

The Lord's Supper

“Passover Lite”

1 Corinthians 11:23-24 (ESV)

- These are the verses commonly read before the Lord's Supper:
- 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."

1 Corinthians 11:25-26 (ESV)

- 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.

1 Corinthians 11:27-28 (ESV)

- 27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning 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.
- But there are other verses in context we must study, starting with verse 17.

1 Corinthians 11:17-20 (ESV)

- 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.

1 Corinthians 11:21-22 (ESV)

- 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.

1 Corinthians 11:29-30 (ESV)

- 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.

1 Corinthians 11:31-32 (ESV)

- 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.

1 Corinthians 11:3-34 (ESV)

- 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.* 2001. Good News Publishers: Wheaton

1 Corinthians 11:17-34 Intro

- From a discussion on headship, propriety, and acceptable practice in worship in verses 1-16, Paul now turns to the celebration of the Lord's Supper.
- He first examines the excesses at the meetings of the Corinthians (vv. 17–22), then the institution and formulary of the Lord's Supper (vv. 23–26), and last the preparation for worthily eating of the bread and drinking of the cup (vv. 27–32).
- Paul concludes this section with an exhortation to exercise restraint (vv. 33–34).

1 Corinthians 11:17

- **17. But in giving these instructions I do not praise you, because when you come together it is not for the better but for the worse.**
- Paul begins with the adversative *but* to separate this verse from the preceding discourse.

1 Corinthians 11:17

- The Corinthians' behavior at the Lord's Supper was so bad that Paul could say they were worse off for observing it as they did rather than better off.
- Their failure was not that they failed to observe the Lord's Supper.
- It was that when they gathered they did not behave as the church, in which there is no distinction between "Jews or Greeks," "slaves or free" (12:13).

1 Corinthians 11:17

- “Because when you come together it is not for the better but for the worse.”
- In these few words, Paul compresses what he has heard concerning his readers’ unseemly behavior.
- He has become aware of the disorder by which the church is despised and the poor are humiliated (v. 22).
- Furthermore, the unworthy manner in which the Lord’s Supper is celebrated is a sin against the body and blood of the Lord (v. 27).

1 Corinthians 11:17

- Christians failed to observe basic rules of Christian conduct.
- 1 John 3:10 (ESV) By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.
- Paul mentions two extreme examples: some people remain hungry while others become drunk (v. 21).
- He had to rebuke the Corinthians by saying that their meetings did more harm than good.

1 Corinthians 11:18

- **18. For in the first place when you come together in the church, I hear that there are factions among you and in part I believe it.**
- a. “For in the first place.” When a speaker says or writes *first*, he is expected to proceed to the next point.
- μέν—this particle has no counterpart in the next verse (v. 19) but has an implied contrast in verses 20–22 without the expected particle δέ. Friedrich Blass and Albert Debrunner interpret πρῶτον (in the first place) and its lack of sequel to mean “from the very outset.”

1 Corinthians 11:18

- b. “When you come together in the church.”
- In context, the phrase *when you come together* alludes to worship services, because Paul uses the phrase repeatedly in this chapter (vv. 17, 18, 20, 33, 34; and see 14:23, 26).
- We assume that worship services were generally held in private homes or at times, to accommodate the entire congregation, outdoors.

1 Corinthians 11:18

- From other New Testament passages we learn that Christians used to meet for worship not in large buildings but in private homes known as house churches.
- This means that the Corinthian church met in subgroups in the homes of prosperous members. (See Rom. 16:5; I Cor. 16:19; Col. 4:15; Philem. 2.)

1 Corinthians 11:18

- “I hear that there are factions among you.”
- We have no information on how Paul heard about these irregularities.
- But members of Chloe’s household (1:10–12) had told him about factions in the church, and a delegation from Corinth had given him an oral report (16:17).
- He elaborates not on personalities or theological matters but on social and economic issues evident at Corinthian worship services (vv. 20–22).

1 Corinthians 11:18

- The factious spirit in the congregation probably originated for several reasons.
- Not only was there a desire to associate with either Paul, Apollos, Peter, or Christ (1:12); members of the church also came from different cultural, social, and economic backgrounds.
- These believers were either Jews, Greeks, Romans, or nationals from other countries.
- Some were merchants, government officials, and professionals who belonged to the educated class. They were prosperous and lived in spacious homes.
- By contrast, laborers and dock workers were poor and usually lived in rented quarters.

