

1Corinthians – Week 41

I. Review: (11:17-20)

- A. The gathering of the saints is supposed to be a time of spiritual encouragement.
 - i. But in the case of the Corinthians, their meetings did more harm than good.
 - 1. There were social divisions within the church.
 - 2. And the Lord's Supper was more like a drunken feast than a love feast.

II. Continuation

- A. 1Cor. 11:20-21 (ESV), *“When you come together, it is not the Lord’s supper that you eat. ²¹For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk.”*
 - i. Instead of eating a meal consecrated to the Lord, some were having lavished meals, satiating themselves with food and drink, while others around them went hungry.
 - ii. There was nothing loving or Christian in what they were doing! They perverted the design of the Lord's Supper...
- B. 1Cor. 11:22 (ESV), *“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.”*
 - i. The Church assembly is not supposed to be a place of selfish feasting or a place to have your common meal!
 - ii. If you are hungry, eat at home!
 - iii. Such behavior not only shames those who have nothing, it is a total disregard to what the assembly is supposed to be: The temple, family and body of Christ!
 - iv. Note:
 - 1. Some try to use this verse to say that it is wrong to have kitchens in church buildings.
 - 2. However...
 - a. The context here has to do with their abuse of the Lord's Supper.
 - b. Some churches met in homes (cf. Rom. 16:5); didn't their home come with a kitchen area?
 - c. There were no “Church buildings” prior to Constantine.
 - v. To show the contrast between their behavior and the real meaning of the Lord's Supper, Paul goes back to its original institution...
- C. 1Cor. 11:23-24 (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, ²⁴and when he had given thanks, he broke it, and said, ‘This is my body which is for you. Do this in remembrance of me.’”*
 - i. The phrase *“on the night when He was betrayed”* throws an emphasis as to the solemnness of the event.
 - 1. Paul described the night Jesus instituted the Lord's Supper as the night in which He was betrayed.
 - 2. This draws attention to the Savior's great love for His people.
 - 3. The Lord was graciously providing for His disciples when one of them (Judas) was plotting to do away with Him.
 - 4. Since the bread represents Jesus' body, He was, in effect, thanking God for giving Him a human body in which He would come and die for man's sins.

5. It is good to note that the Greek word, “*eucharisteo*” which means “*to give thanks*” accounts for the fact that another name for the Lord’s Supper is the Eucharist.
6. The phrase “*Do this in remembrance of me*” shows that the bread is a memorial, not His literal body as some teach.
 - a. Transubstantiation (Catholic Church):
 - i. This doctrine teaches that the bread and the wine literally become the body and blood of Jesus.

D. 1Cor. 11:25-26 (ESV), “*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.*”

- i. Like the bread the cup is a memorial, representing the blood of the new covenant (or testament) that was shed for our forgiveness (cf. Matt. 26:27-28).

ii. The Old and New Covenants:

1. Under the Old Testament, the Law of Moses revealed the following:

- a. Sin separates us from God (Isa. 59:1-2)
- b. The Law of Moses makes us conscience of sin, and therefore, no one can be justified by it (Rom. 3:20)
- c. Death is the required penalty for those who break the Law (Rom. 6:23a)
- d. For this reason, in order to appease God’s wrath, those under the Old Testament had to offer up animal sacrifices.

2. Under the New Covenant:

- a. The redemptive mission of Christ is the only remedy for man’s sin problem. (Matthew 26:28; 1Cor. 15:3)
- b. The wonderful plan of salvation is the result of God’s grace and not by human merit (Ephesians 2:8-9)
- c. This grace is received by and through faith in Christ (Rom. 5:2; Eph. 2:8)

iii. “*For as often as you eat...*”

1. The apostolic example was upon the first day of the week (Acts 20:7)
2. Early documents also confirm the early Christians taking the Lord’s Supper on Sunday.

iv. “*...you proclaim the Lord’s death until He comes.*”

1. The Lord’s Supper is the link between Christ’s two comings: the remembrance of His first coming (His death) and the promise of His second coming!

E. 1Cor. 11:27-28 (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.*”

- i. In one sense, we are all unworthy but Paul is not addressing personal worthiness here.
- ii. As Christians, washed in the blood, we can approach God because of Christ!
- iii. The “*unworthy manner*” under discussion has to do with their ungodly behavior.
 1. When one does not acknowledge the solemnness of the Lord’s Supper and treats it as a ritualistic, common event, they are taking the Lord’s Supper in an unworthy manner.

- F. 1Cor. 11:29-32 (ESV),** *“For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. ³⁰That is why many of you are weak and ill, and some have died. ³¹But if we judged ourselves truly, we would not be judged. ³²But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.”*
- i. The term “body” may have a double meaning: the body of Christ, that was crucified for our sins and the body of Christ, the Church.**
 - ii. Eating and drinking in an unworthy manner results in divine judgment, like sickness and death.**
 - iii. If we do not judge own sins, God will!**
 - 1. God chastises His children (Heb. 12:5-11).**
 - 2. His discipline is designed to correct us and to spare us from experiencing what the unsaved world will suffer (Rom. 8:1)**
- G. 1Cor. 11:33-34 (ESV),** *“So then, my brothers, when you come together to eat, wait for one another— ³⁴if anyone is hungry, let him eat at home—so that when you come together it will not be for judgment. About the other things I will give directions when I come.”*
- i. In other words, when you come together, come together for the better! (cf. v.17)**
 - ii. And when you come to the Lord’s Table, avoid being judged by the Lord as being a gluttonous people or He may have to discipline you!**