

The Lord's Supper Pt.3

1 Corinthians 11:23–32

1 Corinthians 11:23–32 (NKJV)

²³ For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; ²⁴ and when He had given thanks, He broke *it* and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” ²⁵ In the same manner *He* also *took* the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me.”

²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

²⁷ Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. ²⁸ But let a man examine himself, and so let him eat of the bread and drink of the cup. ²⁹ For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. ³⁰ For this reason many *are* weak and sick among you, and many sleep. ³¹ For if we would judge ourselves, we would not be judged. ³² But when we are judged, we

are chastened by the Lord, that we may not be condemned with the world.

Introduction:

In the year 1525 many of the Baptists took refuge in the Netherlands, hoping to be able to serve God there in quietness. They might have done so, perhaps, if they could have refrained from preaching the Gospel, and had forborne to propagate their distinctive tenets. But that was impossible. In the spirit of Apostolic Christianity, they “went everywhere preaching the Word.” Numbers listened, were converted, baptized, and joined the persecuted sect, at Amsterdam, Antwerp, Haarlem, and other places. Then the hand of oppression was heavy upon them. The Emperor Charles V., to whose dominions the Netherlands belonged, directed that the heretics should be treated with unsparing severity, and that the Baptists should be singled out for special vengeance. The first martyr whose name is recorded was “Weynken Claes’ daughter of Monickendam, a widow,” who was strangled at the stake and then burnt, at the Hague, Nov. 20, 1527. She went to the place of execution “cheerfully, as if she were going to a festival.” Her last words were, “I cleave to God.”¹

In the same year Jan Walen, and two others, were put to death at Haarlem. “Being bound to stakes with chains, and a fire being laid around them, they were slowly roasted, till the marrow was seen to ooze from the bones of their legs. They were thus burnt and roasted upwards, until death came to their release.”²

Sicke Snyder (that is, Sicke, the tailor, his proper name being Freerks) was beheaded at Leeuwarden, in 1531. He had “received Christian baptism on confession of his faith, as a token of being a regenerate child of God, according to the instructions of Christ, seeking thus to live and to walk in obedience to his Maker. For this he became a prisoner in bonds at Leeuwarden, in Friesland, and experienced much suffering from the adversaries to the truth. And since he could by no torments be brought to apostatize, he was at the same place executed by the sword, displaying great firmness, bearing testimony to the true faith, and confirming it by his death and blood . . . His sentence is thus recorded in the Criminal Sentence Book of the Court of Friesland: — ‘Sicke Freerks, on this 20th of March, 1531, is condemned by the Court to be executed with the sword; his body shall be laid on the wheel,

and his head set upon a stake, because he has been rebaptized, and perseveres in that baptism.”³

In 1532, three persons were burned at the Hague. They were “fastened with chains to stakes, and a great fire having been made around them, they were roasted till they expired.” At Amsterdam, “nine men were taken out of their beds by night, upon suspicion of Anabaptism, hurried away to the Hague, and after they had been imprisoned a fortnight, were there beheaded by order of the Emperor. Their bodies were buried, but their heads put into a herring barrel and sent to Amsterdam, where they were set upon stakes.”⁴ By edicts published in the following year all persons were forbidden to harbor Baptist preachers in Holland; and obstinate Baptists, that is, those who refused to recant, were doomed to suffer the utmost penalty of the law. In obedience to these edicts the work of cruelty went on.

Gerrit Hase-poot lived at Nymegen. During the heat of the persecution he fled to another place. After a time he returned to fetch his wife and children, but was seen by one of the sheriff’s officers, who gave information to his master, on which he was taken

into custody and condemned to die. “After his condemnation,” says the historian, “his wife came to the Town Hall to speak to him once more, to take her leave of him and to say adieu to her beloved husband, carrying a little child on her arm, which, for sorrow, she was scarcely able to support. When wine was presented to him (according to the custom of giving wine to those who were sentenced to death), he said to his wife, ‘I desire not this wine, but hope to drink new wine, and to receive it above in my Father’s house.’ With great sorrow they were separated from each other, bidding each other adieu in this world (for the wife could not longer stand, but became faint from grief). He was then led to death. On being taken from the wagon to the scaffold, he raised his voice, and sang the hymn—

‘Father of heaven, on Thee I call,
O strengthen Thou my faith.’

He then fell upon his knees and made his earnest prayer to God. When fastened to the stake, he threw the slippers from his feet, saying, ‘It were a pity to burn these, for they may be of service to some poor, person !’ The strap with which he was to be strangled coming loose, not having been properly

fastened by the executioner, he again lifted up his voice and sang the rest of the above hymn—

‘Farewell, ye saints, farewell;
 What, if I meet this end!
 Ere long the Lord shall come,
 Our only Leader, Friend:
 Joyous I wait the glorious day,
 With you to walk in white array.’

