

UNDERSTANDING

THE LORD'S SUPPER

AS THE LIFESTYLE OF A KINGDOM CITIZEN

Part 2.

Acts 2:42-47 ; Luke 24:30-34 - **Part 1**

1 Corinthians 11:17-28 - **Part 2**

1 Corinthians 11:28-32 - **Part 3**



1 Corinthians 11:17-22 (NIV)

Correcting an Abuse of the Lord's Supper

- **17** In the following directives I have no praise for you, for your meetings do more harm than good.
- **18** In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it.
- **19** No doubt there have to be differences among you to show which of you have God's approval.
- **20** So then, when you come together, it is not the Lord's Supper you eat,
- **21** for when you are eating, some of you go ahead with your own private suppers. As a result, one person remains hungry and another gets drunk.
- **22** Don't you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have nothing? What shall I say to you? Shall I praise you? Certainly not in this matter!

1 Corinthians 11:17-22 (Expanded Bible)

Correcting an Abuse of the Lord's Supper

- **17** In the things [instructions; commands] I tell you now I do not praise you, because when you come together you [your meetings as a congregation] do more harm than good.
- **18** First, I hear that when you meet together as a church you are divided [there are divisions among you], and I believe some of this.
- **19** (It is necessary to have differences [factions] among you so that it may be clear which of you really have God's approval [controversy is necessary because error must be opposed].)
- **20** When you come together [meet as a congregation], you are not really eating the Lord's Supper [the worship meal Jesus told his followers to celebrate to remember his death; Luke 22:14–20].
- **21** This is because when you eat, each person eats without waiting for the others [the wealthy church members were arriving early to avoid sharing with the poorer members; such social distinctions were common throughout the Greco-Roman world]. Some people do not get enough to eat, while others have too much to drink [get drunk].
- **22** Don't you have homes in which to eat and drink? Or do you despise [have contempt for; have no regard for] God's church and so embarrass [humiliate] those who are poor [have nothing]? What should I tell you? Should I praise you? I will not praise you for doing this [the Corinthians were turning a time meant for unity into one of discrimination].

What was happening then?	What is happening now?
Displeased leader.	Casual approach towards this ceremony. Not understanding the “why” and “how”.
Meeting together was doing more harm than good.	Self condemnation, therefore, we deprive ourselves from partaking altogether.
Divisions were evident.	Not properly discerning the body of Jesus Christ.
Error exposed.	Not properly discerning the blood of Jesus Christ.
The congregation was not properly celebrating the death of Jesus.	Not partaking as often as we ought to. (Lifestyle)
Greed; selfishness; drunkenness.	Not encouraging others as much, to take part in it.
Dishonor to God and man; favoritism; discrimination.	

1 Corinthians 11:23-28 (NIV)

Correcting an Abuse of the Lord's Supper

- **23** For I received from the Lord what I also passed on to you: The Lord Jesus, *on the night 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, *after supper* he took *the cup*, saying, “This cup is *the new covenant* in my *blood*; do this, whenever *you drink it, in remembrance of me.*”
- **26** For *whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.*
- **27** So then, whoever eats the bread or drinks the cup of the Lord in *an unworthy manner* will be *guilty of sinning against the body and blood of the Lord.*
- **28** Everyone ought to *examine* themselves *before* they eat of the bread and drink from the cup.

1 Corinthians 11:29-34 (NIV)

Correcting an Abuse of the Lord's Supper

- **29** For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.
- **30** That is why many among you are weak and sick, and a number of you have fallen asleep.
- **31** But if we were more discerning with regard to ourselves, we would not come under such judgment.
- **32** Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world.
- **33** So then, my brothers and sisters, when you gather to eat, you should all eat together.
- **34** Anyone who is hungry should eat something at home, so that when you meet together it may not result in judgment. And when I come I will give further directions.

Lessons from vs 23

NIV

- **23** For I received from the Lord what I also passed on to you: The Lord Jesus, on *the night he was betrayed, took bread,*

AMPC

- **23** For I received from the Lord Himself that which I passed on to you [it was given to me personally], that the Lord Jesus on the night when He was treacherously delivered up *and while His betrayal was in progress took bread,*

Lessons from vs 23

(a) Partaking of the bread is our solution to betrayal.

