

# 1 Corinthians

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[ 0 : 00 ] Here now is a recording by permission of a sermon preached by Mr. Kinderman at Oakington Strip Baptist Chapel on the 9th of July 1985.

I'll ask you to turn with me from my text to the 1st Epistle to the Corinthians, chapter 5, and verses 7 and 8.

Words to you. But the words of this 7th verse headed our hymn that we sung just now, you may have noticed.

In the 1st Epistle to the Corinthians, chapter 5, and verses 7 and 8. Purge out, therefore, the old leaven that ye may be a new love, as ye are unleavened.

For even Christ, our Passover, is sacrificed for us. Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

[ 1 : 46 ] The Apostle Paul had a great concern for the Corinthian church.

He had a great regard for the believers there. His ministry had been blessed, and despite the persecution and opposition that he found at Corinth, and despite the state of the city, which had a name, a notorious name for its idolatry and immorality, the Lord had called believers, formed a church there, and blessed them.

But, as you well know, there were the difficulties, and there were the troubles, and there were the problems that arose. And the Apostle writes to the church of Corinth in a very loving and very concerned way, and yet he writes in a very direct way to set right these troublesome things, to direct them in the word of the Lord as to how they are to deal with them.

There were divisions. There were those matters of disorder.

The Lord's Supper was not rightly being conducted. And in the chapters that surround our text, we see that there was an occasion of great immorality.

[ 3 : 57 ] There was an adulterous association in the church of Christ of Corinth. And it was seen that the church had not dealt with this.

That they were, as the Apostle says, puffed up. They were taken with other concerns.

They were arguing and differing upon other points. But this case of gross immorality, they had not dealt with. And the Apostle directs them to do so.

He directs them to do so. Through those ends that really go together. The glory of God and the good. The permanent good of the one who has offended.

I say, these things go together. Discipline in the church is not to be supposed to be something that is just tedious and awful duty.

[ 5 : 10 ] Nor is it supposed to be just for the comfort and the well-being of those who are respectable in the church. Not so.

I say it has these twofold aims when it is rightly exercised. It is for the glory of God. Because he is concerned in his church.

And it is for that good and well-being of the offender. And when we look to the second epistle to the Corinthians, we see that it had those ends as the Apostle desired.

He had written. He tells the Corinthians with much hesitation. He had written with much concern. He had written with wonder whether they would take his words and act upon them.

Well, they did. And the end was good. There was godly sorrow. There was repentance. And there was to be restoration. And you see, therefore, how good in the end it was.

[ 6 : 27 ] Not that the sin was good. Not at all. But that the end was good. Well, this is the background. And I need not to dwell upon that.

We may just in passing consider that we come into days when there is much immorality.

I'm afraid sometimes in the professing church there are those problems and difficulties. It used to be thought that it was only the worldly who divorced and separated and had these troublesome affairs.

We find today that that is not so. They come into the professing church of Christ. And that is sad.

Well, it is a measure of the troubles of our day. We need the grace of God to deal with these things.

[ 7 : 38 ] To deal with them rightly, lovingly, but faithfully for his glory. There is, of course, the pressure upon us.

We may be pressed to take perhaps the line of least resistance, if I may use that common expression.

And to say, well, of course, in the days in which we live, what can we expect? But that is not right. What does the word of God say?

What do his commandments expect? And what does he lay down as the course, the life, the conduct and the spirit of true believers in the Lord Jesus Christ?

That must ever and only be the standard of course. But we see, very beautifully in the epistles, the Apostle Paul texts the occasion of these standard incidents, or what may seem to be the ordinary and commonplace things that need to be dealt with, and invests them with a beauty and a wonder, and takes occasion to hang upon them, as it were, the greatest doctrines of the gospel.

[ 9 : 20 ] So he does here, he is saying to the Corinthians that they need to be purged. There needs to be purged.

And the Corinthians says, here is something that is necessary. But he goes on to say, considering the Passover time, and all that was involved in that wonderful time of deliverance, for even Christ, our Passover, is sacrificed for us.

I want to speak upon the Passover then, upon this beautiful expression, Christ, our Passover, sacrificed for us, and then just touch upon the implications, the practical derivation, if I may do so.

The Passover, as we read about it, stands out throughout the word of God.

It was that first command of the Lord to his people, to a perpetual observance.

[ 11 : 10 ] The Lord of Moses expressed and set out formally, afterwards, those feasts of the Lord, and the observance of them in the detail.

It set out the order of the sanctuary, the worship of God, and the offerings that were to be continually offered there.

And that was highly typical, of course, as we know, of the gospel and the fullness of the gospel in our Lord Jesus Christ.

