saddened me. What saddened me was what the people on both sides had begun thinking about themselves.

In vs 19 we have this really hard verse to understand. Paul says that the issue between the wealthy and poor were necessary so that the approved could be recognized. Here’s what I think this means from some of the commentaries I read on it.

Paul is being sarcastic. He seems to be repeating a saying he’s heard Xians say “yeah we gotta have these differences so we can know who God has really blessed.” Xians at the time thought that if they could be the ones who got there early to eat then they were blessed by God. Listen to that. Listen to how this doesn’t reflect the heart of God… If only I could measure up, then I would be blessed. My God this is the cry of figure after figure in the Bible. This is your and my cry. If only I could do the thing that “my People” value, the people that I admire… then I will have made it.

This is what sets Paul off. They’ve turned the worship gathering into a striving for position and power and that striving for position, power, and prestige displayed itself in the Lord’s Supper. When they came together they might have spoken about Jesus’ coming kingdom with their words… but in their actions they were completely undoing and making following Jesus a restless pursuit of striving. And the wealthy, presumably the more educated in this particular culture were completely missing it. Why?

They were taking cues from their culture. This sort of thing was normal in the Greco-Roman world. The wealthy ate the best and invited those who were like them to dine with them… and then the poor and the servants would just have to eat outside. Culture had informed their worship gathering and that’s why Paul says they’re doing more harm than good.

Like the painting stored in the basement of the Detroit institute for art, This worship gathering was worthless.

So Paul in vss23-26 sets out to help them once again understand the provenance, the origin of the Lord’s supper and its significance, it’s worth. Most importantly he wants them to see how the Lord’s supper shapes them into a Holy People. A people who are “Other” together. They were once a people who were a long way from God but bc he is loving he attached Himself to them through trusting Jesus. And now they’ve become a different kind of “other”. They’ve become holy. God has made them holy and attached them to himself in relationship.

Paul goes back and recalls to the Corinthians the events of the night Jesus was betrayed. He’s trying to remind them of when Jesus told his disciples how to physically remember the sacrifice he was getting ready to complete. So Paul goes back to those events of what Jesus told his disciples but what Jesus is saying goes even further back to the events of the Old Testament. It’s kind of like an inception moment (not interception for all you football fans but inceptions as in the movie). Paul reminds the Corinthian church of what Jesus said but what Jesus said carried with it hundreds of years of God working out his plan to put his people in relationship with Him.

So in the upper room, Paul tells them, “Jesus took the bread, thanked God for it, broke off a piece and said My body is going to be broken in a similar way. I’m doing this for you. Remember it. Jesus in this moment is recalling Israel’s salvation out of slavery, their Exodus, from Egypt. Jesus is recalling the moment when the people were spared from death by God’s angel and then had to pack up quickly and go. They were to remember every year during the Passover that God not only spared them but he rescued them from slavery. Jesus was telling his disciples, “Look, now when you do this, when you break bread, remember that I am the rescue, the final rescue you have longed for. All of Israel’s longings have been satisfied in me. I will free you from your slavery to sin.

Then he took the cup, after supper. Again, this was a full on meal, no Jesus lunchable or snackable here. This was a celebration. A feast. He said…This cup is the new covenant in my blood. Every time you do it, remember me.

Jesus’s language here fuses together the language of Jeremiah 31:31 and Exodus 24:8 (on same slide momentarily covering the video display; leave until I finish this paragraph). He says, look I know you’ve long for the days when I will make a new covenant with you. My people broke the covenant numerous times but I’m faithful. I’m gonna keep it. And my blood that I will spill is going to seal it. My death and sacrifice will pay for your sin and it’s going to put you in a completely new relationship with God. This time you won’t be able to break it bc my sinless life will pay the full and complete price to attach you to relationship with God.

Jesus is going all the way back trying to show his disciples that he is completing once and for all time the restless pursuit of striving to be called blessed. I’m going to attach you to me and you’ll have God’s priceless love for yourself forever. And every time you eat this meal…I want you to remember this. I want you to remember that this new covenant attaches you to me and it can’t be undone.

But this is the problem that Paul’s addressing. They don’t remember. Furthermore, a covenant carries with it a theme of unity. The covenant binds a people together in relationship in a community...in a family. You can’t break yourself from family. In the new covenant that Jesus died to give us, he first puts us in relationship with him and then that covenant binds us together as a people, the church. We’re a family that takes each other into consideration. We’re a family who together as we seek to Honor God put on the mind of Jesus. Thinking about the “other” thinking about one another as opposed to ourselves. Thinking about how we were once and outsider and yearning for other outsiders to become insiders.

