

1 Corinthians 11:17-34 — The Lord's Supper

March 1, 2026

Last week, I told you we are taking a mini-break from our studies in the Book of Acts. Pastor Jordan is working on his doctorate. As part of that, he is in a class on 1 Corinthians. For the class, he has to preach two sermons from 1 Corinthians this winter. Rather than me getting too far ahead of him in the Book of Acts, I offered to pause the Book of Acts and teach on the same passages in 1 Corinthians he was assigned. Be careful what you agree to preach on! I didn't know what passage I would have to preach on. I learned that put me in an uncomfortable position last week of teaching on why pastors should be paid from 1 Corinthians 9. I think it went ok. On Friday, they didn't stop my paycheck.

The second passage he is to teach on is 1 Corinthians 11:17-34, which is a famous passage on the Lord's Supper. It has been a while since I taught on the Lord's supper, and I haven't taught this passage in 1 Corinthians. This study will be good for us. After we study the Lord's Supper, we will celebrate it together.

If you are new to the church, you will see there are two ceremonies that Christians practice. They are baptism and the Lord's Supper. We practice them because Jesus told us to. Baptism happens after someone becomes a Christian, and communion, which is also called the Lord's Supper, is practiced repeatedly after you become a Christian. I like to say that baptism is like a wedding ceremony. It happens once at the beginning of your relationship with Jesus. Communion is like an anniversary celebration. It is to happen repeatedly. It brings us back to celebrating and remembering the forgiveness and love we have through Jesus.

Sometimes in life, we don't know what God wants us to do. When it comes to the Lord's Supper, there is no question. This is something Jesus commanded us to do. As Christians, the Lord's Supper should not be ignored. It should not be rushed through. It is to be a regular part of a Christian's life. Before we look at the text, I want to begin with some background. Background is important. The only way we can understand a text is in its context. That is why the background is foolish to ignore.

Background

Right out of the box, you need to know that the church of Corinth, to which the letter of 1 Corinthians was written, was a complete basket case. While they had some things right, there were plenty of things going wrong. One of the things that was completely off the rails was the Lord's Supper. Instead of being reverent and reflective, they had turned into a pigout feast, with many ending up drunk. They were out of control. This is what Paul wrote to correct in 1 Corinthians 11:17-34. As we will see, he has some very strong words. Their abuse of the Lord's Supper was so serious that God was making some of them sick, and others God killed. If you are looking for a good reason to pay attention for the remainder of this study, how to avoid getting killed from the Lord's Supper would be a good one.

Before we look at the abuse of the Lord's Supper in 1 Corinthians, we need to go back a step further. How did the Lord's Supper begin?

The night before Jesus' death, he gathered his disciples in an upper room to celebrate the Jewish Passover. This was a special meal the Jews celebrated each year to remember God delivering their ancestors from slavery and death in

Egypt. God did that by sending a series of plagues on the land of Egypt. The last plague was the death of the firstborn. All the firstborn children and animals in Egypt would die as the angel of death passed through the land. Their ancestors were told they could escape this by taking the blood of a pure, spotless lamb and putting it on the sides and top of the door frames of their house. They were then to eat a special meal with that lamb. The angel of death, when he saw the blood on their doorframes, passed over their home.

Whenever the Israelites wanted to go back and remember God as their deliverer, savior, and redeemer, they did so by celebrating the Passover. But the night before Jesus' death, as Jesus celebrated this meal with his disciples, he repurposed it by taking parts of it and transforming it into the Lord's Supper that we celebrate today. Now, when we look back on God's great act of saving his people, we don't go to Egypt; we go to the cross. We don't look at blood smeared on a wooden doorframe, but the blood of Jesus smeared on the wood of the cross.

As Christians, we do not celebrate the Jewish Passover because it was eclipsed by a much greater salvation, which is what Jesus did on the cross. The meal we use to remember that is not Passover, but the Lord's Supper.

Jesus beginning the Lord's Supper is recorded in Matthew, Mark, and Luke. It is alluded to in John 13. It is also commented on by Paul in our text, 1 Corinthians 11.

Celebrating the Lord's Supper became a normal part of life in the early church. Let me show you.

So those who received his word were baptized, and there were added that day about three thousand souls. And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. Acts 2:41–42 (ESV)

When people became Christians, they were. In the early church, after baptism, there were four things they did: 1. They devoted themselves to the apostles' teaching. They learned more about Jesus. 2. They were devoted to fellowship. That is being together as a church and encouraging one another. 3. They broke bread together. Part of that was the Lord's Supper. 4. They prayed.

