

240908-1 1Co 11, 17-34, Worthily Partaking at the Lord's Table—CThurman

At the 11th chapter the apostle Paul turned his attention to church order. Paul began by addressing the divine distinctions which should be between men and women. Men ought to act and look like men, and women ought to act and look like women. Especially should this be so among the churches of the saints. God has appointed man to be subordinate to Christ but superior to the woman, and He has appointed the woman to be subordinate to the man. The Lord Jesus is head or superior over the man, and man is subordinated to Him. The man is head or superior to the woman, and the woman is subordinated to him. Paul reveals that this headship or order is visibly displayed when a man's head is not covered with hair like that of a woman, and when a woman's hair is not uncovered like that of a man's. Otherwise, they dishonor or shame their own heads for acting contrary to the divine order. (v.14) This being so, Paul ended this matter by writing that if this matter brings strife into the church neither he, nor the churches have such a custom.

Paul now addresses the Lord's Supper. He is aware that the Corinthians church order is such that they should not be taking the Lord's Supper. It even appears that this church might be overlooking the fact that some are under the chastening hand of God for this. Some have become feeble, sickly, and have died. So, Paul sets forth the teach of the Lord's Supper once again. The Supper is to be partaken of by those whose walk is worthy of the Lord.

17 ¶ Now in this that I declare [unto you] I praise [you] not,

that I declare, παραγγέλλων, nom. sing. masc. part. pres. of παραγγέλλω, tss. to command, to charge, to declare.

Paul is referring to what he about to write.

	verb root, συνέρχομαι	adj.	adj.
that ye	come together	not for the better,	but for the worse.
	are coming		

ye come together, συνέρχεσθε, 2pl. pres. of the verb συνέρχομαι, σύν together, with + έρχομαι, to come, to go; συνέρχομαι, tss. to

come together, to assemble, to come with, to resort, to company with, to go with; **vss. 17, 18, 20, 33, 34; 14.23, 26, to come together.**

Paul had just instructed the Corinthians about things which touch their day to day lives. Now he instructs them about things that touch the times of their assemblies, and especially those times when they observed the Lord's Supper.

17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖττον ἀλλ' εἰς τὸ ἥττον συνέρχεσθε

 μὲν gen. pl. part. pres.
18 For first of all, when ye come together in the church,
 indeed are coming

The act of coming together in the church is what churches do. After all, churches, as the Greek indicates, ἐκκλησία, are called out assemblies, ἐκ + καλέω. We call this a local church. By the word of God it is the only kind of church that exists. There is no such thing in the word of God as a universal church. It doesn't exist. Such an entity cannot function. God is the only being that has an omnipresence. No created creature, not in heaven or on earth, exists except in a local fashion. There is no such thing as a universal human being. Churches are described with local terms, i.e., body, flock, church. A church that is ordered after the word of God is able to assemble as a *whole church*. A universal church cannot do this. A church should be able to meet with all of its members in one place and at the same time. This is the order of all of the churches of the NT. The universal church idea is an innovation of the Catholic church, and Protestants continued with that error.

Churches are not members of a larger universal church. The Scripture NEVER addresses such a church. Church are complete bodies, independent, autonomous, with the Lord Jesus alone as their head.

The churches of Christ are able to meet together with all of its members in one place, and at the same time. (Ac.5.11; 14.23; 15.22; Ro.16.23; 1Co.4.17; 14.23) Every church is account to Jesus Christ alone, and to some nebulous universal church.

If the universal church is a truth of Scripture, then every church is affected the faithfulness of the other. If one falls into sin then the others must be complicit in its sins. But the churches of Revelation dispels that false notion, as each are judged by the Lord as they are, individual churches of Jesus Christ.

in a church – appears to carry the idea that the saints of the Corinthian church assembled in a building dedicated for the purposes of assembling. It seems that most of the early churches met in privately owned houses.

