



from consumption to
COMMUNION

1 Peter 1:22-25  Add page #

Encouraged reading:

Book: The Weight of Glory By CS Lewis

Read: “Membership” and “The Inner Ring”

The Screwtape Letters, Letter 18.

Audio book: “CS Lewis essential audio Library” (has these 2)

Extra: The Pilgrim’s Regress, Ch 8.



WE LIVE IN HYPER-CONSUMPTION

1. Hyperconsumption is a worldly system that undermines brotherly affection and real communion.

I'm bored tell me one thing you swore would make you happy but once you got it, it lowkey didn't hit like you thought it would

Lowkey, everything.

🎵 @howdoevado



“We live in a world where the 7 deadliest sins are the 7 goals to accomplish... that’s crazy.”

(“Consumption mentality” doesn’t just grow greed. It aggravates lust, pride, sloth, gluttony, envy...and even wrath.)

Because greed is also idolatry. (Col. 3:5)



Dan Tomkins

Gabriel Piano · Every living breathing moment

REVERSE THE LOVE CHARACTERISTICS

1 Cor. 13 language reversed:

Boastful

Proud

Self-seeking

Easily angered

Keeps record of wrongs

Delights in evils

Hates the truth

Selectively protects

Sometimes trusts

Conveniently hopes

Calls it quits

Solidarity collapses

Secular language:

Poor emotional intelligence

Self-involved

Uses people, unreliable

Co-dependency

Climber

Flatterer, sycophant

Fanboy, simp,

Infatuation (foolishness)

Impulsive gratification

Anxious

Existential crisis

FOMO



IDENTIFICATION TESTS:

1. 7 deadly sins
2. Reversal list of 1 Corinthians 13
3. Gal 5:19-23- flesh and spirit

Reading the Bible regularly is a continual check to the idolatry of consumption.



THE PROGRESSION OF GREED

1. Hyper-consumer
2. Treat persons as things
3. Even communion is consumable
4. “Heartless cynics and wild sentimentalists”

(emotionalism without affection,
cynicism without temperance)



KNOWING THE DIFFERENCE

2. The opposite of the idolatry of consumerism is faith in God's provision unto participation in it.

“it is more blessed to provide than to consume.” (see: Acts 20:35)



PARTAKING VS. CONSUMING

Consumption (*pos*) to “**partake**”. A fundamental joy taken in God’s provision good in thankfulness and communion. Jesus was thought a “drunkard and a glutton” by some.

Consumption (*neg*) to “**devour**”: is the worldly system of gratifying the flesh and making consumption a god at the expense of love.

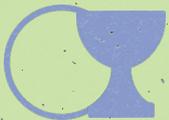


PARTAKING VS. CONSUMING

COMMUNION (*pos*) to “*partake*” in fellowship.

A fundamental joy taken in God’s provision good in thankfulness and communion. Jesus was thought a “drunkard and a glutton” by some.

Consumption (*neg*) to “*devour*”: is the worldly system of gratifying the flesh and making consumption a god at the expense of love.



PARTAKING

Consumption (*pos*) as “*partaking*”

1 Timothy 6:17-18

Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share.



CONSUMING

Consumption (*neg*) as “*devouring*”

Ephesians 4:17-19

So, I tell you this, and insist on it in the Lord, that you must no longer live as the nations do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more.



CONSUMPTION IDOLATRY ISN'T JUST GREED

It is making a person a thing. It is the denial of love.

Screwtape Letters, Letter 18, C.S. Lewis.

The whole philosophy of Hell rests on recognition of the axiom that one thing is not another thing, and, specially, that one self is not another self. My good is *my* good and your good is *yours*. What one gains another loses. Even an inanimate object is what it is by excluding all other objects from the space it occupies; if it expands, it does so by thrusting other objects aside or by absorbing them. A self does the same. With beasts the absorption takes the form of eating; for us, it means the sucking of will and freedom out of a weaker self into a stronger. “To be” means “to be in competition.”...



CONSUMPTION IDOLATRY ISN'T JUST GREED

It is making a person a thing. It is the denial of love.

Screwtape Letters, Letter 18, C.S. Lewis. Cont.

...Now the Enemy's philosophy is nothing more nor less than one continued attempt to evade this very obvious truth. He aims at a contradiction. Things are to be many, yet somehow also one. The good of one self is to be the good of another. This impossibility He calls love, and this same monotonous panacea can be detected under all He does and even all He is—or claims to be. Thus, He is not content, even Himself, to be a sheer arithmetical unity; He claims to be three as well as one, in order that this nonsense about Love may find a foothold in His own nature. At the other end of the scale, He introduces into matter that obscene invention the organism, in which the parts are perverted from their natural destiny of competition and made to co-operate. His real motive for fixing on sex as the method of reproduction among humans is only too apparent from the use He has made of it...



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Sex might have been, from our point of view, quite innocent. It might have been merely one more mode in which a stronger self preyed upon a weaker—as it is, indeed, among the spiders where the bride concludes her nuptials by eating her groom. But in the humans the Enemy has gratuitously associated affection between the parties with sexual desire. He has also made the offspring dependent on the parents and given the parents an impulse to support it—thus producing the Family, which is like the organism, only worse; for the members are more distinct, yet also united in a more conscious and responsible way. The whole thing, in fact, turns out to be simply one more device for dragging in Love.



GODLINESS EXUDES AFFECTION

3. The godliness of Jesus is FULL of affection from the heart.

True Affection is what links the strength of godliness to the magnificence of love.



1 Peter 1:22-25

“Now that you have purified yourselves by obeying the truth **unto sincere brotherly affection, love one another fervently, from a pure heart.** For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God. For, ‘All men are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall, but the word of the Lord stands forever.’”



2 Peter 1:5-8 NIV84

“For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and **to godliness, brotherly kindness; and to brotherly kindness, love.**

For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.”



**How do I really break with the
idol of consumption to really
have the affections of God?
How do I really turn my heart
to love or awaken it for love?**



MINDSET OF CONVERSION

4. You must die with Christ to the idolatry of consumption and rise to the new life in the way of His sacrificial love

(again and again).



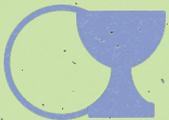
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MINDSETS OF CONVERSION

1. The New Birth & born again
2. New Creation, old is gone.
3. Leaving shame for glory
4. Taking off and putting on
5. Dispatriation and migration (Abram)
6. Liberation from slavery



THE MINDSET:

Death and Resurrection

Emphasis on BOTH.



Galatians 2:17-21

“If, while we seek to be justified in Christ, it becomes evident that we ourselves are sinners, does that mean that Christ promotes sin? Absolutely not! If I rebuild what I destroyed, I prove that I am a law-breaker. For through the law I died to the law so that I might live for God. I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!”



Romans 6:1-5

“What shall we say, then? Shall we go on sinning, so that grace may increase? By no means! We died to sin; how can we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.”



1 Peter 4:1-2

“Therefore, **since** Christ **suffered** in his body, arm yourselves also with the **same attitude**, because he who has suffered in his body is done with sin. As a result, he does not live the rest of his earthly life for evil human desires, but rather for the will of God.”



Luke 9:22-26

“And he said, ‘The Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and on the third day be raised to life.’ Then he said to them all: ‘If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will save it. What good is it for a man to gain the whole world, and yet lose or forfeit his very self? If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and in the glory of the Father and of the holy angels.’”



Philippians 3:7-12

“But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ-- the righteousness that comes from God and is by faith. ¹I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, and so, somehow, to attain to the resurrection from the dead. Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me.”