And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, Acts 2:46 (ESV)

Many Bible scholars believe the early Christians celebrated the Lord's Supper constantly. Initially, it seems that they celebrated the Lord's Supper at the end of every meal.

Theologians who study this stuff realize that people didn't just gather for the Lord's Supper; they also gathered for fellowship meals. The bread was broken, and everyone dug in. At the end of the meal, the Lord's Supper was celebrated. We can see this in the book of Acts.

The fellowship meal eventually became known as the Love Feast, which was followed by the Lord's Supper. At first, the early church had these fellowship meals, which were church potlucks, that were followed by the Lord's Supper, possibly every day. These were important. In these meals, when the church ate together, they built relationships together. In the church were the rich and the poor, the slaves and the free, Jews and Gentiles. These meals showed the church as one body and helped knit the church into one body.

By the time we get to Acts 20, the fellowship meal was not a daily thing. It was reduced in frequency to once a week.

On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight. Acts 20:7 (ESV)

At this time, the church gathered weekly for a fellowship meal, then the Lord's Supper, and finally a sermon. Paul was a little long-winded on this one. He preached until midnight.

Over time, the love feast faded away. While church potlucks are good, that was ok. The Love Feast was not instituted by Jesus nor commanded by Jesus. The Lord's Supper was commanded by Jesus. That is why it stuck.

Why was the Lord's Supper originally associated with a meal called the Love Feast? Remember that the Lord's Supper grew out of the Passover, which was a complete meal. That is why it was natural to associate it with a meal, but that meal was not prescribed by Jesus.

You could have the Lord's Supper after any meal, not just the church potluck called the Love Feast. You could have the Lord's Supper without a meal. The point was that you did it. You obeyed Jesus and celebrated the Lord's Supper

The church in Corinth is one of those groups that contributed to the death of the Love Feast. In Corinth, they came together for the church potluck before the Lord's Supper, but they made an absolute disaster out of it. They turned it into an idol feast, the kind of background many of them came from. They were getting drunk. Some were stuffing themselves like pigs. The poor in the church who came to the meal, later after work, had nothing left to eat. The rich stuffed

themselves full of food. At the end of a meal served in inequality, they celebrated the Lord's Supper, which was meant to be about Jesus knitting them together as one. It was a complete mockery.

This continued for some time. It is why God was angry. He made some sick. Some were so sick they died. They were celebrating the Lord's Supper with such irreverence and disrespect that God was angry. The rich people, who were the ones with money for the food, would bring it to the fellowship meal, then they would quickly eat it, fattening themselves like pigs. When the poor arrived after work, with little to share, there was no food left. The rich guys sat in their chairs, looking like Jabba the Hutt, too stuffed to move. For the slaves, the poor, they might have one good meal a week. The Love Feast would have been that meal. The rich fat guys ate all of it, leaving nothing for those who really needed it.

So then, my brothers, when you come together to eat, wait for one another— 1 Corinthians 11:33 (ESV)

They are starting before the poor arrived. They are eating early.

...if anyone is hungry, let him eat at home—so that when you come together it will not be for judgment... 1 Corinthians 11:34 (ESV)

If you are really hungry, eat before you come so there will be plenty to share, especially with people who need the food far more than you do.

In addition, they ate in exclusive groups, and they acted like they were in junior high school. The meal was supposed to be a time when the differences between people were obliterated because the Jesus who unites us is bigger than all the petty stuff that divides us. For them, the Love Feast was the opposite, especially when they ended it by celebrating the Lord's Supper. They made a mockery of the Lord's Supper. This is how bad it had become.

Look how Paul begins the verses on the Lord's Supper we will study this morning.

But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. 1 Corinthians 11:17 (ESV)

You guys are so far off base that coming together as a church and doing what you do is the worst possible thing you can do. It would be better if you stayed home than if you came to church. When the apostle Paul wishes Christians would stay home from church because they are so bad at church, that is one messed-up church. Instead of their church services being helpful and edifying, it was better for them to stay home.

That is probably still true for some churches. In some churches, instead of hearing the gospel on Sunday, they hear lies. Instead of focusing on Jesus, it is politics, grumbling, fighting, and bickering. Coming to church is stressful, not helpful. In church, you're trying to avoid people, rather than love people. That would be a mess. Paul says they were causing more spiritual harm than doing good when they gathered for church, especially the way they celebrated their Love Feasts, followed by the Lord's Supper.

