

## Lord's Supper - I Corinthians 11:17-34

Kelly's Idiot Notes from the Gospel Advocate Commentary along with his own notes

17. Reproof on Account of Gross **Perversion** of Lords Supper.

18. Object weekly meeting **unite more closely** Lord

proclaiming His death

doing this, draw into **closer union w/each other**:

services were perverted produced strife/ separation instead unity.

The **clicks had different leaders**,

which had been reported to him by house of Chloe I Cor 1:10-11

**each click accompanied divisions** when they met for worship.

Facts possibly been exaggerated ... but not much ...

19. It is **part policy of God** in **governing the Kingdom God**

to **test / try** those serving Him,

To that end He **allows evil men** to **come into their midst**. ...

**Church of Christ**, like Jewish nation, continually falls away

from **steadfastness in the faith**.

**God trials and tests** are to **determine**

**who among them the faithful**.

This was and is **permitted to prove** and to **show who** among them

could and would **stand firm** and **steadfast under temptations**.

Every one who cannot **stand fast** to the **truth** despite the divisions **unworthy of Christ**.

**Popular currents sweep through churches carry them away**

Eph. 4 14 That we hence forth no more children tossed to and fro and carried about with every wind of doctrine by the slight of men and cunning craftiness where by they lie in wait to deceive.

These are God's tests to purify the churches.

So **divisions come to every church to make manifest those who are approved.**

**It is God bringing the churches to judgment in this world.**

**All we have to do is to stand true and firm to God's word,** leave results with Him.

20. Meeting or coming together did not result in their eating the Lord's Supper properly.

They so perverted it that it made it impossible for them to do so.

21. Their **eating was a feast w/attendant gluttony, drinking** led many to attend like the worship in idol temples.

**Each family brought its own portion, each partook of his own.**

**The rich eating and drinking to satisfy** of their **abundance.**

The **poor** were **shamed** by the **scantiness** of **their food**

and went **hungry**. This was all wrong.

It is thought by some that this feasting preceded The Lord's Supper, so that some **were filled & stuffed**, while **others** were **hungry** when **partook of the emblems of Lord's body & blood.**

22. **He shames them with these questions.** If they had a **feast in public, brotherly love** for each other would have **suggested a common table** at which all **would have fared alike**, and as a consequence those **without food at home** would have had their **wants supplied**. The course they pursued caused **shame** to the **poor** and **left them hungry**. Their **practice** was such a **perversion** that he could not praise them for doing it.

23. Paul himself had **received from the personal communication** of the Lord himself, ... express injunction ... appointed for their observance. ... **Not his own devising**, nor that of **any man**, but **divinely instituted ... by God through Jesus Christ consequently it is binding** on all Christians.)

(He is **transmitting** to them **the very thing** which he **had received from the Lord**,

***This is what ought to make these disorders impossible.***

The betrayal of Jesus to enemies was going on when Lord instituted Supper. ... "was betrayed," This Confines the meaning to the action of Judas: it is not the Father's surrender of the Son (John 19:11) Jesus' self-surrender (John 10: 17, 18)

**Paul mentions the sad solemn occasion in contrast to the *irreverent revelry of the Corinthians*,**

to show how they perverted the Supper.

bread used was **unleavened bread** of the Passover week.

24. In Matt. 26:26, Mark 14:22, it is "blessed."

In Luke 22:19, it is "had given thanks," ... two expressions, being used interchangeably, mean the same thing.

Both **express the act of consecration**, by prayer

Let us **place ourselves in the position of the apostles** ...

If, as Jesus spoke these words, **He had suddenly disappeared**, and **they had seen nothing but the bread**, they would have ***understood that the body had been miraculously transformed into the bread.*** But when his body was still there: ... bread ... was also there; ... his body ... there after the bread had been broken and eaten, ... **impossible that the apostles could have understood him as meaning that the bread was literally his body. Could not have understood it otherwise** than as a **representation or symbol of his body** to them.)

This **solemn sacrifice versus their selfish greed** ...

***To do remembrance of his sacrifice*** for them ...

**wholly different spirit** from **the way in which they acted.**

25. The covenant was the one mentioned by **Jeremiah (31:31-34)** God set forth in his blood ...

This is the **memorial of that blood to seal** & confirm new covenant. **Old covenant** sealed with **blood of animals**; this

**sealed with the blood of Jesus Christ** shed *for the remission of sins*

... represented as furnishing the purpose of the meeting,

... to be **done in memory of Him**, to

**commemorate the shedding of his blood** ...

*not as a feast to gratify the appetite.*

26. Monuments are designed to **commemorate the worthy deeds** of those in **whose memory** they were built, ...

*hope future generations, ...*

When we **learn the deeds** commemorated by monument ...

**inspired w/ same spirit & led to emulate those worthy deeds.**

In the Church those who **practice these memorials** ... deeds and death of Jesus will drink into the same spirit, be **led to emulate** His *life and deeds of self-sacrifice for good of others.*

**Man builds monuments** of **marble and granite**;

seeking the imperishable; ...

God, through Jesus,

*selected the perishable bread and fruit of the vine as the material ... build a monument ... endure forever "till He comes".*

**Only God could breathe into it a spirit that would render it immortal, that would cause it to continue in its freshness till Jesus comes again.**

27. (... come to the Lord's table in a **careless irreverent spirit**, without the **intention or desire** to

commemorate the death of Christ as the sacrifice for sins,

***The way in which the Corinthians ate unworthily was that they treated the Lord's table as though it were their own;***

**making no distinction between it and an ordinary meal;**

coming together to **satisfy their hunger**, and

***not to feed on the blessings of the body and blood of Christ.***