

The Corinthian's Sinful Agape Feast | 1 Corinthians 11:27-34

- Verses 27-29 –
 - This ominous warning must be considered closely.
 - Is a believer who takes the supper unworthily then guilty of the death of Jesus Christ?
 - The testimony is stronger in verses 29, speaking of damnation to the one who eateth and drinketh unworthily.
 - How does this go with grace and eternal security?
 - Why were the Corinthians sick and dying by taking the Lord Supper unworthily?
 - A few important comments:
 - Personal examination is said to be the remedy for the problem expressed in these verses (v. 28, 31). Since we are not saved nor do we continue in our salvation based on our personal examination, then loss of salvation cannot be in view.
 - The word damnation is based on a Greek word that always requires interpretation.
 - The word does not inherently imply condemnation to hell, as our English word damnation does.
 - The use of the word in Middle English (i.e., KJV era) meant, "fact of being condemned by judicial sentence," and did not necessarily involve hell.
 - The root word is used several times in this passage, including discerning (v. 29), judge (vv. 31, 32) condemned/condemnation (vv. 32, 34) and does not imply damnation to hell in these usages.
 - Both Young's Literal and Darby use the word judgment in verse 29.
 - Note that the examination was not on their spiritual worth, but on the manner in which they observed the supper. The condemnation toward the Corinthians is that they were not discerning the Lord's body. That is, they had so combined the Lord's Supper with a regular meal that it was indistinguishable.
- Verse 30 –
 - Having resolved that taking the Lord's Supper unworthily does not condemn one to hell (v. 29), we now encounter another problem. Does God judge believers with sickness and death if they take the Lord's supper in an unworthy manner?
 - Clearly God was doing so among the Corinthians.
 - However, the sign gifts were also still normative among the Corinthians (chapters 12-14).
 - In no other place in Paul's epistles is such immediate judgment for sin displayed.
 - It appears that the experience of the Corinthians was similar to the experience of Ananias and Sapphira, which is also not something experienced in the church today.
 - It is my conviction that personal judgments of God stopped in 70AD with the absolute end of the Kingdom offer, because such judgments were Kingdom related.
 - So, in this Age of the Church, there is a silence of God as He allows mankind to live unfettered from individual/national judgment.
 - Note: This does not mean that sin has no consequences.
 - First, the natural consequences of sin are still in effect.
 - Second, the ultimate consequences of sin are either taken care of in the cross or sentenced to hell.
 - Third, there are Kingdom consequences related to rewards.
- Verses 31-32 –
 - Even in this age of silence every believer should give a self-judgment that brings their behavior and thinking into alignment with the character of God.
 - Verse 31 is further proof that verse 29 is not about damnation unto Hell, but the judgment of the Lord is so that the Corinthians would be chastened of the Lord. Hell is not a chastening.
- Verses 33-34 - These concluding remarks remind us that the issue at hand was *the manner in which the Corinthians were taking the Lord's Supper irreverently in conjunction with their Agape feasts, which were feasts unto drunkenness* (see notes, vv. 21-22). They do not have a direct application to the church today.

- Verse 1 –
 - This begins one of nine of Paul's "Don't be ignorant" sections. In each of these sections, Paul gives fundamental information. The sections all use the word *agnō* (lack of knowledge) and begin with a call to lack of ignorance or the words *know ye not?* The statements are:
 - Do not be ignorant of the gift of grace - Romans 1:11-13.
 - Do not be ignorant of our baptism into Christ's death - Romans 6:3.
 - Do not be ignorant of the jurisdiction of the law - Romans 7:1.
 - Do not be ignorant of the mystery of the grafting of the Gentiles into the plan and purpose of God - Romans 11:25.
 - Do not be ignorant of the typology of the Hebrew Scriptures - 1 Corinthians 10:1.
 - Do not be ignorant concerning spiritual gifts - 1 Corinthians 12:1.
 - Do not be ignorant of Paul's sufferings - 2 Corinthians 1:8.
 - Do not be ignorant of Satan's schemes - 2 Corinthians 2:11.
 - Do not be ignorant about the dead in Christ - 1 Thessalonians 4:13.
 - In this verse, **spiritual gifts** is the word πνευματικός [pneumatikos].
 - In Greek, the suffix *-tikos* is in English as *-ika* or *-ic*, and makes adjectives out of nouns, such as *exotic* (an adjective describing an *outside element*) and *chronic* (an adjective describing a *time element*).
 - In this case, *pneumatikos* is *the things pertaining to the Spirit*.
- Verse 2 –
 - Note that this does not say that the Corinthians **were Gentiles**.
 - Logically, if they *were Gentiles then they are Gentiles*.
 - Young's Literal says, "ye were nations" and Darby says, "ye were *of the nations*."
 - Recall that *Gentile* meaning "not Jewish" was not in usage until the 14th century.
 - In the Bible, *uncircumcised* means, "not Jewish."
 - The Corinthians were Jewish believers (see Session 11 notes) who were living *in the nations*.
 - Note that the same Greek word in the same format is translated **nations** in Matthew 25:32, Galatians 3:8, and Revelation 11:18, 15:4, 17:15, 18:3, 18:23, and 21:24.
 - The one-time unbelieving congregation was **carried away** unto **dumb idols** by allowing themselves to be caught up in their surroundings.
- Verse 3 - Because Paul is speaking of *things pertaining to the Spirit* (v. 1), he wants his readers to know that *in the Spirit* (which is better than **by the Spirit**) one cannot curse Jesus nor fail to recognize Jesus for who He is. Therefore, those submitting to Jesus are the scope of his discussion on *spiritual things* in the following verses.
- Verse 4 - The **gifts** are χάρισμα [*charisma*], a word that has come to mean *spiritual gifts* but in its original usage was any kind of gift. The **diversities** are *complete separations* of gifts, though they are from the **same Spirit**.
- Verse 5 - The word **administrations** is unrelated to *dispensations*. It is a reference to *ministry*, the Greek word being διακονία [diakonia]. Regardless of the variety of service, the servant is serving the **same Lord**.
- Verse 6 - The **operations** are the ἐνέργημα [energema] (translated **working** in 1 Cor. 12:10) results of the ἐνεργέω [energeo] of God. The words **operations** and **worketh** are the same root, *ergon* (from which we get *ergonomics*...the laws of energy).