

How To Destroy The Lord's Supper – Part 3
(1 Corinthians 11:27-34 July 26, 2020)

How To Destroy The Lord's Supper Part 3

— 1 Corinthians 11:27-34 —



Imagine being in a church where there is a spate of illnesses and even deaths.

You have been praying and asking God – why? Why are You allowing it?

A visiting preacher addresses the issue and says – allows it? – you need to realise – God caused it!

Some of you are partaking of the Lord's Supper in an unworthy manner – so He has made a number of you sick and others He killed.

A member stands and cries out – no way – that is heresy! The God I worship would *never* do that. My God is a God of love.

And the preacher says – yes but the most loving thing God can do is to sanctify you by *whatever* means. And if that means killing you to save you – God will do that.

Brothers and sisters, we all know that the Scriptures teach that God disciplines those He loves.

But does His discipline actually extend all the way to causing death?

And if so, what do you and I have to do to avoid this severe discipline of God?

We find the answers to these questions in the third in our series on the Lord's Supper.

Two weeks ago I gave you a definition of the Lord's Supper which is actually the overarching point for all three sermons in this series.

The Lord's Supper is a ceremony through which the church regularly proclaims the gospel and reaffirms our commitment to Christ and each other.

Communion brings the gospel to our hearts in a tangible way.

What I want to suggest is that in regard to the Lord's Supper – while there are a wide variety of ways to practice this ordinance – there are a number of things that are crucial and you have to get them right – or whatever it is you are doing – it is **not** the Lord's Supper.

Anything else and you destroy God's Supper and you can even incur God's judgment.

This is what Paul speaks to in our passage. In the first week we saw that:

We can destroy the Lord's Supper and even incur God's judgment if we – Fail to fight our divisions 17-22.

Basically, the Corinthians partook of a ceremony that was designed to declare our unity while allowing the innate divisions among them to remain. They made no real attempt to fight to declare their unity in Christ.

Then last week we saw that:

We can destroy the Lord's Supper and even incur God's judgment if we – Fail to remember our salvation 23-26.

The bread and the cup bring to mind every crucial truth about the gospel.

We remember Christ. Remember the cross. Remember who we once were. Remember who we now are. Remember our God-given task. Remember His certain return.

Now in our final message we find that:

The Lord's Supper is a ceremony through which the church regularly proclaims the gospel and reaffirms our commitment to Christ and each other.

But, we can destroy the Lord's Supper and even incur God's judgment if we:

Fail to fight our divisions 17-22

Fail to remember our salvation 23-26

Fail to keep our commitments 27-34



We can destroy the Lord's Supper and even incur God's judgment if we – Fail to keep our commitments 27-34.

Last week we saw that when we eat and drink at the Lord's Supper – we are affirming our commitment under the new covenant to striving for holiness and unity.

If we fail to keep our commitments – then God loves us enough to do what it takes to sanctify us.

We will look at this in two points:

First – Repent because of the sanctifying love of God

Repent – because God loves you enough to sanctify you – whatever the cost.

We begin in verse 27:

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

Remembering Christ in the bread and the cup – always comes with a call to examine the way you are living.

Last week we looked at the word – remember. In the Bible it is never a bare memorial – thinking of some wonderful event with nostalgia.

It carries with it a call to commitment and action.

The Jews were to remember the Exodus and obey the commands of the One who saved them.

Today, we are to remember the cross and Christ and His covenant and His church – and eating and drinking is a way of affirming our commitment to living in light of these truths.

But what if our lives and actions fail to line up with the truths we say we believe? Then we eat and drink in an unworthy manner.

The first question we have to answer is – what does it mean to partake in an unworthy manner?

Over the centuries – this verse has often been misread. Unfortunately, the KJV translated this verse poorly. It reads:

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

The implication seems to be that you must not eat and drink if **you** are unworthy – if you have sin in your life.

It has led countless Christians to not take the supper. Why?

The person leading the service announces it is time to come to the Table of the Lord. He urges us to follow the command of Paul and examine ourselves – are we worthy to partake?

