



PITWM VERSE BY VERSE

I CORINTHIANS 11:20-34

LESSON: THOUGHTS ON THE LORD'S SUPPER — April 10, 2022

INTRODUCTION:

This chapter deals with two problems concerning public worship. The first problem deals with the customs of believers and of church worship in particular with the partnership and order existing between men and women in the church and society at large (1Cor.11:12-16). Paul did not give a command. The problem that Paul talked about was important for the church in Corinth in his time. The second problem deals with the Lord's Supper (1Cor.11:17-34). Paul is forceful in his rebuke in the way the Corinthians were celebrating the Lord's Supper. They tragically abused what they came together to do. Paul gave a change of order; an apostolic command. Their coming together was not for the better, for they made it worse. Paul had heard that...

- 1.) There were divisions and heresies (deviations) among them when they came together in the church which corrupted the Lord's Supper (11:18-19).

LESSON: I. REBUKE FOR SELFISHNESS 1 CORINTHIANS 11:20-22

1 ST—11:20 **When ye come together therefore into one place, this is not to eat the Lord's supper.**

¹One of the worst problems was, that they had been taking communion daily, and it had become such a routine thing, that much of the meaning had been lost in the practice. The Lord's supper was being eaten every time they came together in homes, or wherever they met. It had become "*habit*", and not a true remembrance or celebration of what the Lord had done for them. There was no mutual love shown. Paul is saying, that the reason they came together in one place was not just to eat communion, but it seemed like one big party for them to get drunk. They did not humbly observe the death, burial, and resurrection of the Savior—a holy observance.

- 2.) They deceived themselves in their celebration which corrupted the Lord's Supper (11:20).

1 ST—11:21 **For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.** When the Lord's Supper was celebrated in the early church, it included a feast or fellowship meal followed by communion. In Corinth, the fellowship meal had become a time of gluttony and excessive drinking, rather than a time of preparation for communion. Paul was told that everyone hastily gobbles all the food he can without waiting to share with the others, so that one doesn't get enough and goes hungry while another has too much to drink and gets drunk. Although the feast was similar to a potluck, there was little sharing or caring, no unity or love that would characterize them as the church. One is hungry and can't get anything (the poor) and another is drunk (the rich).

- 3.) They were selfish and neglected the poor which corrupted the Lord's Supper (11:21).

1 ST—11:22 **What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not.** Paul wanted to know if they had houses to eat and drink. Couldn't they do their eating and drinking at home to avoid disgracing the church and shaming those who are poor and can't bring food? Paul condemned these actions and reminded the church that their taking of the Lord's Supper was not in remembrance

¹ <http://www.lovetheLord.com/books/1corinthians/18.html>
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of the Lord. He rebuked them for their selfishness. He could not praise them.

4.) They despised the church, shamed the poor that had no food, which corrupted the Lord's Supper (11:22).

II. THE BODY AND THE BLOOD 1 CORINTHIANS 11:23-26

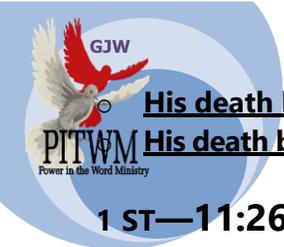
1 ST—11:23 For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:— Paul is just saying that what he's telling them, he had received it of the Lord Himself. He's just passing it on. He had no authority except from the Lord, and his delivery of it to them again. Paul is referring to "The Last Passover Supper" or "The Lord's Supper." Jesus shared with His disciples, on "the same night in which He was betrayed (before His crucifixion and death), He took bread."

1 ST—11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. Paul tells the Corinthians when Jesus had taken the bread, "He gave thanks, broke it, and told His disciples to take, eat, this is my body, which is broken for you." He gave thanks for He had the opportunity to be with and tell His disciples how to remember Him; how to celebrate His life. He knew that in this would be His last time with them to eat this supper. But celebrating is remembering. The bread represented Jesus' body. The interpretation: "...which is broken for you" would be a metaphor or image of Jesus' body on the cross. John 19:36 explains that not a bone shall be broken (talking about Jesus' body). Note: when Jesus instructed the disciples to take, eat, He was there disturbing bread. He even partook of the bread Himself, but His body had not been beaten or broken. He speaks to them, foretelling that at the cross His body will physically go through excruciating pain. The sacrifice of His body on the cross will be for us. Paul meticulously explained to them what Jesus had done on that very night when He gave thanks to the Father, when He broke the bread and said take and eat, which is to say, remember His sacrifice—when taking and eating the bread. That night their forefathers left Egypt, they ate the roasted body of the lamb for strength. And the blood of the lamb was put on their doorpost for protection. Therefore, the bread broken before them is for our healing and deliverance—His body in broken agony, painful and costly to go through, so we could receive healing.

1 ST—11:25 After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. After the same manner — means in the similar way as He took the bread—He gave thanks and took the cup, drank it at that same Supper. "...this cup is the new testament" means the Old Covenant of the Old Testament gives way as God establishes a New Covenant with His people through Jesus Christ. Jesus has to die for a New Testament to come about. His suffering and death makes a New Covenant. The cup confirms the promise of the New Covenant. It's "... in my blood" — The basis of the New Covenant is the blood of Jesus Christ, not the blood of goats and bulls. He is the ultimate sacrifice, the fulfillment of the New Covenant. The shedding of Jesus' blood makes this sacrifice a done deal; a secure connection with the Father that brings eternal life. "... this do ye, as oft as ye drink it" — means to observe often; set time aside, take the cup, bless it, and drink of it, for it is for the remission (forgiveness) of sin, for without the shedding of blood, there is no remission. All done is "... in remembrance of me" — means much more than just recalling the death of Christ. It is Jesus who instituted the memorial of the Lord's Supper. The "Lord's Supper" is to be passed on and kept in remembrance of Him by others who represent and believe in Him.

- His death brings salvation to any person who accepts Him.
- His death brings the remission (forgiveness) of sins.





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His death brings a new unity of people—united in one body.

His death bring healing and wholeness. ○ His death brought His Resurrection. He's coming back again!

1 ST—11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Therefore, as often as believers eat the bread and drink the cup, (eat of the body and drink of the blood) it is the Lord's death we proclaim, preach, declare, and announce. Jesus gave His life for our sin debt to atone for our sins and be reconciled to the Father. Don't treat it as a phase and it's over. No! While we wait upon His return, we gather together for communion (spiritual union) as a memorial till He comes back! He gave His body in death. He shed His blood in death. We extol and praise him publicly for what He has done.

III. SELF-EXAMINATION 1 CORINTHIANS 11:27-34

1 ST—11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. People have often misunderstood Paul's meaning here. Paul is not saying that a person must be worthy before he can take the Lord's Supper. You see no one is worthy to take it, but our worthiness is in Christ Jesus, and not in ourselves! But we have to look at our manner or way of partaking it that we may not be found guilty. Here Paul is speaking directly to the Corinthians of the sins they were found guilty of...

- A spirit of division (11:18).
- A spirit of heresy (fractions, parties, cliques (11:19).
- A spirit of self-deception (11:20).
- A spirit of selfishness and indulgence (11:21).
- A spirit of drunkenness (11:21). A spirit of neglecting the poor (11:21).
- A spirit of irreverence and carelessness in protecting the sanctity of the church (11:22)
- A spirit of unthoughtfulness and carelessness in approaching the Lord's Supper.

When one does not value what Christ has done for them, it has become just a routine; something everyone does and the heart does not willfully confess sin. Do we value His body and blood? That is to say, if I just satisfy my stomach or fellowship with my special group with no thought of the crucified Christ, then Christ's body and blood means no more to me than it did to those who crucified Him. I would be guilty of abusing the holy bread and the cup by using them carelessly for my own selfish purpose, and also not having a repentant spirit of my sins, thereby taking it unworthily without regard for its meaning.

1 ST—11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. Let each man look into his own heart and only then eat of the bread and drink of the cup. This means to confess and repent of any known sin in order to have a clean heart when eating of the bread and drinking of the cup. Self-examination allows the Corinthians to see if they are causing division, forming cliques, self-deceiving themselves, being selfish and indulgent, drinking to get drunk, neglecting the poor, not caring for the church, and even unthoughtful when approaching the Lord's Supper. It was not about someone else, but it's about coming to grips with self. Jesus paid the ultimate price for us, and for one to eat and drink in an uncaring and unworthy manner will cause regrets.

1 ST—11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. The "regrets" of eating and drinking unworthily is damnation (to judge; to condemn) to oneself. It does not mean to dam or to doom to eternal hell and punishment. But, this is bringing judgment onto oneself if one does not discern (separate or distinguish) the Lord's body rightly;



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that is, when we respond to the holiness of the occasion of the blood and body used in Communion.

