

**You Make 100%.**  
1 Corinthians 12:18

**Introduction:**

Are you familiar with a sin bin?

In a handful of sports, a player who has committed an offense is sent to a penalty area.

The team that has committed a penalty is short-handed.

The other team is in a power play, having an advantage of one more player to compete for the duration of the penalty.

Rugby, Floorball, Handball, Lacrosse, Roller Derby, and Water polo are among some of the sports that use a sin bin to sit players serving out a penalty.

Hockey's sin bin carries a more popularized name, the penalty box.

When a player returns from the penalty area, a team returns to full strength, having the maximum number of competing players on the playing surface.

Just as a team needs all its players to be at full strength and not be at a disadvantage, the church needs all her servants to be at full strength and not be at a disadvantage.

The message today is you make 100%.

Without you, we are not at full strength.

Without you, Satan has an advantage.

With you, there is enough.

With you, the church is not at a disadvantage.

**I. We need 100% to have enough.**

Paul compared the body of Christ and its many spiritually gifted members to the human body with its many physical members.

In 1 Corinthians 12:12-27, he laid out three claims to establish that Christians are different from one another but belong together.

Paul's first claim is that each member in both bodies (physical body; spiritual body) performs a vital task (vv. 17-19).

What is your part or role?

Through some observation, study, and evaluation we may come to know what members are good at, but God "has placed the members, each one of them, in the body, just as He desired."

God knows the part or role that you are equipped to fulfill; He is watching your stewardship of His gifts and blessings.

If a function of the body is not being carried out, then the place to start investigating is among its members.

Paul's second claim is that no member in either body can be independent of the other members (vv. 14 and 20). [Apology to Thing T. from the Adams Family, our body parts cannot survive alone, apart from a body, apart from the other parts.]

In the body of Christ, we cannot survive apart from the head—who is Christ (Ephesians 4:15 and 16) or apart from the body, one another (1 Corinthians 12:19).

Romans 15:7 instructs Christians to "accept one another, just as Christ also accepted us to the glory of God."

Ephesians 4:25 says, “Therefore, laying aside falsehood, speak truth each one of you with his neighbor, for we are members of one another.”

We are to “encourage one another day after day, as long as it is still called ‘Today,’ so that none of [us] will be hardened by the deceitfulness of sin” (Hebrews 3:13).

We cannot get this spiritual encouragement from anywhere else.

It comes only from the body of Christ.

In the body of Christ, “as each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God” (1 Peter 4:10).

Everyone is served by the church; “while we have opportunity, let us do good to all people” (Galatians 6:10).

Yet, there are special gifts, given to the church to be used in “serving one another—especially to those who are of the household of the faith.”

The church is a gathering of people who have something to give and something to receive.

Are you giving what God has gifted you to give and placed you here to provide?

Are you receiving what you are not gifted to give?

Paul’s third claim is that each member suffers and rejoices with the other members because each member has “the same care for one another” (vv. 22-26).

The value, worth, and honor of each part are not decided by us; these things were decided by God who “so composed the body.”

Mutual concern and love or “the same care” is for the good of all the parts.

In the body of Christ—which Colossians 1:24 identifies as the church—the members suffer together and rejoice together.

When it comes to the body of Christ, we need 100% to have enough, because as Paul noted in 1 Corinthians 12:27, “you are Christ’s body, and individually members of it.”

If we do not have 100%, where is the body?

## **II. Less than 100% is not enough.**

Jesus responded to “both the Pharisees and the scribes” who said, “This man receives sinners and eats with them” by telling a parable (Luke 15:2).

“Strictly speaking Jesus does not tell them one parable, but two parables in question-form, which closely resemble each other and from which the same application is drawn in vv. 7 and 10.”<sup>1</sup>

A third parable, similar to the first two, concludes with a similar application in v. 32.

In His parabolic discourse, Jesus noted that ninety-nine sheep were not enough for the shepherd if one of his sheep was lost (v. 4).

Ninety-nine was not enough when there was supposed to be one hundred.

The reason Jesus received sinners and ate with them was that the sinners were like the one sheep which was lost.

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<sup>1</sup> J. Reiling and J. L. Swellengrebel, [\*A Handbook on the Gospel of Luke\*](#), UBS Handbook Series (New York: United Bible Societies, 1993), 541.

Jesus communicated that each person is important; each person needs forgiveness and salvation.

Only when the total number to be had is together, can one say there is enough.

Jesus mentioned nine coins did not satisfy the woman who had lost one coin.

Ten coins are what she had but losing one of them garnered all the work of verse 8, in which she lit a lamp, swept the house, and searched carefully until she found the lost silver coin.

The value of the coin never changed; it was worth the same amount when it was with the other nine as it was when it was alone.

