

1 Corinthians 11:26 (Michel Payette, P. Hadley) 211197

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Let me see number 78 in appendix. And now I ways, Lord, be right by praise Lord for breath for the day there thy coming again. In 78. In colonoscopy. Uh-huh. So, uh, you know, I'll check if I, I, I, I, I don't know. 50. Three. Dollars. Uh. OK. OK. If you continue to send that around, OK, so I don't understand your voice. It's, it's a little bit more like it's, it's been a day for about 5 days for a minute. A lot of everybody's everything. So a little bit. Uh-huh, I appreciate it, I replied. And. I saw my name and all your parents. Uh-huh. Turn with me, please, to 1St Corinthians 11. 1St Corinthians 11. Verse 26. Verse often read Lord's Day morning for as often as he eat this bread.

And drink this cup. He do show the Lord's death. Till he come. Beautiful hymn that we sang. I'm waiting for the Lord. Can we say? Will we say if we're left here tomorrow morning, I'm waiting for the Lord, and while I'm waiting for the Lord, I'm remembering the Lord. Beautiful house Spirit of God just puts the death of the Lord before us on the coming of the Lord for us just together in this verse. You know the death of the Lord till he comes. I'd like to suggest to you some thoughts from the scriptures that I have enjoyed. And I'd like to say this in connection with that that. I I enjoy reading ministry very much and I do get much profit and light from being ministry. And I suggest to you that if you never read ministry, you're depriving yourself of a rich source of enjoyment of the things of the Lord and the Lord Himself. However. As much as I profit by ministry, I have enjoyed thoughts in the Word of God that are different. From the one suggested to me in the ministry that I've read. And I have no no problem with was was suggested in the ministry books. But I suggest to you that the Spirit of God is able to give you fresh thoughts from this wonderful book if we just read the words that are there. I want you to turn first of all to 2nd Corinthians chapter 12. Beautiful chapter of a man in Christ. 2nd Corinthians Second Corinthians 12 and two I knew a man in Christ above 14 years ago. Whether in the body I cannot tell, but without of the body I cannot tell. I got to know it. God know it such in one cut up to the 3rd heaven. And you said to man whether in the body or other body I cannot tell God know it and. How that he was caught up into paradise. And heard unspeakable words, which is not lawful for a man to utter. Is the Apostle Paul? Read the chapters very clear. The Apostle Paul Speaking of himself. A man in Christ taken up into the 3rd heaven. Didn't know if it was in his body. Out of the body you couldn't tell. But we can say and we can affirm that a man in Christ is going to be taken up. Into the 3rd heaven with his body. Particular revelation given to the Apostle Paul, First Thessalonians, chapter four, First Corinthians 15. If you're a man in Christ, just like the apostle Paul, if the Lord Jesus your Savior, you're a man in Christ and you're going to be taken up into the 3rd heaven with your body change, incorruptible and immortal. The fourth verse. Someone I know had a Bible with umm, the notes from John Mccarter well known. Minister in Christian circles and he had a little note on verse 4. And he said, uh, in the note there that Paul heard things that he was not allowed to repeat. And I don't think that's what the verse says. And because John MacArthur said it. It provoked me to check out. I think he's, I think he's off. I don't want to suggest that my other brethren who have suggested that Paul heard things he could not repeat are off. And I'll leave you with that thought. When I read this verse, what this verse says? It says here that he was taken up into paradise. And he heard. What did he hear? He heard words. That is not lawful for a man to express.

