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## **Remembering the New Covenant**

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 /1913 Edition  
or Roget's Thesaurus – **November 26, 2017**

### **1 Corinthians 11:23-34**

**Introduction:** Ancient Corinth was a notoriously wicked city; and although many people in the city had become followers of Christ (Acts 18:1-11); these converts were NOT unaffected by their **past PAGAN** (pertaining to the worship of false gods) **environment** and **practices**.

Not long after Paul founded the church in Corinth, he learned of problems among the believers there (1 Cor, 1:11). These NEW Christians even sent Paul a **letter** with **various questions** (cf. 7:11). These questions concerned marriage, eating meats offered to idols, worship, spiritual gifts, and giving.

Some apparently thought it was acceptable to participate in **BOTH idolatrous feast** and **Christian worship**. Paul pointed to **the Lord's Supper** to rebuke this nation. "Ye cannot drink the cup of the Lord, and the **cup of devils** (demonic beings [evil spirits]): ye cannot be **partakers** of the **Lord's table**, and of the **table of devils**" (1 Cor. 10:21). Then in chapter 11, the apostle even had to address the Corinthians' abuse of the Lord's Supper itself.

(Source: *The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series*)

**1 Corinthians 11:20**, When ye **come together** therefore into **one place**, this is **NOT** to eat the **Lord's supper**.

**NOTE: The Lord's Supper** ...Morris said, "[Kuriakon], (Greek word) translated "the Lord's," is found only here and in Rev. 1:10 in the New Testament. Thus, only here does the expression "The Lord's Supper" appear in the New Testament. There is no doubt, however, that the expression was, at the date of this epistle, the usual manner of referring to this **solemn rite**. Farrar observed that "The fact that there is no article in the Greek shows the early prevalence of this name for the **Eucharist** (solemn ceremony of commemorating the death of our Redeemer, in the use of **bread** and **wine**, as emblems [symbols] of HIS **FLESH** and **BLOOD**, accompanied with appropriate prayers and hymns.).

It is rather amazing that Barnes made a deduction from this verse to the effect that the Lord's Supper should be **observed** in the **EVENINGS**, NOT in the mornings of the Lord's Days. He said:

It is called **SUPPER**, indicating the **EVENING repast** (MEAL); it was instituted in the evening; and it is most PROPER that it should be observed in the after part of the day. Churches have improperly changed to the morning ... a custom which has no sanction (support) in the New Testament; and which is a departure from the very idea of a supper.

Barnes' deduction **should be rejected**, because there is no hint in the New Testament that the **TIME of day** for the observance of this rite was ever the **subject** of any **apostolic decree**. "The **DAY**" is indicated, but **NOT** the **TIME** of day. Moreover, Pliny's letter to the

emperor Trajan, shortly after the beginning of the second century, stated that the **Christians** were "**accustomed to meet BEFORE daybreak.**" From these considerations, it is clear that "The Lord's Supper" has reference to the **hour of its INSTITUTION,** and **NOT** to the **hour of its OBSERVANCE** by Christians.  
(Source: <https://www.studylight.org/commentaries/bcc/1-corinthians-11.html>)

**1 Corinthians 11:21,** *For in eating every one taketh before other his **OWN supper:** and one is hungry, and another is **drunken.***

**NOTE:** The abuse at Corinth was compound. The **AGAPE,** or **love feast,** which in early times **preceded** (being gone before) the **Lord's Supper,** had at Corinth been shamelessly mixed with the sacred rite to the extent of the **total corruption** of BOTH. The so-called love feast was somewhat like the "**dinners on the grounds**" which were a feature of rural congregations throughout America in this century. However, at Corinth, the RICH who brought bountiful provisions for such affairs were NOT sharing with the POOR who had been able to bring little or nothing. Some were actually having a big feast and then returning home before the others arrived. **Drunkenness** and **gluttony** were prevalent, in addition to the pitiless disregard of the POOR and **needy.**  
(Source: <https://www.studylight.org/commentaries/bcc/1-corinthians-11.html>)

**1 Corinthians 11:22,** *What? have ye NOT houses to **eat** and to **drink in?** or **despise (disesteem [feel an absence of esteem {high value} for])** ye the **church** of God, and **SHAME them that have NOT?** What shall I say to you? shall I praise you in this? I praise you NOT.*

