

I Corinthians

Chapter 11:17-34

¹⁷ Now in giving this next **instruction** I do not praise you, because you come together not for the better, but for the worse.

Instruction > (Strong's) *pará*, to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

Constable > By way of background, we need to remember that in antiquity, meals typically accompanied public worship: in the early church, in Judaism, and in the pagan world. The early Christians observed the Lord's Supper as part of such a meal, often called "the love feast."

Utley > Even their collective love feast (cf. Jude 1:12) was turned into a "more for me" feast! Right, ability, and status superseded love, service, and the health of the Body.

¹⁸ For, **in the first place**, when you come together as a church, I hear that **divisions** exist among you; and in part I believe it. ¹⁹ For there also **have to be factions** among you, so that those who are **approved** may become **evident** among you.

In the first place > (Constable) "In the first place" evidently refers to all that follows in verses 18-34. Paul decided to wait to deal with other similar matters until he arrived in Corinth (**v. 34**).

Verse 34b > *As to the remaining matters, I will give instructions when I come.*

Divisions > (Strong's) *schisma*

Have to be > (Strong's) *dei* > it is necessary

MacArthur > When Peter and the other apostles were told by the Sanhedrin to stop preaching the gospel, they replied, "We must [dei] obey God rather than men" (Acts 5:29). The word is often used in the New Testament to represent divine necessity. Jesus used the term on numerous occasions in relation to certain scripturally predicted and divinely appointed events, including His crucifixion and resurrection (Matt. 24:6; 26:54; John 3:14; etc.). He even said, "For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes!" (Matt. 18:7). That is the sense in which Paul uses the term here.

Factions > (Strong's) *hairesis* > a choice, i.e. (specially) a party or (abstractly) disunion

Utley > The term is "faction" (1 Cor. 11:19, i.e., *hairesis*), from which we get the English word heresies. Its basic etymology is "to choose" or "select," but with the added connotation of showing special favor, choosing one and rejecting other choices

Approved > (Strong's) acceptable (current after assayal)

Evident > (Strong's) From *phaino* > *shining*, i.e. apparent (literally or figuratively);

Constable > Divisions or factions (Gr. *haireseis*) of this type have a positive aspect. They clarify whom God approves as faithful and trustworthy ("those who are approved"), and those who are not (cf. Matt. 10:34-37; 18:7; 24:9-13).

Wuest > *For indeed, first of all, when you come together in the assembly, I am hearing that divisions have their regular place among you, and I partly believe it, for it is a necessity in the nature of the case also for factions to be among you, in order that also those who have been put to the test and have met the specifications and have been approved might become identified as such among you.*

²⁰ **Therefore** when you come together ***it is not to eat*** the Lord's Supper, ²¹ for when you eat, each one takes his own supper first; and one goes hungry while another gets drunk.

Therefore > Tie this to the last verse ... based upon the previous verse it is not possible that you are meeting to truly eat the Lord's Supper

It is not to eat > (Barnes) Margin, "Ye cannot eat." The meaning of this expression seems to be this. "Though you come together professedly to worship God, and to partake of the Lord's Supper, yet this cannot be the real design which you have in view. It cannot be that such practices as are allowed among you can be a part of the celebration of that supper, or consistent with it.

Wuest > *Therefore, when you come together to the same place, it is not possible to eat a supper the character of which is that it could be a supper designated as belonging to the Lord. For each one in the eating takes his own private supper beforehand. And one indeed is hungry and another is intoxicated.*

²² **What!** Do you not have houses in which to eat and drink? Or do you ***despise*** the church of God and ***shame*** those who have nothing? What am I to say to you? Shall I praise you? In this I do not praise you.

Despise > (Strong's) to think against

Barclay > "The early Church was the one place in all the ancient world where the barriers which divided the world were down. The ancient world was very rigidly divided; there were the free men and the slaves; there were the Greeks and the barbarians—the people who did not speak Greek; there were the Jews and the Gentiles; there were the Roman citizens and the lesser breeds without the law; there were the cultured and the ignorant. The Church was the one place where all men could and did come together. ... A Church where social and class distinctions exist is no true Church at all. A real Church is a body of men and women united to each other because all are united to Christ. "A Church is not true Church where the art of sharing is forgotten."