I hear that there be divisions among you; and I partly believe it.

exist

that there be, ὑπάρχειν, pres. infin. of the verb ὑπάρχω, tss. *is, live, have*, and means ‘exists.’

divisions, σχίσματα, acc. pl. of the noun σχίσμα, tss. *a rent* (Mt.9.16), *a division* (**1.10; 11.18**), *a schism* (**12.25**).

18 πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν καὶ μέρος τι πιστεύω

19 For there must be also heresies among you,

heresies, αἱρέσεις, acc. pl. of the noun αἵρεσις, tss. *sects, heresies* (which is simply a transliteration of the Greek).

Since there are divisions, then there must be sects or factions in the church.

that they which are approved may be made manifest among you.
in order that tried, experienced apparent, known

which are approved, δόκιμοι, nom. pl. masc. of the noun δόκιμος, tss. *approved* (6), *tried* (1), and speaks of ‘the experienced.’

may be made, γίνονται, 3pl. aor. subj. of the verb γίνομαι, *to be*.

Notice that the apostle Paul calls the Supper the Lord's Supper. This has specific reference to that Supper which was instituted in the night that the Lord Jesus was betrayed.

This Supper was given by the Lord Jesus to His disciples. These are the baptized, believing, church-related disciples of Jesus Christ and no others. It was observed by Christ's little flock. It is to be observed outside of the context of a gathered assembly. In other words, the members of a church do not have the liberty to observe the Supper except with the gathered assembly. I'll repeat this later, but a church that is ordered according to the word of God can meet with all of its members in one place and at the same time. If that is not possible, there is something wrong about the order of that church.

Notice that what many call the eucharist, which means *giving of thanks*, is properly by the apostle Paul, *the Lord's Supper*. We would do best to stay with the terms which Paul applies to this ordinances.

But Paul states that the heresies, schisms, sects in the Corinthian church prevents it from meeting for the purposes of partaking of the Lord Supper.

20 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν

Explaining
21 For in eating every one taketh before [other] his own supper:
προλαμβάνω
[the]

The congregation having schisms, is broken into parts so that instead of the WHOLE church partaking together, as one, united, single body, each member is taking before the other member a supper, which disqualifies it from being the Lord's Supper *as He instituted it*. But the Lord holds them accountable for this perversion of it.

and one is hungry, and another is drunken.

is hungry, πεινᾶ, 3s. pres. of the verb πεινᾶω, *tss. to hunger*.

drunken, μεθύει, 3s. pres. of the verb μεθύω, *to be drunken* (7).

This is not the purpose for the Lord's Supper. It is not a meal where one hasn't enough to eat and another has too much to drink. No, no, no! ...

21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν καὶ ὃς μὲν πεινᾷ ὃς δὲ μεθύει

22 What? have ye not houses to eat and to drink in?

possess

or despise ye the church of God, and shame them that have not?
disregard, think against dishonour

despise, καταφρονεῖτε, 2pl. pres. of the verb καταφρονέω, κατά down, under + φρονέω *to think, to mind, to savour, to understand, to regard*; καταφρονέω, is tss. *to despise* (9).

shame, καταισχύνετε, 2pl. pres. of the verb καταισχύνω, κατά + αἰσχύνω, *to be ashamed*; καταισχύνω, tss. *to be ashamed, to confound, to dishonour*.

What shall I say to you? shall I praise you in this?

That you treat the Lord's Supper as if it is another meal where, and a meal that can be eaten without regard to others?

I praise [you] not.

Frankly, this is not even how we would ever hope to see our fellowship dinners corrupted, much less the Lord's Supper.

22 μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε καὶ καταισχύνετε τοὺς μὴ ἔχοντας τί ὑμῖν εἶπω ἐπαιέσω ὑμᾶς ἐν τούτῳ οὐκ ἐπαινῶ

23 ¶ **For I have received of the Lord that which also I delivered unto you,**
took up from committed

have received, παρέλαβον, 1s. pl. aor. of the verb παραλαμβάνω, παρά by, near, up, with + λαμβάνω to hold, to take, to come on, to catch, to bring, to take away, to accept, to attain; παραλαμβάνω tss. to receive (1Co.11.23; 15.1, 3), to take unto, to take up.