**NOTE:** It should be carefully noted that Paul did NOT here condemn a congregation's eating upon the occasion of their formal **coming together for worship,** nor eating in any building or location where such meetings were held. What he condemned was their **intemperance** (want of moderation or due restraint), **disregard** of the **NEED** of **others,** and their **shameless** MIXING of the **Lord's Supper** with a **COMMON meal.** The kind of eating and drinking they were doing belonged properly at home and NOT at church. He condemned their abuse of sacred privilege in the strongest terms. It is also incorrect to infer from this that Paul thought that it was proper for them to eat and be "drunken" at home! (Source: <https://www.studylight.org/commentaries/bcc/1-corinthians-11.html>)

**1 Corinthians 11:23,** *For I have received of (FROM) the Lord that which also I delivered unto you, That the Lord **Jesus** (Yahshua) the **same night** in which he was **betrayed...***

**NOTE:** Some scholars deny that Paul received a direct revelation on this subject; but if he was merely **repeating** what **he had received** from **other apostles;** it is hard to see why he would have said:

**I received of the Lord ...** Wuest wrote that: Paul had doubtless heard the account of the institution of the Lord's Supper from the eleven, but he also had it by revelation from the Lord (1 Corinthians 11:23). He received his gospel by **direct revelation** in Arabia. Leon Morris and F. W. Farrar, with many others, concur in this view.  
(Source: <https://www.studylight.org/commentaries/bcc/1-corinthians-11.html>)

**Galatians 1:11-12,** But I certify you, brethren, that the **gospel** which was preached of me is NOT after man. For I **neither received** it of (from) man, **neither was I taught it,** but by the **revelation of (FROM) Jesus** (Yahshua) Christ.

**1 Corinthians 11:23-25** ...took **BREAD.** And when he had **given thanks,** *he brake it, and said, Take, eat: this is my BODY, which is broken for you: this DO in remembrance of me.* After the same manner also he took **the cup,** when he had supped, saying, *This cup is the new testament (contract (especially a devisory WILL):-COVENANT) in my BLOOD: this DO ye, as oft as ye drink it, in REMEMBRANCE of me.*

**NOTE:** ..when he had given thanks,...he blessed and gave thanks for the bread separately, and he afterwards blessed, or gave thanks for the wine; and as **he** and **his disciples LAY at table**, he blessed and gave thanks for them all; for this is NOT to be understood of any consecration of the bread by a certain form of words, **CHANGING** its **nature** and **property**, and **CONVERTING it into** the **body** of **Christ**...

**John 6:48-56, 59-63**, I am that **bread** of **LIFE**. Your fathers did **eat manna** in the wilderness, and are **DEAD**. This is the bread which cometh down from heaven, that a man may **eat thereof**, and **NOT DIE**. I am the **living bread** which came down from heaven: if any man eat of this bread, he shall **LIVE** for ever: and the bread that I will give is my **FLESH**, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us **HIS FLESH** to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye **EAT** the **flesh** of the Son of man, and **DRINK** his **blood**, ye have **NO LIFE IN YOU**. Whoso eateth my flesh, and drinketh my blood, hath **eternal life**; and I will raise him up at the **LAST DAY**. For **my flesh is meat** indeed, and **my blood is drink** indeed. He that eateth my flesh, and drinketh my blood, dwelleth **IN me**, and I **IN him**.

...These things said he in the synagogue, as he **taught** in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can **hear (understand)** it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the **SPIRIT** that **quickeneth (make alive)**; the **flesh profiteth NOTHING**: the **WORDS** that I speak unto you, **they** are **SPIRIT**, and **THEY** are **LIFE**.

**Thought 1.** For Jesus to say the flesh “profiteth nothing” is to say even IF they could eat HIS physical flesh and drink his blood, it would NOT profit them. He makes clear that “His words” are the only words that are life because they’re from his Father, the God of Life: Yahweh. They provide LIFE and all that we need!