And Paul says this is the beauty I want you to once again see. I want you to Remember. Now in the word, remember, what does that mean? Does that just mean to briefly have a think about it? Like, you remember that time when I jokingly told people if they didn’t get into a community group I was going to take them out in to the alley and beat them and the joke didn’t land? Praise God that was a different Jeremy and I have since learned I’m not a comedian. And in so many ways I’m so sorry and thank you for being patient with me. Like is it just remembering details from Jesus’s life and think about the harshness of the cross and the fact that he raised from the dead. Well, Yes and no.

It’s kind of like when I’m away from Tori for a bit like a couple…. of hours I just can’t wait to be back in her presence. Hahaha. When I go away for a trip I think of her. I remember the time we spend together and the joy that being in relationship with her brings me. I think about tough times we’ve had together and I celebrate the growth we had. I think about the man I want to be for her and for our family. I think about the woman God is creating in her. I think about our future. Being apart from her creates these reflection moments for me in which I appreciate the past but I also look forward to God growing more peace and Shalom in our family and by his Spirit I long for more of that. I think about the past and I think about the future.

This is the kind of remembering that Jesus wants us to do. When we remember him he wants us to drag the events of his life, his teaching, his death in our place for our sin, his resurrection…he wants us to drag all that into the present so we can emotionally let the beauty of it settled on us. Let the extent to which God went to attach us to him and give us a people to which we can belong to and grow in. he wants us remember that. But yet he also wants us to drag the events of the future, his coming resurrection into the present. The shalom and peace of new heaven and new earth. The beauty of being in a world completely restored where there’s no more cancer, abuse, no more being on the outside. No more longing to be valued. All sad things come untrue. He wants us to drag all that into the present. To do that in such a way that the future breaks into the present.

This remembering is a moment and life full of moments in which we call into account if we’ve actually set our hearts, mind, and bodies into action for Jesus. This remembering is a call to action. A call to completely follow Jesus with your whole life. Your life then becomes a billboard on a highway leading to God’s kingdom. The intent of a billboard is to create a presence of something right now (when you see that Billboard you want to do the thing that’s down the road…like Rock City in Chattanooga…whatever that is; don’t be annoying Billboard like Rock City but they win). A billboard creates desire for something that’s in the future.

That’s what Paul is talking about when he talks of remembering and when he talks of proclaiming the Lord’s death UNTIL he comes. BC he will come. And He will bring peace and new creation.

This is what Paul says the Corinthians had forgotten. IN vs 27 Paul tells them that when they do the Lord’s supper and have a worship gathering the way they’ve been doing it, the gathering becomes worthless and they’re guilty of sinning against God. And then down in vs 30 like most of 1 Cor there’s another thing that’s interesting to say the least. He tells them that bc they’ve been sinning against God and against one another by creating division in the church… that most likely explains why some people have gotten sick and some have died. Now I’m not, and most commentator are not, exactly sure what this means. We know it doesn’t mean that your faith determines whether or not God will heal you. This has been misused before and unfortunately probably will into the future. I think our response to this partly exposes our low view of God. We don’t see him as holy and a person to be revered or feared. We tend to pull God down onto our level in a negative way.

When we see this we think, “What?!?! if I don’t honor God he’s gonna kill me or make me sick.” You see, That response shows us our pride. Rather than calling God into question about what he can say and do, the humble learner will see that and say like Isaiah, “Oh dear God, I’m not worthy of you. Thank you for making me aware of you and attach me to you and your family. Please help me honor you with my whole life.

And that’s exactly what Paul tells them to do, examine themselves (vs 28 “Let a person examine himself…vss31-32). If you were properly judging or examining yourselves before you came into the worship gathering you wouldn’t receive the severe discipline of God. And even when you do receive that kind of discipline it’s so that you’re not condemned, or forever detached from God. Discipline is for your good. But, Paul, says, how about you spend some time examining your motives and your actions before you come together to worship. For God’s sake and for the beauty of the church, please check yourself before you wreck yourself and the church.