I delivered, παρέδωκα, 1s. aor. of the verb παρδίδωμι, tss. to deliver (1Co.5.5; 11.2, 23; 15.3, 24), to give (1Co.13.3) to give up, to give over, to commit, to recommend, etc.

Paul states as a matter of fact that he had already given to the Corinthian church the Lord's Supper. That means that he must have instructed them about the purpose for it, the elements in it, and the participants of it. They know these things, but because they had become corrupted, they corrupted the Supper.

That the Lord Jesus ^{έν τῇ} ^{νυκτί} ^ἣ **the [same] night in which he was betrayed took bread:**
at, in the – given up, over, delivered

he was betrayed, παρεδίδοτο, 3s. imperf. pass. of the verb παραδίδωμι, παρά by, near, up, with + δίδωμι to give, to bring forth, to make, to have power, to put, to bestow; παραδίδωμι, tss. to betray (11.23), to deliver (5.2; 11.2, 23; 15.3), to deliver up (15.24); to recommend, to give (13.3); to give up, to give over, etc.

took, ἔλαβεν, 3s. aor. of the verb λαμβάνω, to hold, to take, to come on, to catch, to bring, to take away, to accept, to attain

23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου ὃ καὶ παρέδωκα ὑμῖν ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον

24 And when he had given thanks, he brake [it], and said,

he had given thanks, εὐχαριστήσας, nom. sing. masc. part. aor. of the verb εὐχαριστέω, εὖ well + χάρις, noun, thankworthy; εὐχαριστέω is tss. *to give thanks*.

he break, ἔκλασεν, 3s. aor. of the verb κλάω, or κλάζω, always tss. with the English, *to break* (15).

in texts concerning eating bread and fish (4 times)

in texts concerning eating of bread only, (5 times)

in texts concerning the Lord's Supper, (6 times)

	ὑπὲρ	
Take, eat: this is my body, which is broken	for	you:
	in behalf of, for the sake of	

First of all, bread represents that which is to be consumed. The bread on the table at Passover time, when the Lord instituted this Supper with His little flock was unleavened bread. It was the only bread that was allowed in the nation at Passover.

Ex.12.18 In the first [month], on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Unleavened bread represents the sinless body of our Lord. Leaven in the NT especially represents corruption. (cf. Mk.8.15; LK.12.1; 13.21; 1Co.5.6-8)

1Pe 2:22 Who did no sin, neither was guile found in his mouth ...

1Jn.3.5 And ye know that he was manifested to take away our sins; and in him is no sin.

He.4.15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.

2Co.5.21 For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him.

Joh 14:30 ... the prince of this world cometh, and hath nothing in me.

We note the bread represents the broken body of our Lord, not his bones. The Lord Jesus is the fulfillment of the type of the Passover lamb. And of this lamb no bone was to be broken.

Ex 12:46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

Ps 34:20 He (the LORD) keepeth all his bones: not one of them is broken.

Joh 19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

The body of our Lord was beaten and bruised for the elect of God.

Both the offeror as well as the offering was to be perfect.

The offering:

Le.21.17 Speak unto Aaron, saying, Whosoever [he be] of thy seed in their generations that hath [any] blemish, let him not approach to offer the bread of his God.

18 For whatsoever man [he be] that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is brokenfooted, or brokenhanded,
20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;
21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.
22 He shall eat the bread of his God, [both] of the most holy, and of the holy.
23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

The offering:

Le 22:24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make [any offering thereof] in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption [is] in them, [and] blemishes [be] in them: they shall not be accepted for you.

So, the Lord Jesus in His perfection could offer Himself for the sins of His people, and in this way satisfy God's righteous indignation which stands against those sinners for whom He died.

Le 16:30 For on that day (the Day of Atonement) shall [the priest] make an atonement for you, to cleanse you, [that] ye may be clean from all your sins before the LORD.