This revelation causes us to understand the truth about “Transubstantiation.” Transubstantiation is the Roman Catholic and Eastern Orthodox doctrine that the bread and wine of Communion **BECOME**, in substance, but NOT appearance, the body and blood of Jesus Christ at consecration. It’s NOT true, but even IF it was, the truth is eating his flesh and drinking his blood would profit NOTHING!

**HE BRAKE it**; as a **symbol** of his **BODY** being wounded, bruised, and broken, through buffetings, scourgings, plating of a crown of thorns, which was put upon his head, and piercing his hands and feet with nails, and his side with a spear; for which reason the right of breaking the bread in this **ordinance** ought literally and strictly to be observed: Christ himself took the **BREAD** and **BRAKE** it, **denoting his willingness to lay down his life**, to **suffer and die** in the room of his people; and this action of breaking the bread was used in order to be distributed, and that **EVERYONE** might partake, as **ALL** the Israelites did at the Passover, and NOT as these Corinthians at their ante-suppers, when one was full and another hungry; but Christ broke the bread, that everyone might have a part, as every believer may and ought, who may eat of this bread, and drink of the wine, and **FEED** by faith on Christ, and **take every blessing procured by him to themselves**: and said, **TAKE, EAT**; that is, to his disciples, to whom he gave the bread, when he had took and given thanks and brake it, bidding them take it; receive it into their hands, as an emblem of their receiving him, and the **blessings** of his grace in a **spiritual sense**, by the hand of **FAITH**...

**this do in remembrance of ME**; signifying that it was NOT a **Passover** commemoration, or a remembrance of the Israelites going out of Egypt; which because done in the night, as that was, and following upon the Passover, the **Judaizing Christians** among the Corinthians took it to be in remembrance of that; having imbibed (drank in, as a fluid; received into the mind and retained) that notion which the Jews then had, and **STILL**

RETAIN, that their deliverance from Egypt will be remembered in the days of the Messiah  
Misn. Beracot, c. 1. sect. 5. ;

... particularly the **eating** of the **bread** was intended to bring to remembrance how the body of Christ was wounded, bruised, and broken for them; how he **BORE their SINS** in his own body on the tree, and suffered, and made satisfaction for them...

(Source: <https://www.studylight.org/commentaries/geb/1-corinthians-11.html>)

**1 Corinthians 11:26**, For as **OFTEN** as ye eat this bread, and drink this cup, ye do **SHEW** [**proclaim** [announce; to publish]] the **Lord's DEATH** till he **come**.

**NOTE:** Ye proclaim the Lord's death until he come ... As Dummelow said, the Lord's Supper is "a LIVING SERMON." Thus the instructive nature of this solemn rite is stressed. See Nature of the Lord's Supper, below. The word for "**proclaim**" here is **kataggello**. Morris gave the meaning as "announce" or "proclaim," saying that "It means that the solemn observance of the service of Holy Communion is a vivid (BRIGHT, STRONG) proclamation of the Lord's death."

**Till he come ...** The Lord's Supper faces in TWO directions, **back to Calvary** and **forward to the Second Advent** (coming), being retrospective in regard to one and prospective with regard to the latter. The Second Advent (coming) is a major doctrine of Christianity...

(Source: <https://www.studylight.org/commentaries/bcc/1-corinthians-11.html>)

**1 Corinthians 11:27**, Wherefore **WHOSOEVER** shall eat this bread, and drink this cup of the Lord, **unworthily (irreverently)** [in an irreverent {showing a want of reverence} manner ]), shall be guilty (liable to penalty [PUNISHMENT for offense]) of the **body** and **blood** of the Lord.

**NOTE:** Due to the rendition in the KJV, "eateth and drinketh unworthily," many Christians have erroneously concluded that **their "unworthiness"** forbade their observance of the supper; but this is NOT true at all. The rendition here makes the meaning clear that it is NOT the "**worthiness**" of the participant which is in view, but the "**worthiness**" of **his MANNER of partaking** of it.

(Source: <https://www.studylight.org/commentaries/bcc/1-corinthians-11.html>)

**NOTE:** ...every unworthy communicant, or that eats and drinks **UNWORTHILY**, may be said to be guilty of the body and blood of Christ, inasmuch as he sins against, and treats in an **injurious manner**, an ordinance which is a symbol and representation of these things; for what reflects **dishonour upon that**, **reflects dishonour on** the body and blood of Christ, signified therein.

