

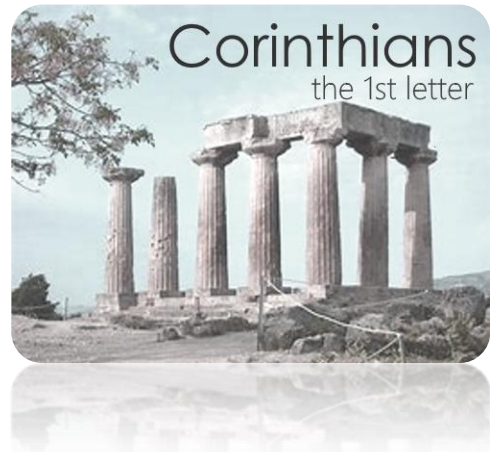
1 CORINTHIANS 11 vs 17

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17 Now in giving this next instruction, I do not praise you, since you come together not for the better, but for the worse / previously in the chapter Paul praised those in Corinth for following what they received from him, knowing he received his education from the risen Lord Jesus,

18 For first of all, when you come together in the church / ekklesia, first used by Jesus who said, I will build My church: Paul knows there is only one church and it belongs to Jesus,



I hear that there are divisions among you; and in part I believe it / something God absolutely does not like; Paul was not shocked! The people of Corinth were a lively crowd; I bet they could rival L.A.

19 For there must also be heresies among you, that those who are approved may be clearly seen among you / false teachers peddling destructive teachings requiring a choice: whom to believe, causing division were common; that genuine teachers empowered by the Spirit are made apparent.

20 Therefore when you come together as one, is this not to eat the Lord's supper? / what? it is not to remember the last night when Jesus lived among us, to teach us all His Father wanted us to know? If they didn't meet for that reason, why not?

21 For at the meal, each one eats his own supper: and one is hungry, another is drunk / this verse always reminds me of when as a kid, our low-income family -- where dad and mom and 5 rather rowdy kids attended services, we plopped down next to the affluent family of the congregation -- the church punch bunch... next to chardonnay clique; all memorable moments from the past.

22 What? Don't you have homes in which to eat and drink?

or do you despise the church of God, and humiliate the poor? / Jesus said He is building His church; where God's people gather, this chapter is about honoring others, especially Christ.

What will I say to you?

will I praise you in this?

I do not praise you / they sound a lot like... [the church of Laodicea, in need of nothing](#)... except a whole lot of common sense.

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²³ **For what I received from the Lord, I also pass on to you** / think about it: what Paul taught them in every detail... what we are reading... recorded for our benefit; Paul was taught by the risen Lord himself. Moffatt translated this verse:

that the Lord Jesus the same night He was betrayed / that last night He lived among us, as He went out and substituted His life for us; Jesus was in a hurry, did not have time to sit for a painting, or pull out a cell phone for 2 selfies; but He did have time to take 2 common items, tokens familiar to all mankind: **bread** and a **cup** as pictures to hold in our hands and remember Him.



the Lord Jesus / who said: **I Am the Way, I Am the Truth, I Am the Life**; they knew He said, I Am the Door; they knew He said, I Am the good Pastor, who gives his last breath for his sheep; they heard him say: I Am the living Bread descended from heaven... None of them were confused about those bold statements; NO man spoke like Jesus!

So, the Lord didn't sound like any dull, uninspiring leader who reads speeches at people... that are tossed in the waste basket; nothing spoken from the heart. If Jesus sounded like them, what He started would have died out in the first century;

the Lord Jesus the same night... He was betrayed, took bread / token #1:

²⁴ **And when He had given thanks** / and knowing this very familiar story; we can race over these words... and not begin to consider what really happened. What on earth did Jesus have to thank God his Father for that night? For you? For me? He is willingly forfeiting his life for us losers. Jesus is soon to be horribly mistreated; the Good News translation says: **He hardly looked human.**



when He had given thanks, He broke it / if the bread is not broken, it might be stale leftovers from ancient Babylon, so break it,

and said, Take, eat: this is My body,

which is broken for you / and His disciples doing the math that night were not confused; matter of fact, they were prepared by the good Pastor; and none of the sheep of the good Pastor, thought they were sheep; they were not confused by some hocus pocus fool:

do this, and remember Me / anamnesis, selfie # 1 an affectionate remembrance, and they knew it was impossible for the blood of bulls and goats to take away sins. It is why the notion of little, bloody sacrificial offerings suddenly ended.

