

The Lord's Supper Pt.2

1 Corinthians 11:23–32

1 Corinthians 11:23–32 (NKJV)

²³ For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; ²⁴ and when He had given thanks, He broke *it* and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” ²⁵ In the same manner *He* also *took* the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me.”

²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

²⁷ Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. ²⁸ But let a man examine himself, and so let him eat of the bread and drink of the cup. ²⁹ For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. ³⁰ For this reason many *are* weak and sick among you, and many sleep. ³¹ For if we would judge ourselves, we would not be judged. ³² But when we are judged, we

are chastened by the Lord, that we may not be condemned with the world.

Introduction

Of all the works that John Calvin wrote, there is an obscure work of just a few theological treatises of about 15 to 20 documents of confessions, catechism, short theological works. Something you could enjoy as devotional with your coffee in the morning.

The last treatise in this small work has a interesting title,

“A Brief Reply in Refutation of the Insults of a Certain Worthless Person”

https://www.the-highway.com/Calvin_sectionVII.html

What is more striking about this volume of Calvin is how many of the works deal with a subject that very few even talk about today.

listen to some of the titles

1. A Short treatise on the Lord's Supper
2. Confession of Faith concerning the Eucharist
3. Summary of doctrine concerning the ministry of the Word and the Sacraments

4. The clear explanation of the sound doctrine concerning the true partaking of the flesh and blood of Christ in the Holy Supper

Among the Reformers and those after the Reformation the topic of the Lord's Supper occupied a large portion of their work, because of the context of the abuse and misrepresentation of the Lord's Supper in the Catholic Church.

But also historically a lot has been written by theologians on the topic of the Lord's Supper.

Some Systematic Theologies

John Calvin 90 pages

Frances Turretin 130 pages

Charles Hodge 80 pages

Today

Wayne Grudem 12 pages

John MacArthur 4 pages

Perhaps this is reflection of the popularity and attention this topic gets

It has been in the past reason many believers have given their lives and in some cases been fired from their churches

One man that come to mind is Jonathan Edwards.

Jonathan Edwards was a pastor and theologian, thought by many to be the greatest theological mind that the *America* has ever produced. His preaching, along with George Whitfield helped spark the [First Great Awakening](#), emphasized man's sin, God's judgment, God's sovereignty, the necessity of personal conversion, and justification by faith.

Edwards was born in East Windsor, Connecticut. (1703-1758)

From a very early age, he was thinking deeply about theological doctrine. At the age of 13, Edwards entered Yale and graduated at the head of his class at the age of 17.

He was licensed to preach at the age of 20. In 1727, he was ordained in the [Congregational Church](#) and began serving in Northampton, Massachusetts, with his grandfather and great revival preacher, Solomon Stoddard who had served the church for 63 years . About two years later, Stoddard died, and Edwards assumed full leadership of the church.

Edwards was grieved at the spiritual condition of the church and the community. Many made outward assent to the faith and partook in the life of the church, but they gave no evidence of genuine conversion. The people of Northampton were generally complacent about spiritual things. Church discipline had become lax, and there had been very little screening for church membership.

Edwards began to preach against this spiritual lethargy. His first sermon series in Northampton was on justification by faith alone, for he feared that many had come to rely upon their own goodness for salvation.

In 1734 Edwards's preaching on justification by faith sparked a different sort of devotion: a spiritual revival broke out in his parish. In December there were six sudden conversions. By spring there were about thirty a week. At the end nearly 300 had been converted within 6 months

Six year later, as one historian put it, a lighting bolt came out of a clear blue sky and in 1740 the Great Awakening began. It seemed as if everyone was pressing into the kingdom. So struck by the Power of God through conversion, that it was said that you could leave 2 bars of gold outside and no one would take it. The churches where alive and

eager to drink in the Word of God preached, filled with people weeping and wailing over their sin and to flee from the wrath to come.

The gas that fueled this fire was the coming of the Great English Evangelist George Whitfield. In his second preaching trip to the colonies, His preaching was used powerfully by God to convert 1000s to the the gospel of Christ.

