



THE LORD'S SUPPER



WHEN YOU COME TOGETHER,
IT IS NOT THE LORD'S SUPPER THAT YOU EAT.
(1 CORINTHIANS 11:20 ESV)

1. REBUKES ... THE APOSTLE PAUL REBUKES THE CORINTHIANS FOR HAVING THE LORD'S SUPPER THEIR WAY, 11:17-22.

- (1 Corinthians 11:17–22 ESV) But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. 18 For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part, 19 for there must be factions among you in order that those who are genuine among you may be recognized. 20 **When you come together, it is not the Lord's supper that you eat.** 21 For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk. 22 What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.

A. Their meetings brought more harm than good, 11:17.

B. By meeting together in their own way they served themselves and not the fellowship of believers as God had instructed, Hebrews 10:24-25.

- (Hebrews 10:24–25 ESV) And let us consider how to stir up one another to love and good works, 25 not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

C. By deliberately worshiping in their own way they profaned the work of Christ, 10:26-31.

- (Hebrews 10:26–31 ESV) **For if we go on sinning deliberately after receiving the knowledge of the truth**, there no longer remains a sacrifice for sins, 27 but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. 28 Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. 29 How much worse punishment, do you think, will be deserved **by the one who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified**, and has outraged the Spirit of grace? 30 For we know him who said,

“Vengeance is mine; I will repay.” And again, “The Lord will judge his people.” 31 It is a fearful thing to fall into the hands of the living God.

They profaned the work of Christ by making it common, unordinary, unholy—κοινός [koinos].

D. They were divisive and factious, 11:18-19.

- (1 Corinthians 1:10–11 ESV) I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment. 11 For it has been reported to me by Chloe's people that there is quarreling among you, my brothers.

E. When they met for the Lord's supper, it was not the Lord's supper, 11:20-22.

EXCURSUS: THE OLD TESTAMENT PRECEDENT ... THE LONG SAD, SELFISH HISTORY OF GOD'S PEOPLE WORSHIPING GOD AS THEY CHOSE AS OPPOSED TO GOD'S COMMANDS & INSTRUCTION ...

Here we find the fountainhead from which their many and various sins flowed. In their worship they were more concerned about pleasing themselves than they were about pleasing God.

- (Isaiah 58:1–4 NLT) **“Shout** with the voice of a trumpet blast. **Shout aloud! Don't be timid. Tell my people Israel of their sins!** 2 Yet they act so pious! They come to the Temple every day and seem delighted to learn all about me. They act like a righteous nation that would never abandon the laws of its God. They ask me to take action on their behalf, pretending they want to be near me. 3 ‘We have fasted before you!’ they say. ‘Why aren't you impressed? We have been very hard on ourselves, and you don't even notice it!’ “I will tell you why!” I respond. **“It's because you are fasting to please yourselves.** Even while you fast, you keep oppressing your workers. 4 **What good is fasting when you keep on fighting and quarreling? This kind of fasting will never get you anywhere with me.”**
- (Zechariah 7:4–6 ESV) Then the word of the LORD of hosts came to me: 5 “Say to all the people of the land and the priests, ‘When you fasted and mourned in the fifth month and in the seventh, for these seventy years, **was it**

for me that you fasted? 6 And when you eat and when you drink, do you not eat for yourselves and drink for yourselves?

- (Zechariah 7:8-13 ESV) And the word of the LORD came to Zechariah, saying, 9 “Thus says the LORD of hosts, Render true judgments, show kindness and mercy to one another, 10 do not oppress the widow, the fatherless, the sojourner, or the poor, and let none of you devise evil against another in your heart.” 11 **But they refused to pay attention and turned a stubborn shoulder and stopped their ears that they might not hear.** 12 **They made their hearts diamond-hard** lest they should hear the law and the words that the LORD of hosts had sent by his Spirit through the former prophets. Therefore great anger came from the LORD of hosts. 13 “As I called, and they would not hear, so they called, and I would not hear,” says the LORD of hosts.

2. **REMINDS ... THE APOSTLE PAUL REMINDS THEM OF THE PURPOSE OF THE LORD’S SUPPER, 11:23-26.**

- (1 Corinthians 11:23–26 ESV) 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, 24 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.**” 25 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.**” 26 **For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.**

A. They needed to consciously, intentionally, obediently remember the bodily sacrifice of the Lord Jesus for the payment of their sins when they took the bread, 11:24.

- (1 Peter 2:24a NLT) **He personally carried our sins in his body on the cross** so that we can be dead to sin and live for what is right.
- (1 Peter 2:24a NIV) He himself **bore our sins in his body on the cross**, so that we might die to sins and live for righteousness.

B. They needed to consciously, intentionally, obediently remember the new covenant in his blood—the way God provided for us to we receive redemption and forgiveness of sins—when they took the cup, 11:25.

