

# PITWM VERSE BY VERSE

## I CORINTHIANS 11:23-34

### LESSON: REMEMBERING THE COVENANT — November 26, 2017

#### 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**).
- 2.) They **deceived** themselves in there celebration which corrupted the Lord's Supper (**11:20**).
- 3.) They were **selfish** and neglected the poor which corrupted the Lord's Supper (**11:21**). One is hungry and can't get anything (poor) and another is drunk (rich).
- 4.) They **despised** the church and **shamed** the poor which corrupted the Lord's Supper (**11:22**).

The Corinthians observed the Lord's Supper followed with a full-fledged meal or "*Love Feast*." So, instead of sharing, everyone stayed off in their own little group of friends and shared their food only among themselves, eventually causing separation. There was no real Christian fellowship or love and it was not in remembrance of the Lord, for which Paul could not praise them, for there was no unified observance of God. Eating together should show fellowship and unity.

#### LESSON: I. A BACKWARD LOOK I Corinthians 11:23-25

**(1)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:— In this verse Paul says, now we've got to look backwards. Paul traces his authority of what he has received of the Lord Himself. "*I have received of the Lord...*" and he's delivering it to them again. Paul is referring to the "*Last Passover Supper*" or the "*Lord's Supper*" He shared with His disciples, where on "*the same night the Lord Jesus was betrayed* (before His death), *He took bread.*" So, Paul passes to them again what Jesus said about how the "*Lord's Supper*" should be kept. It's all about Jesus! He instituted the Lord's Supper.

**(1)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 bread,

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*He gave thanks, broke it, and told His disciples to take, eat, this is my body, which is broken for you.* Jesus 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 this would be His last time with them to eat this supper. But celebrating is remembering. The bread represented Jesus' body. The interpretation to *...which is broken for you* would be a metaphor or image of Jesus' body on the cross. But, 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 standing there disturbing bread. He even partook of the bread Himself. His body had not been beaten or broken. He's 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 explained to them what Jesus had done on that very night, which is to say, this is what they were to remember His sacrifice—what Jesus' body went through—what His death meant. Therefore, the bread is literally broken before them, but metaphorically stood for and represented a broken body for death.

**(1)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—He gave thanks and took the cup at that same Supper.
- **...this cup is the new testament**— The idea is that 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.
- **...in my blood**— The basis of the new covenant is the blood of Jesus Christ, not the blood of goats and bulls. It is the shedding of Jesus' blood that makes this sacrifice a done deal; a new connection with the Father.
- **...this do ye, as oft as ye drink it**— means to observe often; set a time aside, take the cup, bless it, and drink of it for it brings them into unity.
- **...in remembrance of me**— means much more than just recalling the death of Christ.
  - His death brings salvation to any person who accepts that.
  - His death brings a new unity of people.

## II. A FORWARD LOOK I Corinthians 11:26

**(1)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, we proclaim, preach, declare, and announce both a picture and sermon that Jesus gave His life in atonement for our sins by **His death**. But, He will return. Therefore, we are to do this communion (spiritual union) till He comes back again!

## III. AN INWARD LOOK I Corinthians 11:27-30

**(1)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

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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, thereby taking it unworthily without regard for their meaning.

**(1)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 is 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)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. This is bringing judgment onto oneself if one does not discern (separate or distinguish) the Lord's body rightly; that is, when we respond to the holiness of the occasion of the blood and body used in Communion.

**(1)11:30 For this cause many are weak and sickly among you, and many sleep.** It seems that when the Corinthians did not discern the Lord's body their judgment came physically and sleep, (i.e. die). The Corinthian were so rampant in their abuse of the Lord's Supper that God had to act in severe discipline. His discipline included weakness, sickness, and death.

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## IV. AN OUTWARD LOOK I Corinthians 11:31-34

**(1)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)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 child because He loves us (heb.12:5-13).
- God disciplines His child to prevent us from destroying himself or hurting or damaging others through serious sin (11:29, 31).
- God knows exactly what kind of discipline will most likely awaken His child 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, if they don't examine themselves (*and it goes for us also*). 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, and not destroy us!

**(1)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 together. Don't let their stomach be more important than these things. It's good to linger; wait for one another before partaking.

**(1)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, 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:

Paul traces his authority of what he has received of the Lord Himself concerning "*the same night*

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*the Lord Jesus was betrayed* (before His death). Paul 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.*" Therefore *in the same manner take the cup, when they've supped, and say, "this cup is the new testament in my blood."* They were to *do this as often as they drink it, 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 (**11:23-25**).

Therefore, as often as believers eat the bread and drink the cup, we proclaim, preach, declare, and announce both a picture and sermon that Jesus gave His life in atonement for our sins by **His death**. But, He will return. Therefore, we are to do this communion (spiritual union) till He comes back again! (**11:26**).

The 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. Each man is to examine his own heart and only then eat of the bread and drink of the cup. The "*regrets*" of eating and drinking unworthily is damnation, that is, if one does not discern the Lord's body rightly. God's discipline will cause many to be weak, and sickly, and many sleep (die) (**11:27-30**).

So, if we would judge ourselves, we should not be judged. It's a choice, for God's judgment comes with consequences. Why? – So we won't be condemned with the world. Therefore, when the people come together to eat, they are to tarry; linger with one another before partaking. Paul 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 (**11:31-34**).