But there were words expressed. The word here, it says unspeakable. If you look up the word in there, it's different than what you have in Romans 8. By growing things, we cannot be uttered. They can't. There's no sounds coming out. That word there means unspoken. These were words that were never spoken before. Because they were heard. And the apostle Paul. Heard them. I believe. That's what happened. Not challenging any other thought. So either Paul is walking around with a secret and revelations that he has. But I'm not allowed to share those with you. And to me. And my simple mind, I wouldn't know why God would tell Paul, not tell you and I, when the Spirit of God wants to lead us into all truth and he's got this little secret by himself. But it's all right. But if he heard things from the Lord himself. The revelations that he heard from the Lord Himself is what He transmits to us. It connects a bit with the fact that he had to be taken up into heaven. And to hear these words from the Lord himself, not from another man, not from a prophet, not from Agabus or anybody else. Fruit from heaven. Words he heard from the Lord himself. I enjoy that. And I connect that now with First Corinthians Chapter 11. 1St Corinthians 11. Verse 23. Now the apostle Paul. He had many revelations from the Lord. He wrote fourteen of the 27 books in the New Testament. He has much and much and much to communicate. But here the Spirit of God singles out this expression. I have received of the Lord. That which also I delivered unto you, I could stop there and say all the epistles of Paul, he received that from the Lord, and he delivered that unto us. And I, you probably wouldn't object to that, would you? But the Spirit of God has reserved that expression. And connected it specifically with the remembrance of the Lord. I have received with the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed. But bread? And he instituted the Feast of Remembrance, the Lord's Supper. And he did not say this. Due in remembrance of what I've done for you. He says this do and remembrance of me. I'm waiting for the coming of the Lord. That's beautiful. Without him is even nicer. I'm waiting for the Lord. We're not looking forward to an event, looking forward to a person. Tomorrow morning we're going to show an event. But we're gonna be remembering a person. And the difference is events are up here. And persons are down here. And I believe worship is the overflow of the appreciation of the person and all that he is and all that he's done, Such as these thoughts to you. And I don't want to provoke anybody. I just enjoyed these Acts Chapter 20. I wanna go over that shortly and, uh, leave room for another. Acts, chapters 20. There again beautiful ministry I've read. But a thought came to me that I never read. In fact, I read something different.

But I believe the Spirit of God brings to us these thoughts so we could appreciate. The Revelation has given us now in connection with the person of the Lord Jesus and what you are to Him, what we are to Him, and what He should be to us right now. Acts Chapter 20. Verse four. They accompanied him as Paul and Asia, Sulfater of Berea of the Thessalonians, Iris, Tarkas, Segundus and Gaius of Derby and Timotheus and Hystericus, Central FEMA and either seven there. And with Paul going before tarry for us at ROAS and they waited for them verse six, five days and they're both there seven days and verse 7. And upon the first day of the week, when the disciples came together to bring bread. All preached unto them, ready to depart on the Morrow and continue this speech until midnight. Were many lights in the upper

chamber, where they were gathered together, and they're sat in the window. A certain young man named Eudicus being fallen into a deep sleep. And as Paul was long preaching, he sunk down with sleep and fell down from the third loft, was taken up dead. And Paul went down and fell on him. And embracing him said, Trouble not yourselves, for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till Daybreak. Till break of day. So he departed and they brought the young man alive and were not a little comforted. I've enjoyed looking at this portion here. In connection with the ministry of the Apostle Paul. To whom God committed the revelation of the truth of the Church, that we might know. Any of budgets roll out there for seven days, and on the first day of the week the disciples would come together. Not to pray, not for ministry. To break bread. And there was ministry, The Apostle Paul, He spoke. Until midnight. All has much to say. We wrote more than half the books in the Old in the New Testament. But the speech was interrupted during the night. It starts again in the morning and when it starts again in the morning. He broke bread. 98. Starts with the bringing of bread and ministry. It's interrupted. And in the morning, it starts with the breaking of bread. And there's ministry. Two breaking of bread. One at the beginning of the ministry, the apostle Paul. And one at the restoration of the ministry of the apostle Paul in history of time. And that's why tomorrow morning we're gonna be here. Breaking bread like they did in throw us because the Lord and His grace and goodness He has restored to us this wonderful truth. Now when it's interrupted there, there's a young man sitting by the window and there's much to be learned from that, that he was perhaps distracted by things outside and he fell down and he was lifted up dead. And the Apostle Paul goes over him, verse 10, embracing him and said. Trouble not yourselves, for his life is in him. Here's the Apostle Paul gave me your words of consolation. And if you read the epistles to the Thessalonians, First Thessalonians chapter 4, which says, comfort yourselves one another with these words. The Apostle Paul gives words of comfort when we consider some that have gone before. He doesn't say right there that he picked him up and brought him up, that he was alive again. Doesn't say that. It says at the end of Daybreak after Paul left verse 12 and they brought the young man alive and were not a little comforted. And when the morning comes, when the Lord Jesus comes.