Jeremiah wrote, La 3:39 Wherefore doth a living man complain, a man for the punishment of his sins? No man can complain and object by saying that God is unrighteous for punishing sins.

Eze 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

...

20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the

son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

It would be unrighteous for God NOT to punish sins. Righteousness demands justice. And since God is righteous all sin must be punished. This is why God sent His only Son into the world. To die for sin. God punished His only Son for our sins, freeing us from the wages of sin, which is death. The Lord Jesus took upon Him our human frame in order to work His own righteousness that could be legally laid (imputed) to the sinner's account (the elect). And by offering up His body as a sacrifice acceptable to God for sin, God is so perfectly satisfied that the sinner is freed from the punishment due for sins.

He.10.4 For [it is] not possible that the blood of bulls and of goats should take away sins.

*5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a *body hast thou prepared me:*

6 In burnt offerings and [sacrifices] for sin thou hast had no pleasure.

7 ¶ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

**a body – Lk.1.35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

Carefully, the Scriptures separate between the everlasting existence of the Son of God and the human body He assumes in the incarnation.

this do in remembrance of me.

You all eat of this bread and you all do this – together – being a united body, not a fractured body.

The Lord's Supper is a memorial observance for the church-related disciples of Jesus Christ.

Lu 22:19 And he took bread, and gave thanks, and brake [it], and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Brethren, maintain a Scriptural perspective of the Lord's Supper. It is not sacramental. It is not a means for grace, much less additional grace. And the elements in it remain what they ever were. There is no mystical changing of the elements in the real body and blood of the Lord Jesus, as the Romanist heresy teaches. And there is no mystical presence of the body and blood of Christ, as the Protestant heresy teaches.

24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν Λάβετε, φάγετε, Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλῶμενον τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν

25 After the same manner also [he took] the cup,

Of course, the cup contains the *fruit of the vine*. The fruit of the vine is described in Nu.6.3, as *wine, vinegar of wine*, and liquor (archaic for juice) of grapes. The Lord's Supper may include any of these three substances or all of them for the drink in the Lord's Supper.

Note: that some well-meaning brethren concern themselves with *leavening* in the cup. The Scriptures never consider leavening in a drink. The consideration of leavening is always with reference to bread, and never with the drink.

The *fruit of the vine* represents the blood of the Lord Jesus that was shed when He died on the cross.

when he had supped,

This clause literally means, 'after Supper.' This is the same Greek as found in Lk. 22.20, μετὰ τὸ δεῖπνῆσαι.

Lu 22:20 Likewise also the cup after supper, saying, This cup [is] the new testament in my blood, which is shed for you.

After supper tells us that the Passover Supper was ended, and that the Lord Jesus instituted another Supper. The Passover Supper and the Lord's Supper are not the same. Passover was given to Israel, and the Lord's Supper was given to the churches.

saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [it], in remembrance of me.

You all drink of this cup and you all do this – together – being a united body, not a fractured body.

Again, reiterating, the Lord's Supper is a memorial observance.

This cup is the new testament in my blood – The cup, or that which is in it which represented the shed blood of the Lord Jesus, also represented the new covenant that Christ ratified by His blood. He did not re-ratify the old covenant. He inaugurated the new covenant.

Jer.31.31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day [that] I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But this [shall be] the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

The old covenant with all of its sacrifices and rites never put away sins.

He.10.1 ¶ For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those [sacrifices there is] a remembrance again [made] of sins every year.

4 For [it is] not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:

6 In burnt offerings and [sacrifices] for sin thou hast had no pleasure.

7 ¶ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and [offering] for sin thou wouldst not, neither hadst pleasure [therein]; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first (covenant), that he may establish the second (covenant).

10 By the which will we are sanctified (GIVEN A HOLY STANDING BEFORE GOD!) through the offering of the body of Jesus Christ once [for all].