But before that, here was the Passover, that first institution, that which was to be continued.

It was to be a constant yearly memorial. We know that when the people, of course, fell into idolatry, and for those times when sadly they were overcome, there was a lapse and a discontinuance of this observance, but it was restored and revived, and it was intended to be a perpetual remembrance.

[ 12 : 37 ] Year by year, there was to be this sacrifice under the feast of the Passover. And then we see that it was wonderful, in that it had both the remembrance and the looking forward.

There was the twofold aspect. As it was instituted, it had this. There was deliverance. They were on the brink of the going out of Egypt, and there was a celebration of that deliverance, and not much to be remembered.

But it was also the looking forward. There was the journey, and they were to eat it in haste, with their shoes on their feet, and their staff in their hand, ready to be going on the journey.

There was the forward look toward the promised land. And so, of course, there was always this.

In the Passover feast, as the children of Israel were to observe it, there was always the remembrance. With a mighty hand, and an outstretched arm, the Lord brought forth out of Egypt.

[ 14 : 06 ] And there was constantly the looking forward to what it signified and set forth, the coming of the Lord Jesus Christ himself, that which was to fulfill every detail of the time.

And then, you know that the Lord Jesus Christ took the Passover and invested it with that gospel meaning.

He took the occasion of the Passover and instituted the Lord's power. Invested it with a fresh meaning, with a new outlook, with a gain, that remembrance, and that looking forward too.

For, you know the Lord's son, we have the remembrance, this do in remembrance of me, as often as ye do.

And there is the looking forward, it is to be done, as often as ye do this, ye do show the Lord's death, till he come.

[ 15 : 25 ] Till he come. The forward look, again, until there is that total consummation of salvation, and all the shadows in that greatest sense are fled away, until the daybreak, and the daystar arrives.

So, how outstanding is the Passover? We see those details of the Passover.

There was the lamb, the perfect, the unblemished lamb. Spotless.

It was to be a perfect lamb. And we see that there was the death of the sacrifice.

It was to be killed. The blood poured out. Oh, the blood speaks of the life.

[ 16 : 40 ] The pouring out of life. The satisfaction demanded by the law of God. This was in the blood.

We see the protection of the blood that delivers that those who were sheltered under the blood were preserved and had life, whereas those, the Egyptians, who were not under the blood had a death.

Thinking about this, the other day I was struck by that expression there was not a house where there was not one dead followed ready before.

And how the firstborn was slain in Egypt from the firstborn of Pharaoh who sat upon the throne to the firstborn of the captive that was in the dungeon.

Death came through the whole range of a human society. It left not out.

[ 18 : 02 ] The highest do not escape. The meanest were not beyond its notice. And how true it is. How true it is of the sinners that there is no escape from their judgment for condemnation.

Death is passed upon all men all that the Lord has seen. None can claim exemption. None are too high and none are too mean.

There can be no possible sense of it excuse or exemption. How graphically then the word of God portrays this before us.

Here is justice because it is executed in this manner without respect of persons.

There is no respect of persons with God. But then in Israel there was that total protection.

[ 19 : 15 ] None were too simple. none were too good. No one could be of course too good not to need the blood sprinkled upon the doorposts of their houses.

Here was that which was universally necessary and protected where it was applied.

What a great figure again how graphic of the gospel of our Lord Jesus Christ the blood of Jesus Christ his son cleanseth from all sin.

He is able to see to the uttermost all who come to God by him. All rights of him son the chief of sinners but Christ Jesus came into the world to save sinners the chief of them.

He came to draw all men unto him. That is there none who are in any class in any position in any state of sinfulness in any state of far off from God who cannot be saved by the blood of Christ.

[ 20 : 49 ] So we sing sometimes don't we in the words of the hymn the violent sinner out of hell who lives to feel his need is welcome to the throne of grace the saviour's blood to clean.

That expresses that grown truth you see. There was the eating of the lamb lamb and that burning of the lamb also there was the meal as of later on in the sacrifices there was also this aspect this twofold aspect the sacrifice that was offered up to God and was eaten also by those who attended the altar the holy food a provision so blessed and wonderful of the Lord.

Here we see that which the Lord Jesus Christ spoke of. There is to be the eating of that spiritual food.

I am the bread of life. I am the bread that came down from heaven says Jesus. The man may eat thereof and not die.

My flesh is that bread the life that I will give for the world. And the Passover reminds us we are to partake of the lamb.

[ 22 : 49 ] You may says the epistle to the Hebrews we may partake us of Christ. We hold fast the beginning of our confidence steadfast unto the end.

Partake us of Christ. We feed upon him by faith. He is the nourishment of our life.