The executioner having adjusted the cord, this witness for Jesus fell asleep, and was then burnt.”¹⁵

The Baptist Martyrology contains distinct notices of about four hundred brethren and sisters who were barbarously put to death in Holland and Flanders under the operation of the aforesaid edicts. The misery and ruin which befell their families cannot be described. Numbers more suffered, of whom no account has been preserved. It was a season of “great tribulation.”

MARTYROLOGY CHAPTER V.

The Netherlands—Sicke Snyder—Furious Edict—The Inquisition—Severities of Philip II.—Torture—Lysken—Gerrit Hase-poot—Joris Wippe—Private Executions—Horrid Rackings.

“Twenty years later(after the execution of Sicke Snyder) across the English Channel from 1555 to

1558 (the reign of bloody Queen Mary), 288 Protestant Reformers were burned at the stake. Of these, 1 was an archbishop, 4 were bishops, 21 were clergymen, 55 were women, and 4 were children.² They included John Rogers, John Hooper, Rowland Taylor, Robert Ferrar, Nicholas Ridley, Hugh Latimer, John Philpot, and Thomas Cranmer. Why were they burned by the Roman Catholic Queen? There was one central issue: the meaning of the Lord's Supper.

Here are the words of John Charles Ryle to explain: The doctrine in question was the real presence of the body and blood of Christ in the consecrated elements of bread and wine in the Lord's Supper. Did they, or did they not believe that the body and blood of Christ were really, that is corporally, literally, locally, and materially, present under the forms of bread and wine after the words of consecration were pronounced? Did they or did they not believe that the real body of Christ, which was born of the Virgin Mary, was present on the so-called altar so soon as the mystical words had passed the lips of the priest? Did they or did they not? That was the simple question. If they did not believe and admit it, they were burned.³

I mention these two facts - the martyrdom of those who held that only believers shall be baptized, and

the martyrdom of those who denied that the physical body of Christ was really there in the form of bread and wine - to show that there was once a time when the ordinances of baptism and the Lord's Supper carried meanings that were very important - worth dying for, and some thought, worth killing for.”

What Was at Stake?

Perhaps I should give just a brief word about why so much was at stake. With regard to baptism one crucial issue in the 16th century was the relationship between church and state. They were so interwoven that anything which threatened to distinguish between church and population also threatened the secular-religious authority over the population. If baptism was a voluntary act of a believer, then church would become a free and voluntary assembly. And that would compromise the rule of secular-religious authority over the population as a whole. When Felix Manz was drowned in 1527 in Switzerland for being a Baptist, the court records said, "They do not allow Infant Baptism. In this way they will put an end to secular authority."⁴ In other words, being a Baptist was a capital crime because it was seen as treason against the secular authority. With regard to the Lord's Supper, the issue was more directly theological, but also political. Would

England be a Catholic or a Protestant nation? Both used the sword against the other. So when the Catholics ruled, any serious attack on Roman Catholic doctrine was an attack on the crown. And there was no more serious attack than the rejection of the heart of the Catholic Mass. The heart of the Mass was the real physical, material presence of the incarnate body of Christ in the form of bread and wine. This was essential, not peripheral, because in the consecrating words of the priest another crucial sacrifice happened with this body. This is what the Protestant Reformers saw. And this is what they believed undermined the gospel of Christ crucified once for all for our sins.

Listen to Bishop J. C. Ryle express the Protestant conviction:

Grant for a moment that the Lord's Supper is a sacrifice, and not a sacrament . . . You spoil the blessed doctrine of *Christ's finished work* when he died on the cross. A sacrifice that needs to be repeated is not a perfect and complete thing. You spoil the priestly office of Christ. If there are priests that can offer an acceptable sacrifice to God besides Him, the great High Priest is robbed of His glory. . . . You overthrow the true doctrine of *Christ's human nature*. If the body born of the virgin Mary can be in more places than one at the same time, it is not a

body like our own, and Jesus was not the "last Adam" in the truth of our nature.⁵

1 <http://www.reformedreader.org/history/cramp/s05ch05.htm>

2 John Charles Ryle, *Light from Old Times* (Moscow, Idaho: Charles Nolan Publishers, 2000, first published 1890), p. 36.

3 *Ibid.*, p. 55. See pages 55-58 for the actual words of the martyrs to support this.