This cup ought to remind us of the new covenant that was brought to us by nothing but the precious blood of Jesus Christ.

do ye – is a 2nd pl. pres. imper. of ποιέω. You do this! You observe this.

as oft as – ὡσάκις, adv., (1Co.11.25, 26; Re.11.6); Esp. with reference to Re.11.6, the idea is that in every instance that the Lord's Supper you dear saints of God *remember me* and the price I paid to bring to you this everlasting covenant.

Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom [be] glory for ever and ever. Amen.

25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι τοῦτο ποιεῖτε ὡσὰκις ἂν πίνητε εἰς τὴν ἐμὴν ἀνάμνησιν

26 For as often as ye eat this bread, and drink this cup,
in each instance
(see directly above)

this – Not any bread and not any drink will do but that which Christ has employed, unleavened bread and the fruit of the vine. This Supper has these elements, that is all. It is not peanuts and Coca-Cola, or hamburgers and Pepsi.

ye do shew the Lord's death till he come.
show, declare, teach (by this memorial Supper)

shew, καταγγέλλετε, 2pl. pres. of the verb καταγγέλλω, tss. to preach (1Co.9.14), to shew (1Co11.26), to teach, to declare (1Co.2.1), to speak.

And He is returning! There is a second coming! He came once a suffering servant and sacrificial Lamb. But then He comes as King of kings and Lord of lords. All men shall bow before Him and acknowledge Him to be both Lord and God. (cf. Ro.14.11) Then He shall destroy all of the unrepentant from the earth, and His everlasting kingdom shall have its beginning here on this present globe.

He is returning! But until then, at every instance of this Supper, dear saints of God, remember the price He paid to bring about your complete salvation.

26 ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε τὸν θάνατον τοῦ κυρίου καταγγέλλετε ἄχρις οὔ ἂν ἔλθῃ

27 Wherefore whosoever shall eat this bread, and drink [this] cup of the Lord,

Notice there is not the slightest indication that the elements of this Supper are anything but what they have ever been ... *the bread* continues to be bread, and *the fruit of the vine* continues to be the fruit of the vine. Paul did not say, whosoever shall eat the body and drink the blood ...

unworthily, shall be guilty of the body and blood of the Lord.

unworthily, ἀναξίως, adv. and twice in the NT, 1Co.11.27, 29, tss. *unworthily*; ἄ negative particle + ἄξιος adj. tss. meet, worthy, due reward.

shall be guilty, ἔνοχος, an adj. tss. *in danger of, guilty of, subject to*; the verb ἐνέχω, is tss. *to have a quarrel, to urge, to be entangled with*; and so the meaning is *to be answerable to*.

unworthily – Here, the consideration is *how* the believing which are of the church at Corinth partake of the Lord's Supper; is he is fit to partake of it or not.

First, none of us, the children of God, are worthy in themselves to receive any good thing from the hand of the Lord.

Ge.32.9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

Lu 3:16 John answered, saying unto [them] all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose

shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire ...

To eat this Supper is a privilege because of Christ's stand for us.

*Re.5. 9 And they (the four beasts & twenty-four elders all having vials of the prayers of the saints) sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
10 And hast made us unto our God kings and priests: and we shall reign on the earth.*

However, we are to walk worthily of Christ. Our lives are to be patterned after Christ's (loving, faithful, true, gracious, kind, forbearing, forgiving, longsuffering, merciful, patient, subjected, joyful, thankful, humble, gentle, meek, etc.).

Mt 10:38 And he that taketh not his cross, and followeth after me, is not worthy (adj.) of me.

Eph 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy (adv.) of the vocation wherewith ye are called ...

1Th 2:12 That ye would walk worthy (adv.) of God, who hath called you unto his kingdom and glory.