You think about your life in the last week. You argued with your flatmate, you told a few lies at work, you have not opened your Bible since the last communion and there is still the Frank and Mary problem – fellow members you can't stand so have avoided for two years.

You say – yeah – still not worthy and smile at the steward and let the bread and cup pass.

Here is the issue. How worthy is worthy enough?

There is no man or woman alive who is ever in a worthy state to receive communion – based on their efforts.

This idea of preparing yourself to be worthy has led some Christian groups to only have the Lord's Table very infrequently. In the weeks leading up to it you set aside time to examine your life – your relationships – you correct what needs correcting and strive to be as holy as possible so you can partake.

The issue with this is – we are meant to strive for holiness all the time not just because communion is coming – and how holy is holy enough to be worthy?

If we have to be worthy – we will *never* partake.

We partake because we **are** unworthy – and the bread and cup point to the way we become worthy.

We need Christ and the cross. When we partake we remember – I am unworthy – but praise God – Christ is worthy.

What Paul warns against is partaking in an **unworthy manner** – not partaking in an **unworthy state**.

Partaking without any striving to seek holiness and unity.

The second question this verse raises is – in what way were the Corinthians guilty of sin against the body and blood?

Last week we saw that the bread made us remember the body of Christ – His atoning sacrifice.

The cup made us think of His blood and the New Covenant it initiated.

We remember the death of Christ – the torn flesh and the poured out wrath of God that we deserved.

We are to realise, our sin caused this.

It is meant to make us fight with every fibre of our being against sin. To utilise the spiritual resources to battle the evil within.

Our side of the covenant is that we committed to keep the New Covenant stipulations of striving for repentance, obedience, doing good – accepting His lordship over our lives.

Choosing to eat and drink – signifies your profound gratitude for Christ's death – and your agreement to fight sin – and to strive for unity in the body. If you then live lives where sin is not hated – where divisions are tolerated – this makes you guilty of the body and blood.

You profane the blood of the covenant.

It is this that brings the judgment of God.

The next question is – when Paul says some Corinthians are guilty of sin against the body and blood of the Lord – does that mean they are eternally lost – that their actions shows that they are not true Christians?

If you drink judgment on yourself – is that eternal judgment?

Is Paul saying – on the final day they will face judgment and be found guilty and thrown into the lake of fire?

There is a hint in verse 30. Paul uses a metaphor for death – have fallen asleep. The other 13 times it is used in the New Testament – it *always* refers to believers who have died, never to unbelievers.

The confirmation that those disciplined are in fact believers comes in verse 32:

When we are judged by the Lord, we are disciplined, so that we may **not** be condemned with the world.

Christians do face temporal judgment from God – including church discipline and the discipline of sickness and death.

Christians do not face final judgment – they are not condemned eternally.

By partaking in an unworthy manner – these Corinthians were guilty of dishonouring the body and blood.

This guilt led to judgment. But this judgment – this discipline is a mercy – because it flows from the love of God – it is meant to stop sinning Christians from being condemned with the world.

This is an act of profound love.

Verse 28:

Let a person examine himself; in this way let him eat the bread and drink from the cup.

What does Paul mean when he says to examine yourself? Many read it this way:

Let a person examine himself; – if there is sin present – then let him not eat the bread and drink from the cup.

No! This meal is for sinners. This is where hope the hopeless is found.

We examine ourselves – realise we are guilty and we eat and drink.

It means you pause and remember the cross. Do I hate the sin in me that sent Christ to the cross? Am I truly seeking to live godly? Am I keeping my side of the covenant? Am I striving for unity?

No one does any of these perfectly. That is not the point.

The point is we can't be like Judas who ate knowing he would betray Christ.

You don't examine your heart to see if it is sinless. You examine your heart to see if you actually hate your sin.

You don't examine your heart to see if it has no prejudice or division. You examine your heart to see if you actually hate prejudices and divisions and want unity with the other Christians in the body.

When you examine your heart – there will be sin.

But, if the desire to fight sin and seek Christ and love the brothers is there – then partake. Because it is the power of the cross that is your only hope to fight this evil and it is a declaration that the day will come when Christ will end the sin within us.