Such that while the enemy works incessantly to betray the plans and purposes of God in our lives (through us or others, we have only one response – *to continue partaking of bread.*)

- Bread, as the Word of God.
- Bread as in the Lord's Supper.

(b) Communion is the disciple's weapon of warfare.

A means by which we fight (spiritually) as Kingdom Citizens.

Lessons from vs 24

NIV

- **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.”

(a) Give thanks by expressing what you are thankful for. Saying “ God, I thank you” is not necessarily thanksgiving to Him. It is an expression of an intent.

“...and when he had given thanks...”

(b) The bread is broken as *a symbolic act* and *a prophetic act*

(please refer to Part 1 of this series).

- The body of Jesus was broken not His bones.

“...this is my body which is broken for you (NKJV)”

(c) Partaking of the communion is solution to our *memory problems*. We easily forget the Lord during our daily routines. Partaking realigns us.

“...do this in remembrance of me.”

Also, there are neurophysiological benefits to our brains when we carry out this act of worship (lifestyle).

Lessons from vs 25

NIV

- **25** In the same way, *after supper he took the cup*, saying, “This cup is *the new covenant in my blood*; do this, *whenever you* drink it, *in remembrance* of me.”

(a) Partaking of the Lord’s Supper is a lifestyle – incorporate “discerning” and “partaking” of His body and His blood into your daily activities.

“... after supper he took the cup...”

(b) The cup is a representation of the new covenant that you and I belong to, as a result of what the blood of Jesus did and continues to do for us.

“This cup is the new covenant in my blood...”

Some benefits of the Blood of Jesus Christ.

Properly “discern” the Blood of Jesus Christ.

Romans 3:24-25a (NKJV)

"being justified freely by [God's] grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation, through faith, in *his blood*".

Romans 3:24-25a (AMPC)

[All] are justified *and* made upright *and* in right standing with God, freely *and* gratuitously by His grace (His unmerited favor and mercy), through the redemption which is [provided] in Christ Jesus, Whom God put forward [before the eyes of all] as a mercy seat *and* propitiation by His blood [the cleansing and life-giving sacrifice of atonement and reconciliation, to be received] through faith.

Some benefits of the Blood of Jesus Christ.

Properly “discern” the Blood of Jesus Christ.

- **Justification**

(Judge rules in your favor).

-For All.
-Free.

- **Redemption**

(“payment to purchase freedom.”)

- Is [provided] in Christ Jesus.

- **Propitiation**

(to appease wrath)

- **By His blood** [the cleansing and life-giving sacrifice of atonement and reconciliation, to be received].

-Through faith.

Ephesians 2:13

1 John 2:2

The Blood of Jesus is for our *Justification*

Romans 3:24 (NKJV)

...“being justified freely by [God's] grace”...

- Justification simply means that a judge rules in your favor, that he declares you innocent.
- Justification is free for us but was not free for God. It can't be earned.
- Justification is the only way a guilty person can be declared innocent.
- Justification is by faith only.

Romans 3:26 (NIV)

²⁶ he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.

The Blood of Jesus is for our *Redemption*

Romans 3:24 (NKJV)

“...through the redemption that is in Christ Jesus,”...

- Redemption is simply "payment to purchase freedom."
- It can mean paying for someone who has been imprisoned for not paying what he owes; redemption covers his debts and gets him out of prison.
- Redemption can also mean paying a ransom to free a captive.

45 Jesus said he came "to give his life as a ransom for many" (Mark 10:45).

The Blood of Jesus is for our *Propitiation*

- Propitiation means "to appease someone's anger."
- Propitiation is the only way God's wrath against sin can be appeased without destroying you and I in hell.

- 1 John 4:10 (NKJV)

10 In this is love, not that we loved God, but that He loved us and sent His Son *to be the propitiation for our sins.*

The Blood of Jesus is for our *Remission*

- **Matthew 26:28 (NKJV)**

28 For this is My blood of the new covenant, which is shed for many for the remission of sins.

- Remission simply means forgiveness.
- We have been forgiven of past, present, and future sins. So, we never have to question our state of forgiveness.
- It is our identity – “We are the forgiven of the Most High God”

Lessons from vs 26 NIV

NIV

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

AMPC

26 For every time you eat this bread and drink this cup, you are representing *and* signifying *and* proclaiming the fact of the Lord's death until He comes [again].

