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## The Answer: Honor the Body

### 11: 27-32

**The answer: honor the Body DIG: What does it mean to honor the Body? How would honoring the Body of believers honor the Body of Messiah? How might a person approach the Lord's Supper in "an unworthy manner?" What should happen before partaking of the Supper?**

**REFLECT: What actions do you personally take to safeguard against abusing or ignoring the observance of the Lord's Supper? What might one do to properly observe the Lord's Supper? What in Paul's instructions on the Lord's Supper do you need to take to heart?**

**By honoring the Body of believers, the Corinthians would be honoring the Body of Messiah.**



Having told the story of **the Last Supper**, Paul is now ready to draw its lessons for **the Corinthians**. The way **they** participated in **the Lord's Supper** actually dishonored **Him** in two ways. First, **the "haves"** had been abusing **the "have-nots"** by going ahead with **their** own private suppers (**to see link click [Bz - The Problem: The Abuse of the Poor](#)**). Second, **they** had thereby been abusing **the Lord Himself** by not properly "**remembering**" **Him** (see **[Ca - The Problem: The Abuse of the Lord](#)**), especially in terms of the salvation **He** had paid for through **His** death, which was intended to make **them** one, not divided, as **their** current version of **the Supper** did. **Paul's** purpose here was to correct the first abuse by warning **them** of the dire consequences **they** would face if

they persisted in behavior at **the Lord's Supper** that exposed **their** failure to understand **its** true nature and purpose.<sup>333</sup>

**Therefore, whoever eats the Lord's bread or drinks the Lord's cup of redemption** (see the commentary on **The Life of Christ Kk - The Third Cup of Redemption**) **in an unworthy manner (11:27a)**. The verb **unworthy manner** (Greek: *anaxios*, meaning of *unequal weights*) refers to the drawing up of weights and thus signifies unequal *weight*, one side of the scales rising high, the other dropping low. The context demands that the side of the scales which holds **the bread and the wine** drops down because of its weight, while the side that holds **the Corinthians** attitude rises up because of its lack of weight. Then scales of **the Lord's Supper** are uneven. **The unworthiness of the Corinthians** participation in **the Lord's Supper** has already been made plain and **Paul** will continue to do so.<sup>334</sup>

**Will be guilty** (Greek: *enochos*, meaning *liable*) **of desecrating the body and blood of the Lord (11:27b)!** While this is **Paul's** only use of the word *enochos*, it is used elsewhere primarily as a judicial word meaning **guilt** before the law. Both **Matthew** and **Mark** use the word with respect to the Jewish authorities' agreement that **Yeshua** was **guilty of death (Matthew 26:66; Mark 14:64)**. Yeshua used the word in the Sermon on the Mount of believers' being **subject to judgment (Matthew 5:22)**, and James insists that whoever **stumbles on one point of the whole Torah, has become guilty of breaking all** of the 613 mitzvot (**James 2:10**). Therefore, those who participate in **the Lord's supper** without properly thinking of what it means in relationship to the crucified **Lord** and in the context of fellow believers, will have to answer to **Ha'Shem** for **their** actions.<sup>335</sup>

**Paul** didn't say that we had to be *worthy* to partake of **the Lord's Supper**, but only that we should partake *in a worthy manner*. **The Corinthians** had turned **the Lord's Supper** into a hypocritical farce that heaped scorn upon the crucifixion of **their Lord** and **His** sacrifice for **their** sins.<sup>336</sup> **Paul's** concern was not with **the bread** and **the wine** themselves, but with how through **them**, the participants together remembered **their Messiah**.

**Paul gives three key tests to determine whether one is eating worthily:**

**The first test: All are to examine themselves:** **Paul** is serious when **he** says: **So, let a person examine himself first, and then he may eat of the bread and drink from the cup (11:28)**. Every time we come to **the Lord's Supper**; therefore, we should **examine** ourselves, looking honestly at our hearts for anything that should not be there and sifting out evil. Our motives, our attitudes toward **the Lord, His Word, His people**, and toward **the Supper itself** should all come under private scrutiny before **Yeshua Messiah. The**

**Lord's Supper** thus becomes a special place for the purifying of **the Body**.<sup>337</sup>

**The second test: All were to honor their brothers and sisters in Messiah:** By emphasizing the differences between **the "haves"** and **the "have-nots"** they humiliated **their brothers and sisters in Messiah, His Body**. Since **they** took **the Lord's Supper in an unworthy manner**, it was no longer **the Lord's Supper**. **They** needed to recognize *all* the believers in **Corinth, rich and poor**, were joined together in **Messiah** to share equally in **His** blessings and should be honored as such.