He preached in Boston to the largest crowds they had ever witnessed. On his farewell sermon in Boston, 23000 came to hear him, a number that exceeded the population of Boston itself.

In Philadelphia, 6000 in morning, 8000 in the evening. In his final sermon, 35000 attended. Benjamin Franklin was in attendance and estimated that more than a dozen city blocks were jammed with people to hear the necessity of the New Birth. Whitfield got on a horse to head across the river the 3000 men got on horses and followed him to the next destination. He went to New York and preached to 8000 in morning and 15000 in evening. and then the final sermon was 20000.

That was 1740,

The High water mark was 1741

It would be that Summer on July 8th that Jonathan Edwards would go to Enfield Connecticut and

preach his famous sermon, *Sinners in the Hands of an Angry God*.

It is reported that during the message people were overcome with conviction, and members of the congregation were shrieking, groaning, and trembling with holy fear.

In spite of his tremendous spiritual results, Jonathan Edwards was discharged from his church in 1750 when he attempted to limit communion to those who gave some evidence of conversion. Only 10 percent of the church members voted to keep Edwards as their pastor. As Edwards put it to a friend a couple of weeks later, the “generality” of the church members voted to send him away.

Back in 1662 the Congregational churches in New England had struck a compromise in order to give many of the rights of membership (which included, most importantly, having their own children baptized) to those who had made no profession of conversion. This would allow such people to enjoy all the privileges of church membership except for the Lord’s Table. This was withheld from them. This became known as “the Halfway Covenant” and was bitterly opposed by Increase Mather and some

others, but was finally generally accepted by the churches.

Within a few years something occurred that the plan's proponents had not foreseen — the non-Covenant members outnumbered the Covenant members. After some years of wrestling with this, in 1700 Stoddard suggested a fundamental change in the way that the Lord's Supper was given. He suggested that it should be expanded to include all of those members (regenerate and unregenerate) who wanted to partake, excepting only those whose lives were scandalous. "Mr. Stoddard's Way," as it was known, had been practiced for many years quietly in Northampton under his pastorate. Now he would make it known and advocate it.

Once again Increase Mather led the charge against this innovation. Stoddard published treatises in favor of his position, claiming that it might help in converting the unregenerate, and soon Stoddard's way became the practice of many, and perhaps most, of the New England churches. One can immediately grasp why it would be popular.

In July 1750, the members of the church voted by a margin of 10 to 1 to dismiss him. Ten days later, Edwards preached his final sermon to them as their pastor.

The situations that led to his dismissal are a long story that has to do with everything from botched pastoral moves to disputes over salary, envy in the town, a perceived coolness and aloofness on the part of Mr. Edwards, and even long-standing tensions in his own extended family. We could go on. The answer to “why” questions is almost always beyond human capacity to answer fully. Many of the particulars would be of interest only to academic historians or would take more space than the scope of this chapter allows.

At the very heart of the controversy that led to Edwards’s being fired was church discipline and especially the question of who was to be admitted to the Lord’s Table. Jonathan Edwards had come to disagree with his venerable grandfather, and the shock to the unity of the church was enough to send Edwards tumbling out of his pulpit, twenty-three years of spectacularly faithful and fruitful ministry notwithstanding.

He relocated to a small church in Stockbridge Massachusetts, where he served as pastor and as a missionary to the Hausatonnoc Indians. In 1758 Edwards became the president of the College of New Jersey (which would become Princeton

University), but he died from complications of a smallpox inoculation about a month later.

Lesson

I. The Revelation of the Supper

1. Its Origination
2. Its Ordination
3. Its Observation

II. The Requirements of the Supper

- A. Be Worthy
- B. Be Warned

I. The Revelation of the Supper.

1. Its Origination

²³ For I received from the Lord that which I also delivered to you:

23 Εγώ γαρ παρελαβον απο του Κυριου ο και παρεδωκα υμιν (aorist verbs)

I. The Revelation of the Supper

1. Its Origination

2. Its Ordination

ordinance noun

or·di·nance | \ 'òrd-nən(t)s

How to pronounce ordinance (audio)

, 'òr-də-nən(t)s\

Definition of *ordinance*

1

a

: an authoritative decree or direction : ORDER

On that day the king signed three *ordinances*.

b

: a law set forth by a governmental authority

specifically : a municipal regulation

A city *ordinance* forbids construction work to start before 8 a.m.