-Partaking of the Lord's Supper is a proclamation – a making known of a message.

-**The Message** – “Jesus lived, He died, and He resurrected.

-**The Audience** – those around you; principalities and powers.

Lessons from vs 26 NIV cont'd

- *Proclaim* - *kataggéllō* (in the Greek)
 - Declare openly
 - Announce (decisively)
 - Preach
 - Celebrate
 - Herald (proclaim) a message in a *definite (binding)* way.

As often as YOU...

- You cannot partake *for* another person, however you can partake *as* that person.
- Reason – Communion is an intercessory tool.

(Jesus *became us on* the cross – that’s the model for intercession). His entire lifestyle was that of intercession. (2 Cor 5:21; Phil 2:7).

Vs 24-26 (NIV)

²⁴ and when He had given thanks, He broke *it* and said, “*Take, eat*; this is My body which is broken for you; do this in remembrance of Me.”

²⁵ In the same manner *He* also *took* the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as *you drink it*, in remembrance of Me.”

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

Lessons from vs 27

NIV

27 So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.

KJV

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

Correcting a misconception

- In this case “unworthy manner” or “unworthily” describes the **action** of eating and drinking.
- It is **not** describing the **person** who is eating and drinking.
- Therefore, you do not have to perfect before you partake. Instead, it is because you are imperfect, that is why you partake.
- Not partaking because you feel unworthy or need to confess your sin(s) is a misconception and a trick from the enemy to keep you away from what rightfully belongs to you.
- Everyone who comes to the Lord’s table is actually, unworthy and is made worthy **only** through HIS **BLOOD!!**

What it means to partake in an “unworthy manner” or “unworthily”

To partake in an unworthy manner or unworthily is to **not** properly examine yourself.

Meaning...

- to not have a proper perspective of your identity in Christ and the reason why it is your right to partake.
- to not properly discern (distinguish with understanding) the body and blood of Jesus Christ.

NIV

27 So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.

28 Everyone ought to examine themselves before they eat of the bread and drink from the cup.

- You are not examining how worthy or not you are by your personal efforts.

What it means to partake in an “unworthy manner” or “unworthily”

NIV

²⁷ So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.

Worsley New Testament

So that whosoever eateth this bread, or drinketh *of* the cup of the Lord unworthily, shall be guilty of *profaning* the body and blood of the Lord.

To profane is to treat something sacred with disrespect and irreverence.

How to avoid partaking in an “unworthy manner” or “unworthily”

NIV

28 Everyone ought to examine themselves before they eat of the bread and drink from the cup.

- You are not examining how worthy or not you are by your personal efforts.
- “Examine” is the Greek word “**dokimazo**” which means “to *demonstrate* what is good” (*does not focus on disapproving something*).
- In other words, prior to partaking, you are confident in the finished work of Christ and YOU know you are deserving of this communion because of what Jesus Christ has already done.
- You examine yourself rightly when you say
 - 1) I know the purpose of the Lord’s Supper.
 - 2) I properly discern the body and the blood (meaning, I know the purpose of the bread and the purpose).
 - The body – for my wholeness.
 - The cup – for my forgiveness, etc.

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Assignments

- Listen to these videos again. (Part 1 and part 2 of this series)
- Everyday this week, partake of the Lord's Supper with understanding
 - in your home.
 - coordinate the communion sessions.
- Properly discern the body and the blood before partaking.
- Always remember to partake of the Lord's Supper prior to studying the Word.
Break the bread, it will help you not only *ginosko* the Lord but *epiginosko* Him.
- As a way of getting ready for next Sunday, study **1 Corinthians 11:17-34** with emphasis on verse 28-34.

Prayer

“Discern” and “Partake” of the Body and Blood of Jesus.

- Discern the Body of Jesus

1 Corinthians 11:23-24 (NIV)

- For I received from the Lord what I also passed on to you: The Lord Jesus, *on the night he was betrayed, took bread*, 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.*”

- Discern the Blood of Jesus

Romans 3:24-25a (NKJV)

"being justified freely by [God's] grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation, through faith, in *his blood*".

1 Corinthians 11:26 (AMPC)

²⁶For every time you eat this bread and drink this cup, you are representing *and* signifying *and* proclaiming the fact of the Lord's death until He comes [again].

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