1 Corinthians 11:18

- “And in part I believe it.”
- With the last clause in this verse, Paul expresses himself cautiously.
- Relying only on hearsay, he guards himself so that no one can accuse him of speaking rashly.
- Not everyone in Corinth is guilty of arrogance.
- Yet Paul wishes to call attention to the excesses that are prevalent in the Corinthian community, and he is fully aware that cultural and social differences remain facts of life.

1 Corinthians 11:19

- **19. For there must be dissensions among you, so that those who are proven [believers] may become evident among you.**
- Divisions or factions (Gr. *haireseis*) of this type have a positive side.
- They clarify whom God approves as faithful and trustworthy and who are not (cf. Matt. 10:34–37; 18:7; 24:9–13).

1 Corinthians 11:19

- In one verse (v. 18) the writer counsels against factions but in the next verse allows dissension (v. 19).
- Still these two verses do not contradict each other; factions occur within the church while dissensions, in the good sense of the word, are voluntary separations from those who do not teach the doctrine of Christ.
- This interpretation of the term *dissensions* is strengthened by the rest of the verse, “so that those who are proven [believers] may become evident among you.”

1 Corinthians 11:19

- In this verse the phrase *among you* occurs twice: first in regard to dissensions, and next with respect to believers.
- Paul is saying that among the believers in the Corinthian church, unbelievers will infiltrate and with their teaching and lifestyle cause disruptions.
- Writes Frederic Louis Godet, “The Second Epistle to the Corinthians shows in how brief a period this anticipation of the apostle was realized.” □
- True followers of Christ will oppose the unbelievers in their midst.

1 Corinthians 11:20

- **20. Therefore, when you come together in the same place, it is not to eat the Lord's Supper.**
- With the word *therefore*, Paul summarizes the preceding context (vv. 17–19) and with the first clause he repeats what he has said earlier in verse 18. In that verse he mentions the church.
- Here he calls it “the same place.”
- Whether he means the church being assembled in one particular place (compare 14:23) or gathered in private homes is not particularly relevant in this verse.

1 Corinthians 11:20

- In the Christian church's early years the Lord's Supper occupied a more central position in the life of local assemblies than it does in most churches today.
- The early believers often celebrated it daily or weekly (cf. Acts 2:42–46; 20:7).

1 Corinthians 11:20

- “It seems unreasonable to me to suppose that this could have been anything like the morsel of bread and sip of wine offered at Communion Services in churches today.
- Bread was the staff of life, especially when served with oil or spices or both (as in the Middle East today); and surely enough was served to satisfy hunger.
- Though ceremonial and rich in symbolism, the Lord’s Supper was a real meal, not a symbolic one.”
- Stern, D. H. 1992. *Jewish New Testament commentary : A companion volume to the Jewish New Testament*. Includes index. (1st ed.) . Jewish New Testament Publications: Clarksville, Md.

1 Corinthians 11:21

- At these gatherings they demonstrated the love of Christ for one another in word and deed.
- In a relatively short time, however, discrimination against the underprivileged became a common occurrence (see Jude 12; compare II Peter 2:13).

1 Corinthians 11:20

- What Paul desires in the entire church is unity that can be achieved only in the context of love.
- He knows that the factions in the Corinthian church seriously undermine genuine love among God's people.

1 Corinthians 11:20

- When believers come together in assembly, they cannot properly celebrate the Lord's Supper, because their loveless acts and unseemly behavior make true observance inconceivable.
- The Corinthians no longer honor the Lord when they come together for either a meal or Communion.

1 Corinthians 11:21

- **21. For as you eat, each one takes his supper before others; one remains hungry and another is drunk.**
- Luke tells us that after Pentecost the early Christians came together in their homes and shared their food as they enjoyed common meals (Acts 2:46).
- The practice of sharing food with one another became the hallmark of the persecuted church.
- Christians came together to eat a meal for nourishment and to partake of the elements of the Lord's Supper (Acts 20:7, 11).

1 Corinthians 11:21

- The Lord's Supper was usually part of a meal the Christians shared together, the so-called "love feast."
- In Corinth instead of sharing their food and drinks, each family was bringing its own and eating what it had brought.
- The result was that the rich had plenty but the poor had little and suffered embarrassment as well.
- This was hardly the picture of Christian love and unity (cf. Acts 2:44–46; 4:32, 34–35).