Shame > (Strong's) to put to shame, to disgrace

²³ ***For I received from the Lord that which I also delivered to you, that the Lord Jesus, on the night when He was betrayed, took bread; ²⁴ 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."***

I > (Vincent) I is emphatic, giving the weight of personal authority to the statement.

For I received from the Lord > (Uteley) Paul was not present at the Lord's Supper. He claims in Gal. 1:11-17 to have received revelation directly from Jesus and in Gal. 1:18-19, not to have received it from other Apostles or Jerusalem leaders.

Consider something

- I Corinthians was written about 53-54 AD
- Mark was written about 66-70 AD
- Matthew and Luke were written about 85-90 AD
- John was written about 90-110 AD

He was betrayed > (Vincent) Imperfect tense, and very graphic. He was being betrayed. He instituted the Eucharist while His betrayal was going on.

Which is for you > We learned the KJV which states "broken" for you but that word is not in the original.

Wuest Translation > *For, as for myself, I received by direct revelation from the presence of the Lord that which also I in turn passed on to you, that the Lord Jesus on the night during which He was being betrayed took bread, and having given thanks, He broke it and said, This is my body which is on your behalf. This be doing with a view to remembering me.*

²⁵ ***In the same way He also 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."*** ²⁶ ***For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.***

Covenant > (Strong's) a disposition, i.e. (specially) a contract (especially a devisory will)

This cup is the new covenant in My blood > (Constable) the New Covenant replaced the old Mosaic Covenant (**Heb. 8:8-13**; 9:18-28).

Heb. 8:8-13 > ⁸For in finding fault with the people, He says, "Behold, days are coming, says the Lord, when I will bring about a new covenant with the house of Israel and the house of Judah, ⁹Not like the covenant which I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt; for they did not continue in My covenant, and I did not care about them, says the Lord. ¹⁰For this is the covenant which I will make with the house of Israel after those days, declares the Lord: I will put My laws into their minds, and write them on their hearts. And I will be their God, and they shall be My people. ¹¹And they will not teach, each one his fellow citizen, and each one his brother, saying, 'Know the Lord,' for they will all know Me, from the least to the greatest of them. ¹²For I will be merciful toward their wrongdoings, and their sins I will no longer remember."

²⁷Therefore whoever eats the bread or drinks the cup of the Lord in an **unworthy way**, shall be guilty of the body and the blood of the Lord. ²⁸But a person must **examine** himself, and in so doing he is to eat of the bread and drink of the cup.

Unworthy way > Consider this admonition in the context of what was going on in the Corinthian church and this makes logical sense

Examine > (Strong's) *dokimazo* > to test, by implication to approve (from *dokimos* which we saw in verse 19 above translated as *approved*)

Utley > The term "examine" has the connotation of "to test with a view toward approval."

²⁹For the one who eats and drinks, eats and drinks **judgment** to himself if he does not properly **recognize** the body. ³⁰For this reason many among you are **weak** and sick, and a number are asleep.

Judgment > (Strong's) *krima* > a judgment (The KJV translates this as *damnation* ... verse 30 expands the *judgement*)

Recognize > (Strong's) *diakrino* > to separate thoroughly, i.e. (literally and reflexively) to withdraw from, or (by implication) oppose; figuratively, to discriminate (by implication, decide), or (reflexively) hesitate (contend, discern, doubt, judge, be partial.)

Weak > (Strong's) *asthenés* > no strength

³¹ **But if we judged ourselves rightly, we would not be judged.** ³² **But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.**

If > (Utlley) This is a "second class conditional sentence", which is called "contrary to fact." It should be translated "if we had judged ourselves rightly, which we did not, then we should not be judged, which we are."

Disciplined > (Strong's) to train children, to chasten, correct (The source word is one which means *a child, boy, youth*)

Condemned > (Strong's) condemn, damn.

Wuest Translation > *But when we are being judged by the Lord, we are the subjects of a disciplinary judgment in order that we may not be condemned with the world.*

³³ **So then, my brothers and sisters, when you come together to eat, wait for one another.** ³⁴ **If anyone is hungry, have him eat at home, so that you do not come together for judgment. As to the remaining matters, I will give instructions when I come.**

Wuest Translation > *So that, my brethren, when you are coming together for the purpose of eating, be waiting for one another. In the event that anyone is hungry, let him be eating at home in order that you do not come together with the result that you will be judged.*