We derive eternal life from him and our life must be maintained by him because I live ye shall live also.

He is that life which constantly must supply for we cannot live without him. I am the vine says Jesus ye are the branches.

There is the nourishment that is obtained that which must be that same life flowing from the root through all the several branches even to the tenderest and youngest shoot of same life.

[ 24 : 08 ] So we are constantly to feed upon him. And there is the offering unto God Christ our Passover for he alone could satisfy the law of God.

He alone could remove the curse. He alone who was not subject to death could by his dying conquer death and deliver from the bondage and the fear of death those who were subject to it.

Jesus the Lamb of God a Lamb Peter tells us without blemish and without storm. He offered up himself unto God by his own blood he sanctified forever he has delivered and redeemed those who are chosen and called upon.

The Passover was of remembrance year by year. It is not right to strain the types or to go beyond the pattern of scripture altogether.

I would not wish to do that. But there just seemed to me something wonderful that as the Passover was constantly year by year to be observed it was a remembrance.

[ 26 : 12 ] True, there was to be the killing of the lamb, there was to be the eating of it, the purging out of the leaven, and that eating of unleavened bread for the seven days.

But I am persuaded that there was not again that sprinkling of the blood upon the doorposts that was not to be renewed.

That was a special and a particular occasion when the Lord delivered them from death in Egypt.

And it seems to me that this sets before us the Lord's supper in its proper observance. It is a remembrance.

It is not a sacrifice again made. There are those today who regard it in that light, who view it as automatically doing something to their hearts.

[ 27 : 30 ] By partaking, they consider that they have therefore made themselves right with God. But if they are not right with God by the inward work of the Holy Spirit, if they are not right with God by believing on the Lord Jesus Christ through the justifying of their souls, if they are not right with God by his call and his deliverance from sins, then the eating and drinking of itself will not make them right with God.

No, it is remembrance. Neither is there any suggestion. Of course, the reformers, the martyrs of old split up against this.

Bishop Royal points out as he deals with this in his grand work that this was the point above all other on which they were trying and where they stood was the Lord's supper, the communion, the mass, whatever they might be used.

Was it a reenactment? Was the bread and the wine actually turned into the body and the blood of Jesus? Was there an actual sacrifice again made?

The reformers, the martyrs said, no, no. We feed upon the Lord Jesus Christ by faith and we remember his death.

[ 29 : 25 ] He is not anymore to be put to death. And he has ascended into heaven and his body is there glorified in heaven from when he will come again.

So there is no question, no way in which we have the body and the blood of Jesus upon earth now. It is a very important point.

Once he has suffered, he has no more to suffer. Salvation is complete, that is the great foundation, the letter point upon which we race, that where sin is forgiven, where it is blotted out by the blood of Jesus, it can no more be held against us.

We are free, we have eternal life by his death, and there is therefore now no condemnation those who are in Christ Jesus.

There is a remembrance that is right and proper, God, and it is a blessing remembrance, and it is a nourishment of our hearts, it is a feeding of our souls by faith, but it is not a sacrifice we gave made, it is not a further satisfaction for sin, it is not in any sense a putting away of sins, for that alone can be done by the cross of Christ.

[ 31 : 16 ] Well, it is hardly necessary to dwell upon that great point, but I am sometimes surprised to find confusion and sometimes have the impression that good people are at times rather vain, even now.

And this certainly is a day in general, I must say, even amongst Christians there is the idea that, well, perhaps the reformers were too rigorous, perhaps they were too particular, perhaps they didn't need to be so rigid as they were, and it's a long, long time since the martyrs died, and well, it was a different day, you see, perhaps today things might be different and altered, but the truth is that indeed I'm changed and I'm changing and the principles are the same and of I'm sorry to say the Church of England seems to be fast going into more ritualism and more idolatry than the

Roman Catholic Church itself that's how it seems to me which is the sad state of the things so there is a need today to be sound to understand these points these fundamental truths of the gospel Christ our Passover is sacrificed for us we understand this expression to mean that he has been that the sacrifice is made it is a complete one a satisfaction that is no more to be made and our hearts are to remember and to look back and then to look forward to there is in our hearts to be this twofold direction remembrance good dr watts puts it in that way in his sweet hymn i think it is dr watts my soul looks back to see the burdens that it's there when hanging on the accursed tree and hopes her guilt was there believing we rejoice to see the curse removed we bless the lamb with cheerful voice and sing his leading love and then there is the looking forward it is till he come he will come again to receive unto himself there is the hope a blessed hope that is set before us the remembrance is to stimulate our hearts to cause us to run with patience the race set before us looking unto