1 Corinthians 11:21

- In all probability, the Corinthians observed class distinctions in worship services and at the love feasts: prominent members received preferential treatment.
- The rich people arrived first and consumed the choice food brought from their own kitchens and left the crumbs for the poor.
- They had no patience to wait until everyone had arrived.
- Instead they ate without waiting for the day laborers and slaves.

1 Corinthians 11:21

- Some of the poor who were unable to come earlier saw that all the food had been consumed.
- They are the ones whom Paul describes as being hungry.
- The affluent, by contrast, had used their time to eat their fill and drink excessively.

1 Corinthians 11:22

- **22. For do you not have houses for the purpose of eating and drinking? Or do you despise the church of God and put to shame those who have nothing? What shall I say to you? Shall I praise you? In this I do not praise you.**
- “For do you not have houses for the purpose of eating and drinking?”
- Paul now raises a number of questions.
- The first one is rhetorical and calls for a positive reply.

1 Corinthians 11:22

- This is not a query addressed to every reader.
- Not at all.
- Paul boldly confronts the prosperous homeowners and tells them to eat and drink at home, if they are too hungry to wait.
- He implies that they should not even attend love feasts if they have neither regard nor love for the poor.

1 Corinthians 11:22

- “Or do you despise the church of God and put to shame those who have nothing?”
- In Acts, Luke records that some prominent people became members of Christ’s church.
- For instance, Luke mentions the Roman proconsul Sergius Paulus in Cyprus (13:6–12), the merchant Lydia from Thyatira (16:14), and Titius Justus at Corinth (18:7).

1 Corinthians 11:22

- This verse contains some of the apostle's most critical statements in this epistle.
- Such conduct showed disrespect for the church as the temple of God (cf. 3:17).
- Paul rebukes the rich for looking down on the poor who are their spiritual brothers and sisters.
- The rich are despising the church, which is the very body to which they belong.

1 Corinthians 11:22

- They should realize that Jesus, the head of that body, loves and cherishes every member.
- Moreover, no part of the body can afford to disregard another part (see 12:14–27).
- With a rhetorical question, Paul approaches the rich and asks them if they realize that they are despising the church by humiliating the poor.
- To their shame they have to admit that this is the case.

1 Corinthians 11:22

- “What shall I say to you? Shall I praise you? In this I do not praise you.”
- They know the answer to the second query.
- They themselves have to admit that they are unworthy of praise.
- To underscore his disapproval, Paul repeats his earlier remark: “I do not praise you” (v. 17).

1 Corinthians 11:23

- **23. For I have received from the Lord that which I also delivered to you, that the Lord Jesus, in the night in which 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.”**

1 Corinthians 11:23

- What Paul taught here came ultimately from the Lord Jesus Himself. This reminder stresses the importance of this revelation.
- “The verbs ‘received’ and ‘passed on,’ which occur again in combination in 15:3, are technical terms from Paul’s Jewish heritage for the transmission of religious instruction.
- His present concern is to establish that the tradition about the Supper they had received from him came from Jesus himself: ‘I received [it] from the Lord.’”

1 Corinthians 11:23

- As the father of the Corinthian church he teaches its members the significance and proper manner of celebrating the Lord's Supper.
- Believers must understand that when they eat the bread and drink from the cup of the Lord, they are guests at his table.
- If Christians partake without loving their fellow church members, they are dishonoring the Lord himself.
- For that reason, they must learn the words spoken by the Lord when he instituted his Supper.

1 Corinthians 11:23

- “[He] said: ‘This is my body, which is for you. Do this in remembrance of me.’”
- This bread, the Matzah, in fact the ½ of the Matzah known as the Afikomen, is representative of the Body of Christ – that God Himself took on a human body and suffered in that body.
- (From now on, when we celebrate the Lord’s Supper we will spend our study, by remembering Him – a study of His life and death and resurrection.)

1 Corinthians 11:23

- By eating the bread and drinking from the cup, Paul later says, we proclaim the Lord's death (v. 26).
- We must do this repeatedly, as Jesus' command indicates, to remember His life and His death.
- We call to mind Christ's redemptive work, His death, resurrection and ascension, his promise to be with his people always, and his eventual return.