The rest of the text breaks into three parts. 1. The Perversion of the Lord's Supper. 2. The Right Way To Practice the Lord's Supper. 3. The Punishment of the Lord's Supper.

The Perversion Of The Lord's Supper

For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part,... 1 Corinthians 11:18 (ESV)

He says that when you come together, I hear there are divisions among you. The Greek word is *schism*. That means a difference of opinion. When the

church comes together, instead of uniting and fellowshiping, all you do is argue and fight. That was another dimension of their messed-up church life. They already had a split between the rich and the poor. In the early chapters of 1 Corinthians, they were divided over personality cults: some followed Paul, others followed Apollos, and others followed Peter. They didn't disagree theologically. They were divided around personalities, following their favorite spiritual heroes more than Jesus.

I can picture what it was like in church; some felt the sermons were too long, others felt they were just right. Others thought it was too hot, and others thought it was too cold. Some thought the worship was too loud, others thought it was just right. There was just constant bickering, fighting, gossiping, talking behind people's backs, texting each other things you shouldn't say. We know how this goes.

...for there must be factions among you in order that those who are genuine among you may be recognized. 1 Corinthians 11:19 (ESV)

Paul says, "The reason I believe there are factions among you is that there must be factions among you. That way, the ones who are genuine will be recognized." Did he just say every church will have factions, divisions, and fighting?

Yes!

Why must there be these things in the church? God does something with them. What does he do? He approves; he shows who the genuine Christians are through them. When problems in the church arise, the bickering and fighting tests people's faith and reveal who is genuine in the faith. You don't know who the

peacemakers are in the church until you have trouble. You don't know who has genuine love in the church until you have people who are hard to love. You don't know whether people have experienced genuine forgiveness until there are people who are hard to forgive. In adversity, tension, difficulty, and hard times, the genuine Christians rise to the top. Let's look at another way Jesus uses tensions within the church to demonstrate true Christians.

...but just as we have been approved by God to be entrusted with the gospel... 1 Thessalonians 2:4 (ESV)

The word approved is the same word. It means proven as genuine by trials. What happens to those who are proven genuine? Jesus entrusts the gospel to them. Whenever you are looking for someone who will hold a position of spiritual leadership, you want to see how they handled trials, conflicts, difficulties, and bickering in the church. Can they love? Do they forgive? How do they handle themselves? Those trials reveal the true nature of their faith. God entrusts the gospel to those who handle these things well. In positions of leadership, we want those who have proven the genuineness of their faith by handling adversity, backbiting, gossiping, and division well.

Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him. James 1:12 (ESV)

James says that when we go through times of temptation or trials and difficulties in life, it is a test to see how we will handle those things. Will we handle them well or handle them poorly? Temptations and trials reveal the true nature of our relationship with God.

Since factions and divisions are going to take place in the church, I know some of you think you found your area of ministry. You were considering helping with coffee or serving as a greeter, but now that you know the church will always have division, you think you have found your area of service. You plan to cause problems in the church so those who are real Christians will be revealed in the church. Before you get too enthusiastic for that area of ministry, I have some additional verses for you.

As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him,... Titus 3:10 (ESV)

Paul says, “I know there are going to be people who cause trouble and divisions among you, but this is how you handle them, because they are enticing others to sin.” Warn them once, warn them twice, then be done with them if they refuse to learn. If all you want to do is tear apart the church, you don’t belong in the church.

And he said to his disciples, “Temptations to sin are sure to come, but woe to the one through whom they come! It would be better for him if a millstone were hung around his neck and he were cast into the sea...” Luke 17:1–2 (ESV)

The ESV translates this as temptations to sin. It is the Greek word *skandalon*, which means divisions, bickering, and infighting. Those kinds of things are sure to come, but if you are the source of it, it would be better if you had an anchor around your neck and you were tossed into the sea. Jesus prayed for unity in his church. Don’t you be the one who is the source of trouble and division in the church.

Let’s get back to 1 Corinthians 11.

When you come together, it is not the Lord’s supper that you eat. 1 Corinthians 11:20 (ESV)

You may think you're finishing your Love Feast with the Lord's Supper. Not so. You may be saying the words of the Lord's Supper, but that is not the way to celebrate it.

For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk. 1 Corinthians 11:21 (ESV)

You are not waiting for other people; others are hungry, and others are drunk. It is like you are tailgating at a football game. Then you are fighting each other, arguing over all kinds of stuff. Paul just hammers them.

