

## Judge Yourself

Today we will celebrate the communion as part of the service. If you have bread and beverage get them now.

Communion or as some call it, the Eucharist, is a multi-faceted ritual. This ritual is not just something you go through the motions of. It is a memorial to and with Jesus Christ. I like to think of myself in the Upper Room with Jesus sharing bread and wine with Him. Face-to-face.

This ritual was instituted by Jesus Christ in the Upper Room just prior to His crucifixion. It is important to Him. The bread and wine symbolize His work on the cross. As such, it was the introduction to the cross work of Jesus.

Just like a musical introduction to a sonata or symphony, so the Upper Room breaking of bread was the introduction to the cross. It symbolized His work. It was a summary of what He was about to do. It embodies what He was about to do, but it looked at the ritual as a continuing meaningful ritual to remember what Jesus did at the cross and its application to each believer in the future. It was initiated at the Upper Room prior to the crucifixion in the dispensation of the Law. The next time it was celebrated was in the Church Age.

Before Pentecost

**Acts 1:12 Then they (the 11 disciples) returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.**

**Acts 1:13 When they had entered *the city*, they went up to the upper room where they were**

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**staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon the Zealot, and Judas *the son* of James.**

Note that the translation has faithfully followed the insertion of “and” in some places but not in others. This has the effect of creating four groups:

Peter and John and James and Andrew

Philip and Thomas

Bartholomew and Matthew

James *the son* of Alphaeus, and Simon the Zealot, and Judas *the son* of James.

**Acts 1:14 These all with one mind were continually devoting themselves to prayer, along with *the women*, and Mary the mother of Jesus, and with His brothers.**

Before Pentecost the 11 disciples devoted themselves to prayer.

After Pentecost (now in the Church Age)

**Acts 2:41 So then, those who had received his word were baptized; and that day there were added about three thousand souls.**

**Acts 2:42 They were continually devoting (same word as in Acts 1:14) themselves to the apostles’ teaching and to fellowship, to the**

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**breaking of bread and to prayer. (now, this devotion has expanded)**

After Pentecost and the giving of the Holy Spirit, in addition to prayer, the disciples were devoted to teaching, fellowship and breaking bread.

Often the communion service follows Paul's description of it in 1 Corinthians chapter 11. It comes with a warning to be in fellowship.

**1 Corinthians 11:23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread;**

It is interesting that Paul identifies the night as the one "in which He was betrayed." Judas betrayed Jesus. Judas was an unbeliever if we understand that a believer cannot be indwelt by a demon. In Judas' case, he was indwelt by Satan himself. Judas was one of the "12" disciples.

Jesus personally picked the twelve disciples. Judas was an unbeliever and eventually indwelt by Satan. As such, Judas was Satan's "inside man." In the Angelic Conflict, God allowed Satan to have a continuous witness to Jesus' life. Jesus has to be perfect in everything He did. One slip-up and He would have failed. All Satan had to do was find one slip-up and he won. We all know that Jesus won. He was sinless: no sin nature and no sins, not even one. The bread symbolizes Jesus' perfection. His qualification to go to the cross.

**1 Corinthians 11:24 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."**

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Note that Jesus first gave thanks for what he was doing. One bread shared among many. Shades of feeding the 5,000. The bread did not run out. Jesus' cross work is shared to whoever will believe. There is no lack of salvation to those who will just believe.

**Do this.** Present active imperative. A command. Do it. Present tense. Something we do repeatedly. There is no set time or interval between celebrations.

Let us take the bread and eat together.

**1 Corinthians 11:25 In the same way *He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me."***

The wine symbolized the blood of Christ. This is the work of Christ on the cross. He was judged for our sins. But, it is more than that. He says that His sacrifice was for the New Covenant.

We know from our studies that a covenant required a blood sacrifice. The blood of animals could not take away the guilt of human sins. Only Jesus' spiritual death on the cross could do that. And as a sacrifice, Jesus was ratifying the New Covenant. We know that the New Covenant was with the House of Judah and the House of Israel, not the Church (Jeremiah 31:31). The New Covenant, although ratified on the cross, will not be activated until the Millennial Kingdom. At that point, all Christians will be in resurrection bodies. We will be ministers of the New Covenant under the command of Jesus Christ.

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

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The bread symbolized Jesus' body. He says, "This is my body." This is a symbol in the ritual. Catholics believe in transubstantiation. We do not. In His body, Jesus was perfect. The bread of the Passover was without leaven. Jesus had no sin nature and was sinless throughout His life. He was qualified to go to the cross and be the substitute for God's wrathful judgment upon our sins.

The wine symbolizes the blood of Christ, in other words the work of Jesus on the cross. It also symbolized the sacrifice that ratified the New Covenant for the Jews.

We know that Jesus died twice on the cross. First there was the spiritual death as Jesus was judged for our sins. The Atonement. Then there was the physical death. This was also necessary. After Jesus' death, He was raised from the dead in resurrection. He was the first fruits of the resurrection. Without that we would not eventually be resurrected.

Now let us drink the cup.

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Now, as the Lord would have it, today's lesson includes the verses immediately following the communion service passage. Indeed, there is a warning that believers check themselves spiritually before partaking of the communion service. Do not partake if you are in status quo sin. Paul gives us a warning.