One that is an unworthy partaker of the Supper is answerable for standing in direct opposition to the Lord Jesus, and at His own table. On the one hand, living in an unfit manner, failing of the grace of God to confess and forsake sin and do works of righteousness. On the other, here are the types of Christ, his sinless body broken, and His precious shed blood to both release us from the penalty of sin, and give us access to the throne of His grace that we might find grace to help in time of need against our present bodily weakness (proneness to sin). THERE IS NO REASON THAT THE SAINTS OF GOD SHOULD EVER UNWORTHILY PARTAKE OF THE LORD'S TABLE.

1Co 10:21 *Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.*

We cannot live in sin and partake at the Lord's table. Ye cannot do this without incurring personal injury for it. It cannot be done. The Lord will not allow it. He will judge those that will.

27 Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνη τὸ ποτήριον τοῦ κυρίου ἀναξίως ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ κυρίου

imperative imperative
28 But let a man examine himself, and so let him eat of [that] bread,

let ... examine, δοκιμαζέτω, 3s. pres. imper. of the verb δοκιμάζω, tss. to discern, to prove, to like, to approve (1Co.16.3), to allow, to try (1Co.3.13), to examine (1Co.11.28).

let him eat, ἐσθιέτω, 3s. pres. imper. of the verb ἐσθίω, tss. to eat (oft), to live, to devour.

imperative
and drink of [that] cup.

drink, πινέτω, 3s. pres. imper. of the verb πίνω, always tss. with the English to drink.

... every participant having determined that he is living worthily, fitly as the word of God teaches.

This is a matter of personal, self-examination. This presumes that the unrepentant fornicator, or railer, or drunkard has been put out of the body for discipline. What remains are personal issues, things which are locked away from the sight of men, which we must individually judge. If I have offended another, then I must have the sense to determine whether I should eat or not.

28 δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation

judgment,
condemnation v.34

damnation, κρίμα, noun tss. judgment, damnation, condemnation.

to himself, not discerning the Lord's body.

discerning, διακρίνων, nom. sing. masc. part. pres. of διακρίνω, διά among, by, through + κρίνω to judge, to condemn, to determine, to sentence, to ordain, to question, to damn; διακρίνω, is tss. to discern (v.29), to doubt, to contend, to differ, to judge (v.31), to waver, to be partial.

The child of God living out of order, but partaking of the Supper condemns himself because he has failed to distinguish the difference between his life and the life of Christ. This one injures no one but himself by partaking of this Supper unworthily. The church cannot be held liable for another's lack of self-examination, and for things that are in the privacy of one's own heart.

29 ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα τοῦ κυρίου

διὰ τοῦτο

30 For this cause many [are] weak and sickly among you,

On account of this a great deal feeble sick
'bodily infirm' diseased' see Gill

many, of the adj. πολὺς, is tss. plenteous, a great deal, much, etc.

weak, ἀσθενεῖς, nom pl. masc. of the adj. ἀσθενής, tss. sick, weak, important, without strength, feeble.

sickly, ἄρρωστοί, nom. pl. masc. of the adj. ἄρρωστος, tss. *sick, sick folk, sickly*.

and many sleep.

many, ἱκανοί, nom. pl. masc. of the adj. ἱκανός, tss. *worthy, great, large, many, much, long, enough, sufficient, able, meet*.

sleep, κοιμῶνται, 3pl. pres. pass. of the verb κοιμάω, tss. *to sleep, to fall to sleep, to be dead*; This verb is found 18 times in the NT. 14 times it is with reference to them that are dead. Only 4 times is it with reference to taking physical rest.

Many of the congregation, for walking unworthily, for failing to discern the unfitness and corruption in their lives had brought upon themselves condemnation from the Lord so that He had afflicted and troubled them with various ailments and sicknesses of the body, and many died.