2

: something ordained or decreed by fate or a deity

Let *ordinance* come as the gods foresay [=foretell] it.

— William Shakespeare

3

: a prescribed usage, practice, or ceremony

Ephesians 2:15 (NKJV)

¹⁵ having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in **ordinances**, so as to create in Himself one new man *from* the two, *thus* making peace,

dogma: an opinion, (a public) decree

Original Word: δόγμα, ατος, τό

Part of Speech: Noun, Neuter

Transliteration: dogma

Phonetic Spelling: (dog'-mah)

Definition: an opinion, (a public) decree

Usage: a decree, edict, ordinance.

I. The Revelation of the Supper

1. Its Origination

2. Its Ordination

3. Its Observation

²³ For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; ²⁴ and when He

had given thanks, He broke *it* and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.”²⁵ In the same manner *He* also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me.”

²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes. I. The

I.Revelation of the Supper

1. Its Origination
2. Its Ordination
3. Its Observation

II. The Requirements of the Supper

- A. Be Worthy**
- B. Be Warned**

A. Be Worthy

²⁷ Therefore whoever eats this bread or drinks *this* cup of the Lord in an **unworthy manner** will be guilty of the body and blood of the Lord

unworthy manner

anaxios: unworthy

Original Word: ἀνάξιος, ον

Part of Speech: Adjective

Transliteration: anaxios

Phonetic Spelling: (an-ax'-ee-os)

Definition: unworthy

Usage: unworthy, inadequate.

370 anáksios (from 303 /aná, "up to the top" and 514 /áksios, "worth, as it corresponds to real value") – properly, tested and found wanting, i.e. not equal to the task; unworthy (unfit, inappropriate), falling short of what God says is valuable – (literally) "lacking a correspondence to real value.

"unworthily adv. — in a manner unbefitting or underserving (of some person or other object).

However, the adjectival form of ἀναξίως in 1 Cor 6:2 conveys the sense of *incompetency*, or *being not good enough* for a task, and this coheres with the adjectival meaning in Epictetus and Philo (although it seems to mean *unworthy* in 1 Clement 47:6).

Thiselton, A. C. (2000). *The First Epistle to the Corinthians: a commentary on the Greek text* (pp. 888–889). Grand Rapids, MI: W.B. Eerdmans.

The adverb clearly stands in semantic opposition to the ἀξίως, ἄξιος, and ἀξιῶ group. Liturgy and song have familiarized Rev 4:11, “*You are worthy*, O Lord ... to receive glory and honor and power....” However, as BAGD note, in more common parlance the Prodigal Son exclaims, “I am no longer *fit* to be called your son, οὐκέτι εἶμι ἄξιος.” ἄξιος may be used in a bad sense: *deserving blows* (Luke 12:48), i.e., *fit* to be punished. In the Apocalypse of John, God and Christ are *deserving of* honor; for the adjective most broadly denotes *fitting correspondence* (BAGD) or appropriate weight (Grimm-Thayer). **Paul’s primary point is that attitude**

and conduct should fit the message and solemnity of what is proclaimed. At Corinth these were too often not fitting, or, in Meyer's accurate words, "in a way morally out of keeping with the nature (10:16) and design of the ordinance (11:24–25; his italics). Similarly Wolff, describes this as an "inappropriate" or "unsuitable" attitude (inunangemessener Haltung).

Thiselton, A. C. (2000). *The First Epistle to the Corinthians: a commentary on the Greek text* (p. 889). Grand Rapids, MI: W.B. Eerdmans.

So the word unworthy means:

That which is lacking, inadequate, unbecoming, underserving, inappropriate, falling short of the real value of something.

When someone is done wrong or receives an injustice whom we believe is not worthy of such treatment, we often say, "That person was not worthy of that or deserving of that!" They have been treated in an unworthy manner.