1 Corinthians 11:25

- **25. In the same way, also taking the cup after supper, he said: “This cup is the new covenant in my blood; do this as often as you drink it in remembrance of me.”**

1 Corinthians 11:25

- **1st - the cup of Sanctification** - *“I will set you out.”*
- **2nd - the cup of Bondage** - *I will rid you out of their bondage. (The 10 Drops Cup)*
- **3rd - the cup of Redemption** - *I will redeem you. (The New Covenant Cup)*
- **4th - the cup of Completion** - *I will take you to me for a people.*

1 Corinthians 11:25

- The cups that Jesus blessed and distributed are identified as 1st cup, the Cup of Thanksgiving and the 3rd cup, the Cup of Redemption.
- We now know the 2nd cup was “drunk” in the Garden of Gethsemane, The Cup of Bondage, fulfilled during the 6th – 9th hours on the cross.
- As we look through the Gospels, Jesus also skips the drinking of the 4th cup during the course of the Passover meal.

1 Corinthians 11:25

- John 19:28-30 -- The Cross at The 9th Hour
- Jesus, seeing that everything had been completed so that the Scripture record might also be complete, then said, "I'm thirsty."
A jug of sour wine was standing by. Someone put a hyssop sponge soaked with the wine on a javelin and lifted it to his mouth. After he took the wine, Jesus said, "It's done ... complete." (The 4th Cup) Bowing his head, he offered up his spirit.
- The 4th Cup that Jesus drank to signify the Completion of the Real Passover. The Cup that concluded the process, and made us "His people".

1 Corinthians 11:25

- “This cup is the new covenant in my blood.”
According to Paul and Luke, Jesus does not say that the liquid in the cup is his blood and thus he fails to compose a direct parallel with his words *this is my body*.
- In the accounts of Luke and Paul the parallel fails because the expression *new covenant* is central.
- This expression gives the word *blood* a deeper spiritual meaning.

1 Corinthians 11:25

- The cup represents the new covenant that Jesus ratifies with his blood.
- When Moses confirmed the first covenant at Mount Sinai, he sprinkled blood on the people and said, “This is the blood of the covenant that the Lord has made with you” (Exod. 24:8; see also Zech. 9:11).
- Animal blood was sprinkled for the ratification of the first covenant, Christ’s blood for the new covenant.

1 Corinthians 11:25

- Every believer who drinks from the cup at the Lord's table is a member of the covenant that Christ has ratified in his blood.
- This also holds true for eating the bread. All those who partake of the one Matzah signify that they participate in the one body of Christ (10:17).
- Together they form a covenant community.

1 Corinthians 11:26

- **26. For as often as you eat this bread and drink this cup, you proclaim the death of the Lord until he comes.**
- Of all the New Testament writers who record the words of the institution of the Lord's Supper, only Paul has Jesus' command: "Do this as often as you drink it in remembrance of me."
- Paul adds his own summary of and insight into the Lord's Supper.

1 Corinthians 11:26

- At Passover Jews all over the world retell the story of the plagues and the Exodus and thus proclaim the central fact on which their peoplehood is founded (see 5:6–8).
- Likewise, members of the Messianic Community are to **proclaim the death of the Lord** as their exodus from sin and as the basis for their existence.
- Both proclamations look not only back toward a past redemption but also forward to a future one; hence the proclamation is **until he comes** the second time.
- Stern, D. H. 1992. *Jewish New Testament commentary : A companion volume to the Jewish New Testament*. Includes index. (1st ed.) . Jewish New Testament Publications: Clarksville, Md.

1 Corinthians 11:26

- “You proclaim the death of the Lord.” Paul teaches that all those who eat the bread and drink from the cup symbolically proclaim Jesus’ death.
- By his death, Jesus has made them partners of the new covenant that God established with his people and of which Christ is the mediator.
- Paul reminds them of the spiritual benefits that accrue from Jesus’ sacrifice on the cross, and they by partaking of the bread and the cup acknowledge unity one with another in Christ.

1 Corinthians 11:26

- “Until he comes.”
- The members of the church proclaim both Jesus’ death and his return.
- They look forward to the day when Christ shall return and they shall be forever with the Lord.
- In the church of the second half of the first century, believers celebrated Communion and then prayed *Maranatha* (Come, O Lord).

1 Corinthians 11:27

- **27. Therefore, whoever eats the bread or drinks the cup of the Lord unworthily shall be guilty of [profaning] the body and blood of the Lord.**
- Merely reciting Jesus' words while properly celebrating the Lord's Supper is insufficient to rectify the deplorable conditions at the Corinthian love feasts and Communion ceremonies.
- Paul wanted the Christians at Corinth to examine their spiritual lives.
- Celebrating Communion calls for joy and happiness but never for superficiality and carelessness.