If you long to fight for holiness – partake.

So, is there ever a time when you let the elements pass?

If you examine yourself and realise I don't even want to fight my sin and divisions – I like my sin. Then yes – don't partake – see a Pastor – there is a real problem.

It is for sinners – but sinners who know only the cross can help.

It is for sinners – who realise the bread and cup point to the only place help can be found.

Your sin should drive you to the Table not away from it.

Verse 29:

For whoever eats and drinks without recognizing the body, eats and drinks judgment on himself.

The words – *recognize, judgment, judge* and *judged* are all variations on the same word.

Paul is saying we need to judge ourselves – we need to discern our motives.

And we do this in relation to the body.

What does this mean? Does it refer to discerning our lives in light of the sacrifice of Christ – the church – or both?

In verse 24 and verse 27 – body clearly refers to the sacrifice of Christ – His literal body given for us.

But, in chapter 10 verse 17 Paul said this:

Because there is one bread, we who are many are one body, since all of us share the one bread.

The one body here is clearly the church – the body made up of His people.

What Paul said in verses 17-22 and what he will say in verses 33 and 34 – clearly talk about the church and the need for unity.

Since Paul used a word that is ambiguous in a context where he uses it in two ways – it seems likely that he means examine yourself in regard to both.

When you trust the sacrifice of Christ to save you – not only are you united to Christ – you are united to His body – the church.

So, to recognize the body – to discern the body – means *both* considering the implications for how you live in regard to the sacrifice of Christ and our unity with other believers.

If you are not striving against sin *and* striving for unity – then you dishonour the Supper by partaking – you eat and drink judgment on yourself.

Jesus said His people will do whatever it takes to deal with sin – pluck out an eye or cut off a hand.

It is the height of hypocrisy to eat and drink saying – my sin nailed Christ to the cross – but I'm not going to fight my sin.

I trust Jesus to save me – but I don't want to work out my sanctification in fear and trembling.

My faith joined me to these other believers – but I don't want to sacrifice for them.

I want the benefits of Christ – but none of the obligations of Christ.

I want forgiveness of sins – but won't fight to be free of sin or to forgive others.

Do this and you bring the judgment of God upon you.

Not the final end times eschatological judgment – but a discipline in this life from God.

Verse 30:

This is why many are sick and ill among you, and many have fallen asleep.

The English translations usually fail to show the progression here.

This is why **many** (polloi) are **weak** (astheneis) and **sick** (aristoi) among you, and **some** (hikanoi) have **died** (koimontai)



This is why **many** (polloi) are **weak** (astheneis) and **sick** (aristoi) among you, and **some** (hikanoi) have **died** (koimontai).

The two words – both translated *many* – are two different words.

The idea is that **many** of the Corinthians became weak and sick – but only **some** of those many died.

The words for the judgment of God *also* show a progression. From *weak* – to *sick* – to *death*.

The idea is that God ramps up the discipline – until we listen – or until he removes us from this world for our own good.

These are believers. Sinful, divided, proud, disruptive – but believers.

They partook of the Lord's Table and did not fight their sin – and even in the way they took the bread and cup – flaunted their divisions.

It made a mockery of the gospel. It dishonoured God. It destroyed their worship.

Their coming together was not for the better but for the worse.

In this, they ate and drank judgment on themselves. They violated the covenant. They trampled on the Son of God and regarded as profane the blood of the covenant by which they were sanctified.

So, because He loved them – God acted.

First came a mild warning – weakness – some illness.

They failed to heed the warning – no repentance.

Then came a bigger warning – sickness – a more severe illness.

Still, no repentance.

So, I ask you – what should a holy God who is also a God of love do if His people fail to repent and remain steadfast in their sin?

He performs a divine intervention.

If a child of God is on a bad trajectory – sinning, divisive and not striving to deal with these issues. If his sin is bringing dishonour to Christ and disrupting the church. If his sin is leading him away from Christ and toward the world. If his trajectory is such that he will finally deny Christ and be judged with the world – a loving God will act.