All the debt in price are gonna rise and we will not only have the words of comfort, we will have the result of the work of the Lord Jesus for those that have gone before. And we're not gonna be a little comforted. We are going to see these beloved ones. In fullness of joy and glory, like the Lord Jesus above all that we're going to see the Lord Jesus face to face and all these blessings that we're going to enjoy, all the results of his work on lacrosse, all that will come up in the twinkling of an eye. In a moment, the manifestation of what He merited for us on the cross of Calvary manifested and we're going to be there in the presence of the One. That you're waiting for. That I'm working for, that we're waiting for. I trust you're waiting for him. And I trust tomorrow morning. Any of you remember him? You know, I met up, I was working in a bookstore and I met up with some Christians. They come in, buy books, and sometimes we strike up a conversation and, uh. One brother came up and uh, started talking and I asked him about his group and what was particular about his group. Well, he said. Our group, we, we just, we just follow the word of God a bit better than anybody else. Well, good for you. But I trust that's not what we're thinking about ourselves. That we think that we are the ones that are keeping the truth. Isn't it the truth that is keeping us? Isn't it the truth of God's Word that we cannot do different than what God has given us in this book? We're simply doing what He says He wants us to do, and if we simply obey Him and submit to Him? We're gonna be kept. And he's going to keep our hearts and minds in Christ Jesus. In the truth, but He is the truth. You separate the truth from the person. Dangerous. Fills the mind, cools a heart. We need to have him before us. So I've enjoyed these thoughts here once and in Acts chapter 20, breaking your bread at the beginning of the ministry of the apostle Paul and the restoration of the breaking of bread when he goes up again in the upper room. And I believe is what God has done through the restoration of the truth and putting in our hands now the epistles of the apostle Paul and good ministry, of course. I'm not challenging that at all, but I'm suggesting to you these thoughts that I've enjoyed, that the apostle Paulie heard things from the Lord himself. And so the apostle Paul says, this is what I heard from the Lord. He wants you to remember him. He wants us to remember Him together. He wants us to show in the breaking of one bread that there's only one body for which he died. And I'm sure that if we're doing that in the spirit of the Lord, occupied with Him and concerned about what He appreciates and what He desires, it's going to help us with one another and with others outside. To have the proper spirit, proper grace, and proper mercy to help our brothers and sisters to have our eyes. Fixed on him and if not restored. To fix on him. We think just one stanza of 245. Verse five, one standard while we're waiting. Then a 35 Till thou shall come in glory, and call us in the way to rest in all the brightness of that unclouded day, we should digest Lord Jesus. And here we seem to be. More to thy death conformance, whilst we remember the standard 5 of 245. You, thou know, come again to our water in the end of all the water, and now it's all the way back because we're going to do that. Right now, and I'll go ahead and say I'm going to have to make it.