4 Donald Bridge and David Phypers, *The Water That Divides* (Ross-shire: Christian Focus Publications, 1998), p. 75.

5 John Charles Ryle, *Light from Old Times*, pp. 58-59.

Today I want to go to the heart of what Jesus meant by "This is my body" (1 Corinthians 11:24) and "This cup is the new covenant in my blood" (1 Corinthians 11:25; see Luke 22:20), or "This is my blood of the covenant" (Matthew 26:28; Mark 14:24). Let's read again 1 Corinthians 11:23-26 where Paul passes on the tradition that he received from the Lord:

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.

Four Reasons Why "This Is My Body" Does Not Mean Jesus' Physical Body Materializes in the Bread

First, I give four reasons why "This is my body" (v. 24) does not mean: the physical body of the incarnate Christ materializes in or under the bread through priestly consecration. Then I will give three positive meanings of "This is my body" and "This is my blood." First, then, why doesn't, "This is my body" mean, this bread has become the physical, material, incarnate body of Jesus?

1. The Natural Understanding: Representation

The most natural way to understand someone who picks up a thing and says that it is a person's body, is that he means it represents their body, not that it has turned into their body. For example, we show someone a picture of our family and say, "This is my family." They know we don't mean that this picture has mystically or physically turned into my family. Or we point to an actor on the stage of a Civil War reenactment and say, "That's Abraham Lincoln." Or we read the Chronicles of Narnia and point to Aslan and say, "That's Jesus Christ."

This is the most natural way to understand the words, "This is my body." This represents my body. It's very telling that in the modern Catholic Catechism the word "represents" is used but it is regularly hyphenated: re-presents. The implication seems to be: there is a real physical re-presenting of Christ. His physical body is presented again. I think that is an unnatural way of reading these words.

2. The Parallelism Between Bread/Body and Cup/New Covenant

If the words, "This [bread] is my body" was intended to mean, "This [bread] has turned into my physical body," then we would expect the same meaning to hold for the statement about the cup. In verse 25 he says, "This cup is the new covenant in my blood." Here the words "This cup is the new covenant" are not forced to mean: The cup has turned into a covenant. Everyone agrees that the cup stands for its contents, and the blood secures or purchases or guarantees the blessings of the covenant. So if we are willing to let "This cup is the new covenant" mean something more natural than "This cup has turned into the new covenant," we should be willing to let "This bread is my body" mean something more natural than "This bread has turned into my body."

3. Jesus Explains That He Is Speaking Figuratively **(John 6:63)**

John 6:63 points away from seeing Christ's physical body in the bread of the Lord's Supper. Those who believe that Christ's physical body is there materially in the form of bread often base this on John 6:48-63. There Jesus foreshadows the meaning of the Lord's Supper and says publicly in the synagogue (v. 48), "I am the bread of life." Then he talks about eating this bread. He says in verse 51, "I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh." This sounds shocking and the Jews question how he might give them his flesh to eat (v. 52). Jesus responds (v. 53), "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you."

Then he realizes that his own disciples were confused about what he was saying (v. 60): "When many of his disciples heard it, they said, 'This is a hard saying; who can listen to it?'" So Jesus says to them the key interpreting word in verse 63 to help them avoid the very mistake that the synagogue was making: "It is the Spirit who gives life; the flesh is of

no avail. The words that I have spoken to you are spirit and life." I take this to mean: Don't get hung up on my references to my flesh being eaten and my blood being drunk. I am speaking figuratively. I am referring to a spiritual action, not a physical one. So verse 63 protects the disciples from the very misunderstanding that I am warning against this morning.

4. Jesus Says That Eating and Drinking Are Spiritual Acts (John 6:35)

Finally, John 6:35 points us to the positive meaning of eating and drinking Christ. Jesus says, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst." Here he gives himself to us to be received by eating and drinking. Hunger and thirst will be quenched by this Christ. And what is this eating and drinking? It is coming and believing. "Whoever comes to me shall not hunger, and whoever believes in me shall never thirst." In other words, the eating and drinking refer to spiritual acts of the soul drawing near to Christ, and receiving him, and trusting him, and having the hunger and thirst of our souls be satisfied.

John Piper

Why We Eat the Lord's Supper, Part 1 Resource by John Piper Modal Scripture: [1 Corinthians 11:23-26](#)

Review

I. The Revelation of the Supper

1. Its Origination
2. Its Ordination
3. Its Observation

II. The Requirements of the Supper

- A. Be Worthy
- B. Be Warned

I. The Revelation of the Supper.

1. Its Origination

²³ For I received from the Lord that which I also delivered to you:

23 Εγώ γάρ παρελαβον απο του Κυριου ο και παρεδωκα υμιν (aorist verbs)

I. The Revelation of the Supper

1. Its Origination
2. Its Ordination

ordinance noun

or·di·nance | \ 'örd-nən(t)s

How to pronounce ordinance (audio)

, 'ör-də-nən(t)s\

Definition of *ordinance***1****a**

: an authoritative decree or direction : ORDER

On that day the king signed three *ordinances*.**b**

: a law set forth by a governmental authority

specifically : a municipal regulationA city *ordinance* forbids construction work to start before 8 a.m.**2**

: something ordained or decreed by fate or a deity

Let *ordinance* come as the gods foresay [=foretell] it.