This the idea behind Paul's use of the term.

To take the Lord's Supper in an unworthy manner must first be understood by the serious nature of the the Supper.

That is why verse 27 starts with the word

²⁷ **Therefore** whoever eats this bread or drinks *this* cup of the Lord in an

unworthy manner will be guilty of the body and blood of the Lord.

So why is so serious.

1. It is a direct institution of the Lord.

This is directly stated by our Lord in Matthew, Mark and Luke.

And is repeated as direct revelation to the Apostle Paul before the Gospels were written and passed to the churches.

1 Corinthians 11:23 (NKJV)

23 For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread;

All of Scripture carries authority and weight because it is all God's Word

2 Timothy 3:16 (NKJV)

¹⁶ All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness,

But some portions of Scripture get special attention by the emphasis the Author (God) places on it.

Example

Repetition is no small matter in Scripture.

Isaiah 6:1–3 (NKJV)

6 In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His *robe* filled the temple. ² Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. ³ And one cried to another and said:

“Holy, holy, holy *is* the Lord of hosts;
The whole earth *is* full of His glory!”

John 3:3 (NKJV)

³ Jesus answered and said to him, “**Most assuredly**, (Ἀμὴν Ἀμὴν) **I say to you, unless one is born again, he cannot see the kingdom of God.**”

1 Peter 1:15–16 (NKJV)

¹⁵ but as He who called you *is* holy, you also be holy in all *your* conduct, ¹⁶ because it is written, “*Be holy, for I am holy.*”

Leviticus 19:1–18 (NKJV)

19 And the Lord spoke to Moses, saying,

² “Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I the Lord your God *am* holy.

³ ‘Every one of you shall revere his mother and his father, and keep My Sabbaths: **I am the Lord your God.**

⁴ ‘Do not turn to idols, nor make for yourselves molded gods: **I am the Lord your God.**

⁵ ‘And if you offer a sacrifice of a peace offering to the Lord, you shall offer it of your own free will.

⁶ It shall be eaten the same day you offer *it*, and on the next day. And if any remains until the third day, it shall be burned in the fire.

⁷ And if it is eaten at all on the third day, it *is* an abomination. It shall not be accepted.

⁸ Therefore *everyone* who eats it shall bear his iniquity, because he has profaned the hallowed *offering* of the Lord; and that person shall be cut off from his people.

⁹ ‘When you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest.

¹⁰ And you shall not glean your vineyard, nor shall you gather *every* grape of your vineyard; you shall leave them for the poor and the stranger: **I am the Lord your God.**

¹¹ ‘You shall not steal, nor deal falsely, nor lie to one another.

¹² And you shall not swear by My name falsely, nor shall you profane the name of your God: **I am the Lord.**

¹³ ‘You shall not cheat your neighbor, nor rob *him*. The wages of him who is hired shall not remain with you all night until morning.

14 You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your God: **I am the Lord.**

15 ‘You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor.

16 You shall not go about *as* a talebearer among your people; nor shall you take a stand against the life of your neighbor: **I am the Lord.**

17 ‘You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.

18 You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: **I am the Lord.**

So Repetition is a useful tool to stress the importance of something in Scripture

The same then can be said of the Lords Supper. The multiple references to it and the direct revelation of it to the Apostle Paul, and the early repetitive observance of the Lord’s Supper in the early church helps us to understand the serious nature of the Supper.

It is not just any meal!!!

1. It is a direct Institution by the Lord

Second,

2. It is a determined Proclamation of the Lord

1 Corinthians 11:26 (NKJV)

²⁶ For as often as you eat this bread and drink this cup, **you proclaim** the Lord's death till He comes.

you proclaim P. A. Ind. PLURAL

to announce broadly v. — to make known openly and with wide distribution.

(from [2596](#) /katá, "according to, down to a point," intensifying aggellō, "declare, announce") – properly, exactly, decisively announce; to herald (proclaim) a message in a definite (binding) way.

To understand the serious nature of this proclamation

This word, **kataggéllō** is used throughout the NT and is often associated with preaching the Truth about the Gospel and Christ.