(Source: <https://www.studylight.org/commentaries/geb/1-corinthians-11.html>)

**1 Corinthians 11:28**, But let a **man (human being)** **examine (test, approve)** **himself**, and so let him **EAT** of that bread, and **DRINK** of that cup.

**NOTE:** He points out the **duty** of those who would come to the Lord's table. **1.** In general: Let a man examine himself ({cf 11:28}), TRY and APPROVE himself. Let him **CONSIDER** (think on with care) the **sacred INTENTION** of this **holy ordinance**, its **nature**, and **USE**, and compare his own views in attending on it and his disposition of mind for it; and, when he has approved himself to his own conscience in the sight of God, then let him attend. Such self-examination is necessary to a right attendance at this holy ordinance.

(Source: <https://www.studylight.org/commentaries/mhm/1-corinthians-11.html>)

**Thought 1.** This can be done even by a young child who has entrusted their spiritual well-being to Jesus Christ. The requirement is to eat and drink with REVERENCE in our MIND for the body and blood of the Lord that brought in the New Covenant. When we "consider" them, and what was provided for us, beginning with LIFE from being spiritually dead, it keeps us appreciative of his sacrifice, and the BETTER promises that we have because of it.

**1 Corinthians 11:29-30**, For he that eateth and drinketh **unworthily (irreverently** [in an irreverent { showing a want of REVERENCE } manner]), EATETH and DRINKETH **damnation** (act of dooming to punishment) **to himself, NOT discerning (discriminate** [set apart as being different]) the Lord's body. For this cause MANY are **WEAK** (strengthless) and **SICKLY** among you, and MANY **sleep (be DEAD)**.

**NOTE:** The Corinthians **came** to the **Lord's table** as to a **common feast**, NOT discerning the Lord's body - NOT making a difference or distinction between that and common food, but setting BOTH on a level: nay, they **used** much more **indecenty** at this **sacred feast** than they **would have done** at a **civil** (common) **one**. This was very sinful in them, and very displeasing to God, and brought down **his judgments** on them: For this cause many are weak and sickly among you, and many sleep. Some were PUNISHED with SICKNESS, and some with DEATH.

(Source: <https://www.studylight.org/commentaries/mhm/1-corinthians-11.html>)

**NOTE: Discern NOT the BODY ...** This may be **indefinite** (NOT precise) by purpose on Paul's part. It would apply either to the precious BODY of Christ sacrificed upon Calvary for all people, OR the **church** which is **his spiritual body**, the **offense being the same** either way the text is read. Significantly, it was the failure of the Corinthians that they disregarded the **spiritual body** (DESPISE ye the church of God?); and it is a fact that unfaithfulness at the Lord's table in all generations has been one of the most prevalent and hurtful means of despising God's church. Countless souls are continually guilty of this very thing. The apostle here warned of drastic **penalties** (punishment for offense) incurred by such negligence.

(Source: <https://www.studylight.org/commentaries/bcc/1-corinthians-11.html>)

**1 Corinthians 11:31**, For IF **WE** would **JUDGE** ourselves, we should NOT be **JUDGED**.

**Judge defined 1252, to separate thoroughly, i.e. figuratively, to discriminate** (observe or note a difference) **(by implication, DECIDE):-- make DIFFERENCE), discern.**

**Thought 1.** This is the same Greek word for “discerning” written in verse 29.

**Judged defined 2919, krino pronounced kree'-no, by imply., to condemn, PUNISH.**

**Thought 2.** We must understand that IF a Christian will accept instruction in regard to this, and other SINS, then, they will NOT have to be JUDGED (punished) with sickness, death, etc. Remember Ananias and his wife? Their death was because they refused to walk in the LIGHT (understanding) they had about LYING. So, when they lied to the Holy Ghost, as they answered Peter's question, they were JUDGED (punished), Acts 5.

**NOTE:** If we would thoroughly search and explore ourselves, and condemn and correct what we find **amiss**, we should **prevent divine judgments**. Note, To be exact and severe on ourselves and our own conduct is the most proper way in the world NOT to fall under the JUST SEVERITY of our heavenly Father.

