



## **MESSAGE/SERIES:**

*Restoration Series “The LORD’S Supper”*

**DATE:** February 16, 2020

## **SCRIPTURE FOR THIS WEEK:**

(These verses will help you understand themes within as you read our core text as scripture proves scripture)

**1 Corinthians 11:17-34**, Matthew 26:17-30, Mark 14:22-25, Luke 22:17-19, Acts 18:6-7, 27:35, 1 Corinthians 10:16, 30, Exodus 12:14 (God’s redemptive acts in History), Romans 6:9-13

## **OPENING SCRIPTURE:**

**[1 Corinthians 11]**

17 *“But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse.*

18 *For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part,*

19 *for there must be factions among you in order that those who are genuine among you may be recognized.*

20 *When you come together, it is not the Lord’s supper that you eat.*

21 *For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk.*

22 *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.*

23 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.  
27 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.  
29 For anyone who eats and drinks without discerning the body eats and drinks judgment on himself.  
30 That is why many of you are weak and ill, and some have died.  
31 But if we judged ourselves truly, we would not be judged.  
32 But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.  
33 So then, my brothers, when you come together to eat, wait for one another—  
34 if 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.

*The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), 1 Co 11:17–34.*

---

## **BACKGROUND & OTHER STUDY HELPS:**

**[THE LORD'S SUPPER]** *"The Lord's Supper is that outward rite in which the assembled church eats bread broken and drinks wine poured forth by its appointed representative, in token of its constant dependence on the once crucified, now risen Savior, as source of its spiritual life; or, in other words, in token of that abiding communion of Christ's death and resurrection through which the life begun in regeneration is sustained and perfected."*

Augustus Hopkins Strong, *Systematic Theology* (Philadelphia: American Baptist Publication Society, 1907), 959.

**[THE REPROOF]** *"Paul reproves the Corinthians because in the Lord's Supper each ate without thought of others: "What, have ye not houses to eat and to drink in? or despise ye the church of God, and put them to shame that have not?" (11:22). Each member having appeased his hunger at home, the members of the church "come*

together to eat” (11:33), as the spiritual body of Christ. All this shows that the celebration of the Lord’s Supper was not an appendage to every ordinary meal. In Acts 20:7—“upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them”—the natural inference is that the Lord’s Supper was a sacred rite, observed apart from any ordinary meal, and accompanied by religious instruction.”

Augustus Hopkins Strong, *Systematic Theology* (Philadelphia: American Baptist Publication Society, 1907), 961–962.

**[FACTIONALIZED FELLOWSHIP]** “The churches in Corinth met in well-to-do patrons’ homes (see comment on Acts 18:6–7). In Greco-Roman society, patrons often seated members of their own high social class in the special triclinium (the best room), while others were served, in plain view of this room, in the atrium (the couches in which might seat as many as forty persons). The guests in the larger room, the atrium, were served inferior food and inferior wine, and often complained about the situation. This societal problem spilled over into the church.”

Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), 1 Co 11:17–34.

**[BACKGROUND FOR THE MEAL]** “The background for the meal itself is the Jewish Passover, a sacred meal and celebration; see comment on Matthew 26:17–30. But the Corinthians seem to have lost sight of this background; they treat the meal as a festal banquet such as they knew from Greek festivals or meetings of Greek religious associations.”

Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), 1 Co 11:17–34.

---

## **OUTLINE:**

---

### **I. (v17-22) THE PERVERSION of the Lord’s Supper**

- A. (v17) Paul introduces a corporate problem
- B. (v18) Called out the Divisions within the church
  - 1. **Divisions**= “*diemerismos* (διαμερισμός, 1267), primarily, “a parting, distribution,” denotes “a discussion, dissension, division or discord, **breaking up as of family ties**”
    - a) Active tearing and dividing up of the family of God based on *Statis*