Colossians 1:27–28 (NKJV)

²⁷ To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.

²⁸ **Him we preach**, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

The Lords Supper is a means of declaring the Truth of Christ Death till He comes.

Just as careful as we are to make sure we preach with all gravity, and seriousness, respect, reverence being careful to accurately communicate the truth about Christ and the Gospel. So we are to have the same gravity, seriousness, respect, and reverence for the Lords Supper to accurately represent Christ.

So these 2 things

- 1. It is a direct Institution by the Lord**
- 2. It is a determined Proclamation of the Lord**

set the stage for the need to partake of the Lord's table in a worthy manner.

And these magnify the serious nature of handling the Lords Supper in an unworthy manner.

To take the Supper in an Unworthy manner would include 2 things

- 1. Your Position**
- 2 Your Practice.**

1. Your Position.

Although it is not definitively stated in the text. It is however assumed by the text... That Paul is saying that you must be right with God, righteous, saved, a believer.

Paul is not saying that we have to be worthy, ie deserving of the Lords table to to have it.

No one is worthy. We are all sinners and deserving of Hell and wrath.

But we are made worthy in the Blood of the Lamb. By the imputed righteousness of Christ. With all the problems and sins of the Corinthians, Paul still stated there position in Christ was unaffected.

1 Corinthians 1:2 (NKJV)

² To the church of God which is at Corinth, to those who are **sanctified** in Christ Jesus, called *to be saints*, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:

So how do we know that the Lord's Supper is **only for Believers**

1. The Context He is writing and addressing believers

1 Corinthians 11:18 (NKJV)

18 For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it.

1 Corinthians 11:20 (NKJV)

20 Therefore when you come together in one place, it is not to eat the Lord's Supper.¹

Corinthians 1:2 (NKJV)

2 To the church of God which is at Corinth, to those who are **sanctified** in Christ Jesus, called *to be saints*, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:

1 Corinthians 10:16–17 (NKJV)

¹⁶ The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? ¹⁷ **For we, though many, are one bread and one body; for we all partake of that one bread.**

1 Corinthians 11:23–26 (NKJV)

²³ For I received from the Lord that which I also delivered **to you**: that the Lord Jesus on the *same* night in which He was betrayed took bread;

²⁴ and when He had given thanks, He broke *it* and said, “**Take, eat; this is My body which is broken for you; do this in remembrance of Me.**” ²⁵ In the same manner *He* also *took* the cup after supper, saying, “**This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me.**”

²⁶ For as often **as you** eat this bread and drink this cup, **you proclaim** the Lord’s death till He comes.

1 Corinthians 11:32 (NKJV)

³² But when we are judged, **we are chastened** by the Lord, that we may not be condemned with the world.

1 Corinthians 11:33 (NKJV)

³³ Therefore, **my brethren**, when you come together to eat, wait for one another.

2. The Character It represent the substitutionary death of Christ for His own.

The Character of the Lord's speaks that it is for Believers only

1 Corinthians 11:24–26 (NKJV)

²⁴ and when He had given thanks, He broke *it* and said, “Take, eat; **this is My body** which is broken for you; **do this in remembrance of Me.**” ²⁵ In the same manner *He* also *took* the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me.”

²⁶ For as often as you eat this bread and drink this cup, **you proclaim the Lord's death** till He comes.

The Lords Supper uniquely represents the Death, the substitutionary death of Christ for His own.

Matthew 26:28–29 (NKJV)

²⁸ For this is My blood of the new covenant, **which is shed for many** for the remission of sins. ²⁹ But I say to you, I will not drink of this fruit of the vine from now on **until that day when I drink it new with you** in My Father's kingdom.”

Luke 22:20 (NKJV)

²⁰ Likewise He also *took* the cup after supper, saying, “This cup *is* the new covenant in My blood, **which is shed for you.**”

3. The Contrary The Nature of the Unbeliever means it not for him.

The unbeliever cares nothing for the death of Christ. It means nothing to him. It would be the equivalent of an unbelieving Gentile celebrating passover who knows nothing of the deliverance of Egypt and the Death Angel

Unbelievers hate Christ, Hate the Cross and consider it foolishness!!