What Christ has done to attach a people to himself is too beautiful to be wrecked by carelessness, by fear of the “other”, the outsider. The power of the gospel to attach a people to one another who look nothing like one another, who have differing amounts of money, position, and prestige is waaaaayyyyyy too important to be cast aside. Cast aside in a basement like, the painting…the Vase with Carnations (show picture).

A painting by none other than Vincent Van Gogh.

Yep. Hidden in the basement for over 20 years. After curators dove into the provenance of the painting, and they peeled back a couple layers of canvas that had covered the back of the piece, they had uncovered one of the few lost Van Goghs. The painting immediately went from worthless to priceless. What changed? Nothing about the painting itself changed. Only how it was perceived.

This is exactly what Paul is drawing the Corinthians and us to this morning. You mistreat one another perhaps not aloud but in your heart and mind, you consume your own stuff, or give your stuff only to those who can in turn advance your interests, you see the church as more of an opportunity to network than as family. you give in to fear of the “other” afraid to serve the have nots, you hoard your resources and then you walk into the worship gathering ready to receive a word from God but in all your intelligence completely missing the fact that you have completely overlooked the opportunity to serve multitudes of people not only in the church but people you’ve crossed paths with. Dear God, please forgive us. City Church may God be gracious with us and give us ears to hear this.

The last thing I want for myself and for this church is for us to make this worship gathering worthless. We do that if though we preach the gospel we treat other people like we don’t or never did need the gospel. We say, I’m somebody. I’ve always known the things I’ve known. Your problem with budgeting or your problem with your marriage or your problem with your kids or your problem with “x” is because you’re not like me and you don’t know all that I know. We forget God’s grace has put us where we are.

We make this a worthless gathering if I as a pastor give deference to the people in the church who give more money to the church, or if I give deference to the voices in the church who have a prestigious job. I would be guilty of sinning against the body and blood of Jesus and thereby make this gathering pointless. I push people away from God and to some other pursuit of trying to do the right thing and say the right thing to make sure I’m blessed. Dear God, I hope God and his Spirit keeps us from that.

You see it’s not the worship gathering or any particular style of worship gathering that will ultimately capture your heart and keep you attached to God and his people. This is one of many churches in this City who are earnestly seeking God’s leading and begging for his Spirit to move. Careful lest your find the perfect church and ruin it. It’s not what happens in the gathering that needs to chance It’s your perception of the worship gathering that needs to be changed.

It’s your perception of the people in this room that needs to be changed. This room is filled with people and There are rooms of people across this city that many of us haven’t seen in a while but dearly miss, who are created in God’s image. No City CHurch these are not burdensome people who get you down and ruin your plans. Who call you at the wrong moment to confess their sin or beg for help bc of the sin that has ensnared them. If that’s the case we have most definitely forgotten that we have ruined God’s plans time and time and time again.

Furthermore, It’s your perception of God that needs to change. We have a God who has not only rescued us and attached us to himself, but he has entrusted to us his spirit to empower us to serve not only the people within this church but your neighbors and co-workers and the poor and homeless that hang out sometimes in here and right outside those doors. That is if you don’t fear them. Maybe you’ve swallowed hook, line and sinker the preaching of your favorite political party that “x” group is dangerous and if we give them power they will destroy our way of life, our country, and our entire world if we give them the opportunity. You see your neighbor post “that” sign in his yard or your friend post that social or polical groups messaging on Facebook and they immediately go into a folder name “People to Fear”. Dear God we need our perception changed. The :Other” has become our enemy and everything they say and do is directly from Satan himself.

What Paul is trying to get the Corinthians and us to see is the reciprocal nature of the worship gathering. What God does in you will affect the nature of this church and our gatherings. Listen, I think God wants us to examine ourselves not only this morning but to establish a pattern of examination lest we all completely lose God and take our cues from the culture around us. There’s so much left in me that needs to be judged that needs to be drawn out. If I let God examine me regularly the affect that my life has on on this church will be noticeable. If I don’t let him examine me. This church will go unchanged and sounds like a dreadful existence. Our heart is that we would all individually deeply take in the presence of God and be changed and then watch what God does with that.

Conversely, if what we do in here as a people looks more like the culture around us, it will have no power on us as individuals. It will be pointless, worthless. If we make the comfortable more comfortable and the afflicted more afflicted we’ve lost. No, we seek to unleash the Word about Jesus to afflict the comfortable and to comfort the afflicted. It’s a people together who are confessing sin together comforting one another in the middle of brokenness that will most deeply affect the lives of individuals and outsiders that they set foot in this building, in your homes, in your cubicle, in your zoom meetings.

