

The Lord's Supper

1CO 11:17 But in giving this instruction, I do not praise [commend] you, because you come together [assemble] not for the better but for the worse.

1. "I do not praise you" is likely a euphemism for the fact he needed to rebuke them.
2. Paul had previously praised them, and will again praise them. (1 Cor. 11:2).

1CO 11:2 Now I praise you because you remember me in everything, and hold firmly to the traditions, just as I delivered them to you.

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| <ul style="list-style-type: none">• "Traditions" - It comes from the Greek "para'dosis" - "tradition, ordinances."• See Matt. 15:2, 3, 6 - Handed down from age to age. "the tradition of the elders"• N.T. - What is transmitted in the way of teaching, precept, doctrine. (1 Cor. 11:2; 2 Thess. 2:15; 3:6).• Here it has the meaning of the inspired teachings either written or transmitted orally. |
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3. This is one of the **saddest statements** ever made about a church.
4. May God never be able to say this about this church or any other church.
5. Our coming together should always be for the good.
 - a. It should promote truth, love, peace and harmony - not enmity, strife, division, disorder, discouragement.
 - b. It should motivate us to soul-winning and other good works.
 - c. **We should always assemble to be givers.**

1) Praise God and Christ	2) Encourage and help others. (Heb. 10:24,25).	3) This will insure that we come together for the good and others are blessed.
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- d. This does not mean we do not "receive" when we come together.

1) Blessings & strength from God	2) Encouragement and edification from others	3) Growth & improvement from teaching, self-examination, meditation, confession of sin.
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Paul Censures The Factions

1CO 11:18 For, in the first place, when you come together as a church [assembly, congregation], I hear that divisions [factions] exist among you; and in part [to some extent, partially], I believe it.

1. Reports may have been exaggerated, but Paul knew the reports had much substance or truth to them.
2. He is not rebuking them based on rumor, but on the basis of fact.
 - a. “I hear” - 1 Cor. 16:17.

“And I rejoice over the coming of Stephanas and Fortunatus and Achaicus; because they have supplied what was lacking on your part.”

- b. A letter had also been sent to him. (1 Cor. 7:1). See 1 Cor. 8:1; 12:1.
- c. He had been informed “by the [ones] of Chloe” (1 Cor. 1:11).

1CO 1:11 For I have been informed concerning you, my brethren, by Chloe's people, that there are quarrels among you.

3. **What is the second place?**

- a. What is second place likely begins in 12:1 and deals with their abuse of the spiritual gifts.
- b. It might refer to the abuse of the love feast. (1 Cor. 11:20-22).
 - 1) They were rebuked because they were each taking their own supper.
 - 2) Paul sharply rebuked them for their sinful conduct.

A Reason For Factions

1CO 11:19 For there must also be factions among you, in order that those who are approved [genuine and loyal] may have become evident [manifest, known] among you. Gr. “phaneros” - “manifest, clear, known.”

1. Factions are terrible, and do great damage to the body of Christ.
2. Factions should be avoided over matters of personal preference and matters of indifference.
3. There are times when some good may come out of factions.
4. They may manifest who is genuine and loyal and sound.
 - a. **NEB** “for dissensions are necessary if only to show which of your members are sound.”
 - b. See 1 John 2:19.

1JO 2:19 They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, in order that it might be shown that they all are not of us.

5. It is better to be divided by truth than to be united in error.
6. **We cannot tolerate what is clearly sin in the name of unity.**
7. We are to stand for “the truth” that sets men free. (Jn. 8:32; Jas. 1:18).

“When You Meet Together”

1CO 11:20 Therefore when you meet [assemble] together [as a congregation], it is not to eat the Lord's Supper,

1. The Greek “kuriakos” [koo ree a kos’] means “pertaining to or belonging to the Lord. See also (Rev. 1:10).

REV 1:10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet,

Note: “en te kuriakē heme’ra” - NIV “on the Lord’s Day.” NRSV “on the Lord’s day.”

2. Why is the Lord’s Supper called the Lord’s Supper?

- a. It is the “Lord’s supper” because Jesus instituted it and it is to be eaten in His memory and honor.
- b. Here are some other references to the Lord’s Supper. (Acts 2:42; 20:7; 1 Cor. 10:16, 17).

ACT 2:42 And they were continually devoting themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to the prayer.

- “the apostles’ teaching” - See Jn. 14:26; 15:26; 16:13; Gal. 1:12; 1 Pet. 4:11.
- “fellowship” is from the Greek “koinoni’a” [koi no nee’ a] - “fellowship, participation, sharing.”

- The definite article “the” is used before each action.
- Literally it is “the breaking of the bread.”
- This is not a reference to fellowship meals eaten in private homes or elsewhere.
- These are four things that occurred in public worship.
- The “bread” was un-leaven bread. This was the bread that would have been present when Jesus instituted the Lord’s Supper during the Passover feast.
- The language denotes the regular observance of the Lord’s supper.
- Acts 20:7 gives us the time they ate the Lord’s supper - “the first day of the week”

ACT 20:7 And on the first day of the week [Sunday], when we were gathered together to break bread, Paul began talking to them, intending to depart the next day, and he prolonged his message until midnight.

- **“the first day of the week” is Sunday.** (Lk. 23:55-24:1).
- “to break bread” is an infinitive of purpose. “bread” does not have the article “the” before it.
- It was not the only purpose or the most important purpose, but it was an important purpose of their assembly.
- **Every act of worship is important.**

ACT 2:46 And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart,”

- “day by day” - “every day” - NIV. The Greek has “kata” meaning “every.”

- “trophe” [tro fay’] means “food, nourishment.”
- They were worshipping in the temple together every day. (Acts 5:42). They were meeting in “Solomon’s Colonnade” [porch] that ran along the east side of the outer court of the temple. (Acts 3:11; 5:12).

ACT 3:11 And while he was clinging to Peter and John, all the people ran together to them at the so-called portico of Solomon, full of amazement.	ACT 5:12 And at the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon's portico.
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- They were also having fellowship meals from house to house.
 - They were not eating the Lord’s supper house to house daily.
 - Acts 2:46 and 2:42 are not referring to the same thing.
3. The Lord’s supper is a very important part of the Lord’s Day assembly.
 4. The language implies they were to assemble to partake of the Lord’s supper, but this was not what they were doing.
 5. They may have made the claim, but their claim was false.
 6. The language of 1 Corinthians 11:20 implies this abuse was occurring on a regular basis, that is, when they came together. “When you meet together.”
 7. There is nothing, in this context, to suggest this was only a rare or occasional problem.
 8. The “love feast,” as they were observing it, was hardly a love feast.
 9. The “love feast” was a fellowship meal most often eaten prior to the Lord’s supper.

A Demonstration

10. Jesus and the apostles did not actually observe the supper on the eve of His death. (Matt. 26:26-30).
 - a. It would have been impossible to observe a memorial to an event that had not yet occurred.
 - b. This was simply instruction by demonstration.
 - c. The Lord’s Supper would be eaten in the kingdom (the church) that had its beginning on the first Pentecost following the resurrection of Christ.

11. The implication is they were to assemble “to eat the Lord’s supper.”

- a. It was to be eaten and to be eaten in the proper manner.
- b. It was to be eaten on the Lord’s day - the first day of the week. (Acts 20:7).
- c. This is the day the Corinthians assembled for worship. (1 Cor. 16:2).
- d. The Sabbath was no longer a binding day. (Col. 2:14-17).

COL 2:14 having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross.

COL 2:15 When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.

COL 2:16 Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day--

COL 2:17 things which are a mere shadow of what is to come; but the substance belongs to Christ.

1CO 16:2 On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come.

- Some translations have “on the first day of the week, but the Greek has the word “kata” [every] before the word week.
- The meaning is the same, either way, because every week has a first day.
- **Christians are to meet on the 1st day of the week, but this does not exclude meeting at other times. (Acts 5:42).** See Acts 2:46
- We are not commanded to worship at other times, but those who love God will want to worship Him and encourage one another often as the Jerusalem Christians did.

Note:

- Some have argued that this setting aside of funds was at home rather than the assembly.
- If this giving were not a part of the assembly, why the first day of the week? They could have done this at home any time.
- Though this did meet a temporary need (1 Cor. 16:1), there is no evidence this was only a temporary measure to meet the immediate need. It is not revealed, but it is probable they also met at other times.
- The church would have endless needs then and now.
- Ministers, elders and some widows were often supported by the church. (1 Cor. 9; 1 Tim. 5).
- Funds were also needed for orphans, non-enrolled widows, and other needy. (Jas. 1:26, 27; Gal. 6:10; 1:2; Acts 6:1-7).
- Giving on the first day of the week, as we have been prospered, is a God appointed way of meeting these needs.
- This does not mean money could not be given at other times. (Acts 2:44, 45; 4:32-35).

ACT 2:44 And all those who had believed were together, and had all things in common;

ACT 2:45 and they began selling their property and possessions, and were sharing them with all, as anyone might have need.

ACT 4:32 And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own; but all things were common property to them.

ACT 4:33 And with great power the apostles were giving witness to the resurrection of the Lord Jesus, and abundant grace was upon them all.

ACT 4:34 For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales,

ACT 4:35 and lay them at the apostles' feet; and they would be distributed to each, as any had need. See Acts 4:36,37.

- c. The apostles gathered on the first day of the week two successive Sundays for some unknown reason. (Jn. 20:19-28).

JOH 20:19 When therefore it was **evening**, on that day, **the first day of the week**, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst, and said to them, "Peace be with you."

JOH 20:20 And when He had said this, He showed them both His hands and His side. The disciples therefore rejoiced when they saw the Lord.

JOH 20:21 Jesus therefore said to them again, "Peace be with you; as the Father has sent Me, I also send you."

JOH 20:22 And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit.

JOH 20:23 "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained."

JOH 20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

JOH 20:25 The other disciples therefore were saying to him, "We have seen the Lord!" But he said to them, "Unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

JOH 20:26 And **after eight days** again His disciples were inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst, and said, "Peace be with you."

JOH 20:27 Then He said to Thomas, "Reach here your finger, and see My hands; and reach here your hand, and put it into My side; and be not unbelieving, but believing."

JOH 20:28 Thomas answered and said to Him, "My Lord and my God!"

- 1) Some speculate this may have been the beginning of the Sunday gatherings.
- 2) We cannot know if this is true or false.
- 3) We can only know that they met with Jesus "on the first day of the week." (Jn.20:19, 26).
- 4) The Bible does not reveal that the weekly assembly on Sunday was based on John 20.
- 5) The basis of assembling on "the first day of the week" is largely based on the fact that Jesus was raised that day.

Note

1. "after eight days" means "a week later" ISV	3. Sun M T W Th Fri Sat Sun
2. It has the meaning "on the eighth day" or the first day of the proceeding week to the first day of the next week.	See "after three days" and "on the third day". They are equivalent

- d. Pentecost, the day the church began, came on Sundays. (Acts 2:1; Lev. 23:15, 16).

- e. The resurrection was on "the first day of the week." (Lk. 24:1; Mk. 16:9).

Important Remark

1. **There is absolutely no evidence or support from the New Testament or from the history of the early church that the Lord's supper was eaten on other days or at weddings, parties, special events, etc.**
2. Memorial feasts have a stated time of observance (Passover, Feast of Tabernacles, Purim, etc.).

3. The Lord's supper is a memorial. (1 Cor. 11:25).

4. **Testimony of the early church**

a. The "Didache" or "Teaching of the Twelve Apostles" (from Syria in the early second century):

"But every Lord's day do ye gather yourselves together, and break bread, and give thanksgiving" (14:1).

b, "Epistle of Barnabas" (from Alexandria ca. 130 A.D.):

"Wherefore, also we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead" (15:9).

c. Justin Martyr (ca. 150 A.D.):

"On the Lord's day all Christians, whether in the city or in the country, meet together because that is the day of the Lord's resurrection and...when our prayer is ended, bread and wine and water are brought and the president in like manner offers prayers and thanksgiving, according to his ability, and the people assent, saying, Amen; and there is distribution to each, and a participation of that over which thanks have been given...But Sunday is the day on which we hold our common assembly, because it is the first day on which God, having wrought a change in darkness and matter, made the world; and Jesus Christ, our Savior, on the same day rose from the dead" (First Apology, 67).

d. Pliny's letter to the Emperor Trajan, written in the shadow of the apostolic age (112 A.D.), declared of the Christians that:

"It was their habit on a fixed day to assemble before daylight and sing ... After this was done, their custom was to depart and meet again to take food, but ordinary and harmless food."

It is easy in Pliny's report to observe a reference to the Lord's supper; and the significance of "on a fixed day" is therefore of the very greatest magnitude. The Christians, from earliest times, had the habit of meeting for the Lord's supper on "a fixed day," and Acts 20:7 identifies that day as "the first day of the week," Sunday.

5. **Syllogism**

a. **Major Premise:** The early church broke bread on the first day of the week. (Acts 20:7).

b. **Minor Premise:** Every week has a first day.

c. **Conclusion:** Therefore, Christians broke bread the first day of every week.

Biblical Designations Of Supper

6. The Lord's supper is also known as "a communion" and "breaking of bread." (1 Cor. 10:16, 17; Acts 2:42; 20:7).
 - a. "koinoni'a" - "communion, sharing, participation"
 - b. It is also called "table of the Lord." (1 Cor. 10:21).
- 1CO 10:21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of **the table of the Lord** and the table of demons.
- c. Men have called it the "Eucharist" from the Greek word "euchariste'o" meaning "to give thanks." (Matt. 15:26; 26:27).
 - d. It may not be wrong to call the Lord's Supper the "Eucharist," but it is much better to use the language of scripture in describing it.
7. The Lord's supper was intended to be eaten at the same time as a communion (sharing) and as a symbol of unity. (1 Cor. 10:16, 17).

1CO 10:16 Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ?

1CO 10:17 Since there is one bread, we who are many are one body; for we all partake of the one bread.

Abuse Of Love Feast And Lord's Supper

1CO 11:21 for in your eating [the fellowship meal] **each one takes** [begins eating] **his own supper first; and one is hungry and another is drunk** [has drunk freely, drink more than his share].

Two Interpretations

1. Some think they had made a common meal of the Lord's supper..
 - a. This is possible, but this interpretation does not seem to fit the various details of the text.
 - b. It leads to strange exegesis especially in view of the unity nature of the Lord's supper. (1 Cor. 10:16, 17).
 - 1) Terms like "own supper" are hard to explain if he is only talking about the Lord's supper.
 - 2) The command to eat at home is strange if he is only talking about the Lord's supper.
2. This likely refers to the "love feast." See 2 Pet. 2:13; Jude 12.

2 PE 2:13 suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you, Some Greek manuscripts have "love feasts" in this verse

Jude 1:12 These men are those who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted;

- a. Jesus and apostles ate the Passover supper and Jesus instituted the Lord's supper during the feast.

- b. The early Christians often had a love feast (fellowship meal) prior to eating the Lord's supper. It sometimes followed the Lord's supper.
 - c. The feast was not a part of the worship and was not mandatory. See 1 Cor. 11:34 (the fellowship meal could be eaten at home.)
 - d. It is implied it was to satisfy hunger and thirst of poor members. (1 Cor. 11:21,22, 34).
3. **“is drunken” - “with the result that one has too little to eat, and another has too much to drink” TCNT**
- a. The context suggests some had too much to eat and drink and other had too little.
 - b. It is not certain if the term “drunk” [methu’o] means some degree of intoxication or if it denotes some had much more to drink than others.
 - c. The context favors that some had too much to eat and drink and others did not have enough. Paul seems to dwell on the fact there was no fellowship and the Supper was being abused by the conduct of those who had more.
 - d. Since “drunkenness” is a work of the flesh (Gal. 5:19-21), Paul would have more severe if there was literal “drunkenness” in the assembly.

1CO 11:22 What! Do you not have houses [homes] in which to eat and drink? Or do you despise [hold in contempt] the church of God [by your shameful conduct], and shame [humiliate] those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.

- 1. “church of God” or “God’s church” is one designation for the church. (1 Cor. 1:2). See Acts 20:28; Gal. 1:13; Acts 12:5; 1 Cor. 10:32; 15:9; 2 Cor. 1:1; 1 Tim. 3:5.
- 2. Paul is not condemning eating in a church building (there were none), but argues if they were going to abuse the fellowship meal they would be better off eating the common meal at home.
- 3. We do not know where the Corinthians met nor we do not know the size of the congregation.
 - a. The congregation may have been large. There were about 500,000 people who lived in that city.
 - b. There had been many converts at Corinth. (Acts 18:8, 10).

ACT 18:8 And Crispus, the leader of the synagogue, believed in the Lord with all his household, and **many of the Corinthians when they heard were believing and being baptized.**

ACT 18:10 for I am with you, and no man will attack you in order to harm you, **for I have many people in this city. "**

- c. There appears from the language of Paul to have been only one congregation there (1 Cor. 1:2; 10:32; 15:9; 2 Cor. 1:1; See 1 Corinthians chapters 10, 11, 12-14), but we cannot be absolutely sure about it. It really makes no difference.
4. There shameful conduct:
- a. Made it impossible to eat the Lord's supper with meaning.
 - b. Was causing hard feelings and divisions and hunger.
 - c. Would drive away and sour unbelievers. See 1 Cor. 10:32.

5 **Eating in the church building** is not condemned.

- a. Church buildings did not exist in the first century as far as we know, but the Jews did have their Synagogues.
- b. They met in homes or perhaps other structures they could rent or borrow.
- c. The building is not the church [God's family] and is not sacred.
- d. Many believe it is sacred because the church owns it.
- e. Many do not object to eating in a structure where worship is conducted as long as it is not the church building - schools, other rented or leased places.
- f. Others do not object to eating in the building if the building is not attached to the auditorium or on the same property.
- g. The church (the saved) are the ones Christ died for on the cross. (Eph. 5:23, 25.)
- h. Early Christians often met in homes and they certainly ate in their homes which sometimes doubled as a meeting place. (Rom.16:5). It is this way in many places all over the world.

ROM 16:5 also greet the church that is in their house. Greet Epaenetus, my beloved, who is the first convert to Christ from Asia.

- i. Those who oppose to all eating and drinking in building must remove drinking fountains, restrooms, etc.
- j. Preacher and others cannot eat lunch there nor members who gather for work, worship or fellowship.
- k. Paul ate in the same building where the church met. (Acts 20:7-11).
- l. The language, taken out of context, means Christians can eat only at home.
 - 1) "What! Do you not have houses in which to eat and drink?"
 - 2) No one takes this position.

1CO 11:23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took [the unleaven] bread;

- **"received from the Lord"** - He was not present at the last supper, but his knowledge came by revelation.

GAL 1:11 For I would have you know, brethren, that the gospel which was preached by me is not according to man. 12 For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ.

1. Jesus and His apostles ate the Lord's supper on Thursday evening after sunset.
 - a. The same night He prayed in the garden of Gethsemane, was betrayed and arrested, and tried before the Sanhedrin.
 - b. He was crucified the next day, and died about 3:00 in the afternoon. (Matt. 27:46).

2. The Greek “ar’tos” (bread) means “loaf, bread.”
 - a. It is usually translated “bread” in the singular. (Matt. 6:11). Exception (Matt. 7:9).
 - b. It is translated “loaves” in the plural. (Matt. 14:17, 19).
 - c. The bread was the unleaven bread of the Passover. (Exod. 12:15, 19; 13:7).

1CO 11:24 and when He had given thanks, He broke it [the bread], and said, "This is My body, which is for you; do this in remembrance of Me."

- “broken” of the KJV is not genuine, but is supplied. Luke 22:19 has “given” that is the real idea.
 - The body of Jesus was not broken. (Jn. 19:36).
 - It was the bread that was broken by Jesus. Gr. “huper’ humon” - “on behalf of you.”
1. The words “given thanks” come from the Greek “euchariste’o” [yoo kha ris te’ o] and from it some call the Lord’s supper “the Eucharist.” (Matt. 26:27). “Blessed” (Mk. 14:22) means to give thanks. (Mk. 14:23).
 2. The Bible does not call the Lord’s supper by this name. See earlier notes - Biblical Designations of Supper.
 3. Jesus gave thanks for the bread and fruit of the vine. He did not change them into His body and blood.
 4. “This is my body” is a metaphor. (Lk. 8:11; Jn. 15:5; 10:7).

LUK 8:11 "Now the parable is this: **the seed is the word of God.**

JOH 15:5 "**I am the vine, you are the branches**; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing.

JOH 10:7 Jesus therefore said to them again, "Truly, truly, I say to you, **I am the door** of the sheep.

5. The doctrine of transubstantiation is false

(1) Jesus was present in body at the table	(3) His blood was still running or coarsing through His veins	(5) Drinking blood is wrong. (Acts 15:20, 29).
(2) He held the bread and fruit of the vine in His hand	(4) Cannibalism is wrong	(6) There is no evidence apostles understood Jesus was speaking literally.

- a. John 6:51-62 is not literal, and these words were spoken before Jesus at the Supper with His disciples.
- b. It means that one must partake of Christ (accept and obey Him) to have eternal life.
- c. “the flesh profits nothing” (Jn. 6:63). It is the “Spirit who (that) gives life.” The word “spirit” can be understood as the Holy Spirit or in the sense of spiritual.
- d. It is obedience to Jesus and His words that give life. (Jn. 6:63, 68, 69).

“The Cup”

1CO 11:25 In the same way He took the cup also, after [eating] supper, saying, "This cup [the contents of] is the new covenant [agreement] in My blood; do this, as often as you drink it, in remembrance of Me."

- “as often as” means that they were to remember Jesus every time the church partook of the Lord’s supper.
 - “as often as” was the first day of the week. (Acts 20:7).
1. The “cup” that was part of the Supper was consumed “after supper.”
 - a. The first cup was the Passover cup. (Lk. 22:17). “diametri’zo” [dee a me tree’ zo] means “to divide into parts and distribute, share.”
 - b. The second cup taken “after supper” was the Lord’s cup. (Lk. 22:20; 1 Cor. 11:25).
 - 1) “the cup” was likely the same cup of verse 17. **See below.**
 - 2) The word “share it among yourselves” or “divide it among yourselves” may mean there were other drinking vessels. **We have no way of knowing there was only one cup or that there was anything binding about the number of cups.**
 - 3) The contents has special meaning. (Lk. 22:20).

2. This is clearly set forth in Luke.

LUK 22:17 And when He had taken a cup and given thanks, He said, "Take this and share it among yourselves; 18 for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes. " 19 And when He had taken some bread and given thanks, He broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." 20 And in the same way **He took the cup after they had eaten**, saying, "This cup which is poured out for you is the new covenant in My blood.

3. The Greek “diatheke” [dee a thay kay] may be translated “testament.” (Heb. 9:16).
 - a. It is used here in the sense of “covenant.”
 - b. The cup [the content] is the symbol of Christ’s blood that ratified the gospel covenant. (Heb. 8:6-13; 9:15-17).
4. The “new covenant” was ratified by the blood of Jesus. (Matt. 26:28).
5. The “cup” (its contents the fruit of the vine, Matthew 26:29), represents the blood of Christ.

The Lord’s Supper Is A Proclamation

1CO 11:26 For as often as you eat this bread and drink the [contents of] cup, you proclaim the Lord's [vicarious] death until He comes [the second time].

1. “You are telling how the Lord died, till He comes.” Beck
2. The word “as often as” do not mean they could partake of the Lord’s any time they chose or felt like it.

- a. “as often as” is not a command in verse 26.
 - b. It is a statement of what they were doing when they met together.
3. It has the idea that when they did partake of the bread and cup that they proclaimed “the Lord’s death until He comes.”
- a. It was not the mere fact He died, but He died sinlessly and vicariously for us. (Isa. 53:4-6; Matt. 26:28).
 - b. Jesus is alive and is coming again. (Acts 1:8; 1 Cor. 15:20-23; Heb. 9:28).
 - c. The Lord’s supper links the first and second coming of Christ.
 - d. **It is not a time of mourning**, but a time of celebration. He arose, is now exalted, and He is coming again.
 - e. Our Savior is not in the grave, but is exalted at the right hand of God and one day will come for us.
4. The word “cup” is a metonymy for “the contents of the cup.”
5. The contents of the cup was “the fruit of the vine.”

MAT 26:29 "But I say to you, I will not drink of this **fruit of the vine** from now on until that day when I drink it new with you in My Father's kingdom."

MAR 14:25 "Truly I say to you, I shall never again drink of the **fruit of the vine** until that day when I drink it new in the kingdom of God."

LUK 22:18 for I say to you, I will not drink of the **fruit of the vine** from now on until the kingdom of God comes. "

- a. This was not tomato juice, or water-melon juice or some other fruit juice.
- b. It was grape juice that may or may not have been fermented.
- c. No one can know if it was fermented or unfermented juice.
- d. Because of the alcoholic contents of most wines, it is much safer to use grape juice.

An Unworthy Manner

1CO 11:27 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy [improper] manner, shall be guilty of the body and the blood of the Lord [treating profanely and lightly].

1. Those living in rebellion to God’s will should not partake. (1 Cor. 10:21; Prov. 28:9).
2. One does not have to be sinless to partake of the Supper. (1 Jn. 1:8, 10; 2:1).
3. The words “unworthy manner” [anaxi’os, an ax ee’ os, adverb] denote the attitude we must have in partaking of the Lord’s supper.
 - a. We are to eat in a prayerful, humble, reverent, penitent spirit.
 - b. We are to partake reflecting on the rich meanings of the Lord’s supper.
 - c. We are not have an arrogant attitude because we think we deserve Christ’s atonement and God’s grace.

4. **It is not a statement of worthiness** because none of us are worthy of Christ's death.
 - a. We can partake because we have been cleansed of our sins by the blood of Jesus.
 - b. We partake because we have been commanded and because the supper has great meaning to us.
5. "anaxi'os" - is used only once in the New Testament. (1 Cor. 11:27). It is supplied in the KJV in verse 29.

11:27 {Unworthily} (\anaxiôs\). Old adverb, only here in N.T., not genuine in verse #29|. Paul defines his meaning in verse #29f|. He does not say or imply that we ourselves must be "worthy" (\axioi\|) to partake of the Lord's Supper. No one would ever partake on those terms. Many pious souls have abstained from observing the ordinance through false exegesis here. **RWP**

6. The words "shall be guilty of the body and the blood of the Lord" has the idea of showing great dishonor and disrespect for the body and blood of Christ.

{Shall be guilty} (\enochos estai\). Shall be held guilty as in #Mt 5:21f.| which see. Shall be guilty of a crime committed against the body and blood of the Lord by such sacrilege (cf. #Heb 6:6; 10:29|). **RWP**

Self-Examination

1CO 11:28 But let a man [Christian] examine himself [look into his own heart], and so let him eat of the bread and drink [out of] of the cup.

1. The Greek "dokima'zo" [do kee ma' zo] means to "test, prove, examine."

2. How to partake of the supper.

a. Thinking about cross and reflecting on its meaning	e. Thinking about unity of the body	i. Rejoicing over spiritual blessings.
b. Examining self	f. Thanking & Praising God	j. Rejoicing Christ is King & High Priest.
c. Confessing sin	g. Reading scriptures about Christ.	k. Thinking about Christ's 2 nd coming - meaning and excitement
d. Rededicating life	h. Reading hymns - death and resurrection of Christ.	l. Reflecting on the blessings of our resurrection and heaven.

3. We are not to police Lord's supper, but practice self-examination.
 - a. Policing the Lord's supper is not practical or scriptural.
 - b. God will judge those who should not partake or partake in the wrong way.
 - c. The Christian is to examine himself - not the other fellow.
 - d. "Closed communion" is not supported by scripture.

- e. There is no hint that we should seek to stop non-Christians or those disagreeing with us from partaking of it.
- f. There is no hint that we should hinder Christians from partaking of it.
- g. This does not mean we should not teach our children and others that the Lord's supper is for Christians.

Explanation of Verse 27

1CO 11:29 For he who eats and drinks [the Lord's supper], eats and drinks judgment to himself, if he does not judge [discern, recognize] the body rightly.

- 1. "kri'ma" [kree' ma] is likely temporal judgment since a distinction is made between judgment and condemnation. (1 Cor. 11:32). Lit. "not discerning the body" - "rightly" is inserted by translators.
- 2. "Judgment" is equated with "discipline." (1 Cor. 11:32). "But when we are judged, we are disciplined"
- 3. This judgment would hopefully prevent condemnation by bringing them to repentance.

Results Of Not Discerning Body

1CO 11:30 For this reason [because of your abuse of the Lord's supper] many among you [at Corinth] are weak [feeble] and sick, and a number [not a few] sleep [spiritually or physically dead].

- 1. The words "weak and sickly" may refer to physical or spiritual health.
 - a. "fallen asleep" (died, RSV) - See 1 Cor. 15:18 - used euphemistically for "die"
 - b. Physical death (1 Cor. 15:6, 20).

1CO 15:6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but **some have fallen asleep;**

1CO 15:20 But now Christ has been raised from the dead, the first fruits of **those who are asleep.**

- c. Or spiritual sleep (Eph. 5:14).

EPH 5:14 For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you."

- 2. They were judged [disciplined] (suffered some temporal punishment) that they might not be condemned.
- 3. It may mean many of the Corinthians were in a state of spiritual stupor or even death.
- 4. It is possible some of the abusers had died as the result of their horrid sin, but more likely the verse is used to describe their spiritual condition that Paul is seeking to correct.
 - a. The words "many among you" and "a number sleep" would point to a spiritual condition.
 - b. There is no evidence of widespread illness and deaths in the Corinthian church. If this had been the case, there would have been fear and panic rather than complacency.

Seek To Avoid Judgment

1CO 11:31 But if we judged [carefully examine, discern] **ourselves rightly, we should not be judged** [disciplined by the Lord].

Proper Way To Partake Of Lord's Supper

1. Examine oneself. (1 Cor. 11:28).
2. Discern the Lord's body. (1 Cor. 11:29).
3. "Judged ourselves rightly." (1 Cor. 11:31). "true judges of ourselves" - Lit. "But if we were discerning ourselves"

Purpose Of The Lord's Judgment

1CO 11:32 But when we are judged, we are disciplined [corrected] **by the Lord in order that we may not be** [eternally] **condemned along with the world.**

1. The words "we are judged" have reference to the discipline or correction of the Lord.
2. Discipline was exercised that the Christian might avoid the condemnation that is coming on those in the world.
3. They were judged, that is, suffered temporal punishment that they might not be eternally condemned.

"Wait For One Another"

1CO 11:33 So then [if you wish to remedy matters], **my brethren** [brothers], **when you come together to eat** [the love feast and Lord's supper], **wait for one another.**

1. The words "wait for one another" likely refer to the "love feast" preceding the Lord's supper.
2. All should begin the meal at the same time and share food.
 - a. This would be much better setting for the Lord's supper to follow.
 - b. 1 Cor. 11:21 describes a horrible event.

1CO 11:21 for in your eating each one takes his own supper first; and one is hungry and another is drunk.

3. The Lord's supper should be eaten together. **See 1 Cor. 10:16, 17.**

1CO 11:34 If anyone is hungry [so hungry he could not wait and share], **let him eat** [the love feast] **at home, so that you may not come together for judgment** [condemnation]. **And the remaining matters** [instruction or irregularities] **I shall arrange when I come.**

- McCord "And when I come, I will instruct you about the other things.
- NIV " And when I come I will give further directions."

1. The language here pertains to “the love feast.”
2. The Lord’s supper was never intended for Christians to eat it by themselves at home rather than the assembly.

Additional Remarks

1. The Lord’s supper should occupy an important place in our weekly Lord’s day assembly.
 - a. Some regard it as the most important act of worship.
 - b. Some believe it has little importance, and is even outdated or repugnant.
 - c. **Some believe it is very important, but it is no more important than the other acts of worship such as singing praises to God or listening to God’s word or speaking to God in prayer.**
2. It is vital that we make the Lord’s supper a time of communion and reflection and proclamation.
3. One modern problem is rushing through the Lord’s supper.
 - a. This is a special problem in small assemblies.
 - b. It does not take long to pass the trays.
 - c. Singing and reading scripture before the supper is really a part of it and prepares our minds to eat it properly.
 - d. The Supper is robbed of many of its blessings by seeing how fast we can serve the Supper.
4. We must make a special effort to concentrate on the Supper.
 - a. This is especially hard on for those who have small children, and God knows and understands it may not always be possible - a baby may cry during supper and other time.
 - b. Some meditate, some pray, some read scriptures, etc.
 - c. The details are not given, but we must individually seek to concentrate on the Lord’s death.
5. The Lord’s supper is not only a time to remember the Lord’s death, but it is a time to rejoice.
 - a. Jesus was raised and is at the right hand of God. (Acts 2:33).
 - b. Jesus is not dead, and the Lord’s supper should not be merely treated as a funeral.
6. The Bible does not designate who can officiate or that one must officiate.
 - a. It can be elders, deacons, and other Christian men.
 - b. Since men are to be the leaders (1 Tim. 2:8), it is not scriptural for women to officiate.
 - c. It would be improper for non-Christians to officiate when they have not accepted Christ.
 - d. One does not have to be sinless to officiate. (1 Jn. 1:8, 10).

7. There is no evidence we are required to use one cup or many cups or a cup at all.
 - a. The emphasis is we are to drink of the contents of the cup in memory of Christ.
 - b. It is not dependent on having the actual cup or cups Jesus used, or having a certain number of cups.
 - c. The cup or cups do not have to have a handle as some affirm.

8. There are some things about the Supper that there is no evidence for binding it today.
 - a. The examples of the Lord's supper being eaten are at night. (Matt. 26:26-30; Acts 20:7-11), but no emphasis is put on the time of day.
 - b. The disciples and Jesus laid on their sides in partaking of the Supper, but absolutely no emphasis is placed on this.
 - 1) There is no reference to this elsewhere in the New Testament. (Acts 2:42; 20:7; 1 Cor. 10, 11).
 - 2) Posture, assuming it is modest and respectful, is not legislated.
 - c. The Lord's supper was preceded by the Passover when Jesus instituted it and by a love feast at Corinth, but there is no evidence that this "love feast" was considered binding.
 - 1) The Passover of the Old Testament is no longer observed. It was for the Jews.
 - 2) Paul taught if the love feast was not done in the right spirit that it should be avoided and they should eat at home.

3) Note: Christ is "our Passover." (1 Cor. 5:7). Christ is our Passover Lamb. (Jn. 1:29).
 - d. It is not commanded we break the bread though it is not wrong.
 - 1) This is something Jesus did, but did not command.
 - 2) Jesus did command that we eat the bread in memory of Him. (Matt. 26:26-29).
 - e. It is not commanded we eat the supper in a building, but it is to be done in the assembly. (1 Cor. 11:20).
 - g. What they wore is not binding.
 - f. The Lord's supper was always eaten in upper room. (Lk. 22:12; Acts 20:8, 9), but there is no evidence it is binding.
 - 1) Physical location is not stated or implied at Corinth.
 - 2) No emphasis was placed on the importance of upper rooms.
 - 3) They were incidental - not binding.

9. The word "all" (every) "all" or "everyone" was to drink of it, not that they were required to drink every drop of it. (Matt. 26:27).

- a. Mark 14:23.
 - b. Gr “piete ex autou pantes” - “drink you of it all (every one).
 - c. No emphasis is placed on the cup nor do we know what happened to it.
 - d. It is certain it could not be used everywhere.
10. The Bible does not indicate how the supper was to be distributed or if special clothing was to be worn by those officiating or by those eating.
- a. It should be respectful.
 - b. This may vary with culture within limits.

Lord’ Supper Issues

1. Who can officiate?

a. Elders	c. Character	e. Not Women
b. Other Christian males	d. Doctrinal soundness - This should not be pushed too far. No one is sound on every subject.	f. Not Non-Christians

2. Time and frequency

- a. Sunday only - morning, afternoon, night, all.
- b. It should not be observed at weddings or other special occasions
- c. Every Sunday, not quarterly, monthly, etc.
- d. What about serving communion to those who missed Sunday morning?
 - 1) It can be take to homes of sick Christians, but this is not commanded.
 - 2) It can be offered Sunday night to those who missed Sunday morning, but his is not commanded.
- e. Does one sin if he does not partake of the Lord’s supper Sunday night assuming he was providentially hindered from partaking of it Sunday morning. The scriptures do not indicate such.

3. Elements

- a. Bread versus unleavened bread. **Unleaven bread was used by Jesus.**
- b. Wine or fruit of the vine
- c. To be called bread or loaf. The Greek “ar’tos” means “bread, loaf.”
- d. Transubstantiation, **change of the bread and fruit of the vine**, is not taught.
- e. Is it lawful [unauthorized] to add other elements and meanings to the Supper? Yes. We are not to add to

God's word.

- f. Are we required to break the bread? No. This is something Jesus did, but He did not command it.
- g. What about the use of multiple loaves? The number of loaves we use is optional. The requirement is to eat the bread in memory of Christ.

4. Importance

- a. Some regard as the most important act of worship.
- b. Some believe it has little importance.
- c. **Some believe it is very important, but it is no more important than the other acts of worship such as singing praises to God or listening to God's word or speaking to God in prayer.**

5. Names

- a. Names of supper
- b. Biblical names versus human names

6. Who can participate?

a. Christians at large	b. Only those who are worthy. (None are worthy).	c. Closed communion. (There is no evidence for it.)
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7. Cups

a. One cup versus many. This is purely an optional matter.	b. Some say a cup must have a handle	c. Must it be just like the one Jesus used. (We do not know what kind of cup He used, and even if we did there is no emphasis put on the cup.)
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8. What Can Be Done During The Supper?

- a. Singing, prayer, meditation, scripture reading. self-examination, confessing sin.
- b. Must everything be done individually or can the congregation do something together.

9. How to meditate on Supper - See previous notes.

a. Prayer	c. Reading scripture	e. Confessing sin
b. Meditation	d. Singing	f. Is what immediately precedes and follows the Supper part of it?

10. Is the Lord's supper to be a meal or just an eating of a small amount of the elements?

11. Forgiveness

- a. Does the Christian receive forgiveness when partaking of the Lord's supper? 1 Cor. 10:16, 17;
- b. It likely is not automatic, but assumes one is confessing sin. See 1 Jn. 1:7-10, 2:1-2; Acts 8:22.

Acts 20:7

1. The words "to break bread" are an infinitive of purpose.
 - a. "kla'o" means "to break."
 - b. "artos" means "bread, loaf."
2. Paul met with the Christians at Troas "to break bread."
 - a. The Greek has the pronoun "we."
 - b. The Greek "disciples" [mathetes, math ay tace'] is not in the older Greek texts, but "disciples" does not change the meaning of verse.
 - c. "Disciples" was a word used for Christian believers. (Acts 11:26).
3. Some think this was merely a fellowship meal.
4. It seems strange Paul would have lingered 7 days at Troas merely to eat a fellowship meal (Acts 20:6), and then would eat it alone. (Acts 20:11). "And when he had gone back up, and had broken the bread and eaten."
5. This could have been done earlier in the week, and he was in a hurry to get to Jerusalem by Pentecost. (Acts 20:16).
6. It would appear they met on Sunday evening Roman time.
7. Paul and the Christians, at Troas, ate the supper sometime on the first day of the week possibly early evening.
8. Paul then preached to them until midnight, but his sermon was interrupted by a young man who fall to his death "from the third floor." (Acts 20:9).
 - a. "midnight" is from the Greek "mes on ook tee' on"
 - b. "Eutyclus" meaning "fortunate" is the one who fall to his death.
9. After Paul raised Eutyclus from the dead, he went back upstairs. (Acts 20:11).
 - a. He "was taken up dead" (Acts 20:9).
 - b. His restoration to life is described in Acts 20:10, 12.

ACT 20:10 But Paul went down and fell upon him and after embracing him, he said, "Do not be troubled, for his life is in him."

ACT 20:12 And **they took away the boy alive**, and were greatly comforted.

c. Paul manifested his power was as great as the other apostles.

2CO 12:11 I have become foolish; you yourselves compelled me. Actually I should have been commended by you, for in no respect was I inferior to the most eminent apostles, even though I am a nobody.

2CO 12:12 The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.

d. Peter had raised Dorcas from the dead.

ACT 9:36 Now in Joppa there was a certain disciple named Tabitha (which translated in Greek is called Dorcas); this woman was abounding with deeds of kindness and charity, which she continually did.

ACT 9:37 And it came about at that time that she fell sick and died; and when they had washed her body, they laid it in an upper room.

ACT 9:38 And since Lydda was near Joppa, the disciples, having heard that Peter was there, sent two men to him, entreating him, "Do not delay to come to us."

ACT 9:39 And Peter arose and went with them. And when he had come, they brought him into the upper room; and all the widows stood beside him weeping, and showing all the tunics and garments that Dorcas used to make while she was with them.

ACT 9:40 But Peter sent them all out and knelt down and prayed, and turning to the body, he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter, she sat up.

ACT 9:41 And he gave her his hand and raised her up; and calling the saints and widows, he presented her alive.

ACT 9:42 And it became known all over Joppa, and many believed in the Lord.

10. It is said, "and had broken the bread and eaten" (Acts 20:11). NIV "and ate."

- a. It seems very improbable that they met on Sunday "to break bread" and then have waited to Monday to eat it.
- b. They had met "to break bread" as the stated purpose, not primarily to hear Paul preach. (Acts 20:7). Paul's preaching was an important part of the meeting.
- c. Acts 20:11 only affirms Paul ate. It must be assumed it was the Lord's supper.
- d. This would be a strange way of describing the Lord's supper or a fellowship meal.
- e. The words "and eaten" point to a satisfaction of his hunger.
- f. The word "eaten" is from the Greek "geu'omai" and literally means "tasted," but likely has the meaning of eaten here.

Notes:

- Some think two meals are described in verse 11.
- They believe Paul ate the Lord's supper with the disciples after midnight and also ate a fellowship meal with the

disciples.

- This seems strange, at best, that all of this was delayed to after midnight.
 - They had assembled on “the first day of the week” “to break bread” indicating this was a primary reason for meeting.
 - Waiting to after midnight to partake of the Lord’s supper certainly does not seem to place much emphasis on it.
11. He then preached “until daybreak, and so departed.” (Acts 20:11). The departure was on Monday.
12. Some think “the breaking of the bread” had a double meaning. (Acts 2:42).
- a. Some think it might refer to the Lord’s supper and fellowship meals.
 - b. The early Christians were devoted to both.
 - c. The Lord’s supper was eaten on Sunday, but the fellowship meals could be eaten any day including Sunday.
 - d. The language of Acts 2:46 teaches they met in the temple and then had fellowship meals from house to house on a daily basis.
 - e. The larger assembly is distinguished from the smaller group fellowship meetings.

Meeting At Troas

Jewish Or Roman Time

ACT 20:7 **And on the first day of the week**, when we were gathered together **to break bread**, Paul began talking to them, intending to depart the next day, and he prolonged his message until midnight. 8 And there were many lamps in the upper room where we were gathered together. 9 And there was a certain young man named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul kept on talking, he was overcome by sleep and fell down from the third floor, and was picked up dead. 10 But Paul went down and fell upon him and after embracing him, he said, "Do not be troubled, for his life is in him." 11 And when he had gone back up, and had broken the bread and eaten, he talked with them a long while, until daybreak, and so departed. 12 And they took away the boy alive, and were greatly comforted. NASB

Observations

1. Roman time was reckoned from midnight to midnight.
2. Jewish time was reckoned from sunset to sunset.

Jewish time	Roman time
The meeting then would have been Saturday night after sunset.	The meeting would have been Sunday night.
The Lord's supper could have been eaten before or after midnight and still have been the 1 st day of the week.	The Lord's supper would then need to have been eaten before midnight; otherwise, it would have been Monday.
<p>It would seem more probable that it would have been eaten before midnight since they met for that purpose, and after midnight would be a strange time to partake.</p> <ul style="list-style-type: none"> • After midnight also places the emphasis of the meeting on Paul's preaching. • But the text says, "And on the first day of the week, when we were gathered together to break bread" (Acts 20:7). • One cannot prove they did not eat it after midnight, but it is strange time to eat a fellowship meal or the Lord's supper or both. 	<p>It is most probable that they ate the Lord's supper before midnight.</p> <ul style="list-style-type: none"> • They met that day "to break bread." (Acts 20:7). • It would really be strange if they met for that purpose and then postponed the eating of it until after midnight and after the raising of Eutychus. (Acts 20:11). • It is also strange because the eating after midnight only mentions Paul. • The language "and eaten" seems to refer to a meal to satisfy his hunger. • It is possible others joined him, but the text does not say that.
Problems with interpretation	Problems and Comments On Interpretation
<p>1. Troas was a Roman city and would not have likely been operating on Jewish time.</p>	<p>1. There is no specific mention of the disciples actually eating the Lord's supper before midnight.</p> <ul style="list-style-type: none"> • This must be deducted. • It is not a far out or unsafe deduction to assume they did what they met for, and on the day they set out to eat the Lord's Supper.
<p>2. This interpretation makes Paul stay 2 nights.</p> <ol style="list-style-type: none"> a. Paul intended to leave the next day. (Acts 20:7). b. The text indicates he left at "daybreak" following his meeting with the brethren at Troas. (Acts 20:12). c. The next day would not have begun until after sunset Sunday. d. This would mean that he stayed Saturday and Sunday night and left Monday morning. 	<p>2. Some think Acts 20:11 includes the disciples and they ate the Lord's supper after midnight.</p> <ol style="list-style-type: none"> a. No one can disprove this theory, but the text does not so state. b. The text records only Paul breaking bread and eating. c. If Acts 20:11 includes everyone, this places the Lord's supper on Monday, but they came together on first day of week to eat it.
<p>3. This does not agree with the reading of the text</p>	<p>3. This interpretation has Paul leaving at "daybreak" on Monday and only staying Sunday night rather than Saturday and Sunday nights.</p>
<p>4. The text certainly implies he spent one night and left the next morning.</p>	<p>4. This is the more natural reading of the text.</p> <ul style="list-style-type: none"> • Evidence strongly favors Roman time is used by Luke. • We can be confident that whether the time was Roman or Jewish that the Lord's supper was eaten on the first day of the week.

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