1 ST—11:30 For this cause many are weak and sickly among you, and many sleep. It seems that when the Corinthians ate and drank unworthily for they did not discern the Lord's body, judgment came upon them physically and many slept, (i.e. died). The Corinthian were so rampant in their abuse of the Lord's Supper that God had to act in severe discipline which included weakness, sickness, and death.

1 ST—11:31 For if we would judge ourselves, we should not be judged. This seems to go back to verse 28 of self-examination. The benefit of such examination is that we would not be judged. Paul gives his readers a choice. They may either exercise their own judgment upon themselves, or they may await God's judgment.

1 ST—11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. God's judgment comes with consequences. There is chastisement from the Lord because we are sons of God. God does discipline or chastise His children:

- God disciplines His children because He loves us (Heb.12:5-13).
- God disciplines His children to prevent us from destroying ourself or hurting or damaging others through serious sin (11:29, 31).
- God knows exactly what kind of discipline will most likely awaken His children to repentance and confession.
- God knows when a believer should be taken on home to heaven. At that point, the believer's task upon earth is done.

So, the obvious purpose Paul is giving them is a clear look of what can happen when judgment comes—Chastisement comes when we don't examine ourselves. However, none of us recognizes all of our sins without help from God. The reason believers are to judge themselves before God chastises them is so they won't be condemned with the world. God wants to correct us, not destroy us!

1 ST—11:33 Wherefore, my brethren, when ye come together to eat, tarry one for another. This is saying, be concerned about the whole body of Christ, the church, and about remembering Jesus when we come together. Don't let the stomach be more important than what you came for. It's good to linger; wait for one another before partaking.

1 ST—11:34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come. And lastly to conclude Paul's letter to set the right priorities in place about "the Lord's Supper", he says to the hungry man that if he was only attending to satisfy his physical hunger, he should eat at home before coming together with the brethren. 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. Paul is not through yet, but he will attend to set in order another matter when he comes face to face.

SUMMARY:

20The Lord's supper was being eaten every time they came together in homes, or wherever they met. It had become such a routine, and not a true remembrance of what the Lord had done for them. Paul is

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saying, that the reason they came together in one place was not just to eat communion. 21Everyone hastily gobbles all the food he can without waiting to share with the others, so that one doesn't get enough and goes hungry while another has too much to drink and gets drunk. 22 Paul wanted to know if they had houses to eat and drink. Can't they do their eating and drinking at home to avoid disgracing the church and shaming those who are poor and can't bring food? Paul condemned these actions and reminded the church that the Lord's Supper was not in remembrance of the Lord. He rebuked them for their selfishness. He could not praise them (11:20-22).

23Paul had received what he knew from the Lord Himself concerning "*The Last Passover Supper*" or "*The Lord's Supper*." He's just passing it on. Jesus shared with His disciples, on "*the same night in which He was betrayed* (before His crucifixion and death), *He took bread*." It is Jesus who instituted the memorial of the Lord's Supper. 24Paul says again, Jesus "*took bread, He gave thanks, broke it, and told His disciples to take, eat, this is my body, which is broken for you*." 25Therefore, in the same manner as the bread, He gave thanks and took the cup, drank it at that same Supper, for "*this cup is the new testament in my blood*." And as often as we drink it, it is done in remembrance of Jesus. This showed the importance of the bread, (Jesus' body) and the cup representing the New Covenant. Jesus' pledge and promise sealed by His shed blood brought us back to the Father and keeps us remembering the unity He brings. 26Therefore, as often as believers eat the bread and drink the cup, it is the Lord's death we proclaim. But, He will return. While we wait upon His return, we gather together for communion (spiritual union) as a memorial till He comes back! He gave His body in death. He shed His blood in death. We extol and praise him publicly for what He has done (11:23-26).

27The eating of the bread and drinking the cup of the Lord unworthily means without regard to its meaning makes one guilty of the body and the blood of the Lord. 28Each man is to examine his own heart and only then eat of the bread and drink of the cup. 29The "regrets" of eating and drinking unworthily is damnation, that is, if one does not discern the Lord's body rightly. 30God's discipline will cause many to be weak, and sickly, and many sleep (die). 31So, if we would judge ourselves, we should not be judged. It's a choice, for 32God's judgment comes with consequences. Why? – So we won't be condemned with the world. 33Therefore, when the people come together to eat, they are to tarry; linger with one another before partaking. 34Paul says to the hungry man that if he was only attending to satisfy his physical hunger, he should eat at home before coming together with the brethren. And the rest of the matter Paul will set in order when he comes (11:27-34).