What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not. 1 Corinthians 11:22 (ESV)

I mean, is the only place you have to stuff your face, the church potluck? Do you enjoy shaming poor people? You are not just selfish, but you despise the church itself, the church that Jesus bought with his own blood. The church was the one place where all the barriers in the world should be broken down. Barriers between the rich and the poor, between those of different skin colors, and between those with different economic backgrounds. This is a mess.

Paul moves from talking about their perversion of the Lord's Supper to the purpose of the Lord's Supper.

2. The Purpose Of The Lord's Supper

If you have been a Christian for a while, I am sure you are familiar with the verses in this section. Here, Paul explains to us the Lord's Supper and how it should be celebrated.

For I received from the Lord what I also delivered to you,... 1 Corinthians 11:23 (ESV)

What I am about to tell you is not my opinion. It is not something I made up. I received it directly from the Lord Jesus and gave it to you. While the four gospels are at the beginning of the New Testament, most Bible scholars recognize that this letter to the Corinthians was written before the Gospels. This statement about the Lord's Supper, which Paul says he received directly from Jesus, is the earliest account of the Lord's Supper in the Bible.

...that the Lord Jesus on the night when 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." 1 Corinthians 11:23–24 (ESV)

Paul begins by saying this happened on the night Jesus was betrayed. He says this to set what he is about to say in the context of history. This was the night Jesus was betrayed. This happened during the Passover meal. Remember, the Passover was the meal in which the Jews remembered God as the deliverer who saved their ancestors from certain death in Egypt. Through the death of a pure and spotless lamb, the angel of death passed over them. Jesus transforms this meal, saying that the true Passover lamb, slain so that death would pass over us, is Jesus. He is the ultimate savior and deliverer.

Let me walk you through how the Jews celebrated the Passover so we can see which portions of the meal Jesus transformed.

The Passover began when the patriarch of the family pronounced the blessing called the Kiddish. Then he took the first cup. There were four cups in the meal. The first cup, called the cup of blessing, was filled with red wine. It was symbolic of the blood of the Passover lamb. The presiding person would drink from the cup, then pass it around for everyone to share. That was followed by an appetizer. That was bitter herbs (think horseradish) and Haroseth, which was a

fruit salsa. Then came a lecture on the meaning of Passover and the parts of the meal.

The lamb symbolizes God's judgment passing over Israel. The bitter herbs they ate symbolized the pain of their bondage. The unleavened bread, which looked like a big saltine cracker, reminded them that when God took them out, they left in a hurry.

After that, they sang two Psalms, Psalm 113 to 114.

Then they moved to the second cup. After drinking from the second cup, the head of the family would break the bread, the big saltine cracker, then hand pieces of it to everyone at the table. After that, the meal began.

When the Passover meal was done, they took the third cup, prayed, and drank it. Then they sang Psalms 115-118. After that, they drank the fourth cup and finished the meal.

It was when the bread was broken, after the second cup, at the beginning of the meal, that Jesus said, "This is my body." He passed out the bread at the beginning of the meal. It was after the meal, when they drank from the third cup, that Jesus said, "This cup is the new covenant in my blood. When you think of God as a deliverer, don't think of the Exodus; think of me." The Passover remembers God taking your ancestors out of Egypt. My supper remembers me taking you out of slavery to Satan, sin, and death. The contact point for God as the savior and deliverer is no longer the Passover; it is me.

By the way, as an aside, the Roman Catholic Church and some Lutheran Churches have a different understanding of what happens in the Lord's Supper.

In this section, when Jesus says, “This is my body,” and “This is my blood.” The Roman Catholics believe in transubstantiation. That means they think the bread and the cup become the literal body and blood of Jesus. Some Lutherans believe in consubstantiation. That means the bread and the cup remain what they are, but like a sponge, they are infused with the presence of the body and blood of Jesus.

That misunderstands what Jesus was saying. The Greek word *estin*, which means “is.” Means represents. For example, the red wine in the four cups of the Passover represents the blood of the Passover lamb. It wasn’t the actual blood of the lamb. In the parable of the wheat and the tares, when Jesus says, “The field is the world.” He doesn’t mean the field is literally the world. It means the field represents the world. When Jesus says, “This is my body,” he means this represents my body. There was nobody chewing on Jesus’ arm, when they ate the unleavened bread. When Jesus says, “This cup is the new covenant in my blood.” Nobody thought they were drinking Jesus’ blood. It was red wine from the Passover. It represented his blood.