It seems like we have been. Pointed. Just thinking about the Lord. Seeing him. And he thought of his. That we shall see him. And. I'd like to. Before I get to. Back to First Corinthians that we've just considered. To some extent. I want to point out one verse that we have often thought of in connection with the breaking of bread, and it's concerning those two that were on the road to Emmaus. And how it says that? And verse 30 of uh, Luke 24. And it came to pass with as he sat at me with them, he took bread, and blessed it, and break and gave to them, and their eyes were opened. And they? And they knew him. And he vanished out of their sight. At least I've gone to another. Did not our hearts burn within us while He talked with us, by the way, while He opened to us the Scriptures? Then if we skip down after they went to Jerusalem, they told the disciples what things were is in verse 35 what things were done in the way and how he was known of them and breaking of bread. I've often heard it said that. No doubt they saw the. Nail prints in his hand. But you know it doesn't say that here. In fact, it says elsewhere that he appeared to them in a different form, so. They wouldn't have recognized him. What is said of them? There is something that you and I have. You know if he came. To us today and held up his. Hands is nail pierced hands. We would see him and recognize those. Those wounds in his hands. Just as these two would have. But that's not what happened, I don't believe. It was that he was made known to them and the breaking of bread. And so we have enjoyed thinking today, this afternoon. Uh, I've seen him. And it's not so much that we'll recognize them. By the nails, nail prints in his hands, perhaps we'll get the privilege. I'm seeing those nail prints someday. So. But that's not the point. The point is that they saw him. And recognized him in the breaking of bread. Now we've just considered some verses in. First Corinthians Isn't it strange? Is it ever struck you how strange it is that in First Corinthians you have?

The subject of breaking of bread in chapter 10, and then you have a subject of breaking bread again in Chapter 11. Why not take up the subject and get it? You know, taken care of, we might say it. Isn't it strange that in the book of first Corinthians in chapter. Eight we have the subject of. Things offered to idols. And then in chapter 10, you have a subject brought up again. Why not get it all taken care of, we might say, and all at once? What's going on? In the book of First Corinthians that you should have these things taken up at different times and rather than. All at once and get it done. You know, it seems that in First Corinthians we have certain issues brought up that were a real problem, the fact that there were divisions amongst them. Terrible thing about divisions. It says in First Corinthians 3 even that. The kernel. Whenever you hear that there are divisions someplace, you can be sure there's carnality. It says in First Corinthians 33. Uh, year yet Carnal. For whereas there is among you envying and strife and divisions, are you not carnal and walk as men? So I sometimes wondered if ever we

heard that there was a division happening. Should we not? Bring before. Those who would want to have that division, that they're being carnal. And. Those who are being carnal. Are perhaps isolated ought to be that's not what I'm here to talk about. I want to get back to the subject so we have in the first few chapters the fact that there were divisions and then we have. The issue of immorality brought up. In Chapter 5, but then in the beginning of Chapter 7. Umm says concerning things, where you wrote unto me. It seems that the Corinthians had written a letter to the apostle and asked him about certain things, and so he begins to take up a question or two. Or perhaps more, uh, that they had brought up. And So what about these things, uh. Is it appropriate for a person to get married? Uh, because the Lord's coming any day. Uh, they were, they were looking for the large immediate return. Is it appropriate to get married? Uh, and so they brought up these questions. We don't have exactly what the question is. We have the answer and then we have to try to figure out what the question probably was. Uh, but obviously it has something to do with marriage. That it takes up and, uh. Then he continues to answer another question in Chapter 8. Now as touching things offered unto idols. What do we do about that? That was a real problem for them. It's not so much a problem for us. I guess I. From time to time in a cemetery or some other place. See. Idols and little fruits there or something like that. Uh, less in front of the idol. I used to when I was a young person. I used to think it was nice decoration. You see these little Buddhists? Then when I got to the dormitories and college I realized that. That was not a decoration for somebody else. That was an idol. Well, so in chapter 8 of of First Corinthians.