Paul tells us the most loving thing God can do is to remove them through death as an act of incredible love and mercy.

Before they can deny Christ and be lost for eternity – God removes them from the world.

Please don't misapply this.

Paul is **not** saying – any Christian that gets sick or dies **necessarily** has unrepentant sin in their life and is being judged by God.

In most cases of sickness I would think there is no specific sin.

In the hands of a sovereign God sickness is *always* a sanctifying tool – but it is not always used because there is specific sin.

Sometimes it is used to bring people to salvation or just to declare the glory of God.

There is no *necessary* connection between illness and sin. In John 9 – the disciples – great theologians they were – saw a man born blind and assumed it was due to sin. They asked Jesus whether the man sinned or his parents sinned for him to end up blind.

Jesus answered:

Neither this man nor his parents sinned. This came about so that God's works might be displayed in him.

But at times God **does** use sickness to open our eyes to sin. In Psalm 38:3–5 David says:

There is no soundness in my body because of your indignation; **there is no health in my bones because of my sin**. For my iniquities have flooded over

my head; they are a burden too heavy for me to bear. My wounds are foul and festering because of my foolishness.

So, while all sickness is a result of Adam's sin and our walking in the ways of Adam – we can't say if a specific sickness is related to a specific sin unless God reveals it.

At times, the Lord can and does use illness to sanctify us.

In 2 Corinthians 12 – Paul tells us that he had a thorn in the flesh – likely some physical illness. He pleaded with God three times to remove it. God didn't.

Finally, Paul realised it was to teach him he was proud and not to exalt himself and to teach him the great truth that God's grace is sufficient for him and that God's power is perfected in weakness.

But what our passage is saying – is that any Christian that gets sick or any church that is experiencing unusual bouts of illness and death should at least check their hearts to make sure that this is not a warning from God.

What it doesn't mean is there **has** to be specific sin causing this – or that you should keep searching for the particular sin that made this happen so you can end the sickness.

No most sickness is not related to specific sin.

But if you search your heart you will always find sin in your life. If there are some big areas of sin you fail to deal with – then that is at least a place to start.

Sin is devastating for us – for our testimony and for the church.

Because He loves us – God will at times take drastic measures to deal with our sin.

Clearly in the church at Corinth there was sin that God wanted the Corinthians to repent of so he sent illness and death designed to cause repentance.

This must have been very confusing for the Corinthian elites.

Remember that they thought they were kings and recipients of the special blessing of God – including health and wealth.

But then a number of them got sick.

Wow – **they** were not supposed to get sick – **the poor** and less spiritually blessed should get sick.

It seems some listened to God and repented – but a few remained steadfast in their sin and their divisiveness – so God killed them.

Wow!

Don't miss the implications of this.

Affliction from God is used to sanctify us – knock off the rough edges, make us cling to Christ, force us to look at the state of our lives.

So I want to ask you – when bad stuff happens to you – illness, death, relationship issues – do you stop and say – thank you God – although this is tough – I know this must be for my good – I know you are perfecting me and sanctifying me because You are a loving God – help me to listen and become more like Christ?

Do you at least check your life to see if this could be a warning to deal with sin?

Or do you say – God I'm just not feeling the love here – what is going on?

But what if you do examine your life and realise you are like the Corinthians – there is sin in your life – you are sinning against the blood of Christ – violating the covenant – and not unified with the church.

You should repent – seek the power of the Spirit and the resources of the church to help you fight sin.

But you might say – right now I love my sin more than Christ – even this warning shot across my bows is not enough to make me stop.

I don't love this sickness – but I love my sin more.

What would a holy and loving God do?

He would remove you to stop you destroying your testimony, possibly shipwrecking your faith and harming the church.

Look at verses 31-32:

If we were properly judging ourselves, we would not be judged, but when we are judged by the Lord, we are disciplined, so that we may not be condemned with the world.

If we discerned our heart – realised our sin and fought against it – we would not be judged.

But if we fail to heed the warning – we may be judged by God – He disciplines those He loves.