(Source: <https://www.studylight.org/commentaries/mhm/1-corinthians-11.html>)

**1 Corinthians 11:32**, But when we are **judged (punished)**, we are **chastened (discipline by punishment)** of the Lord, that **WE** should NOT be **condemned (punish in HELL)** with the world.

**Thought 1.** In cases where the punishment is NOT death, it's “discipline by punishment” of (from) **the Lord (supreme in authority)**. The goal is that the person LEARN from it, REPENT, so they don't continue in SIN, depart from God and be condemned to HELL with the world. Scripture tells us that sin will HARDEN our heart. And IF, in TIME, sin runs its course, our heart will HARDENED to the point of **UNBELIEF**, and we'll depart from the living God. The person that ends up doing so will be punished in Hell with the world.

**Hebrews 3:12-14**, Take heed, brethren, lest there be IN any of you an **EVIL heart** of **UNBELIEF**, in departing FROM the living God. But exhort one another daily, while it is called To day; lest any of you **be HARDENED** through the **deceitfulness** of **SIN**. For we are made partakers of Christ, **IF** we hold the beginning of our **confidence stedfast** unto the end...

**Hebrews 6:4-6**, For it is **impossible** for those who were **ONCE enlightened**, and have tasted of the heavenly gift, and were made **partakers** of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall **FALL AWAY**, to renew them again unto **repentance**; seeing they **crucify to themselves** the Son of God afresh, and put him to an open shame.

**Fall away defined 3895, to fall aside, to apostatize** [to commit apostasy].  
Apostasy, an abandonment of what one has voluntarily professed: a total desertion, or departure from one's FAITH.

**Romans 11:18-22**, Boast NOT against the branches. But if thou boast, thou bearest NOT the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of **UNBELIEF** they were **broken off**, and thou **standest by FAITH**.

Be NOT highminded, but fear: For if God spared NOT the natural branches, take heed lest he also spare **NOT** thee. Behold therefore the **goodness** and **SEVERITY** (harshness) of God: on them which fell, severity; but toward thee, goodness, **IF** thou **CONTINUE** in his goodness: **otherwise** thou also shalt be **CUT off**.

**1 Timothy 4:1**, Now the Spirit **speakeeth expressly**, that in the latter times **SOME** shall **DEPART from the FAITH**, giving heed to seducing spirits, and doctrines of devils...

**Revelation 3:14-16**, And unto the angel (pastor) of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, **the beginning** of the CREATION of God; I know thy works, that thou art neither cold nor hot: I would thou wert **COLD** or **HOT**. So then because thou art **LUKEWARM**, and neither **COLD** nor **HOT**, I **WILL spue (vomit)** thee out of my mouth.

**Will defined 3195, to INTEND, i.e. be ABOUT to DO something.**

**Thought 2.** From this definition, we see it's NOT conclusive yet that this "WILL" happen. Jesus is really warning them about how CLOSE they are to the danger of no longer being a part of him. That's why he continues to speak through verse 22, and, in specifically in verse 19, ...tells them to **REPENT before** they are **SPUED OUT** from him.

So yes, at this time, since he's NOT "spued" them out, they're STILL a part of His body! Therefore, at this time, they're actually "Lukewarm Christians." Again, since Jesus, in Revelation 3:19, tells these same Believers to "REPENT", then they still have the opportunity, and the **ABILITY** to repent.

**1 Corinthians 11:33-34**, Wherefore, my **brethren**, when ye come together to eat, **tarry (wait for)** one for another. And if any man hunger, let him **EAT** at home; that ye come NOT together unto **condemnation** (PUNISHMENT). And the rest will I set in **ORDER** when I come.

**NOTE:** He closes all with a caution against the irregularities of which they **were guilty**, ...charging them to **avoid ALL indecency at the Lord's table**. They were to eat for hunger and pleasure only **AT HOME**, and NOT to **change the holy supper** to a **common feast**; and much less eat up the provisions before those who could bring none did partake of them, lest they should come together for **condemnation** (PUNISHMENT).

(Source: <https://www.studylight.org/commentaries/mhm/1-corinthians-11.html>)