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²⁵ **After the same manner of giving thanks to God,**

He also took the cup / token #2. Matthew, Mark and Luke say: this little cup was filled **with the fruit of the vine**; which they will again drink in the kingdom of his Father,

He took the cup, after He had supper, saying,

this cup is the new agreement in My blood: / the new agreement: the book of Hebrews is about the new and better way; and really... **what is better than Jesus?**



do this, as often as you drink it, remember Me / as often there in your home; wherever 2 or 3 gather in the Name of Jesus; you don't need to wait for some ecclesiastical commission to publish a calendar of times to take the **bread** and the **cup**; Paul knew Jesus was in a home that night He was betrayed, and Paul writes what Jesus said: wherever you are; on the beach, at a fine restaurant uptown, in your home... it doesn't matter, whenever you take **bread** and a **cup with the fruit of the vine**, it really doesn't matter... Jesus says **do this, remember Me** / fondly remember Him; adoringly remember Him who gave His life for us... **whose Name is holy, who forgives all our hideous guilt** -- Psalm 103.

²⁶ **For as often as you eat the bread, and drink the cup** / as often as you have a space of time to reflect on the meaning of these 2 tokens of His kindness; there in your hands... whenever that is; wherever that is... for a second time Paul lets us know, when we revisit in our mind and remember the terrible price He paid;



you reveal the Lord's death... till He comes.

C.S. Lewis wrote, Christianity tells people to rethink, and promises them forgiveness. It therefore has nothing to say to those who do not know they have done anything to reconsider, who need no forgiveness.

We are told that Christ was killed for us, that His death has washed out our sins, and that by dying He disabled death itself. That is Christianity. That is what has to be believed. Any theories we build up as to how Christ's death did all this are, secondary: mere plans or diagrams to be left alone if they do not help us, and not to be confused with the thing itself. Mere Christianity, © 1943 McMillan Publishing Company, Inc.

Jesus, the night He was betrayed, gave us **broken bread** and a **cup**: to eat and drink and remember Him. Jesus went to foot the bill, to pay the penalty, and cover the debt, we could not pay in a million years, so keep Him in mind; we all can do that until the great Day He comes for his Church -- **the Love of His life**.

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²⁷ So then whoever eats this bread,

and drinks this cup of the Lord, unworthily / the Greek adverb; **anaxiws**, is often confused with the adjective; **anaxios**. Let us look closely at this word: **un = no + worth = value + ily = manner, way, or method**... meaning: in a manner or in a way of no-value; **the adverb modifies the action**; NOT the actor.

Paul is talking about how we take the **bread** and the **cup**; he is talking about something we do. He wants us to ask: Are we mindlessly gulping... with no sense of value? Are we not pausing to consider, and take to heart, the significance of the **bread** and the **cup**? Do we understand why Jesus our good Teacher **gave** us 2 tokens to remember Him? The opposite of unworthily... is worthily.

whoever eats and drinks unworthily, will be guilty / will be rightly charged with blame; will be held culpable, complicit, and responsible; so, we better learn how to worthily eat this **bread**... and worthily drink this **cup**,

notice again, this word is **not unworthy**; Paul is not using an adjective to describe the individual: Paul knows: nobody is worthy; nobody will ever be worthy...

we were made worthy by the blood of the Lamb -- Rev. 5.

the adverb modifies the action; NOT the actor. In this very imperfect world, we will be sinners until the day we die; we do not need to pretend we are not,

whoever eats and drinks unworthily mindlessly gulping the bread and cup, **will be guilty of the body and blood of the Lord** / Paul wants us to keep the Lord Jesus in center focus; so pay attention to the next words: you might have to change your thinking; until you think correctly.

²⁸ **But let a man examine himself** / this phrase needs help! Start with: who is the subject? in Greek: **anthropos**, man or woman; so, the reflexive pronoun in English will change; and what is the subject being asked to do? In Greek: **dokimazeto**, to assay... and what are we supposed to examine?

Fortunately, Paul already said earlier in this letter, **I judge not my own self**; I do not legally examine myself - 1 Cor. 4:3; and since earlier in this chapter we are encouraged to follow him... we should do the same and not judge ourselves... **to take our eyes off the Lord**; thereby we take this verse out of context.