1 Corinthians 11:27

- Paul intended that the adverb *unworthily* be interpreted as broadly as possible.
- True, some of the Corinthians demonstrated a lack of love, while others failed to make a distinction between the love feast and the observance of Communion.
- Both were wrong, and Paul confronts them.
- But the text has a message for the universal church, too. Christians should never regard the celebration as a mere ritual.

1 Corinthians 11:27

- Rather, sincere believers ought to anticipate the Lord's Supper.
- Christians should confess their unworthiness because of sin but their worthiness because of Christ.
- Paul is not demanding perfection before believers are allowed to come to Communion – only holiness.
- He advocates a lifestyle that is governed by the claims of Christ's gospel and which attributes the highest praise to God.

1 Corinthians 11:27

- *Guilt*. “[He] shall be guilty of [profaning] the body and blood of the Lord.”
- The words *unworthily* and *guilty* are juxtaposed in the Greek and explain each other, as a contemporary illustration helps us understand.
- A person who burns the flag of his native country testifies that he has no respect for his homeland.
- Granted that a flag is a mere piece of cloth, we nevertheless know that it is a symbol of a nation; disrespect for a flag is understood as contempt for the country it represents.

1 Corinthians 11:27

- Likewise, partaking unworthily of the Communion elements signifies sacrilege.
- Persons who profane the bread and the cup of the Lord offend the Lord himself.
- Purposely they have chosen not to proclaim Christ's death but to set themselves against the Lord and take their place with those who killed him.
- These people are guilty of the body and blood of the Lord, because they put the Son of God to open shame and treat him with insolence (compare Acts 7:52; Heb. 6:6; 10:29).

1 Corinthians 11:28

- **28. But let a man examine himself and thus let him eat of the bread and drink of the cup.**
- Is Paul counseling the Corinthians to conduct self-examination before coming to the Lord's table?
- Should a pastor exhort the parishioners to examine themselves before they celebrate Communion?

1 Corinthians 11:28

- The answer to these two queries is a resounding yes.
- Here are the reasons:
- First, with the adversative *but* Paul prescribes self-examination for everyone who desires to partake of the bread and the cup of the Lord.

1 Corinthians 11:28

- Next, the meaning of the verb *to examine* is applicable both to the original reader's of this epistle and to the members of the church universal.
- The present tense of the imperative verb *to examine* indicates that anyone who partakes of the Lord's Supper must examine himself regularly.
- The Corinthians should know that they cannot partake of Communion with hearts filled with either contempt or frivolity.

1 Corinthians 11:28

- After due self-examination they must approach the Lord's table with genuine love for both the Lord and their fellow man.
- This holds true for all Christians everywhere.
- They are to come to the Communion table with hearts attuned to God and the Scriptures (compare II Cor. 13:5–6).
- That table truly symbolizes the holiness of the Lord and his sacred presence.

1 Corinthians 11:28

- Into this holiness God's people may enter when they have sought and obtained remission of sin.
- In brief, the table of the Lord tolerates neither unbelief nor disobedience.
- It is for those people who express true faith in Jesus Christ and proclaim his death in expectation of his return.

1 Corinthians 11:28

- **29. For he who eats and drinks eats and drinks judgment to himself, if he does not discern the body.**
- The causal conjunction *for* links this verse to the preceding context that speaks of self-examination prior to partaking of the Communion elements.
- A person's failure to submit to self-examination results in God's subsequent judgment.
- This is as inevitable as night follows day.

1 Corinthians 11:30

- **30. Because of this, many among you are weak and ill and many have died. 31. But if we judged ourselves correctly, we would not be judged. 32. When we are judged, we are disciplined by the Lord so that we may not be condemned with the world.**
- a. “Because of this.” The result of the Corinthian neglect is evident in the Christian community.

1 Corinthians 11:30

- At the conclusion of his discourse on the Lord's Supper, Paul courageously points out the sad effect of the abuses.
- “Many among you are weak and ill and many have died.”
- As the Corinthians' first pastor, Paul probably received detailed oral information about the physical health of the church members from the three-man delegation (16:17).