- C. (v19) Labeled the Divisions further as factions within the church
  - 1. **Factions**= *“haireisis (αἵρεσις, 139) denotes (a) “a choosing, choice” (from haireomai, “to choose”); then, “that which is chosen,” and hence, “an opinion,” heresies or false teachings of Biblical matters*
    - a) *The active tearing at the family of God was done with false teaching and reasoning as to why some could not participate in the Lord’s supper with others*
- D. (v20) They had perverted the very purpose and function of the Lord’s Supper
  - 1. (v21) Some ate before others
  - 2. (v21) some got drunk
- E. (v22) They did not set the Lord’s Supper apart as a body function (Sacred Unity)
  - 1. (v22) They did not come together neglecting and minimizing the whole body, but met in sects
  - 2. (v22) They did not put the less fortunate on equal status in the body of Christ
    - a) *Christ died for the rich and the poor alike*
    - b) *Christ died for all people groups*
    - c) *They did not think of the poor specifically as the meal was not possible on their own due to means being unavailable*

## II. (v23-25) THE PATTERN of the Lord’s Supper

- A. (v23) The Pattern set forward from the Last Supper as Jesus had with His disciples... in the serving of the Bread
  - 1. (v23) Took the Bread
  - 2. (v24) gave thanks for the Body of Christ
  - 3. (v24) He broke it as it was a whole piece of bread (unity in the Body of Christ)
  - 4. (v24) Gave a reminder that the bread represents the Body of Jesus
  - 5. (v24) Gave a reminder as to why we partake in the Lord’s Supper
    - a) *To remember Jesus and His finished work on the Cross for us*
    - b) *That the work on the Cross was for us personally as we identify with the death and resurrection of Jesus (Romans 6:9-13)*

- B. (v25) The Pattern set forward from the Last Supper as Jesus had with His disciples... in the serving of the Wine
  - 1. (v25) Took the Cup
  - 2. (v25) gave thanks for the Blood of Christ Spilt for our sins
  - 3. (v24) Gave a reminder that the Wine represents the Blood of Jesus Spilt on the cross
  - 4. (v24) Gave a reminder as to why we partake in the Lord's Supper
    - a) *To remember Jesus and His finished work on the Cross for us*
    - b) *That the work on the Cross was for us personally as we identify with the death and resurrection of Jesus (Romans 6:9-13)*
    - c) *That Jesus paid the debt for our sins we could not pay*

### III. (v26, 28) THE PURPOSE *of the Lord's Supper*

- A. (v26) "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."
  - 1. Proclaim to the witness of the members of the Church that Jesus Died for our sins
  - 2. We are to do this until he comes back (not specified as to how often)
    - a) *Often enough to keep the cross on the forefront of our minds*
    - b) *It's not about frequency as much as it is commitment and reverence*

### IV. (v27, 29-30) THE PENALTY *for abuse of the Lord's Supper*

- A. (v27) there were repercussions for abusing the Lord's Supper or making light of it
  - 1. "**Unworthy manner**"= living a lifestyle of unrepentant Sin
  - 2. (v27) those who partake not having repented of their sins "are guilty concerning the body and blood of the Lord"
    - a) *Sinning against Christ specifically*
    - b) *Desecrating the Body and Blood of Jesus*
    - c) *Answerable for the actions before the Lord*
- B. (v29) God does not take lightly the desecration of the sacrificial offering of Christ

1. He will judge those who do and the judgement was chosen by the person as they were warned to repent
- C. (v30) The Judgement can mean sickness (physical)
- D. 9v30 The judgement can mean death (immediate sense)

## V. (v31-34) THE PROFIT *for correct observance of the Lord's Supper*

- A. (v31) The process of Examination is beneficial *to the individual* in staying clean before the Lord in our daily lives
  1. (v32) Judging and examining ourselves keep God from having to do disciplinary measures
  2. (v32) When we see the Grace of God it should produce Repentance if we are a Child of God
    - a) *There is a true turning and shame over the sin that propels us to a new humility*
    - b) *Discipline of God conforms us to the image of Jesus and without it we would be conformed to the world and this would evidence of no true Conversion*
  3. (v33-34) Examination should produce a desire for togetherness and closeness within the body of Christ
  4. (v33-34) Be cautious not to make the Lord's supper something that is common or advantageous as a meal at home, but rather separated/set apart and a body function

-----Message from Pastor Michael-----  
Church,

When we think of the second half of 1 Corinthians 11 we think of the instructions of the Lord's Supper, but we see that there was an issue that caused the church at Corinth to have Paul to address it. The Lord's supper is a beautiful time to publicly identify with Christ, to publicly identify with the body as a whole, and to find a closeness through self examination... let us take note of Paul's directions to the church and find great joy in the time of the Lord's Supper!

Love in Christ,  
Pastor Michael