— William Shakespeare

3

: a prescribed usage, practice, or ceremony

Ephesians 2:15 (NKJV)

¹⁵ having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in **ordinances**, so as to create in Himself one new man *from* the two, *thus* making peace,

dogma: an opinion, (a public) decree

Original Word: δόγμα, ατος, τό

Part of Speech: Noun, Neuter

Transliteration: dogma

Phonetic Spelling: (dog'-mah)

Definition: an opinion, (a public) decree

Usage: a decree, edict, ordinance.

I. The Revelation of the Supper

1. Its Origination

2. Its Ordination

3. Its Observation

²³ For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; ²⁴ and when He had given thanks, He broke *it* and said, “**Take, eat; this is My body which is broken for you; do this in remembrance of Me.**” ²⁵ In the same manner *He* also *took* the cup after supper, saying, “**This cup is the new**

covenant in My blood. This do, as often as you drink *it*, in remembrance of Me.”

²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes. I. The

I. Revelation of the Supper

1. Its Origination
2. Its Ordination
3. Its Observation

II. The Requirements of the Supper

- A. Be Worthy
- B. Be Warned

A. Be Worthy

²⁷ Therefore whoever eats this bread or drinks *this* cup of the Lord in an **unworthy manner** will be guilty of the body and blood of the Lord

unworthy manner
anaxios: unworthy

Original Word: ἀνάξιος, ον

Part of Speech: Adjective

Transliteration: anaxios

Phonetic Spelling: (an-ax'-ee-os)

Definition: unworthy

Usage: unworthy, inadequate.

370 anáksios (from 303 /aná, "up to the top" and 514 /áksios, "worth, as it corresponds to real value") – properly, tested and found wanting, i.e. not equal to the task; unworthy (unfit, inappropriate), falling short of what God says is valuable – (literally) "lacking a correspondence to real value.

"unworthily adv. — in a manner unbefitting or underserving (of some person or other object).

However, the adjectival form of ἀναξίως in 1 Cor 6:2 conveys the sense of *incompetency*, or *being not good enough* for a task, and this coheres with the adjectival meaning in Epictetus and Philo (although it seems to mean *unworthy* in 1 Clement 47:6).

Thiselton, A. C. (2000). *The First Epistle to the Corinthians: a commentary on the Greek text* (pp. 888–889). Grand Rapids, MI: W.B. Eerdmans.

The adverb clearly stands in semantic opposition to the ἀξίως, ἄξιος, and ἀξιῶ group. Liturgy and song have familiarized Rev 4:11, “*You are worthy*, O Lord ... to receive glory and honor and power....” However, as BAGD note, in more common parlance the Prodigal Son exclaims, “I am no longer *fit* to be called your son, οὐκέτι εἰμὶ ἄξιος.” ἄξιος may be used in a bad sense: *deserving blows* (Luke 12:48), i.e., *fit* to be punished. In the Apocalypse of John, God and Christ are *deserving of* honor; for the adjective most broadly denotes *fitting correspondence* (BAGD) or appropriate weight (Grimm-Thayer). **Paul’s primary point is that attitude and conduct should fit the message and solemnity of what is proclaimed. At Corinth these were too often not fitting, or, in Meyer’s accurate words, “in a way morally out of keeping with the nature (10:16) and design of the ordinance (11:24–25; his italics). Similarly Wolff, describes this as an “inappropriate” or “unsuitable” attitude (inunangemessener Haltung).**

Thiselton, A. C. (2000). *The First Epistle to the Corinthians: a commentary on the Greek text* (p. 889). Grand Rapids, MI: W.B. Eerdmans.

So the word unworthy means:

That which is lacking, inadequate, unbecoming, underserving, inappropriate, falling short of the real value of something.

1. Your Position

2 Your Practice.

II. The Requirements of the Supper

A. Be Worthy

B. Be Warned

1 Corinthians 11:27–32 (NKJV)

²⁷ Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. ²⁸ But let a man examine himself, and so let him eat of the bread and drink of the cup. ²⁹ For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. ³⁰ For this reason many *are* weak and sick among you, and

many sleep. ³¹ For if we would judge ourselves, we would not be judged. ³² But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

I. The Pronouncement

II. The Punishment.

III. The Prevention.

I. The Pronouncement

27 Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.