- (Ephesians 1:7 ESV) In him we have **redemption through his blood**, the **forgiveness** of our trespasses, according to the riches of his grace.

C. **PROCLAIMING THE LORD’S DEATH UNTIL HE COMES**—They needed to consciously, intentionally, obediently remember what they were doing each and every time they took the bread and the cup, 11:26.

3. **REVIEW ... THE APOSTLE PAUL WARNS THEM AND CALLS FOR THEM TO REVIEW THEIR LIVES BEFORE TAKING THE BREAD AND THE CUP, 11:27-32.**

- (1 Corinthians 11:27–32 ESV) Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. 28 **Let a person examine himself, then, and so eat of the bread and drink of the cup.** 29 For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. 30 That is why many of you are weak and ill, and some have died. 31 But if we judged ourselves truly, we would not be judged. 32 But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

SO HAVING BEEN REMINDED NOW ...

A. They are solemnly warned to not eat the bread or drink the cup in an unworthy manner, 11:27.

Barrett ... Paul does not require that a man be morally faultless before he takes part in the meal; he **does require that he should be applying moral scrutiny to his life and behavior.** [Barrett, C. K. (1968). *The First Epistle to the Corinthians* (p. 273). London: Continuum.]

Wiersbe ... Paul did not say that we had to be worthy to partake of the Supper, but only that we should partake in a worthy manner.

If we are to participate in a worthy manner, we must examine our own hearts, judge our sins, and confess them to the Lord. To come to the table with unconfessed sin in our lives is to be guilty of Christ’s body and blood, for it was sin that nailed Him to the cross. [Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, p. 606). Wheaton, IL: Victor Books.]

- (1 John 1:6–10 ESV) If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. 7 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. 8 **If we say we have no sin, we deceive ourselves, and the truth is not in us.** 9 **If we confess our sins,** he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 10 **If we say we have not sinned, we make him a liar,** and his word is not in us.

B. They are urgently warned to examine themselves before eating the bread and drinking the cup, 11:28.

- (1 Corinthians 11:28 ESV) **Let a person examine himself, then, and so eat of the bread and drink of the cup.**

NOTES ON "EXAMINE" AND "TEST" ...

- (1 Corinthians 11:28 ESV) Let a person **examine** himself, then, and so eat of the bread and drink of the cup.

11:28 – **Examine** ... **δοκιμάζω [dokimazo]** ... to test, examine, prove, scrutinize (to see whether a thing is genuine or not), as metals. 2 to recognize as genuine after examination, to approve, deem worthy. This is the same word for **test** in 2 Corinthians 13:5 and **testing** in Romans 12:2.

- (2 Corinthians 13:5 ESV) **Examine** yourselves, to see whether you are in the faith. **Test** yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you?— unless indeed you fail to meet the test!

13:5 – **Examine** here ... **πειράζω [peirazo]** ... is a different than examine in 11:28 above. In the "good sense" of the word ... it means to try whether a thing can be done; to attempt, endeavor; to make trial of; **to put to the test in order to ascertain the nature of something, including imperfections, faults, or other qualities.**

13:5 – **Test** here ... **δοκιμάζω [dokimazo]** ... is the **same word as examine in 11:28 above.**

- (Romans 12:2 ESV) Do not be conformed to this world, but be transformed by the renewal of your mind, that by **testing** you may discern what is the will of God, what is good and acceptable and perfect.

C. They are warned against eating and drinking without deeply respecting and remembering the work Christ accomplished in his body, 11:29.

- (1 Corinthians 11:29 ESV) For anyone who eats and drinks without discerning the body eats and drinks judgment on himself.

D. They are warned that such irreverence would bring God's judgment on themselves, 11:30.

- (1 Corinthians 11:29b ESV) ... and drinks judgment on himself.

E. This judgment results in poor spiritual health which directly results in the physical weakness and sickness some were experiencing—sometimes to the point of death, 11:30.

- (1 Corinthians 11:30 ESV) That is why many of you are weak and ill, and some have died.

F. The spiritual remedy for their physical illness was to openly, sincerely judge themselves before God, 11:31.

- (1 Corinthians 11:31 ESV) But if we judged ourselves truly, we would not be judged.

G. If we are not disciplined by the Lord in this way, then we will be among those who stand condemned before God.

- (1 Corinthians 11:32 ESV) But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

Note the contrast between the Lord's judging his own—**discipline**—and being condemned by the Lord along with the world.

- (Hebrews 12:7–8 NLT) **As you endure this divine discipline, remember that God is treating you as his own children.** Who ever heard of a child who is never disciplined by its father? 8 **If God doesn't discipline you as he does all of his children, it means that you are illegitimate and are not really his children at all.**