We have the apostle saying, you know that fruit there, that's or whatever that is, that's offered idols, That's just fruit. If somebody took that thing, let's say it's an apple in front of a Buddha. Uh, if somebody took that thing and gave it to me and I ate it. I'm not defiled. I had no idea what that was. It's not like. You know, not like in the old days where, uh, you speak of. Like you were reading about Haggai certain things. If they were, if they touched another thing, they got defiled whether they knew it or not. But if somebody took a piece of fruit or apple, let's say, and gave it to me, that had been offered to an idol. That's nothing. I would say, well, I didn't, I didn't realize it and so I'm not defiled. And he brings that out in Chapter 8. Not that I'm gonna go and flop that liberty. Then uh. It goes on and it seems that he gets off the subject, but I wanna suggest to you he's not off the subject. Because he brings out in Chapter 8 that these things that do do not defile us, and we have liberty. But then he goes on in Chapter 9. To speak of his liberty. How that? He could get married. So as in uh. Verse 5. Have we not power to lead about a sister or wife as well as other apostles? Other apostles are getting married. He could do it too. He had liberty, he could do that. And uh, verse 6. Or I only and Barnes have have not we power to for bear working. He could have He could have done that. He had liberty to work or not to work. He could have depended on the support of other Christians. He's bringing out in this chapter. The, uh, what is getting that? Well, what he will be getting out, I should say in verse in chapter 10. He's bringing out that. That there is such a thing as liberty. But it's not to be abused. And so. He goes on and he speaks of how he has liberty and the gospel. Uh, in verse 20, to become like a Jew, in other words. He could. He could, uh, be very careful to observe the law so that he doesn't offend a Jewish person. In fact, he did that. He criticized. He condemned. Umm. Christians who were trying to. Insist on circumcision. And he condemns it very severely. And then you find out he turns around and has in Acts chapter 16 he has Timotheus circumcised. Point is and 1:00. They were hindering the gospel. That is why I teach that. Everybody has to be circumcised to fulfill the law. I'm I'm condemning, I'm hindering the gospel. And the other when he had Timotheus circumcised. He was promoting the gospel. He was enabling Timotheus to be a testimony. So it all had to do with what? The purpose was and so there was liberty. Uh, and then he goes on and.

Speaks of. Umm, in chapter 10 of of Things. And if I had known I was going to speak on this, I would have. Prepared myself better, but uh, uh, you can see how that what he's leading up to is what he gets into. Toward the end of chapter 10. Or the latter third of chapter 10, all things are lawful for me verse 23, but all things are not expedient. So he's he hasn't taken up the subject of eating things that are offered idols twice. It's all in his long, roundabout way to getting to what he wants to say. It's lawful. You can go eat that piece of fruit, but don't do it because. Not unless, I mean, it's not that you're gonna be defiled by doing it. But it's not expedient. If somebody and he goes on to. Say how that? And verse 28. If they say unto you that it's offered idols, then you know, don't do it. Because for the other person's sake, it's not that you're gonna get defiled. It's for the gospel sake that you do things and for the gospel sake that you don't do things. So there's liberty. Yeah. So we have in chapter 10 this little section that has to do with the breaking of bread. And it's a wonderful thing. And so we read off in verse 16 the cup of blessing which we bless. Is it not the communion of the body? Of the of the blood of Christ, the bread which we break, is it not the communion of the body of Christ? Communion of the Body and the Blood of Christ. The fellowship of Believers. We're all one. Bread and one body says in verse 17. We're all particulars of that one. Bread. This passage. It might say. Is the passage of scripture that would teach us that? That which we often refer to as the divine ground of gathering. The one body of Christ. Hasten to add that. All believers. Almost all believers, everywhere. Recognize that there is one body. What our early brethren? Dead. Is break bread on that ground that is recognizing that all believers. Had a place at the table of the Lord. And so it's not the believing that there's one body that. Is the divine ground of gathering. The receiving. On that ground, that is the direct divine ground of gathering. Sending us on to.