Psalm 94:12:

LORD, how blessed is anyone you discipline.

Proverbs 3:11–12:

Do not despise the LORD's instruction, my son, and do not loathe his discipline; for the LORD disciplines the one he loves, just as a father disciplines the son in whom he delights.

Discipline is a sign of the love of God and is for our good.

Why? So we may not be condemned with the world.

Hebrews 12:9 says:

We had human fathers discipline us, and we respected them. Shouldn't we submit even more to the Father of spirits **and live**?

Discipline leads to life.

This is remarkable. God is so loving – He will do whatever it takes to sanctify His people and not have them condemned with the world.

God knows the path to blessing is to walk in His ways. He uses many tools to help us. Admonitions from brothers, our conscience, the Word, the Spirit, church discipline – but also affliction and even death.

We all know that our election, perseverance and salvation are in God's hands.

If it were in our hands, we would walk away from the faith and be condemned eternally along with the world.

But one of the ways God ensures the salvation of His children is through discipline.

Ideally, discipline leads to repentance. But if there is no repentance – some would continue in sin and move further from the Lord and if God did not intervene – they would reject the faith.

But because they are elect – because God will not let them go – because God is love – the way to save them is to kill them before they can reach a point of apostasy.

God removed them as a blessing. A blessing to them – so they did not continue down a path that could have led to eternal judgment.

It was also a blessing to the church – those who were denying some of the truths of the gospel by their actions were removed.

So often Christians see sin in their life and think – oh no – I'm not elect – I'm going to hell. No! – the fact you hate that sin is a sign that God is at work.

God knows we are sinners. He gives us the tools to fight sin. He holds us fast to the end. And if we are unable to deal with our sin – one way He may bless us – is through sickness and even removing us.

The best way is repentance, fighting sin and striving for holiness – but God will do what it takes because He loves us.

It is a loving thing to apply the medicine of discipline – even to the point of death if that is what is required to save us.

But, please, be careful how you apply this.

There is a wrong way and a right way to apply Paul's teaching.

Here is the wrong way – playing Russian Roulette with your salvation.

Look, I really *don't* want to fight my sin – but if God saves me no matter what – then I will stay in sin – and when God finally thinks I've gone too far – then I will die and go to heaven. Win win. Sin now – heaven then.

Wow – that is such a profound misunderstanding of God's grace.

This is relying on grace to justify your sin.

Don't do it. The Bible paints a picture of the church as a field with wheat and tares and only God knows which is truly which.

If you remain in sin and don't hate it – you may be a tare – a non-Christian who will die and be judged with the world.

That is what happened to Judas – He followed Jesus – He ate at the last Supper – and was the Son of Perdition – destined for judgment.

This week I read all these arguments – were Ananias and Sapphira saved – will we see them in heaven? Maybe. Maybe God killed them as a mercy before their sin went too far. Maybe God killed them as a mercy to the church – an example for others not to follow. I think that is certainly possible.

But maybe not. Maybe we will not see them in glory for lying to God. We aren't told for certain.

Don't presume of the grace of God and play Russian Roulette with your salvation. Hate your sin and fight against it. Don't rely on the parachute of – if I go too far God will take me to glory before my sin gets out of hand.

Another wrong way to apply this is to use sickness and death to judge the validity of a ministry.

Don't look at various teachers and ministries around the world to see if they have illness and death in them as a sign they are theologically off – or if they seem healthy – they must be OK.

That is **not** how we are to discern truth because God uses sickness in more ways than judgment.

God afflicted Paul with a thorn in the flesh and his teaching was fine. Many of the greatest saints of the church were seriously ill or died early. Even recently I saw that Tim Keller one of my favourite preachers was diagnosed with serious cancer – don't read anything into that.

On the flip side people have asked – so why aren't men and women like Benny Hinn, Joel Osteen and Joyce Meyer getting sick or dying? If I were God I would do whatever it took to remove false teachers like that.

I don't know for sure. These are deep and mysterious matters in the Almighty's hands.