ΕΝΟΧΟΣ ΕΣΤΑΙ του σωματος και αιματος του Κυριου

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (1 Co 11:27). Bellingham, WA: Logos Bible Software.

† **ἐνέχω, ἔνοχος.**

Class. “to hold fast to something” (an emotion, a state etc.), ἔνοχος, “held fast,” “guilty,” “subject

to” (with dat. of the law which is against one, of the offense or of the merited punishment, sometimes the gen. of offense, or abs.). It is esp. common in burial curses, also with the dat. of the avenging deity, LXX, “to pursue” (by ellipse [τὸν χόλον etc.] or a meaning of independent origin?), med. “to strive after,” “to be entangled;” ἔνοχος, “guilty,” often abs. or with gen. of guilt.

Hanse, H. (1964–). ἔνο, ἀντέγομαι, ἀπέχο, ἐνέχο, ἔνοχος, κατέχο, μετέχο, μετοχή, μέτοχος, νουνεχῶς, συμμετόχος. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 828). Grand Rapids, MI: Eerdmans.

enochos: held in, bound by, liable to (a condition, penalty or imputation)

Original Word: ἔνοχος, ον

Part of Speech: Adjective

Transliteration: enochos

Phonetic Spelling: (en'-okh-os)

Definition: held in, bound by, liable to (a condition, penalty or imputation)

Usage: involved in, held in, hence: liable, generally with dat. (or gen.) of the punishment.

LEXICON—a. ἔνοχος (LN **88.312**) (BAGD 2.b.γ. p. 268): ‘guilty’ [AB, BAGD, HNTC, LN, Lns; KJV, NET, REB], ‘guilty of sinning against’ [NIV, NLT, TEV, TNT], ‘guilty of offending against’ [REB], ‘guilty of an offense against’ [Herm], ‘guilty of profaning’ [NTC], ‘held responsible (for)’ [ICC; ISV], ‘held accountable’ [NIGTC], ‘answerable (for)’ [BAGD; NJB, NRSV], ‘liable’ [BAGD, LN]. The phrase ἔνοχος ἔσται ‘will be guilty’ is translated ‘to sin against’ [BAGD; CEV, NAB], ‘can rightly be accused of sinning against’ [LN]. The word denotes liability [Ed, EGT, NIC, NIC2, Vn]. It indicates a state of being bound by a fault one has committed [Gdt, Lns].

Trail, R. (2008). *An Exegetical Summary of 1 Corinthians 10–16* (2nd ed., p. 103). Dallas, TX: SIL International.

James 2:10 (NKJV)

¹⁰ For whoever shall keep the whole law, and yet stumble in one *point*, he is guilty of all.

will be guilty

of the body and blood of the Lord.

ΕΝΟΧΟΣ ΕΣΤΑΙ F.Mid. Indicative

3.S

Shall be guilty of a crime committed against the body and blood of the Lord by such sacrilege (cf. Heb. 6:6; 10:29).

Robertson, A. T. (1933). *Word Pictures in the New Testament* (1 Co 11:27). Nashville, TN: Broadman Press.

QUESTION—What is meant by ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου ‘will be guilty of the body and blood of the Lord’?

1. It means that such a person is as responsible for the death of the Lord as those who originally crucified Him [Herm, HNTC, NIC, NIC2, NTC, TNTC, Vn]. To act irreverently toward the Lord’s Supper as the Corinthians were doing means to deny the purpose of

Christ's self-sacrifice and therefore to join those who crucified Him [HNTC].

2. It means that such a person profanes or dishonors Christ or Christ's death on the cross [Ho, ICC, MNTC, TG, TH]. To dishonor the bread and the cup is the same as dishonoring the one whose body and blood are represented [MNTC].

QUESTION—What are the implications of being 'guilty of the body and the blood of the Lord'?

It means being guilty of sin against the Lord himself, for to despise a symbol means to despise the person who is symbolized [EGT, Gdt, ICC, MNTC, NTC].

Trail, R. (2008). *An Exegetical Summary of 1 Corinthians 10–16* (2nd ed., pp. 103–104). Dallas, TX: SIL International.

to be 'guilty of the body and blood of the Lord', that is, his death. It was precisely those attitudes that brought about the death of Jesus. To repeat them on the occasion of the meal at which his death is recalled means nothing less than to share in the guilt of those who killed him.

Barnett, P. (2000). *1 Corinthians: Holiness and Hope of a Rescued People* (p. 219). Ross-shire, Scotland: Christian Focus Publications.

To come unworthily to the Lord's table is to become **guilty of the body and blood of the Lord**. To trample our country's flag is not to dishonor a piece of cloth but to dishonor the country it represents. To come unworthily to Communion does not simply dishonor the ceremony; it dishonors the One in whose honor it is celebrated.

Irreverent or contemptuous conduct towards the symbol is in fact a desecration of the object symbolized

Lange, J. P., Schaff, P., Kling, C. F., & Poor, D. W. (2008). [*A commentary on the Holy Scriptures: 1 Corinthians*](#) (p. 239). Bellingham, WA: Logos Bible Software.

Essentially you become guilty of *shedding* the blood of Christ: *i.e.* you place yourself, not in the company of those who are sharing in the benefits of his passion, but in the company of those who are responsible for his crucifixion.

Prior, D. (1985). [*The message of 1 Corinthians: life in the local church*](#) (p. 189). Leicester, England; Downers Grove, IL: InterVarsity Press.

We become **guilty** of dishonoring His body and blood, which represent His total gracious life and work for us, His suffering and death on our behalf. We become guilty of mocking and treating with indifference the very person of Jesus Christ (cf. Acts 7:52; Heb. 6:6; 10:29)

Acts 7:51–52 (NKJV)

⁵¹ “*You* stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers *did*, so *do* you. ⁵² Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,

Hebrews 6:4–6 (NKJV)

⁴ For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, ⁵ and have tasted the good word of God and the powers of the age to come, ⁶ if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

Hebrews 10:26 (NKJV)

²⁶ For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,

Hebrews 10:29 (NKJV)

²⁹ Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant

by which he was sanctified a common thing, and insulted the Spirit of grace?

No doubt but they incur great guilt, and so render themselves liable to damnation, to spiritual judgments and eternal misery. Every sin is in its own nature damning; and therefore surely so heinous a sin as profaning such a holy ordinance is so. And it is profaned in the grossest sense by such irreverence and rudeness as the Corinthians were guilty of. But fearful believers should not be discouraged from attending at this holy ordinance by the sound of these words, as if they bound upon themselves the sentence of damnation by coming to the table of the Lord unprepared. This sin, as well as all others, leaves room for forgiveness upon repentance; and the Holy Spirit never indited this passage of scripture to deter serious Christians from their duty, though the devil has often made this advantage of it, and robbed good Christians of their choicest comforts. The Corinthians came to the Lord's table as to a common feast, *not discerning the Lord's body*—not making a difference or distinction between that and common food, but setting both on a level: nay, they used much more indecency at this sacred feast than they would have

done at a civil one. This was very sinful in them, and very displeasing to God

Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 2265). Peabody: Hendrickson.

I. The Pronouncement

II. The Punishment = Chastisement

29 For **he who eats** and **drinks** in an unworthy manner eats and drinks judgment to himself, not **discerning** the Lord's body.

29 ο γαρ **εσθίων** και **πινών**
αναξίως κριμα εαυτω εσθιει και
πινει μη διακρινων το σωμα του
Κυριου

Newberry, T., & Berry, G. R. (2004).
[*The interlinear literal translation of the Greek New Testament*](#) (1
Co 11:29). Bellingham, WA: Logos Bible Software.

he who eats-εσθίων
drinks πινών
discerning- διακρινών

These are all Present Participles.

These verbal adjectives, the habitual nature that is assumed. They were continually doing this. But also, I see some mercy in this. It is not an Aorist verb. One time, past tense. If you do this once you're judged, but rather, when there is an on going habitual disregard and dishonor of the Lord's Table, then there is a problem. It's not saying, one wrong move and you're dead. Be careful not to develop a pattern of casualness, and superficiality towards the Lord's Table.

29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

29 ο γαρ εσθίων και πινών
 αναξίως **κρίμα εαυτώ** εσθίει και
 πίνει μη διακρινών το σωμα του
 Κυριου

Newberry, T., & Berry, G. R. (2004).
[The interlinear literal translation of the Greek New Testament](#) (1
 Co 11:29). Bellingham, WA: Logos Bible Software.

29for he who is eating and drinking unworthily,
judgment to himself he doth eat and drink—not
discerning the body of the Lord

Young, R. (1997). [Young's Literal Translation](#) (1 Co 11:29). Bellingham, WA: Logos Bible Software.

A person who partakes without coming in the right spirit **eats and drinks judgment to himself, if he does not judge the body rightly.**

The Corinthians came to the Lord's table as to a common feast, *not discerning the Lord's body*—not making a difference or distinction between that and common food, but setting both on a level: nay, they used much more indecency at this sacred feast than they would have done at a civil one. This was very sinful in them, and very displeasing to God, and brought down his judgments on them:

Henry, M. (1994). [Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume](#) (p. 2265). Peabody: Hendrickson.