It it’s your perception of each that will need to change. It’s not other people that should start first. It’s you who needs to start first. You start and watch other people around you follow. For God’s sake, sing like the gospel is actually beautiful and like you long for new creation. Sing yourself into belief. Listen, I know life is hard right now…we’re all tired of politics, covid, and we weep over racial injustice and unrest. But City Church, now is the time to step into the calm presence of Jesus. To take his easy burden and light yoke. He’ll be tender but he also wants us to take the action steps of remembering.

And remembering takes hard work

As you’ve heard…I have interchangeably talked about the worship gathering and the Lord’s Supper. In Paul’s mind here and in the NT they are really close to being one and the same. You can’t seem to have one without the other. We take the Lord’s Supper or Jesus snackable about every 3 weeks here and we’ve talked about if we should do that more regularly and we’re continuing to talk about it. The Bible give us A LOT of room I mean A Lot of room of how to do a worship gathering and how to do the Lords’ Supper but we’re regularly asking how can we more reflect the church, the people, that Jesus gave himself for.

But just like you can wear a wedding band without being devoted to your spouse or being married at all, you can receive the Lord’s Supper everyday and still not be deeply attached to Him. That’s Paul’s argument here I believe. AND yet, and yet I think the regular timing of the Lord’s Supper is supposed to trigger for us the need to examine ourselves and to see that we’re desperately in need of God’s grace. To look deeply into ourselves and ask, have I truly remembered Jesus?

Have I given him complete control of my life, really. Am I in service to Him or is He in service to me? The Lord’s Supper has significant power to help us ask these questions to those who have the appropriate posture.

And this is why I think this should not only be regularly practice here in the worship gathering but also in Community groups. In many ways it’s already being done…at least in pre-COVID. So how should this be done? Well, There’s LOTS of room to put this into action. You could even go as far as the Quakers do in that they consider every meal an opportunity to do the Lord’s supper. There are many different traditions and I don’t think one necessarily has it better than the other.

So what does it look like to do this in your community group? Well, first of all, prepare yourself. Examine yourself before going to group and before coming to the worship gathering for that matter. Ask God to show you areas in your life where you’re ruling supreme and he’s not. Then go to group. Whoever wants to lead can begin by breaking bread and giving thanks. Go to the table or various places where all the people in your house meet and Rejoice and celebrate what God has done. Confess to one another where you have sinned and then when someone confesses, bless them with God’s grace and tell them they are forgiven. At the end of the meal make a toast recalling Christ’s death in your place and together long for Jesus’ return. That’s it.

Do you see the how doing this with the same people year in and year out can shape you. I think most of us if we’re being honest, get tired of community group bc there’s more theologizing than there is confession, celebration, and blessing. City Church I believe there is deep joy to be found.

Because of God’s grace He took us, people who were “other” to Him, we were so unlike him and so far away from him. He took us and made us Holy and then placed us together for one another. Let’s examine ourselves. Together let’s see the beauty of the pricelessness of what God has done for us. Let’s remind one another of that. Get out of the basement.

Today, we’re going to receive the Lord’s supper…

Jesus snackables…

IN just a second we’re going to have another moment of silence and I want you to examine yourself…examine how you’ve not given your whole life to God and ask who can I share this with so they can help me look like Jesus? And then tell them now or later today? Look at ways that God has been gracious with you. How can you celebrate God’s faithfulness in your life? And drag the future into the present, Ask God to overwhelm you with his Spirit in everyday living so you can not only experience him deeply but so you can be a Billbaord to others looking forward to new creation.

Normally…we do this in groups but we’re limited due to Covid so do this with the people you came with. Pray and then we’ll receive the elements together.

So let’s have a moment of silence and pray.

On the night when he was betrayed, the Lord Jesus took bread, **24**and when he had given thanks, broke it, and said,[[f](https://www.biblegateway.com/passage/?search=1+Corinthians+11&version=CSB#fen-CSB-28608f)] “This is my body, which is[[g](https://www.biblegateway.com/passage/?search=1+Corinthians+11&version=CSB#fen-CSB-28608g)] for you. Do this in remembrance of me.”

**25**In the same way also he took the cup, after supper, and said, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” **26**For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes