



**Uncommon Sense 1 Corinthians**  
**Wk. 30 – Lord’s Supper Done Right, Part 2**  
**By Pastor Bill Alderson 11/23/2025**

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**1 Corinthians 1:25 -**

**For the foolishness of God is wiser than men, and the weakness of God is stronger than men.**

**Uncommon Sense** – “God’s Wisdom over man’s pride through a Flawed Church.”

**[CALL TO HEAR]**

1 Corinthians 11:23-34 – The Lord’s Supper

<sup>23</sup> For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread,<sup>24</sup> and when he had given thanks, he broke it, and said, “This is my body, which is for you. Do this in remembrance of me.” <sup>25</sup> In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” <sup>26</sup> For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

<sup>27</sup> Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. <sup>28</sup> Let a person examine himself, then, and so eat of the bread and drink of the cup. <sup>29</sup> For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. <sup>30</sup> That is why many of you are weak and ill, and some have died. <sup>31</sup> But if we judged ourselves truly, we would not be judged. <sup>32</sup> But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

<sup>33</sup> So then, my brothers, when you come together to eat, wait for one another— <sup>34</sup> if anyone is hungry, let him eat at home—so that when you come together it will not be for judgment. About the other things I will give directions when I come.

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Pastor – “People of God, this is the Word of God.”

People – “Thanks be to God.”

**Pray**

**INTRODUCTION:**

**Friendsgiving Gone Wrong, And The Table Set Right**

Last week, Pastor Jody painted a vivid picture of the power of a shared meal. He brought up the cultural tradition of “Friendsgiving” – that moment where you gather around the table with people who have become your chosen family.



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How in that show Friends, everything seems to orbit around that Thanksgiving table—the jokes, the stories, the tears, the memories. It’s a meal that says,

***“These are my people. These are the ones who are always there for me.”***

And then he reminded us that in the early church, God used something very similar—the regular family meal of the believers, the **“love feast”** – as the setting for the Lord’s Supper.

Week by week these believers would gather not just to worship, but to eat, to share, to laugh, to help one another. And at the end of that shared meal, after the hungry were fed and the lonely were welcomed, they would raise the cup and break the bread and say:

***“Remember Jesus.”***

Last week we looked at:

- The **roots** of the Lord’s Supper **in Passover**.
- The **nature** of the Supper as both **memorial** and **spiritual participation**.
- The **falsehood** in Corinth – where a **love feast** turned into a **feast of selfishness**.
- And the **call** to reject the **fakeness** and **honor Christ** by **honoring His body**.

Today, Paul shifts from **rebuke** to **instruction**.

From what the Corinthians **broke...**

...to what **Christ Himself instituted**.

If last week was **“Friendsgiving gone wrong,”** this week Paul says:

***“Let me show you how the Lord Himself hosts His table.”***

The Corinthian church had all the right *Christian words...* **but the wrong habits**.

They called it the **Lord’s Supper**, but they were not **honoring** the **Lord** or **His people**.

- The rich rushed to the front,
- the poor were left hungry,
- and some enjoyed so much wine they were **approaching drunkenness** at what was supposed to be a **holy moment**.

Paul says something astonishing:

*“When you come together, it is NOT the Lord’s Supper you eat.” (v. 20)*

They kept the name, **but lost the meaning**.



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They preserved the ritual, **but emptied it of reverence.**

John Calvin said of this passage:

**“The whole power of the sacraments depends on Christ alone.”<sup>1</sup>**

So Paul, as a pastor, does what pastors must do **when people lose the plot:**

He takes them back to the night of the real thing.

The original table.

The original words.

The original Host.

Here is the heartbeat of the text, and the heartbeat of this sermon:

**Main Point – Honor Christ at His table by examining your heart and embracing His body.**

You can see why we chose our series theme –

*Uncommon Sense: God’s Wisdom Over Man’s Pride Through a Flawed Church.*

**The world says:**

- Protect your image.
- Guard your status.
- Take care of yourself first.
- Show strength.

**But the Table teaches a different wisdom – a wisdom the world calls foolish:**

- Come as the **needy**.
- Come as the **repentant**.
- Come as the **humbled**.
- Come remembering a **crucified Savior**.
- Come embracing a **forgiven family**.

The Table is not a performance stage.

The Table is not a reward for the spiritually impressive.

The Table is not a moment where we climb the ladder.

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<sup>1</sup> John Calvin, Institutes of the Christian Religion, Book 4, Chapter 17, Section 14. <https://www.ccel.org/ccel/calvin/institutes.vi.xix.html>



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It is a moment where **we climb down.**

Because **Christ stooped down.**

So Paul gives us three movements – three displays of God’s uncommon wisdom at the Table.

**Point 1 – Remember Christ’s Gift, Not Your Performance**

*(The Pattern of the Meal – verses 23-26)*

Paul begins with these words:

*“For I received from the Lord what I also delivered to you...” (V. 23)*

This is Paul’s way of saying: **“What I’m about to say did not begin with me.”**

The **Lord Himself** gave this to His **apostles.**

And the **apostles** delivered it to **the church.**

And the **church** has delivered it **to us** – generation after generation – **for over 2,000 years.**

This is one of the clearest “traditions” in the New Testament.

Not a tradition invented by man,  
but a tradition handed down by Jesus.

Why does Paul start there?

Because when a church loses its way,  
the first thing we must recover is **what the Lord Himself said.**

We don’t start with:

- What feels meaningful
- What we grew up with
- What is popular
- What is convenient

We start with:

**What did Jesus say? What did Jesus do? What did Jesus command?**

And Paul takes us back to that upper room.



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**A. Jesus Is The Host**

*“The Lord Jesus on the night when He was betrayed took bread...” (v. 23)*

**Think of the beauty of that sentence!**

On the night when Judas was carrying out betrayal...  
when the chief priests were plotting...  
when the disciples would scatter...  
when Peter would fail...  
when the cross was hours away...

**Jesus was feeding His friends.**

Herman Bavinck, the Dutch theologian and scholar, said on this topic:

**“In the Lord’s Supper Christ offers us his body and blood as the true food and drink of our souls.”<sup>2</sup>**

He took bread.  
He gave thanks.  
He broke it.  
He gave it to them.

And He said: **“This is My body, which is for you.”**

That phrase **“for you”** is everything.  
It means **“given on your behalf.”**  
It’s the language of **substitution.**  
It’s the language of **sacrifice.**

Just as Isaiah wrote in chapter 53:

*“But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.”  
(Isaiah 53:5)*

Jesus gave them the cup and said: **“This cup is the new covenant in My blood.”**

That is **Jeremiah 31 fulfilled.**

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<sup>2</sup> Herman Bavinck, Reformed Dogmatics, Vol. 4: Holy Spirit, Church, and New Creation, p. 280



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**Jeremiah 31:31-34**

**31** “Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, **32** not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. **33** For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. **34** And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more.”

That is **Ezekiel 36** fulfilled.

**Ezekiel 36:25-27**

**25** I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. **26** And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. **27** And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

That is covenant language – **binding, sealing, redeeming grace.**

Theologian John Calvin, in his Institutes of the Christian Religion, said this:

**“That is done through the gospel but more clearly through the Sacred Supper, where he offers himself with all his benefits to us, and we receive him by faith.”<sup>3</sup>**

Jesus is not just explaining a ritual. **He is giving Himself.**

**B. The Supper Proclaims What Christ Has Already Done**

*“As often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.” (v. 26)*

**“You proclaim.”**

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<sup>3</sup> John Calvin, Institutes of the Christian Religion, Book 4, Chapter 17, Section 1



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The Supper is not something you **perform**.  
It is something you **proclaim**.

- You proclaim **His body broken in your place**.
- You proclaim **His blood shed for forgiveness**.
- You proclaim **His return, His promise to come again**.

The Supper is the one sermon the entire church preaches together.

Theologian Charles Spurgeon once said:

**“I have long preached to you Jesus Christ and him crucified... and when you come to this table, you can realize that the truth which I have preached to you links on to this visible representation of it.”<sup>4</sup>**

Every time you take the elements, you are preaching the gospel to yourself and to **everyone around you**.

You are saying:

- “I am forgiven.”
- “I am bought.”
- “I am not my own.”
- “I belong to Christ.”
- “He will return.”

It is a simple meal with an eternal message.

**C. Uncommon Sense: Truth #1**  
**God’s wisdom calls us to rest in Christ’s finished work, not perform our way to the table.**

At the Table you are not saying,  
**“Lord, look at what I’ve done for You.”**

You are saying,  
**“Lord, look at what You’ve done for me.”**

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<sup>4</sup> Charles Spurgeon, Sermon #2268, “A Question for Communicants”



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**Point 2 – Judge Yourself So The Lord Will Not Judge You**

*(The Warning of the Meal – verses 27-32)*

Now comes the part of the passage many Christians misunderstand – and some avoid – **because it is heavy.**

*“Whoever eats the bread or drinks the cup in an unworthy manner will be guilty concerning the body and blood of the Lord.” (v. 27)*

This is not **symbolic language.**

This is not Paul being **dramatic.**

This is **divine holiness** breaking into **human pride.**

**A. “Unworthy manner” describes an attitude, not a résumé**

Paul is **NOT** saying:

- “Only perfect people may take communion.”
- “Make sure you have had an amazing week spiritually.”
- “Come only if you’re worthy.”

If that were true, **no one could ever take communion.**

The word “unworthy” describes **a careless, hardened, self-centered approach** to the Table.

The Corinthians were not sinning by being imperfect.

They were sinning because:

- They treated the meal **casually.**
- They **ignored the poor.**
- They **despised the body.**
- They **refused repentance.**
- They turned the Table inward instead of outward and upward.



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The Baptist Catechism helps us to clarify what is being said here:

**Question 104:** *What is required to the worthy receiving of the Lord’s supper?*

**Answer.** *It is required of them that would worthily partake of the Lord’s supper, that they examine themselves of their knowledge to discern the Lord’s body, of their faith to feed upon him, of their repentance, love, and new obedience, lest coming unworthily they eat and drink judgment to themselves.*

To approach the Lord’s Table casually, without sober reflection and true remembrance, is to bring judgment on yourself.

***It is to handle Christ’s redeeming work with disregard.***

**B. Examine Yourself Under the Light of the Cross**  
***“Let a person examine himself, then...” (v. 28)***

Examination is not about beating yourself up.

It is not about **doubting salvation.**

It is not about **achieving worthiness.**

It is about letting the glory of the gospel shine on you.

It is asking:

- “Lord, is there unconfessed sin?”
- “Am I holding bitterness?”
- “Am I cold or indifferent toward the body?”
- “Am I taking this lightly?”

This is Psalm 139 lived out, as King David writes:

***<sup>23</sup> Search me, O God, and know my heart!  
Try me and know my thoughts!***

***<sup>24</sup> And see if there be any grievous way in me,  
and lead me in the way everlasting!***

To continue in today’s verse, Paul says in verse 31:

***“If we judged ourselves truly, we would not be judged.”***



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This is not condemnation.

This is **mercy**.

**This is love.**

Verse 32:

***“When we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.”***

God disciplines His children **to save them from destruction.**

Hebrews 12 says: ***“The Lord disciplines the one He loves.”***

In other words, God would rather give you a **painful correction today** than allow you to **drift toward eternal ruin.**

It is *uncommon sense* in a world allergic to correction.

- C. Uncommon Sense: Truth #2**  
**God’s wisdom calls us to humble self-examination now, instead of waiting for painful correction later.**

The Table is not where we pretend we are fine.

It is where we confess we are **not** fine – and run again to Christ.

**Point 3 – Wait For One Another: Turn A Selfish Feast Into A Family Table**  
***(The Practice of the Meal - verses 33-34)***

Paul now brings his pastoral instruction to a simple, beautiful point.

Verse 33:

***“So then, my brothers, when you come together to eat, wait for one another.”***

Simple words, but if obeyed, they **would have healed Corinth**, for they had the wrong approach:

- A. The Supper Is a Family Event, Not a Private Snack**  
“if anyone is hungry, let him eat at home—” (v.34)

The Corinthians were treating the Table like a personal feeding moment. They wanted to eat first, eat more, and eat well.

Paul says:



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- If you’re hungry, eat at home.
- The Lord’s Table is not about satisfying your appetite.
- It is about honoring Christ by honoring His body.

**Jesus said:**

*“By this all people will know you are My disciples, if you love one another.” (John 13:35)*

**B. Our Unity Preaches the Gospel**

“...so that when you come together it will not be for judgment. About the other things I will give directions when I come.” (v.34)

When we wait for one another...

- When the rich and poor take the same meal...
- When old and young approach the Table together...
- When people from different cultures and preferences line up shoulder to shoulder...
- When the offended and offender both repent and partake...

**The world sees something it cannot explain.**

Galatians 3:28 Paul says: *“There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.”*

This unity is not the world’s unity, which **depends on sameness.**

It is Christ’s unity, which **depends on grace.**

**Charles Hodge**, the great Reformed commentator, said:

***“The sacrament of the Lord’s Supper... brings believers into real communion with Christ and all His people.”***<sup>5</sup>

You cannot preach unity with your mouth if you practice **division** at the Table.

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<sup>5</sup> Charles Hodge, Commentary on the First Epistle to the Corinthians, on 1 Corinthians 11:17-34



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**C. Uncommon Sense: Truth #3**  
**God’s wisdom unites the church at the Table in a world that divides at every table.**

At the **world’s** table:

- people divide by class,
- by personality,
- by preference,
- by politics,
- by race,
- by social status.

But at the **Lord’s** Table: **the ground is level.**

- There is one bread.
- One cup.
- One body.
- One Savior.
- One gospel.
- One family.

All of this brings us to the heart of Paul’s concern. If the world divides at its tables, but Christ unites us at His, then the Lord’s Supper presses a question on every believer: **how will you come to His table?**

**And that question brings us back to our main point:**

**Honor Christ at His table by examining your heart and embracing His body.**

### **Call To Obey – Three Closing Challenges**

#### **Challenge 1 – Come to the Table Hungry for Christ, Not Yourself**

Ask:

- Am I more focused on my preferences than on Christ?
- More focused on my comfort than on serving the body?

**Prayer:** “Lord, make me more hungry for **You** than for **myself**.”



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**Challenge 2 – Let God’s Discipline Lead You Back to Him**

Do not **resent trials**.  
Do not **stiffen your neck**.

Instead Ask:  
“Lord, what are You showing me?  
Where do I need repentance?  
Where do I need restoration?”

Hebrews 12:11: *“For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.”*

**Challenge 3 – Let the Table Shape Your Thanksgiving This Week**

Our culture talks about gathering around the table for Thanksgiving...  
**But God teaches us how to gather:**

- Remember Christ in **gratitude**.
- Examine your heart **before criticizing others**.
- Wait for one another – **especially the hurting**.
- Make space for **someone who feels alone**.

Let the Lord’s Table **shape** your table.

**Closing: The Lord’s Supper Done Right**

Family, last week we heard:

**“Honor Christ by honoring the gathered body.”**

Today we’ve learned:

**“Honor Christ at His table by examining your heart and embracing His body.”**

When we do that... the Table becomes what it was always meant to be:

A place of **remembrance**.  
A place of **repentance**.  
A place of **reconciliation**.  
A place of **grace**.

**This is the Lord’s Supper done right.**



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**Prayer**

**Communion**

**Church, now, as we go into communion, hear again the words of Scripture *with fresh ears*:**

**1 Corinthians 11:23-26 ESV**

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, <sup>24</sup>and when he had given thanks, he broke it, and said, “This is my body, which is for you. Do this in remembrance of me.”<sup>25</sup> In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”<sup>26</sup> For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

Brothers and sisters, this is the Table of the Lord Jesus Christ.

Not a table we earned.  
Not a table we deserve.

A table of grace, given to sinners, purchased with blood, and entrusted to the church until He returns.

Today, as we take the bread, we remember **the life Jesus lived for us.**  
A life of perfect obedience.

A life that fulfilled everything the Passover lamb only pointed toward.  
A life given freely, joyfully, sacrificially—so that all who come to Him would never hunger again.

When you take and eat, remember: **His body was given for you.**

And when you take the cup, remember **the cost of our sin and the depth of His love.**

This cup is the new covenant in His blood—blood that covers every sin we have confessed today:

- the divisions we have allowed,
- the selfishness we have clung to,
- the ways we have failed to love one another,
- the places we have walked in pride instead of humility.



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Once for all, and for all time, **our High Priest has made a way.**

His blood has secured our forgiveness, our fellowship, and our future.  
As you eat and drink, you are doing more than remembering...  
you are **proclaiming His death**, participating in His grace,  
and anticipating His return.

So come with humility.

Come with faith.

Come examining your heart and embracing His body.

**Beloved, this is the Lord's Table.**  
**Let us partake in a manner worthy of the gospel we proclaim.**

[CONFESSION OF FAITH]

\* The Congregation will stand

Elder – "Christians, what do we believe?" Congregation – recites:

LBCF 1689 Chapter 30 Paragraph 1. The Purpose of the Lord's Supper

The supper of the Lord Jesus was instituted by him the same night he was betrayed. It should be observed in his churches to the end of the age as a perpetual remembrance and display to the world of the sacrifice of himself in his death. 1 The Lord's Supper is also given for the confirmation of the faith of believers in all the benefits of Christ's death for their spiritual nourishment and growth in him for their further engagement in and to all the duties they owe to him and to be a bond and pledge of their communion with him and each other 2

1. 1 Corinthians 11:23-26

2. 1 Corinthians 10:16-17, 21

[OFFERING+LAST SONG]



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[BENEDICTION]

**Go in the name of the Father,**

who in His wisdom chose what is weak to shame the strong,  
and who welcomes you to His table through the sacrifice of His only Son.  
All glory and honor belong to Him.

**Go in the name of the Son,**

who gave His body for you and poured out His blood to make you His own.  
Walk now in the freedom He secured—  
a freedom purchased, not earned, and kept by grace alone.

**Go in the name and power of the Holy Spirit,**

who unites us as one body,  
who searches our hearts and leads us into repentance,  
and who makes Christ’s presence known as we remember Him.  
Go, strengthened by His help, and share the good news with this world.