They provoke God, and are likely to bring down punishment on themselves.

Henry, M. (1994). [Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume](#) (p. 2265). Peabody: Hendrickson.

drinks judgment to himself,

κρῖμα εαυτω

Judgment (*krima*)

What does Paul mean by the term Judgment
He uses it a number of ways

1. Eternal Judgement

Hebrews 6:2 (NKJV)

² of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.

Romans 2:3 (NKJV)

³ And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?

Matthew 23:14 (NKJV)

¹⁴ **Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.**

2. Temporary Judgment = chastisement

James 3:1 (NKJV)

3 My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.

1 Peter 4:17 (NKJV)

¹⁷ For the time *has come* for **judgment** to begin at the house of God; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God?

Judgment (*krima*) here has the idea of chastisement. Because “there is therefore now no condemnation for those who are in Christ Jesus” (Rom. 8:1), the KJV rendering of *damnation* is especially unfortunate.

The great difference in Paul’s use here of *krima* (**judgment**) and *katakrima* (**condemned**) is seen in ,

Romans 5:16 (NKJV)

¹⁶ And the gift *is* not like *that which came* through the one who sinned. For the **judgment (*krima*)** *which came* from one *offense resulted* in **condemnation (*katakrima*)** , but the free gift *which came* from many offenses *resulted* in justification.

also in verse 32

1 Corinthians 11:32 (NKJV)

³² But when we are **judged**, we are chastened by the Lord, that we may not be **condemned** with the world.

³² But when we are **judged**, (κρινω) P.P.Pt.

we are **chastened** by the Lord,

παιδευομεθα P.P.I

paideuó: to train children, to chasten, correct

Original Word: παιδεύω

Part of Speech: Verb

Transliteration: paideuó

Phonetic Spelling: (pahee-dyoo'-o)

Definition: to train children, to chasten, correct

Usage: (a) I discipline, educate, train, (b) more severely: I chastise.

3811 paideúō (from 3816 /país, "a child under development with strict training") – **properly, to train up a child** (3816 /país), so they mature and realize their full potential (development). This requires necessary discipline (training), which includes administering chastisement (punishment).

3811 /paideúō ("to instruct by training") is the root of the English terms, "**pedagogue, pedagogy.**"

v.32 that we may not
be **condemned** with the
world.

2632 katakrínō (from [2596](#) /katá, "down, according to" intensifying [2919](#) /krínō, "judge") – properly, judge down, i.e. issue a penalty (exactly condemn); to judge someone "decisively (decidedly) as guilty."

1. This is not saying that we get our punishment here so we don't have to be condemned later in Hell.
2. It is not saying that we are chastised here to keep us from falling.

“The thought is powerful. We are kept from condemnation not only by decree, but also by divine intervention. God chastens us to keep us from falling from salvation, and will even take our life, if need be, before that could happen.”

MacArthur, J. F., Jr. (1984). [1 Corinthians](#) (p. 275). Chicago: Moody Press.

The intention from God's standpoint is entirely preventative. God provides a physical warning so that the spiritual conditions related to it will not be allowed to spiral down to the point that someone turns away from the Christian faith.

Baker, W. (2009). [1 Corinthians](#). In *Cornerstone Biblical Commentary: 1 Corinthians, 2 Corinthians* (Vol. 15, p. 173). Carol Stream, IL: Tyndale House Publishers.

1. Salvation and its security is based not in your conduct or your or lack thereof .

2. Salvation and its security is based in the finished work of Christ.

3. The Election, Adoption, Predestination, Regeneration, Justification, Sanctification, Glorification of the Saint finds its foundation and completion in God and Him alone.

4. Chastisement is never used to keep you saved but rather to make you holy, to conform you to the image of His Son. To get you inline with the Holiness of God.

It is no different than discipline of a child by a parent. It isn't to make sure he remains my child but rather to make him obedient to the Father.

Also discipline shows you that you are the Lords. A Father disciplines HIS children, not others that are not his.

Those whom the Lord loves he disciplines (Heb. 12:5 ff.),

In Context, the discipline, chastisement of God includes

1 Corinthians 11:30 (NKJV)

³⁰ For this reason many *are* **weak** and **sick** among you, and many **sleep**.

weakness

772 asthenés (an adjective, derived from 1 /A "without" and sthenos, "vigor, strength") – properly, without vigor, living in a state of weakness (depletion). 722 (arotrióō) refers to a lack of necessary resources ("insufficient") – literally, "without adequate strength" and hence "frail, feeble (sickly)."

sickness

732 árrhōstos (from 1 /A, "not" and 4517 / rhōnnymi, "leave, depart") – properly, a persisting illness – literally, one "that will not leave"; chronic ill-health.

Sleep = Death.

Sleep is here, as in several other places in the New Testament, used metaphorically to speak of the death of believers (as of Lazarus, John 11:11; and Stephen, Acts 7:60).

and many sleep.

hikanos: sufficient, fit

Original Word: ἰκανός, ἡ, ὄν

Part of Speech: Adjective

Transliteration: hikanos

Phonetic Spelling: (hik-an-os')

Definition: sufficient, fit

Usage: (a) considerable, sufficient, of number, quantity, time, (b) of persons: sufficiently strong (good, etc.), worthy, suitable, with various constructions, (c) many, much. 2425 hikanós (an adjective, derived from the root, hikō, "arrive, come to") – "properly, reach to (attain); hence, adequate, sufficient" (J. Thayer).

God actually put to death **a number** (*hikanos*, lit., "sufficient") of believers in Corinth because they continually despised and corrupted the Supper of His Son, just as He had put to death Ananias and Sapphira for lying to the Holy Spirit (Acts 5:1–11).

As in the Old Testament, such divine executions were to serve as examples of what all sinners deserve, and might receive (cf. Luke 13:1–5).

³² But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

We are chastened by the Lord even to the point of death to affirm that we are not of those that are condemned with world

Our discipline here shows we are His now and will not be condemned in the future.

Paul has this in his mind earlier that trials and difficult times prove the genuineness of faith.

1 Corinthians 11:19 (NKJV)

¹⁹ For there must also be factions among you, that those who are **approved** may be recognized among you.

approved.

[**1384** (dókimos) is the root of: **1381** (dokimázō), **1382** (dokimé) and **1383** (dokímion). **1384** (dókimos) was used for the **proving (testing) of coins**, i.e. **confirming they were genuine (not counterfeit, corrupted).**]

Earlier he says even death can prove you are His.

1 Corinthians 5:5 (NKJV)

⁵ deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

Afflictions are meant to separate us from the doom of the wicked world. Final use of ἵνα μὴ [*hina mē*]

here with κατακριθωμεν [*katakriθōmen*] (first aorist passive subjunctive)

Robertson, A. T. (1933). *Word Pictures in the New Testament* (1 Co 11:32). Nashville, TN: Broadman Press.

We are not disciplined in order to keep us from falling as if we are on the precipice and could fall away at any moment, rather we are discipline (showing that we are the Lords) with the result that we will not be condemned with the world

That chastening comes **if he does not judge the body rightly**, that is, the blood and body used in Communion. To avoid God's judgment, one must properly discern and respond to the holiness of the occasion.

I. The Pronouncement

II. The Punishment = Chastisement

III. The Prevention

28 But let a man examine himself, and so let him eat of the bread and drink of the cup.

Every time he comes to the Lord's Supper, therefore, a person should **examine himself, and so let him eat of the bread and drink of the cup.** Before we partake we are to give ourselves a thorough self-examination, looking honestly at our hearts for anything that should not be there and sifting out all evil. Our motives, our attitudes toward the Lord and His Word, toward His people, and toward the Communion service itself should all come under private scrutiny before the Lord. The table thus becomes a special place for the purifying of the church. That is a vital use of Communion, and Paul's warning reinforces that ideal.

31 For if we would judge ourselves, we would not be judged. ³² But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

There is a remedy for unworthiness. **If we judged ourselves rightly, we should not be judged.**

But if we discerned ourselves (εἰ δε ἑαυτοὺς διεκρινόμεν [*ei de heautous diekrinomen*]). This

condition of the second class, determined as unfulfilled, assumes that they had not been judging themselves discriminatingly, else they would not be judged (ἐκρινόμεθα [*ekrinometha*]).

Robertson, A. T. (1933). *Word Pictures in the New Testament* (1 Co 11:31). Nashville, TN: Broadman Press.

This involves discerning what we are and what we ought to be. If we confess our sins, our wrong attitudes and motives, God “is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9).

1 Corinthians 11:33–34 (NKJV)

33 Therefore, my brethren, when you come together to eat, wait for one another. **34** But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.

Paul closes by admonishing the Corinthians to get their lives and their attitudes straightened out, to completely discard their prejudices, their selfishness, and their indifference to God’s holy ordinance. The

fact that he says **when you come together to eat** assumes that he supported the idea of their fellowship meal, but they should **wait for one another** before they partake of it. If any were only attending in order to satisfy their physical hunger they should **eat at home**. Otherwise they pervert the love feast. 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**.

MacArthur, J. F., Jr. (1984). [1 Corinthians](#) (pp. 274–275). Chicago: Moody Press.