I suspect that it is simply because they are not the children of God. God disciplines those He loves. Hebrews 12:8:

But if you are without discipline—which all receive—then you are illegitimate children and not sons.

They seem to deny key aspects of the gospel. Their Jesus is not the Jesus of the Bible. Their gospel is not reliant on grace alone. They deny aspects of the atonement.

If they are not His – perhaps that is why God does not send these warnings or remove them as signs of mercy.

But it is not within my power to say for sure who is saved and who isn't and why God judges some in this way and not others.

I do not know why God does not discipline every sinning Christian or church. I can't tell you if any specific illness is because of a specific sin.

I **can** say that you judge a ministry by whether they teach the gospel – not whether they seem blessed and healthy or not.

I **can** tell you is that God will do whatever it takes to sanctify His true children.

In regard to the Lord's Supper – when we partake of the Supper nobody knows what's going on in our heart. Nobody knows if we truly love God, if we love our sin, whether we have divisions with others in the church. Nobody knows ... except God.

He knows whether we are partaking in a worthy manner or not. So, we need to examine ourselves otherwise God may discipline us.

So, the right way to apply the teaching of these verses is to **repent because of the sanctifying love of God.**

But there is another side to this:

The Lord's Supper is a ceremony through which the church regularly proclaims the gospel and reaffirms our commitment to Christ and each other.

But, we can destroy the Lord's Supper and even incur God's judgment if we:

Fail to fight our divisions 17-22

Fail to remember our salvation 23-26

Fail to keep our commitments 27-34

Repent because of the sanctifying love of God

Obey because of the sanctifying love of God



Obey because of the sanctifying love of God

True repentance always leads to obedience.

Obey – because God will do whatever it takes to sanctify you.

What would obedience look like for the Corinthians?

Verses 33-34:

Therefore, my brothers and sisters, when you come together to eat, welcome one another. If anyone is hungry, he should eat at home, so that when you gather together you will not come under judgment. I will give instructions about the other matters whenever I come.

The main issue was them fostering divisions around the table of the Lord.

So, repentance would lead to obedience in this area.

They should welcome everyone in the church regardless of their social status. This probably means – if you have to have a love feast – wait for the slaves and the poor who have to work to arrive – and share your meal with them.

If you really can't wait till then – go home before the service – eat and come back. Just don't let the slaves and the poor arrive to see you sitting amid the remnants of a meal having nothing for them.

Find a way to make the Lord's Supper reflect your unity.

Either abandon the love feast for the privileged or delay the love feast and celebrate it with the whole church.

If you refuse to fight these divisions – you sin against the body and eat and drink judgment on yourself.

Don't judge others and despise them or God will judge you.

God will continue to discipline you – until you repent or you die.

Then comes this enigmatic little phrase – I will give instructions about the other matters whenever I come.

No Paul don't tease us like this – tell us. I want to know.

Most likely these were further instructions about the Lord's Supper or about worship – we don't know – but another thing to add to the list of questions for Paul in eternity.

So, how are we to understand this passage?

The Lord's Supper is a call to keep
our commitments because God loves
you enough to sanctify you



The Lord's Supper is a call to keep our commitments because God loves you enough to sanctify you.

God loves you enough that He will do whatever it takes to sanctify you – including sickness and even death.

Some say – Oh this God who does this kind of thing that is so first century – not today.

No, God still works in this way.

Don Carson tells the story of a Pastor he knew well.¹

¹ <http://resources.thegospelcoalition.org/library/the-lord-s-supper-1-corinthians-11-17-31>

In his youth been pastor of a church in the bush. A Baptist community church.

It was shot through with all kinds of greed and materialism and sexual promiscuity, and one upmanship, even cruelty.

But everyone gathered in the church because it was the community affair. But this young man did not know what to do about this.

He preached for about a year and a half but became more and more discouraged. He could not implement any form of church discipline because those in sin held all the strings of power in the church.

He was single, lonely, discouraged and felt powerless.