1 Corinthians 1:18 (NKJV)

¹⁸ For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

1 Corinthians 2:14 (NKJV)

¹⁴ But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.

The unbeliever has never been regenerated and does not understand not appreciate the sacrifice of Christ.

Since this is the case, for the unbeliever to take the Lords Supper in no way proclaims His death until He comes.

1 Corinthians 11:26 (NKJV)

²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

1. Your Position

2 Your Practice.

To eat in an unworthy manner can be a direct result of your Practice. I believe that this is primarily what Paul has in mind in the context.

In other words, how you live and how you love will determine your unworthiness.

1 Corinthians 11:17–18 (NKJV)

¹⁷ Now in giving these instructions I do not praise *you*, since you come together not for the better but for the worse. ¹⁸ For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it.

1 Corinthians 11:20–22 (NKJV)

²⁰ Therefore when you come together in one place, it is not to eat the Lord's Supper. ²¹ For in eating, each one takes his own supper ahead of *others*; and one is hungry and another is drunk. ²² What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise *you*.

Since the 1980s commentators have pointed to the architecture of Roman homes of the period in places such as Ostia (outside Rome) and Anaploga (near the Corinthian site) as well as the social customs of the day. Early Roman homes were designed to reinforce social status and difference, especially between slaves and owners and between dinner guests and kitchen staff (Osiek and Balch 1997:199, 215).

Apparently in some locales the church met upstairs in modest homes (*insula*) of artisans like Priscilla and Aquila, similar to our apartments located over stores at street level. On the other hand, a few wealthy Christians could host larger gatherings in a more spacious home (*domus* or "villa"), like those of Philemon of Colossae or Stephanas and Gaius of Corinth (1 Cor 1:15–16; 16:15–16; Rom 16:23).

"Roman domestic architecture is obsessively concerned with distinctions of social rank, and the distinctions involved are not merely between one house and another

... but within the social space of the house” (Osiek and Balch 1997:29). The wealthier the household, the more status was recognized in the partitioning of space within the home. This was especially the case when meals were served. The better food and service came to the guests of greater status, who occupied the large triclinium dining room, while those who counted less were served in the nearby atrium with scraps of food.

The first-century Roman governor of Bithynia and letter writer Pliny the Younger complains about how some were treated at the home of a wealthy man: “I happened to be dining with a man, though no particular friend of his, whose elegant economy, as he called it, seemed to me a sort of stingy extravagance. The best dishes were set in front of himself and a select few, and cheap scraps of food before the rest of the company. He had even put the wine into tiny little flasks, divided into three categories, not with the idea of giving his guests the opportunity of choosing, but to make it impossible for them to refuse what they were given. One lot was intended for himself and for us, another for his lesser friends (all his friends were graded), and the third for his and our freedmen” (*Letters* 2.6, quoted by Murphy-O’Connor 1983:159–60). This secular practice seems to have crept into the Corinthian church gathering and in some manner into the Lord’s Supper observance, with disastrous consequences.

What we find here, without reminding ourselves of all the other gross sins allowed in the assembly.

ie

acting carnal, apathy toward sin. Suing one another, sexual immorality, pride etc.

They were practicing 3 of the worse sins that are the direct opposite of the Gospel and the Lord's Supper.

1. Prejudice - negative
2. Partiality - positive
3. Piggishness

1. Prejudice. negative

Some were unwilling to associate with others to status. Rich/Poor, Slave/Free Owner/renter

Prejudice definition, an unfavorable opinion or feeling formed beforehand or without knowledge, thought, or reason.

Prejudice is an unjustified or incorrect attitude (usually negative) towards an individual based solely on the individual's membership of a social group. For

example, a person may hold **prejudiced** views towards a certain race or gender etc. (e.g. sexist).

2. Partiality - positive

partiality meaning: 1. the fact of unfairly preferring or approving of something: 2. a liking: 3. an unfair preference for one person or group over another: .

These attitudes are antithetical to the Gospel. They have no place in the kingdom of God.