I should also point out that Jesus said, “This is my body, which is for you.” It doesn’t say, “This is my body, *which was broken* for you.” Was the bread broken? Yes. Was Jesus’ body broken? No. John 19 is very clear that no bone in Jesus’ body was broken in order to fulfill Scripture.

The most important words in all of this are the last two. Jesus says, “This is my body, which is *for you*.” The best words of this are “for you.” Jesus took on flesh for you. Jesus suffered for you. Jesus endured hatred, mocking, and

plotting for you. Jesus chose to die for you. We don't deserve this. All of Jesus' suffering and death was *for you*.

After all Jesus has done for us, he says, "Will you take the Lord's Supper in remembrance of me?" After all he has done for us, this is such a little thing he asks us to do for him.

Some would say the Lord's Supper is a big deal. We should do it more than once a month. Perhaps that is true. There is nothing in the Bible that limits the Lord's Supper to the church and on Sundays. We can celebrate it whenever we want. As a father, the head of your house, you can lead in celebrating the Lord's Supper at home with your family. That would be good. You can celebrate it in your Bible study. Years ago, as a youth pastor, we celebrated it in the youth group. It upset some people, but there is no reason to limit our celebration of this to once a month on Sundays.

Let me comment on the word "remembrance." We are to celebrate the supper in remembrance of Jesus. For us, remembrance means a brief recollection of something so that we can recite it. Not so the Hebrews. For them, Remembrance meant concentrating on something. Reliving the moment. It was wrapping your total heart and mind around something. When we celebrate the supper, we should not whisk through it, but concentrate and remember how much Jesus loves us and how much he suffered for us. We should clear other things out of our heart and concentrate on Jesus and what he did for us, talk to him, concentrate on him, and what his love for us and death for us means to us.

In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." 1 Corinthians 11:25 (ESV)

This was the third cup, the cup they drank immediately after the Passover meal. Jesus said he was about to inaugurate a new covenant, signed in Jesus' blood. In the Old Testament, one way you signed a deal with somebody was by signing it in the blood of an animal. Jesus says, I have a new covenant for you. It is not signed in animal blood. It is signed in my own blood. You know it is guaranteed to be good. Here is the covenant. I will forgive all of your sins forever. I will give you eternal life. I will take you to heaven. You deserve none of this. I will do all of it. I ask you to completely believe and trust in me alone to pay for your sin and lead your life.

Whenever we celebrate the Lord's Supper, we take the bread and cup and renew our pledge to trust in Jesus alone. My part is trusting Jesus alone to forgive and save me. Jesus does his part by dying for our sins and giving us eternal life. All signed, sealed, and delivered in his blood.

How often should we renew our pledge and trust in Jesus? How often should we celebrate the Lord's Supper? The next verse tells us.

For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. 1 Corinthians 11:26 (ESV)

It doesn't tell us. It is up to us. How often do you want to focus on Jesus? How often do you need to remember what he has done for you? How often do you need to remember that our forgiveness is for sure, it is signed and sealed in the blood of Jesus?

As I was thinking about this, the illustration that came to mind was, guys, how many times do you concentrate on your wife and tell her you love and appreciate her? I hope more than once a month. I hope at least once a day, which is why the early church initially celebrated the Lord's Supper every day. Even if we celebrate the Lord's Supper once a month at church, you can personally celebrate it on your own, with your family, or in your small group.

If you are here this morning and completely new to the church and Jesus, let me put it to you this way. The big "E" on the eyechart of the Christian faith is that Jesus is God in the flesh. He loves us. He came and died on the cross for our sins. We are not made right with God by anything we do but by trusting Jesus' death on the cross to pay for our sins and make us new. If you have done that, or if you decide to do that right now, you are welcome to celebrate the Lord's Supper with us at the end of the service.

3. The Preparation For The Lord's Supper.

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. 1 Corinthians 11:27 (ESV)

Paul says, since this is about Jesus, taking the Lord's Supper the right way is important. What does it mean to take the supper in an unworthy manner? We already learned how the Corinthians did it wrong. Instead of acting like one loving body, they were constantly fighting, slandering, and backbiting, which made a mockery of the unity Jesus brought. Instead of caring for the poor, they ignored them and fattened themselves. I am not worried we will turn the Lord's Supper into a drunken keg party, as the Corinthians did, but there are other ways we can take the Lord's Supper in an unworthy manner.

1. Don't take the supper performantly instead of reverently. Ask yourself, "Am I going through the motions of the Lord's Supper with my head thinking about lunch and the Vikings football with my heart a million miles away from Jesus?"
2. Am I coming to the table with bitterness and broken relationships, or am I seeking healing and restoration?
3. Am I coming to the table living in sin, or repenting of my sin?