Finally, for three months he cast himself on the floor of his study every day and wept before the Lord, "Lord God take me out of this place, I am not big enough to handle it, send in someone who can handle this type of situation, I cannot do it, this is not right, this is blasphemous Sunday after Sunday, it is a terrible witness to the community and a dishonour to your most Holy name. You take me out, You send in a Paul. You send in someone good and powerful and articulate and bold. Someone who has unction. ... Or You clean up the church."

For three months he cried and he prayed.

And in the next three months in a congregation of just over 200 he had 34 funerals.

And the next year he baptised 200.

Be careful what you pray for.

If you ask God to make you holy – strap in.

What I can say is that one of the great tools for sanctification is the Lord's Supper. The regular self-examination – reflection on the cross – consideration of our unity – and if necessary divine judgment.

One purpose of this sermon series is so that you'll never partake of the Lord Supper without understanding how glorious and amazing it is.

But because Paul was fighting to correct dishonouring practices in the church at Corinth – the tone of this passage is negative.

- Fight your divisions
- Remember your salvation
- Keep your commitments

You come together for the worse. There are divisions. You despise the church. I do not praise you. Don't partake in an unworthy manner. You can eat and drink judgment. You can even die.

You can read these verses and end up with a skewed understanding of the Table.

You can view it as a caged lion – something you have to approach with fear and trepidation or you may get hurt.

No. The point is never to make you fear the Table of the Lord or hesitate to draw near it.

You are meant to approach it more as an oasis in the desert – a place of respite and refreshment for the weary traveller on a journey.

It is a Table for sinners. It is filled with grace. Even the discipline is a judgment of mercy.

You are meant to come with joy and thankfulness. Jesus has come for you. Jesus will come again for you. The sin you now struggle with will be gone.

You are meant to leave it refreshed, with new purpose and reminded of our hope in Christ.

Yes – to spurn the sacrifice of Christ at the cross and to dishonour the church leads to repercussions.

But that should be the rarest of occurrences.

The focus of this time is fellowship – communion with Christ and each other – communion in this life that points to communion at the marriage supper of the Lamb.

You should not leave the Table fearful – did I do it right – did I examine myself enough – did I partake in a worthy manner?

You should leave this time rejoicing in awe that God Himself would provide a way for you to join His family and He waits in heaven to welcome us fully.

Do this and when you eat and drink – you will be eating and drinking in a worthy manner to the glory of God.

How To Destroy The Lord's Supper – Part 3 (1 Corinthians 11:27-34 July 26, 2020)

Main Point: The Lord's Supper is a call to keep our commitments because God loves you enough to sanctify you.

General Questions:

1. Read 1 Cor 11:27-34.

What does it mean that God loves you enough to sanctify you – whatever the cost?

2. What is the difference between eating and drinking where you are unworthy and eating and drinking in an unworthy manner?

Which is what Paul is teaching against here and why?

Why is the table for unworthy sinners?

3. What makes your eating and drinking done in an unworthy manner?

4. What about eating and drinking unworthily makes you guilty of sin against the body and blood of Christ?

5. Is this guilt temporal or eternal? ie Are these believers judged in this life or unbelievers judged in the next life?

6. What does it mean to examine yourself before you partake? Examine for what? What does it mean to examine yourself in light of the body?

What should you do about partaking if there is sin in your life?

7. What is the judgment you eat and drink? What are the limits?

8. Why is this judgment a mercy from a loving God?

9. How does this the death of believers in temporal judgment tie in with the doctrine of election?

10. Why does sickness not always point to a specific sin? What are other ways God uses sickness?

11. Why doesn't God discipline all professing Christians who sin with sickness and even death?

Application Questions:

1. What are right and wrong ways to apply this passage?

2. What should you do if you become sick or even terminally ill?
3. Do you ever find yourself relying on the grace of God to cover unrepentant sin? If so, why is this dangerous and what should you do?
4. Have you ever let the elements pass you by? On reflection was this for right or wrong reasons?
5. What should you do if you examine yourself and find deep seated sin or division?
6. Have you ever feared to come to the Table? Why?
7. What is the attitude you should come to the Table and leave the Table?
8. What have you learned from this series that you will apply next time we gather for communion?