James 2:1–9 (NKJV)

2 My brethren, do not hold the faith of our Lord Jesus Christ, *the Lord* of glory, with partiality. ² For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes, ³ and you pay attention to the one wearing the fine clothes and say to him, “You sit here in a good place,” and say to the poor man, “You stand there,” or, “Sit here at my footstool,” ⁴ have you not shown partiality among yourselves, and become judges with evil thoughts?

⁵ Listen, my beloved brethren: Has God not chosen the poor of this world *to be* rich in faith and heirs of the kingdom which He promised to those who love Him? ⁶ But you have dishonored the poor

man. Do not the rich oppress you and drag you into the courts? ⁷ Do they not blaspheme that noble name by which you are called?

⁸ If you really fulfill *the* royal law according to the Scripture, “*You shall love your neighbor as yourself,*” you do well; ⁹ but if you show partiality, you commit sin, and are convicted by the law as transgressors.

Galatians 3:26–28 (NKJV)

²⁶ For you are all sons of God through faith in Christ Jesus. ²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

Romans 10:12–13 (NKJV)

¹² For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. ¹³ For “*whoever calls* on the name of the Lord shall be saved.”

1 Corinthians 12:13–14 (NKJV)

¹³ For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one

Spirit. ¹⁴ For in fact the body is not one member but many.

Colossians 3:10–11 (NKJV)

¹⁰ and have put on the new *man* who is renewed in knowledge according to the image of Him who created him, ¹¹ where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave *nor* free, but Christ *is* all and in all.

3. Piggishness

1 Corinthians 11:21 (NKJV)

²¹ For in eating, each one takes his own supper ahead of *others*; and one is hungry and another is drunk.

Philippians 2:3–4 (NKJV)

³ *Let* nothing *be done* through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. ⁴ Let each of you look out not only for his own interests, but also for the interests of others.

1 Corinthians 10:24 (NKJV)

²⁴ Let no one seek his own, but each one the other's well-being.

James 3:16 (NKJV)

¹⁶ For where envy and self-seeking *exist*, confusion and every evil thing *are* there.

Galatians 5:19–20 (NKJV)

¹⁹ Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, ²⁰ idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, **selfish ambitions**, dissensions, heresies,

1 Corinthians 13:4–5 (NKJV)

⁴ Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up; ⁵ does not behave rudely, **does not seek its own**, is not provoked, thinks no evil;

II. The Requirements of the Supper

A. Be Worthy

B. Be Warned

1 Corinthians 11:27–32 (NKJV)

²⁷ Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. ²⁸ But let a man examine himself, and so let him eat of the bread and drink of the cup. ²⁹ For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. ³⁰ For this reason many *are* weak and sick among you, and many sleep. ³¹ For if we would judge ourselves, we would not be judged. ³² But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

27 Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.

To come unworthily to the Lord's table is to become **guilty of the body and blood of the Lord**. To trample our country's flag is not to dishonor a piece of cloth but to dishonor the country it represents. To come unworthily to Communion does not simply dishonor the ceremony; it dishonors the

One in whose honor it is celebrated. We become **guilty** of dishonoring His body and blood, which represent His total gracious life and work for us, His suffering and death on our behalf. We become guilty of mocking and treating with indifference the very person of Jesus Christ (cf. Acts 7:52; Heb. 6:6; 10:29)

Acts 7:51–52 (NKJV)

⁵¹ “*You* stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers *did*, so *do* you. ⁵² Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,

Hebrews 6:4–6 (NKJV)

⁴ For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, ⁵ and have tasted the good word of God and the powers of the age to come, ⁶ if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

Hebrews 10:26 (NKJV)

²⁶ For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,

Hebrews 10:29 (NKJV)

²⁹ Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

28 But let a man examine himself, and so let him eat of the bread and drink of the cup.

Every time he comes to the Lord's Supper, therefore, a person should **examine himself, and so let him eat of the bread and drink of the cup.** Before we partake we are to give ourselves a thorough self-examination, looking honestly at our hearts for anything that should not be there and sifting out all evil. Our motives, our attitudes toward the Lord and His Word, toward His people, and toward the Communion service itself should all come under private scrutiny before the Lord. The table

thus becomes a special place for the purifying of the church. That is a vital use of Communion, and Paul's warning reinforces that ideal.