Let the person himself examine / this is for the individual; it is something I cannot do for you; and you cannot do for me. And **what are we to examine**? If Paul says follow him, He doesn't judge himself; and will leave that to God himself... then **what are we to examine**? Well if Paul was following Christ; and he was... then Paul had the **Lord, Jesus Christ** in focus, right?

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And since Paul has been talking about **bread** and a **cup**; perhaps, he wants us individually to make the connection of both tokens... with the **Giver** of those tokens, right? But let's reverse the order... because then we will think... the way the early church thought.

Why the cup? His blood was shed for me; paying the debt I could never pay. In Jerusalem, they knew... every day... of every week... of every month... of every year... more than 700 sheep... everyday -- were prepared for daily sacrifice. They knew: without the shedding of blood there was no forgiveness. And that's what Jesus did as He went out and gave His perfect life to substitute for my failure.

Isaiah said, when we will make His soul our offering for sin, He will see and be satisfied.

They knew Psalm 103, they probably sang it many times... as they journeyed with Jesus; we should learn to sing it too: Adore the Lord, oh my soul; and all that is within me; Adore His holy name; and forget not all his benefits; who forgives all our hideous guilt...

Why the bread? His body was broken, that my body would be healed. As Dr. John Stott often said, the Lord is so generous. **Isaiah 53** tells us, He was wounded for our transgressions; He was bruised for our iniquities -- something we know very well; but Isaiah doesn't stop there: the chastening, the training of our peace, was upon him; **and with His stripes... we were healed**. He took our diseases, He carried away our sorrows and pains -- something we haven't been told; or didn't understand and have forgotten.

His body was broken, that ours would be healed.

And they knew to boldly sing... the whole Psalm 103: Adore the Lord, oh my soul; and all that is within me; Adore His holy name; and forget not all his benefits... who forgives all our hideous guilt... who heals all our diseases... He has not dealt with us after our sins; nor rewarded us according to our iniquities...

the Lord has compassion on those who fear Him.

Let the person himself examine the Lord / at the very least discern and consider and remember these 2 reminders: the **broken bread** and the **cup**... tokens of His lovingkindness,

that is celebrating the Lord's supper, the right way; the worthy way and let him eat of the bread, and drink of the cup -- something we all can do... and must do individually, for our self.

²⁹ For he who eats and drinks unworthily, eats and drinks condemnation to himself, not discerning the Lord's body / not understanding, taking to heart what the Lord did.

³⁰ For this cause, many are weak and sickly among you, and many sleep / Paul says, an unhealthy gathering of the physically sick and dying... and perhaps an obvious gathering with the absence of youth, too; is evidence of a lack of understanding in the things of the Lord; definitely a lack of insight within leadership.

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³¹ **For if we would examine ourselves, we should not be examined** / here, Paul says, if we examine ourselves... not just before taking bread and a cup... but in our personal, regular devotion to the Lord... walking with Him; stepping through all the crap of life, and we discover a screw has become loose; or something is malfunctioning, or is offensive to God our Father in heaven; take it to the Lord.

³² **But when we are judged, we are trained of the Lord** / by our individual interactions with the Lord who is our Judge. Paul is writing to people learning to trust God, being trained by Him; he is not writing to flippancy fools who treat God like some medical nanny. He is the Lord of glory working His agenda, not mine; He has plenty of time to hear our requests, but all eternity to ignore lists of demands from senseless fools, who want to test Him!

that we should not be condemned with the world.

³³ **So my brothers and sisters, when you come together to eat wait for one another** / even where 2 or 3... or 7, or 12; or gather in His Name, where He has promised to be present; prefer all who gather; and patiently wait for them as they grow, do not expect them to be the genius like you or me.

³⁴ **And if anyone is hungry, let him eat at home that when you come gather it is not to be condemned** / this is not a new law Paul is inventing; now days he would say, Go to the market, or minimart, or closest fast-food place and get filled;

/ that you not gather thoughtless toward one another; and senseless toward the Spirit of the Lord who is present; and thereby end up with God's frown.

And the rest I will set in order when I come.

The Man of Sorrows | [Salvation is Your Name](#) | [This is My Father's World](#)

[Fibonacci in Nature; The Code of Life](#) | [We Came From Where?](#)

You Can Depend On Jesus | [The Spirit and the Bride Say Come](#)

I'll Dance Like David | [His Sheep Hear His Voice And Follow Him](#)

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