

Sunday, September 17, 2017—I Corinthians 11:30-34 Final Thoughts on the Lord's Supper

Introduction/Review

- Last Sunday we studied verses 26 through 29. In doing so we observed the following in summation:
 - *Verse 26*—there is no set pattern for how often or when the Lord's Supper should be observed. The verb “ye do show” is a present active indicative which means that observance of the Lord's Table shows the Lord's death in the present. This showing of the Lord's death in the present is to continue until the Lord comes.
 - *Verses 27*—the Corinthians through their conduct, are acting in a manner that is contrary to event they are commemorating. They are sinning in their commemoration of Christ's payment for their sins.
 - *Verse 28*— note the contrast “but” at the beginning of verse 28. The verb “examine” is a present active imperative. Paul is commanding the Corinthians to be examining their own conduct. Paul should not have needed to tell them to stop sinning during their observance of the very event designed to commemorate Christ's death for sin. Paul does not forbid these carnal Corinthians from eating the Lord's Supper he tells them to eat and drink after they have examined themselves on the matter. This verse has a specific meaning in this context.
 - *Verse 29*—those who were eating and drinking “unworthily” i.e., were gluttons and drunken were damming themselves. Does this mean that they were damming themselves to hell? No, it means they were damming themselves to the natural consequences of their actions. Note once again the Corinthians problem in verse 29 is a lack of discernment. It never occurred to them that it wasn't becoming of them as saints to be sinning during they commemoration of Christ death for their sins. The damnation of verse 29 is not coming upon them from God. Rather they are bringing it upon themselves via their own conduct. If they are going to eat, drink, and be merry to the excess are there going to be natural ramifications of that behavior? Yes.
- I Corinthians 11:27, 29—while every believer is worthy to partake in the Lord's Super based upon the finished work of Christ the Corinthians were behaving “unworthily” in terms of their conduct.
 - “unworthily”—is an adverb which modifies the action being taken, in this case eating and drinking. In other words, Paul is commenting upon the actions of the Corinthians not the Corinthians themselves.

- “unworthy”—is an adjective which would be modifying a noun or the Corinthians in this case. Paul is not saying that the Corinthians in their person were “unworthy” to eat the Lord’s Supper. Rather he is saying that behaving “unworthily” in their conduct.
- The very fact that the Corinthians were sinning in their conduct proves that their behavior was a sin for which Christ died for and for which the Corinthians had already been forgiven. Therefore, the damnation spoken of in verse 29 is not from the Lord with whom the Corinthians were at peace it was from themselves. They were reaping the fruit of their won sinful conduct.

I Corinthians 11:30

- **For this cause many *are* weak and sickly among you, and many sleep.**
- For what cause? For the cause of the unworthy manner that they were eating and drinking in verse 29. How were they eating and drinking “unworthily” in the context? By allowing some to go hungry while others were drunken, according to verse 21.
 - I Corinthians 11:20-22
- Through their conduct some were weak and sickly among the Corinthians while others had died or sleep, according to verse 30. This is the damnation that the Corinthians brought upon themselves through their behavior in verse 29. God is not punishing the Corinthians with sickness and death for eating and drinking “unworthily.” Recall from last Sunday that the Corinthians were forgiven of all their sins and enjoyed peace with God.
 - Romans 3:24—we who have trusted the death, burial, and resurrection of Jesus Christ as the only total and complete payment for our sins are justified and have God’s very righteousness imputed to our account.
 - Romans 5:1—because we are justified and have God’s very righteousness imputed to our account we have peace with God.
 - Ephesians 1:7-9
 - Colossians 1:14, 2:13—we have the total and complete forgiveness of all our sins in Jesus Christ.
- I Corinthians 11:30—the reason some of the Corinthians are sick and dying is because of their own conduct not God’s judgment upon them.

I Corinthians 11:31

- **For if we would judge ourselves, we should not be judged.**

- This verse is simple and straightforward, if believers would judge their own thoughts, attitudes, and actions they would have no need to be judged by someone else.
 - I Corinthians 2:15
- Paul is stepping in in I Corinthians 11 to judge the Corinthians on the matter of the Lord's Supper because they had failed to judge the matter for themselves.
- Notice that judgment and discernment go together.

I Corinthians 11:32

- **But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.**
- The verb “are judged” is in the present tense. The reality is this, we are going to be judged either by ourselves or someone else, according to verse 31.
- When people read that “we are chastened of the Lord” they want to say, “see God was chastening the Corinthians with sickness and death on account of their conduct.
- Paul has been chastening the Corinthians throughout the duration of this passage. He has been seeking to correct their poor behavior through the word of God. Even in Israel's program direct physical punishment was the not only form that chastening took.
 - Psalms 94:10-12—this type of chastening takes the form of correction via instruction. The law, God's word to Israel provided correction which is a form of chastisement.
- I Corinthians 11:22—God is using the apostle of the gentiles to chasten i.e., correct the Corinthians through this epistle that he is writing unto them. Paul expects the Corinthians to correct their poor behavior and conduct on this matter because of reading this letter. Had they judged themselves on this matter there would have been no need to Paul to have addressed them on it.
- The word translated “chastened” in verse 32 is elsewhere translated as “taught,” “instructing,” and “teaching” in the New Testament.
 - Acts 22:3—Paul was “taught” the law by Gamaliel.
 - II Timothy 2:25—We are to be “instructing” i.e., correcting those who oppose themselves.
 - Titus 2:12—the grace of God is “teaching” us how to live Godly in Christ Jesus in this present evil world.

I Corinthians 11:33-34

- **Wherefore, my brethren, when ye come together to eat, tarry one for another. 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.**
- Even after everything he has said does Paul tell them not to eat the Lord's Supper? No. He just tells them to do it in an orderly manner. They are to "tarry" i.e., delay or to defer "one for another." This is the exact opposite of what they were doing.
 - I Corinthians 11:21
- Paul tells them that if they are hungry to eat at home. In other words, don't come to church so hungry that you gorge yourself to death at the Lord's Table.
 - I Corinthians 11:22
- If they would follow these principles they would be following the ordinance the way Paul delivered it unto them and he would be able to praise them in so doing.

Final Thoughts on the Lord's Supper

- It is for today.
- It was a meal.
- There is no set frequency in terms of how often it should be eaten.
- It shows the Lord's death till he comes.
- Every believer is worthy.
- Should be designated in some fashion from other meals the church eats together.