

## This Fragile Vessel; 2 Corinthians 4:7 (NLT)

- I. Inclusion
  - a. We all want to be accepted and included
  - b. Even the 'loner'
    - i. Often, they are loners because they are not accepted
    - ii. They become part of online communities because they find acceptance because they can effectively hide whatever it is that keeps them from being accepted elsewhere
  - c. We were created to be a part of something and that something is God
  - d. Sin created a void that we continually try to fill
- II. Fragile Vessel
  - a. 2 Corinthians 4:6–7 (NLT) <sup>6</sup> For God, who said, "Let there be light in the darkness," has made this light shine in our hearts so we could know the glory of God that is seen in the face of Jesus Christ. <sup>7</sup> We now have this light shining in our hearts, but we ourselves are like fragile clay jars containing this great treasure. This makes it clear that our great power is from God, not from ourselves.
  - b. Paul brings us back to creation
    - i. Genesis 1:1–3 (ESV) <sup>1</sup> In the beginning, God created the heavens and the earth. <sup>2</sup> The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. <sup>3</sup> And God said, "Let there be light," and there was light.
    - ii. What 'light' was this?
    - iii. Science has discovered recently that the center of the atom is light
    - iv. The atom is the building block of all matter (subatomic particles notwithstanding)
    - v. The first thing created by the divine Word was "*light*," the elementary light, or light-material, in distinction from the "*lights*," or light-bearers, bodies of light, as the sun, moon, and stars, created on the fourth day, are called. It is now a generally accepted truth of natural science, that the light does not spring from the sun and stars, but that the sun itself is a dark body, and the light proceeds from an atmosphere that surrounds it. Light was the first thing called forth, and separated from the dark chaos by the creative mandate, "*Let there be*,"—the first radiation of the life breathed into it by the Spirit of God, since it is the fundamental condition of all organic life in the world, and without light and the warmth which flows from it no plant or animal could thrive.<sup>1</sup>
    - vi. "*Light*, which has lent its name to all that is life-giving (John 1:4 <sup>4</sup> In him was life, and the life was the light of men.), truth-giving (2 Corinthians 4:6 <sup>6</sup> For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus

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<sup>1</sup> Carl Friedrich Keil and Franz Delitzsch, [\*Commentary on the Old Testament\*](#), vol. 1 (Peabody, MA: Hendrickson, 1996), 30–31.

Christ.), gladdening (Ecclesiastes 11:7 <sup>7</sup> Light is sweet, and it is pleasant for the eyes to see the sun.) and pure (1 John 1:5–7 <sup>5</sup> This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. <sup>6</sup> If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. <sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.), appropriately marks the first step from chaos to order; and as it here precedes the sun, so in the final vision it outlasts it (Revelation 22:5 <sup>5</sup> And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.).” <sup>2</sup>

vii. God equates the very creation of the world with Jesus, the Word of God

viii. John 1:3 (ESV) <sup>3</sup> All things were made through him, and without him was not any thing made that was made.

c. In us, who are the jars of clay, the fragile vessels, is the very life-giving, truth giving, gladdening, and pure light

### III. Living Water

a. John 4:13–14 (ESV) <sup>13</sup> Jesus said to her, “Everyone who drinks of this water will be thirsty again, <sup>14</sup> but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.”

b. We try to fill that void with many things

c. Yet, every time, we are ‘thirsty again’

i. Material, earthly, and transient

ii. The proposition is self-evident, “Everyone that drinks of this water shall thirst again.” No material water exists that allays thirst forever. While Jesus’ word refers only to the material water in Jacob’s well, the inference lies close at hand that nothing material is able to quench the thirst of the soul permanently, and this is implied by the contrast which deals with the spiritual water that Jesus gives. Some, indeed, succeed in instilling their thirst but they do it in a lamentable way. In the parable of the Prodigal, a citizen of that far country had gathered himself a herd of swine—significant wealth!—and was satisfied. In the parable of the Rich Fool, a man was satisfied with his grain fields. These men satisfied their thirst by stifling it. Germany’s greatest poet Goethe, a favorite of fortune, confesses that he was seldom happy. Augustine is right, the soul, created for God, will not rest until it rests in God.<sup>3</sup>

d. We, often, break our fragile vessel by filling it with earthly ‘water’

i. Adam and eve started the trend, and we continue it

ii. We are a broken and hurting people searching for the true living water

### IV. Body and Blood

<sup>2</sup> Derek Kidner, [\*Genesis: An Introduction and Commentary\*](#), vol. 1, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1967), 51.

<sup>3</sup> R. C. H. Lenski, [\*The Interpretation of St. John’s Gospel\*](#) (Minneapolis, MN: Augsburg Publishing House, 1961), 309.

- a. We find the living water in Jesus; we fill the void with Jesus
  - b. John 6:53–54 (ESV) <sup>53</sup> So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. <sup>54</sup> Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.
  - c. Jesus explains this to his disciples later
    - i. Matthew 26:26–29 (ESV) <sup>26</sup> Now as they were eating, Jesus took bread, and after blessing, it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” <sup>27</sup> And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, <sup>28</sup> for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. <sup>29</sup> I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”
    - ii. It is Jesus’ body and blood that give us eternal life!
  - d. The Body
    - i. Isaiah 53:6 (ESV) <sup>6</sup> All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.
    - ii. 1 Peter 2:24–25 (ESV) <sup>24</sup> He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds, you have been healed. <sup>25</sup> For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.
    - iii. The sins that we committed (and will commit) were given over to Jesus
    - iv. Just like the sins Israel committed were given over to the goat (scapegoat) on the Day of Atonement
    - v. Hebrews 9:28 (ESV) <sup>28</sup> so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.
    - vi. We partake of the body of Christ remembering His sacrifice which brings us eternal life
  - e. The Blood
    - i. Leviticus 17:11 (ESV) <sup>11</sup> For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.
    - ii. Hebrews 9:22 (ESV) <sup>22</sup> Indeed, under the law almost everything is purified with blood, and without the shedding of blood, there is no forgiveness of sins.
    - iii. 1 John 1:7 (ESV) <sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.
    - iv. Acts 22:16 (ESV) <sup>16</sup> And now why do you wait? Rise and be baptized and wash away your sins, calling on his name.’
    - v. We partake of the blood of Christ, remembering our cleansing which brings us eternal life
  - f. The Body and the Blood bring us eternal life!
- V. The Lord’s Supper

- a. In 1 Corinthians 11, Paul rebukes the church for their behavior when they gather
  - i. For divisions and the how they are taking the Lord's Supper
  - ii. 1 Corinthians 11:20 (ESV) <sup>20</sup> When you come together, it is not the Lord's supper that you eat.
- b. He reminds them just what the Lord's Supper is, and what it means
  - i. 1 Corinthians 11:23–26 (ESV) <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.
- c. By partaking in the supper, we are claiming eternal life, eating the body and the blood of Jesus
- d. By partaking in the supper, we are remembering the death, burial, and resurrection of Jesus, "you proclaim the Lord's death until he comes", claiming eternal life
- e. We are partaking of Jesus' life
- f. We are filling the void that sin created