But when the coin was lost, the nine coins could not do what the ten were going to do, nor could the one coin do what the ten were going to do.

Nine coins were not enough if one coin was lost.

Only when the woman had all ten coins together did she have enough.

Then Jesus talked about a household that had two sons, but one was lost.

One son was not enough to complete the household if one was lost.

The household was incomplete with the younger son away from it.

The Father wanted his son to return, but one person cannot control another.

Each person's involvement comes down to voluntary service.

"The parables are connected by theme (the joy of the lost being found) and by keywords ("lost" and "found," 15:6, 9, 24, 32; "rejoice" and "celebrate," 15:6, 9, 24, 32). Together the three parables form a tightly knit unit with a single, strongly Lukan theme—God's love for outcasts and sinners."<sup>2</sup>

Rather than sharing in God's love for outcasts and sinners, we act more like the older brother.

Jesus invites the outcast and sinners to come into His kingdom, while He also invites the grumbling older brothers to rejoice and celebrate with the gracious father and the lost which have been found!

The combined total number is needed to have 100%.

If one hundred is to be had, ninety-nine is not enough.

If ten is to be had, nine is not enough.

If two are to be had, one is not enough.

When there are one hundred sheep, ten coins, and two sons in their rightful place doing their part, you make 100%.

### **III. How many make 100%?**

Was eleven enough?

Shortly after Jesus began His earthly ministry, "He appointed twelve," Mark 3:14 says, "so that they would be with Him and that He could send them out to preach."

After Judas "became a guide to those who arrested Jesus," Peter stood before a crowd of 120 disciples and said, "It is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us...one of these must become a witness with us of His resurrection" (Acts 1:15-26).

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<sup>2</sup> Robert H. Stein, *Luke*, vol. 24, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 400.

Twelve eyewitnesses of the teaching, resurrection, and ascension of Christ were in God's plan to be "the apostles"—a unique and irreplaceable office.

"Because the church is built on the foundation of these Twelve as representatives of the true Israel, the people of God of the messianic times, their number had to be completed before the coming of the Spirit and the 'birth of the church.'"<sup>3</sup>

Each one had his part or share in this ministry (Acts 1:17), but when Judas forfeited his place in the twelve by his betrayal, another man was needed to take his place (v. 22).

Was 12 enough?

"While the disciples were increasing in number...the Hellenistic Jews" brought up a complaint "against the native Hebrews" (Acts 6:1-6).

The Jews who had adopted the Greek language and culture made it known that they were being overlooked "in the daily serving of food."

This was an issue that needed to be addressed, a problem that needed to be solved, and a ministry that was needed, but the twelve already had their part.

"The twelve summoned the congregation of the disciples (vv. 3-5) and said, 'It is not desirable for us to neglect the word of God in order to serve tables. Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. But we will devote ourselves to prayer and to the ministry of the word.'"

Was seventy or seventy-two enough?

In Luke 10, Jesus appointed seventy, some manuscripts have seventy-two, others—as in other disciples than the twelve mentioned in 9:1 and following, "and sent them in pairs ahead of Him to every city and place where He Himself was going to come" (v. 1).

Jesus said, in verse 16 of Luke 10, "The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me."

God can and will work with any number of people who will do His will.

Look at verse 2 of Luke 10, "And He was saying to them, 'The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest.'"

How many laborers are needed?

The simple answer is 100%.

A specific answer is a number only God knows.

Any number less than 100% is not enough to carry out the task of the church.

### **Application:**

Will you voluntarily take your place in the church which is Christ's body, to share God's love for the outcast and sinners?

Will you "go after the one which is lost," "search carefully until you find" the lost, and compassionately wait and watch for the return of the erring lost?

Will you come to Christ in obedient faith repenting of sin, confess that Jesus Christ is Lord, and "be baptized in the name of Jesus Christ for the forgiveness of your sins?"

"But now God has placed the members, each one of them, in the body, just as He desired" (1 Corinthians 12:18).

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<sup>3</sup> John B. Polhill, [Acts](#), vol. 26, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 93.

If you are a lost sheep, willingly come home with the Shepherd who has sought you and found you through His message this morning.

If you are a lost coin, we are actively searching for you through our worship, Bible classes, events, and activities.

If you are a lost son/daughter, we are waiting and watching for your return to God's family.

**Conclusion:**

Will you help us be at full strength, avoid a disadvantage, and serve one another?

We need 100% to have enough for the body and its work.

Any number less than 100% is not enough to form the complete body, take care of it, and reach out to others.

Only God knows how many we specifically need, so we "come near Him to listen to Him" and He sends us out saying, "Go into all the world and preach the gospel to all creation" (Mark 16:15).