Jesus because as he is the author of faith he is the finisher of it too and he receives to his glory for even Christ our Passover is sacrificed for us we are constantly to look to him and to remember that which he has done to consider him who endured such contradiction of sinners against himself we are to remember that greatness of the price that he's paid it is that which should stir our hearts to think upon the amazing grace and the wondrous love here are things that are to demand our thought well we may say there are great things happening in the world today that would be true to say we may argue that man has done great things in certain ways made great advances and have great inventions brought out that would be true also we do not deny that cannot do so but even thinking of that how little it is real how totally inferior to the greatness of us to this wondrous work to the fullness of redemption what

Christ has done when he came into the world suffered in the place of sins here is a work that will stand forever and forever for the benefit of it the blessing of it the result of it is to be seen in the ages to come that we should be set forward to the praise of his glory that he should show in the ages to come his kindness toward us by Christ Jesus yes indeed this is the greatest of works and we should remember and consider this oh how great that it is done for sinners and freely done and for the worst of them well I know that the gospel is often set before you in this way but can we not remember this the

[ 38 : 10 ] Lord promised his people and fulfilled that deliverance from death it is evident that they were not a good people Moses is moved to say to them from the time that I first knew you you you'd been rebellious a rebellious and a sick neck people how soon when they came into the wilderness they complained how ready they were to turn back how they turned to idolatry so quickly it seems sometimes amazing well it would be amazing if we didn't know anything of our own hearts but then it's not too amazing if we know something about but the point I make is that here were a sinful people and yet because of the promise of the

Lord and because of his word that was passed concerning that blood they were sick they were delivered oh here is a greatness that which often indeed continually we are to pass upon that word remember the word says says the psalmist upon which thou hast caused me to hope this is my comfort in my affliction I trust in thy word how he pleads it how Jacob says Lord thou said thou said I'm a poor sinner I freely admit I've done many things wrong I haven't been good I haven't been faithful I don't deserve the least of mercies but Lord thou said the word was promised there was a definite assurance

I plead that well that's great that's right isn't it the apostle reminds us he is faithful but promised God that cannot lie honest eternal life by Christ Jesus just let me come to the practical outcome position therefore let us keep the feast not with old leaven neither with the leaven of malice and wickedness but with the unleavened bread of sincerity and truth if we know something of the heart of the gospel then we should walk and follow the precepts of that gospel with heartfelt sincerity we we should have that desire to be cleansed renewed and to walk worthy of the

Lord there seemed to be as Paul depicts it this paradox this strangeness here were people who had come to believe the gospel of Christ who had turned from a manner of life that in some cases was totally corrupt and depraved such were some of you here and on himself and they had professed to be followers of the Lord Jesus Christ but now the apostle finds this strange they seem to have forgotten that they were called out of darkness into light they seem to have forgotten that they were brought from the ways of sin to the

Lord they seem to have forgotten that their bodies their very bodies are the temples of the Holy Ghost and this must be said to be strange indeed but dear friends we have to ask ourselves what manner of persons ought we to be in all holy conversation and godliness if we look to the Lord Jesus Christ and believe that his precious blood has cleansed us from all sin and it becomes us to be those who are careful who are concerned who confess their sins who like the psalmist desire to be searched and tried and set again in that everlasting way for it is quite the wiles of

[ 43 : 57 ] Satan to cause the heart to be slow to be unconcerned and in various ways to fall away either he will suggest that really there is no good trying it is really useless for us to go on in the way consider what difficulties there are consider what temptations in the world consider what it is like and who are you to suppose that you can stand well we cannot have ourselves but we have the promise of God we have his help and his word of grace and we have his assurance we have the promise of all that is needful to supply and support us perhaps sometimes the devil comes with those wiles to say well you don't need to be too particular after all the Lord forgives sins we are for mercy and forgiveness why worry why be bothered about a few sins sins but beloved we should not look upon sin in such a casual and trivial way let me bring before you the way in which the apostle

John puts it in 1 John chapter 2 my little children he says these things write I unto you that ye sin not there's a great purpose in him he's saying my little children I want you not to sin this is why I write but he doesn't need it then or of course some poor soul might say well I have sinned if I look carefully even today if I think there is death which should have been done or is that there is that which should not have been sent or is that there is that evil thought that came unbidden into my mind and I cannot myself eradicate it it is there that black spot that dark thing but listen here is the word of God who it continues and if any man see if any man see we have an advocate with the father

Jesus Christ the righteous so you see here is the way of the darling there should be a concern a tenderness of conscience there should be this desire for deliverance from Madison to the King else and that sincerity and truth upon the spirit and in that sincerity we must say we need constant claims but may the Lord grant to what all and good thanks

Thank you.