The subject that he's after, what I'm bringing out here, is that what he is saying in these chapters all leading up to his answer. To that question that they asked, Is it all right to eat? Of these things that were sacrificed to idols. And so, back to our chapter. What say I? Verse 18 Behold Israel after the flesh. Are not they which eat of the sacrifices partakers of the altar? What say I then, that the idol is anything, or that which is offered and sacrificed to Ados? Is anything when I say the things which is the Gentiles offers, they sacrifice to devils, and not to God. And I would not that you should have fellowship with devils. There was a time. Long ago. You can read about it in Mr. Darby's letters, when there were those teaching that other fellowships of believers were tables of de devils. He came down very hard on that thought. It's just not so, not a fellowship of devils. They're fellowship of Christians. They may not be gathered on the ground of one body. They're not. They may be gathered on, uh, the ground of whether levers should be baptized or they may be gathered on the ground of nationalities. And so we still have. To stay there, Chinese Christian Church and so on, they may be gathered on the ground. Of how church government should go, whether it should be congregational or Presbyterian, uh, or or whatever else. There's all different kinds of grounds, but they, they're not tables with devils, devils. They're tables of Christians, perhaps on. Not gathering on the ground of the one body. So I'm bringing out here that. You can't drink of the cup of the Lord, and a cup of devils can't be protected. Take care of the Lord's table and a table of devils. That was what the apostles bringing out here if. Going to go and eat that stuff that's been offered to idols intentionally. You're partaking of a table of the devil, and those two things just can't go together. So then it gets on to. In the book of First Corinthians we have, uh, so we have these questions that the Corinthians had written to them and asked about whether we ought to get married married or not, or whether we ought to eat these things. And it was a real problem for them. But it seems that it gets on to something else. Church government and so. In Chapter 11 Through. Uh, well, towards the end even. It takes up different matters of church, government, uh, or order in the assembly, we might say. And so. He takes up this issue that. Had to do with the women's place that we often speak of and, uh, whether they, there should be a head coverings and so on. And. Then he takes up another issue that there is a problem with. You know, it's a wonderful thing to have fellowship

teams and many of the assemblies do they have a lot of time together and and get together and eat a nice meal. It seems that sometimes in those days, in those early days, the breaking of bread. Was kind of confused with that, and there were those that were. They were kind of dividing apart. They were maybe eating their own food and, uh. They were not sharing with others.

And furthermore, they were calling that the Lord's Supper. Apostle says this is not the Lord. This is not to eat the Lord's Supper in verse 20. Just because you're coming together in one place, we all have a meal together, that's not the Lord's Supper. And so he's bringing back. Bringing into this problem that he's dealing with where they were not. Uh, where? Where they were confusing a fellowship meal, we might say, with the Lord's Supper. He brings in. With along his with his correction, the truth that we've just enjoyed hearing a little bit about. The remembrance of the Lord. I've enjoyed a similar thought that her brother Michelle just brought out. But it says. Remembrance of me. That's so much more than just the remembrance of his death. Remembrance of me. And so we sometimes think of his life, sometimes we think of his death. Sometimes we think of his exaltation, Sometimes we think of seeing his face. And. We trust that every time we do gather together, we are like those two who at Emmaus who uh, uh, were he was revealed to them. And the breaking of bread. And so. There's much more that he goes on to. Instruct them about. The order and the assembly. And we could enjoy those things. But. They say we've tried, especially thinking of seeing his face today. And we've heard about remembrance of him and how important it is. And may it be. That is not by the nail prints in his hands, but in the breaking of bread that he is revealed to us. Call. Thing #61 How wondrous the glories it meet in Jesus and from his face shine. His love is eternal and sweet. His human is also divine #61. How wondrous the glory. And. Broadband for the last week. Uh, hold on 'cause I can check the one. 4 10-4 and it's a little bit of a blah blah blah blah blah blah blah blah blah blah.

Yeah, sounds like a pretty good. Rage is part of a verse from John 20. John 20 the end of verse 20. Then were the disciples glad when they saw the Lord? Our loving God and Father, we can thank thee for thy Son, the Son of God, without his gift to save us from our sins. The one that we've had before us and the bees today. The Good Shepherd who gave his life for the sheep. The Shepherd of the sheep who is caring for us each day down here. The one about whom we are gathered and will gather as we remember him tomorrow. Here at that time, thank you for that. I mean thank you, Lord Jesus, that thou thyself will come forth. The Lord himself shall descend. What a portion is before us when we will see Thy face there in glory. We thank Thee for the vision of Thee that we've seen today. We pray that it may encourage and keep us. We thank you for thy word you've been able to meditate on, so we just tend to see for the remainder of the evening. Praying for blessing on the on the gospel as it goes forth this evening as these things thanking me for the times of fellowship we have together too. So we ask all the name of the Lord Jesus, Amen.

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