**The third test: All were to honor the Body of Messiah:** Humiliating **fellow believers in the Body of Messiah at the Lord's Supper** was, in effect, an offense against **the body and blood of the Lord**. This responds to the second problem (see [By - Issues Surrounding the Lord's Supper](#)). **For if you eat the bread or drink the cup without honoring** (Greek: *diakrinon*, meaning *to distinguish or judge properly*) **the body of Messiah, you are eating and drinking God's judgment** (Greek: *krima*) **upon yourself (11:29 NLT)**. The great difference in **Paul's** use here of *krima* (**judgment**) and *katakrima* (**condemned**) is seen in **11:32**, where it is clear that *krima* refers to **discipline** of the saved and *katakrima* refers to **condemnation** of the lost.

To come unworthily to **the Lord's Supper** does not simply dishonor the ceremony, it dishonors **the One** in whose honor **it** is celebrated. **The Corinthians** had utterly destroyed the sanctity of **the Lord's Supper**. **Paul** now states what **eating and drinking a judgment** really means; **he** does it by pointing to **the judgment** which had already begun among **them**. Perhaps **the Corinthians** were wondering about these afflictions. **Paul** gave **them** an explanation: A number of **them** had not observed **the Lord's Supper** properly and paid a price for it.

**This is why many among you are weak and sick, and some have died (11:30)!** This took place even though some of **the Corinthians** had **the gift of healing** (see [Cn - The Gift of Healings](#)). This does not imply losing one's salvation (see the commentary on [The Life of Christ Ms - The Eternal Salvation of the Believer](#)), but physical **death**. **The Lord** will not have **His** good name and reputation dragged through the mud. **Sin** can lead to **sickness** or even **death (5:5)**. One does not get the impression that **death** was a common occurrence, but instead **they** were **disciplined**. For this argument to have any force behind it, one would assure that the readers could readily identify **those** who were **sick** or who **had died** as guilty of despising and humiliating **their brothers and sisters at the Lord's Supper**.<sup>338</sup>

**Paul** offers a means of escape from such **judgment**. **If we would examine ourselves, we**

**would not come under judgment (11:31).** On the one hand, there is no Scriptural support that **the Lord's Supper** will heal the sick; **the bread** and **wine** are not good-luck charms, nor do they serve as medications. On the other hand, **the bread** and **wine** do not act as a poison which makes the **unworthy** people sick or kills them. It is the sin of failing these **three tests** that brings on judgment. Neither does **Paul** say that the penalty of this unworthiness is invariably physical sickness or untimely death. **The Lord** alone decides what **the judgment** would be.

**But when we are judged by the Lord, we are being disciplined** (see the commentary on Hebrews [Cz - God Disciplines His Children](#)), **so that we will not be condemned** (Greek: *katakrima*) **along with the world (11:32).** Thus, **the Lord's judgments** which **He** visits upon believers for the serious sins they commit are evidences of **His Fatherly** love and not of **His** damning wrath; in the case of unbelievers, however, **the judgments** which **He** visits on them in this life are merely the advance indications of **His** final consuming wrath.<sup>339</sup>

*Dear Heavenly **Father**, Praise **You** for being such a wonderful **Father!** **You** not only give **Your** righteousness to those who love **You** (**Second Corinthians 5:21**) and put their **sins as far as the East is from the West (Psalms 103:12)**; **You** also lovingly guide and **discipline Your** children for their eternal good. **ADONAI disciplines the one He loves. . . Now all discipline seems painful at the moment - not joyful. But later it yields the peaceful fruit of righteousness to those who have been trained by it (Hebrews 12:6b, 11).***

*Though **discipline** is never enjoyed, the fruitful outcome of godly **discipline** will last for all eternity. To be wisely disciplined and learn the lesson on earth, is so better than getting to an eternal heaven and find we had been on some unwise path. Thank **You, Father**, for always having time to walk with **Your** children, even in **trials (First Peter 1:6-7)** and in **discipline** to mold us to be more godly, like **You** in **Your** awesome patient and wise character! In **Yeshua's** holy name and power of **His** resurrection. Amen*