Remember that how we treat this table is how we treat Jesus.

The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? 1 Corinthians 10:16 (ESV)

In the Lord's Supper, we have a special connection with Jesus. If we have a special connection with Jesus in the Lord's Supper, we shouldn't be living in brokenness toward other Christians or toward Jesus.

Let a person examine himself, then, and so eat of the bread and drink of the cup. 1 Corinthians 11:28 (ESV)

We are to examine ourselves before we celebrate the supper to see if there is anything in our lives that shouldn't be there. Is there anything we need to repent of? Is there a broken relationship we need to try to make right? Am I entertaining sin? Am I hiding sin?

For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. 1 Corinthians 11:29 (ESV)

When Paul says "discerning the body," I think he means it in two ways. First, he speaks about this vertically, meaning the body of Jesus. The Lord's Supper is a participation with Jesus. It is significant. I can't explain it scientifically; I can only say what the Bible says: the supper is a special connection with Jesus. We don't want to be grieving Jesus when we take it. Second, when he speaks of

discerning the body, I think he is speaking horizontally, that is, the body of the church. The Jesus that unites us is bigger than anything that divides us. When we take the supper with division and bickering between us, that is not right. This is why we should examine ourselves before taking the supper. The Lord's Supper is intended to bless us. What are the consequences of making a mockery of it, as the Corinthians did?

That is why many of you are weak and ill, and some have died. 1 Corinthians 11:30 (ESV)

Because the Corinthians disregarded the poor, bickered, caused division, left people hungry at the Love Feast, and then turned around and celebrated the Lord's Supper, which supposedly represents our unity with Jesus, Jesus had enough of it after a while and disciplined them, some in a very severe way.

This is just an idea, I don't know if it was true, but I wonder if Ananias and Sapphira, when they were struck dead, were stuck dead after a communion service when they lied to the church. Remember, at that time, they celebrated the Lord's Supper every day.

This still happens today. God disciplines Christians to correct them from sin because he loves them. Sometimes, Jesus will bring great difficulty into the life of a Christian to get them to repent of their sin before their sin ruins them. It is not different than a good parent. Good parents don't watch children make sinful choices. They correct their children. They discipline them because they love them. If little children persist in sin, the correction gets harder because the parent loves them. The same is true with God. He loves us. If we persist in sin, out of love, He will discipline us and correct us.

But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world. 1 Corinthians 11:31–32 (ESV)

If it were up to us to judge ourselves, we wouldn't think we are too bad. We think that if we can hide our sin, no one will know about it. The truth is, Jesus knows all there is to know about us. We can't hide any sin from him. Since he loves us, he will discipline us to correct us from that sin so we will not follow the path of destruction in the world. Hebrews talks about the same thing.

For the Lord disciplines the one he loves, and chastises every son whom he receives." Hebrews 12:6 (ESV)

God disciplines those he loves. What a reminder to take the time to examine our hearts and lives for sin before we take the Supper. What a reminder to examine our lives for broken relationships, especially in the church, that we haven't made right. We don't want to be like the church in Corinth, which refused to repent and correct itself, so that Jesus disciplined and corrected them, even taking some home to heaven.

So then, my brothers, when you come together to eat, wait for one another— if anyone is hungry, let him eat at home—so that when you come together it will not be for judgment. About the other things I will give directions when I come. 1 Corinthians 11:33–34 (ESV)

Paul says, guys, when it comes to the Love Feast, tell people who want to turn it into a pigout to eat at home. Wait for everyone to arrive so there is food for everyone, especially the poor. When you celebrate the Lord's Supper, which remembers your unity with Jesus and one another, don't celebrate it in a way that is a mockery of Jesus and what he has done for us.

Conclusion

1. The Lord's Supper is intended to be a blessing for us. We should take it seriously. We shouldn't fear it. It is a chance to focus on Jesus and our unity with one another.
2. When we take the Lord's Supper, we should take it in remembrance of Jesus. This means we need to concentrate on Jesus and what He has done for us.
3. We need to examine ourselves before we take it. Are we living in sin or in brokenness with other Christians? If so, we must repent.
4. Sunday doesn't have to be the only time we celebrate the Lord's Supper. Fathers, you can celebrate this with your family at home.
5. God disciplines those he loves. He never disciplines us because he hates us. He disciplines us because He loves us.
6. We come to the Lord's Supper looking for grace in our time of need.



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