29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

A person who partakes without coming in the right spirit **eats and drinks judgment to himself, if he does not judge the body rightly.**

Judgment (*krima*) here has the idea of chastisement. Because "there is therefore now no condemnation for those who are in Christ Jesus" (Rom. 8:1), the KJV rendering of *damnation* is especially unfortunate.

The great difference in Paul's use here of *krima* (**judgment**) and *katakrima* (**condemned**) is seen in verse 32, where it is clear that *krima* refers to discipline of the saved and *katakrima* refers to condemnation of the lost. That chastening comes **if he does not judge the body rightly**, that is, the blood and body used in Communion. To avoid God's judgment, one must properly discern and respond to the holiness of the occasion.

30 For this reason many *are* weak and sick among you, and many sleep.

The types of chastening the Lord may use are illustrated in verse 30. **For this reason many among you are weak and sick, and a number sleep.** God does not eternally condemn those who abuse the Lord's table, but His punishment may be severe illness.

Sleep is here, as in several other places in the New Testament, used metaphorically to speak of the death of believers (as of Lazarus, John 11:11; and Stephen, Acts 7:60). God actually put to death **a number** (*hikanos*, lit., "sufficient") of believers in Corinth because they continually despised and corrupted the Supper of His Son, just as He had put to death Ananias and Sapphira for lying to the Holy Spirit (Acts 5:1–11).

As in the Old Testament, such divine executions were to serve as examples of what all sinners deserve, and might receive (cf. Luke 13:1–5).

31 For if we would judge ourselves, we would not be judged. ³² But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

There is a remedy for unworthiness. **If we judged ourselves rightly, we should not be judged.**

But if we discerned ourselves (εἰ δε ἑαυτοὺς διεκρινόμεν [*ei de heautous diekrinomen*]). This condition of the second class, determined as unfulfilled, assumes that they had not been judging themselves discriminatingly, else they would not be judged (ἐκρινόμεθα [*ekrinometha*]).

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (1 Co 11:31). Nashville, TN: Broadman Press.

This involves discerning what we are and what we ought to be. If we confess our sins, our wrong attitudes and motives, God “is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9).

As has already been mentioned, if we come unworthily and are judged by God, it is not for condemnation. It is for the very opposite.

32 But when we are judged, we are disciplined by the Lord in order that we may not be condemned along with the world. God sends individual chastening to push offenders back toward righteous behavior, and sends death to some in the church to encourage those who remain to choose holiness rather than sin. Even if the Lord were to strike us dead for profaning His table, it would be to discipline us,

32 But when
we are judged, we are
chastened by the Lord, that we
may not be condemned with the
world.

Afflictions are meant to separate us from the doom of the wicked world. Final use of ἵνα μὴ [*hina mē*] here with κατακριθῶμεν [*katakriθōmen*] (first aorist passive subjunctive)

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (1 Co 11:32). Nashville, TN: Broadman Press.

We are not disciplined in order to keep us from falling as if we are on the precipice and could fall away at any moment, rather we are discipline (showing that we are the Lords) with the result that we will not be condemned with the world

1 Corinthians 11:33–34 (NKJV)

33 Therefore, my brethren, when you come together to eat, wait for one another. ³⁴ But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.

Paul closes by admonishing the Corinthians to get their lives and their attitudes straightened out, to completely discard their prejudices, their selfishness, and their indifference to God's holy ordinance. The fact that he says **when you come together to eat** assumes that he supported the idea of their fellowship meal, but they should **wait for one another** before they partake of it. If any were only attending in order to satisfy their physical hunger they should **eat at home**. Otherwise they pervert the love feast. When they come to the love feast, and especially to the Lord's table, they should come to satisfy their spiritual hunger. There is no point in gathering to sin, because that is simply coming **together for judgment**.

1 Corinthians 11:33–34 (NKJV)

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