**1 Corinthians 11:27 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.**

**1 Corinthians 11:28 But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup.**

**Examine.** This is our friend “to test” from the Greek verb *dokimazo*. You examine yourself with the intent that you are “approved.” Are you in fellowship? There is a sense in which this ritual is a formal black tie event. It is serious. It is intimate. Remember the warning. Be in fellowship by faith dependence on the Holy Spirit.

**1 Corinthians 11:29 For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly.**

**1 Corinthians 11:30 For this reason many among you are weak and sick, and a number sleep.**

Here we pick up L. S. Chafer's comment as part of his book on spirituality.

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“The third major passage related to the cure of the effects of sin in the believer's life is found (without reference to the important context) in 1 Corinthians 11:31-32: "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." The important additional revelation gained from this passage, is in the order it discloses. The Father is here seen to be waiting for the self-judgment, or confession, of His sinning child; but if the child will not judge himself by a full confession of his sin, then the Father must judge him. When the child is thus judged by the Father, he is chastened. This, it should be noted, is with a definite purpose in view: "That we should not be condemned with the world." There may be chastisement for the child of God; but there can be no condemnation. His wonderful grace as a Father is seen in His willingness to wait until His child has judged himself; but as a righteous Father, He cannot pass over the unconfessed sin of His child. If self-judgment is neglected, He must administer chastisement.<sup>1</sup>”

### **1 Corinthians 11:31 But if we judged ourselves rightly, we would not be judged.**

**Judged.** Greek *diakrino*

From Biblehub:

“The verb family grouped under Strong’s 1252 spans two principal ideas: (1) decisive separation that leads to clear judgment or discernment and (2) an inward wavering that manifests as doubt or contentious disputing. Context determines which shade comes forward, yet both revolve around the act of “making a distinction.” Nineteen occurrences distribute almost evenly between positive discernment and negative doubting, showing how the same mental act can honor or dishonor God.<sup>2</sup>”

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1 <https://lewissperrychafer.org/Spirituality.pdf>

2 <https://biblehub.com/greek/1252.htm>

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Discernment is required to determine if we are in fact mired in sin. We can become blinded by the world into thinking that certain actions are OK when in fact the Bible specifically states they are not OK. It pains me watching TV when they show something we know is not Biblically correct as something condoned and even promoted as OK. In popular culture: sex, drugs and rock and roll.

**1 Corinthians 11:32 But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.**

What Paul says briefly here in 1 Corinthians is spelled out in greater detail in Hebrews chapter 12.

**Hebrews 12:4 You have not yet resisted to the point of shedding blood in your striving against sin;**

**Hebrews 12:5 and you have forgotten the exhortation which is addressed to you as sons, “MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM;**

**Hebrews 12:6 FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES.”**

**Scourges.** I remember R.B. Thieme Jr. talking about the word for scourge. This was not just a hand slapping. Jesus was scourged prior to the cross. Listen to Biblehub on this.

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“The term describes the severe whipping administered either by civil authorities or by synagogue leaders. While corporal punishment appears throughout the Ancient Near East, Scripture presents scourging within two chief settings: judicial action carried out by governing powers and corrective discipline designed to reform. Both themes shape its seven New Testament occurrences.”

### Occurrences in the New Testament

1. “John 19:1 – the Roman governor scourges Jesus.”
2. “Matthew 20:19; Mark 10:34; Luke 18:33 – Jesus foretells that He will be scourged before crucifixion.”
3. “Matthew 23:34 – Jesus warns the religious establishment that they will scourge His future messengers.”
4. “Matthew 10:17 – He cautions the Twelve that they themselves will face synagogue scourging.”
5. “Hebrews 12:6 – God “chastises every son He receives,” employing the image of scourging to depict loving discipline.<sup>3</sup>”

**Hebrews 12:7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline?**

**Hebrews 12:8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.**

**Hebrews 12:9 Furthermore, we had earthly fathers to discipline us, and we respected**

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<sup>3</sup> <https://biblehub.com/greek/3146.htm>

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**them; shall we not much rather be subject to the Father of spirits, and live?**

**Hebrews 12:10 For they disciplined us for a short time as seemed best to them, but He *disciplines us* for *our* good, so that we may share His holiness.**

**Hebrews 12:11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.**

This leads us to consider how far God can go with his discipline. For someone mired in sin who refuses to respond to God's discipline, God can simply bring them home. Robby Dean classifies the sin unto death as a separate category of death. It can be a very painful death. In the Old Testament, Saul is an example of someone who died as a result of not obeying the Lord. (1 Samuel 29/1 Samuel 31).

**1 John 5:16 If anyone sees his brother committing a sin not *leading* to death, he shall ask and *God* will for him give life to those who commit sin not *leading* to death. There is a sin *leading* to death; I do not say that he should make request for this.**

**Brother.** John is talking about believers. Logic then forces us to understand that this is not talking about the second death but something the believer receives. It is a sad day when a believer dies the sin unto death. It didn't have to be that way.

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**1 John 5:17 All unrighteousness is sin, and there is a sin not *leading* to death.**