These believing brethren that had died as a direct result of failing to discern the Lord's body and partaking of the Supper unworthily, went to sleep in Jesus, being comforted in the presence of Christ.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

It is not so for the ungodly. When they die in their sins they enter into the second death, waking in hell, tormented in the flames. (cf. Lk.16.24)

30 διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοὶ καὶ κοιμῶνται ἱκανοί

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

discern (v.29)

(next verse: by the Lord)

31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν οὐκ ἂν ἐκρινόμεθα

32 But when we are judged,

(for failing to judge ourselves, to acknowledge the corruption of our present state, and receive the sentence from the Lord to be weak, sickly, and in some instances, to even to die ...)

we are judged, κρινόμενοι, nom. pl. masc. part. pres. pass. of the verb κρίνω, tss. *to judge, to condemn, to determine, to sentence, to ordain, to question, to damn.*

we are chastened of the Lord,

we are chastened, παιδεύομεθα, 1pl. pres. pass. of the verb παιδεύω, tss. *to chastise, to learn, to chasten, to instruct, to teach;* the Gr. noun παιδευτής, *corrected;* the LXXE also tss. the verb παιδεύω, *to correct.*

Jud 8:16 And he (Gideon) took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.

he taught them, Hiphil fut. of the verb יָדַע, *to know;* Gideon *learnt* them a lesson. He caused them *to know* better. The LXX combined with our English idiom, 'he tore into them with the thorns and briers.'

ἵνα μὴ
that **we should not be condemned with the world.**
so that,
in order that,
lest *we should be condemned with the world*

If it weren't that Christ judges his people IN THIS LIFE, then they would be judged AND condemned with the world.

Because of the inalterable relationship of Christ to His people He is faithful to chasten them in this life. Our judgment is now!

1Pe 4:17 For the time [is come] that judgment must begin at the house of God: and if [it] first [begin] at us, what shall the end [be] of them that obey not the gospel of God?

He.12.7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? (otherwise ...)
8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

And as children we must learn not to despise our Lord’s correction.

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise (to discount its purpose or ignore its reality) not thou the chastening of the Lord, nor faint when thou art rebuked of him ...

despise, ὀλιγώρει, 2s. pres. imper. of the verb ὀλιγωρέω, ὀλιγός few, little, small, while + ὥρα hour, time, season, instance, etc.; ὀλιγωρέω, is only this once in the NT.

Of course, this is quoting from Pv.3.11, and the Gr. of the Septuagint is only this once found in the OT. The Hebrew in this same text, **סִרְוּ**, in Qal fut. is tss. *to refuse, to cast off, to disdain, to cast away, to abhor, etc.*

32 κρινόμενοι δὲ ὑπὸ κυρίου παιδεύομεθα ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν

τὸ φαγεῖν,
aor.infin.

33 Wherefore, my brethren, when ye come together, to eat
(the Lord’s Supper)

tarry	one for another.
wait for, look for	one another (until we are all able to worthily take of the Supper.)

tarry, ἐκδέχεσθε, 2pl. pres. imper. of the verb ἐκδέχομαι, ἐκ from, of, out of + δέχομαι to receive, to take, to accept; ἐκδέχομαι, tss. to wait for, to tarry for, to look for, to expect.

Give opportunity for every member of the church to enter into self-examination.

33 ὥστε ἀδελφοί μου συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε

34 And if [any] man hunger, let him eat at home;

3s. pres. imper.

Again, this is not the purpose for the Supper, to satisfy hunger. (v.21, 22)

ἵνα μὴ			
that	ye come not together unto	condemnation.	And the rest
so that,		judgment, damnation	other (things)
in order that,		v.29	remainder
lest	<i>ye come together unto condemnation</i>		

will I set in order when I come.
determine

set in order, διατάξομαι, 1s. fut. mid. of the verb διατάσσω, διά by, through, among + τάσσω to appoint, to ordain (1Co.7.17; 9.14), to determine, to set; διατάσσω, tss. to command, to appoint, to ordain, to set in order (1Co.11.34), to give order (1Co.16.1).

So, fix the schisms, and come together as one body to observe the Lord's Supper. I will address others things when I return to Corinth and able to be present with you.

34 εἰ δέ τις πεινᾷ ἐν οἴκῳ ἐσθιέτω ἵνα μὴ εἰς κρίμα συνέρχησθε τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι