

There is little apprehension or expression of the **one body**.

The One Body united to Christ is the **holy, gracious, and deep meaning of the Lord's supper**.

In no way are the elements or the one performing the service adding such value and blessing.

To discern the body, to appreciate the unfathomable grace of our Lord in His death for our sins, is the true corrective.

Having reminded the brethren of the true character of the Lord's Table, Paul returns to the scandals that existed in their midst.

Even under such circumstances as those of Corinth, Paul

- Adds nothing
- Takes away nothing
- Corrects nothing of that institution

The institution in which we are called *to proclaim the death of the Lord until He shall have come.*

*²⁷ Therefore whoever eats the bread or drinks the cup of the Lord in an **unworthy manner**, shall be guilty of the body and the blood of the Lord.*

He warns them against taking of the Supper in ***an unworthy manner***.

They were eating **unworthily** because they were:

1. Taking the supper without judging their ways.
2. Taking the supper without discerning that of which the bread and the cup speak — the Lord's body and blood.
3. **They did not discern between** an ordinary meal and that which was a memorial of the Lord's body given for us and His blood shed for us.

Nothing has such unifying power as the Lord's Table

- It is important that we should call the Lord to mind in connection with what came out in His death, because it is the greatest expression of His love.
- Christ is in the middle of His own to give us the enjoyment of His love in present power.
- It recalls to our hearts the sacrifice of Himself for our sins to place us without charge or question before God.

27 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.

What does it mean to **be guilty** of the Body and Blood of the Lord?

To eat or drink it as an ordinary meal, or a common thing, without reflection or self-judgment, is to eat and drink **unworthily**.

It is to be guilty of an offence, not merely against Christ in general, but in respect of His body and His blood if **they treat this memorial with indifference**.

²⁸ *But a man must **examine himself**, and in so doing he is to eat of the bread and drink of the cup.*

Each one should **examine or prove oneself**, **dokimazō**. To test for approval.

The **proving**, or **self-judgment**, of everything or anything inconsistent with the death of Christ, is an individual act.

*²⁸ But a man must examine himself, and in so doing he is **to eat of the bread and drink of the cup.***

- Having proved himself, he is not to refrain from the Supper; on the contrary, the word is, “*let him eat.*”
- *and so let him eat* appeals, as nothing else can, to the believer's heart as well as to his conscience.
- Grace is in this way maintained, but through righteousness, as ever.
- Grace strengthens the man who proves himself with integrity, and it emboldens him to come.

*29 For he who eats and drinks, eats and drinks judgment to himself if he does not **judge** the **LORD'S** body rightly.*

To **discern** the body, to **judge. diakrinō** to appreciate the unfathomable grace of our Lord in His death for our sins.

Eating and drinking in an unworthy manner results in divine judgment.

Judgment is inevitable at the Lord's Table.

We judge ourselves (Gr.**diakrino**) before we take part and then participate in a worthy manner, or God will judge (**krino**) us.

In this verse 29 the word “**Lord**” should be omitted.

30 For this reason many among you are weak and sick, and a number sleep.

The Holy Spirit here teaches us that:

- Where the true and holy aim of the Lord's supper is slighted.
- Where the partaker does not discern the body (that is, does not discriminate between the memorial of Christ and an ordinary meal).
- The partaker eats and drinks judgment as a present thing.
- He brings on himself the chastening hand of the Lord in vindication of His honor and His love.

³⁰ *For this reason many among you are weak and sick, and a number sleep.*

- The disorders existing among the Corinthian believers had brought the chastening hand of the Lord upon the church.
- As the direct outcome of this chastening, many were *weak and sickly, and many slept*. They were removed by death from the assembly on earth.

In the course of the Epistle there is a solemn progression in the warnings of Paul.

- In [1 Cor. 8](#) we are warned against wounding the consciences of our brethren, and thus sinning against Christ.
- In [1 Cor. 9](#) we are warned to keep the body under control for fear that, having preached to others, we are ourselves rejected.
- In [1 Cor. 10](#) the warning is to take heed lest we provoke the Lord to jealousy.
- It is a solemn thing to ignore the consciences of one's brethren; it may be a fatal thing to provoke the Lord to jealousy.
- So some found at Corinth. In [1 Cor. 11](#) the Lord being provoked to jealousy, acts for His own glory, with the result that many were removed by death.

³¹ *But if we **judged** ourselves rightly, we would not be **judged**.*

"to make a distinction," hence, "to decide, especially judicially, to decide a dispute, to give judgment"

It is not only our **ways** that we need to judge (**to make a distinction**), but also **ourselves** — the secret motives, thoughts, affections that form the condition of soul.

³² *But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.*

If we fail in this self-judgment, He does not fail in watchful care, and deals with us.

Even so, it is grace that chastens us in the present.

How grievous on the part of the saints; how gracious and holy on His part!

But it is evidently and only present judgment that they may not fall into future condemnation; that is, it is in contrast with "damnation."

*³³ So then, my brethren, when you come together to eat, **wait for one another.***

Paul closes his serious censure and instruction with the exhortation to **wait for each other when coming together to eat;** self would thus be judged, and love in active exercise.

*³⁴ If anyone is hungry, **let him eat at home,** so that you will not come together for judgment.....*

If some of the Corinthian Christians were too hungry to wait to eat, they should **eat something before they came to the service.**

It is very important to the Lord that we put the needs of others before our own needs.

The remaining matters I will arrange when I come.

Paul clearly did not say all he might.

Christ must govern, and He imparts the beauty and strength of His own grace to every act; whether we eat or drink, or whatsoever we do, we do all to the glory of God. If I am occupied with the mere act, I am affected; affectation is occupation with one's own acts, and therefore with the effort to obtain approval; but if I am occupied with the Object and Lord of my heart, I do the thing to please Him, and the one most grateful to my heart because it pleases Him. May you so yield yourself in heart and purpose to Him (for it is with the humble and contrite heart He dwells), that in every little thing there may be the evidence and color of the great central power, and therefore far superior to the artificial flower which never has any perfume. J B Stoney