1 Corinthians 11:30

- He heard that many of the members were indisposed, others were sick, and still others had passed away.
- Those who were indisposed were inflicted with temporary illnesses; the sick were failing in health and many of them had no hope of recovery; those who died are euphemistically described as “they who are asleep.”

1 Corinthians 11:30

- With prophetic insight, Paul draws his conclusions from the news he has received.
- He deems it necessary to inform the Corinthians that their illnesses and deaths are related to the verdict that God has handed down to them.
- This verdict stems from their improper observance of the Lord's Supper.

1 Corinthians 11:30

- Hence, he once more calls attention to their self-examination.
- Paul gives no one a license to become a self-appointed judge of someone else's afflictions.
- Instead, he urges everyone to conduct a true self-examination of one's spiritual life.

1 Corinthians 11:31

- “But if we judged ourselves correctly, we would not be judged.”
- The English translation is unable to match the Greek text, which has a double reflexive, one in the verb *to judge ourselves* and the other in the pronoun *ourselves*. Emphasis is the meaning.
- Paul wants to avoid giving the Corinthians the idea that others may judge them.
- He wants everyone correctly to examine his or her own life.

1 Corinthians 11:31

- Verse 31 is actually a conditional sentence that conveys a contrary-to-fact meaning.
- Paul is saying that if we subject ourselves to thorough self-examination (which we are not now doing), we would not be judged (but we are receiving God's judgment).
- With the first person plural, Paul includes himself even though the conditional sentence clearly relates to the Corinthians alone.
- They are at fault; nevertheless God wants them to change their attitude.

1 Corinthians 11:32

- “When we are judged, we are disciplined by the Lord.”
- Paul himself interprets for us the meaning of the verb *judged*.
- He says not that God punishes us but that he disciplines us.
- God punished his Son who bore our sins on the cross and with his death removed them.
- If God should punish us, Christ would not have borne all our sins. But God will not punish both Christ and us.

1 Corinthians 11:32

- God disciplines us, so that we may turn to him.
- By doing so, we experience God's forgiveness, grace, mercy, and love (II Cor. 7:10).
- We should understand that afflictions are God's instruments to bring us closer to him.
- He chastises us because we are his children (compare I Peter 4:17; Heb. 12:5–7, 10).
- Often sickness lingers because sin persists—in his epistle James advises the sinner to confess his sin so that he may be healed (5:16a).

1 Corinthians 11:32

- “So that we may not be condemned with the world.”
- Judgment is not the same as condemnation; the one is a loving chastisement of a child; the other an irrevocable sentence of death.
- If we fail to heed God’s warning which he graciously sends us, we shall face the harsh treatment He reserves for the world of hardened unbelievers – turning us over to our own ways, and the resultant sin unto death.

1 Corinthians 11:33

- **33. Therefore, my brothers, when you come together to eat, wait for one another.**
- **34. If anyone is hungry, let him eat at home that you may not encounter judgment.**
- With the adverb *therefore*, Paul now summarizes his discourse on the Lord's Supper.

1 Corinthians 11:33

- He addresses his readers once more with the tender greeting *my brothers*, which includes the sisters (see 1:11; 14:39; 15:58).
- With this greeting, he conveys both his love and concern.
- As a faithful pastor, he provides practical advice that will help them to correct the practices at their love feasts and the celebration of Communion.

1 Corinthians 11:33

- The counsel Paul gives is to convert thoughts and words into deeds.
- If the Corinthians duly examine themselves with respect to their conduct at communal gatherings, they will make visible amends at future meetings.
- When they come together for their common meal to nourish their physical bodies and for the Lord's Supper, they ought to exercise patience and wait for one another.

1 Corinthians 11:33

- When they come together for Communion, the Corinthians must realize that the intent is to receive spiritual rather than physical nourishment.
- Paul exhorts them to differentiate between spiritual and physical needs.
- He says, “If anyone is hungry, let him eat at home.”
- With the word *anyone*, he addresses all the members of the Corinthian church, both the rich and the poor.

1 Corinthians 11:33

- And he implies a clear separation of the love feasts and the celebration of the Lord's Supper.
- He tells the Corinthians to eat and drink at home and thus reinforces his earlier remark about their private homes (v. 22).
- They ought to know that partaking of the bread and the cup at Communion is meant to satisfy not physical hunger but a spiritual desire for fellowship with Christ and his people.
- If the Corinthians correctly make this distinction, Paul says they will not encounter God's judgment.