



"LET A PERSON EXAMINE HIMSELF"

1 CORINTHIANS 11:17-34

Observing the Lord's Table was a regular activity of the church from its beginnings;

ACTS 2:42

⁴² And they devoted themselves to the apostles' teaching and the fellowship, to the *breaking of bread* and the prayers.

Division in the church is a central theme;

1 CORINTHIANS 1:10-13

¹⁰ I appeal to you, brothers, by the name of our Lord Jesus Christ, *that all of you agree, and that there be no divisions among you*, but that you be united in the same mind and the same judgment. ¹¹ For it has been reported to me by Chloe's people that there is quarreling among you, my brothers. ¹² What I mean is that each one of you says, "I follow Paul," or "I follow Apollos," or "I follow Cephas," or "I follow Christ." ¹³ Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

The situational problem;

1 CORINTHIANS 10:24

²⁴ Let no one seek his own good, but the good of his neighbor.

The abuse of the table was a widespread issue;

JUDE 12

¹² *These are hidden reefs at your love feasts*, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted;

2 PETER 2:13

¹³ ...They count it pleasure to revel in the daytime. They are blots and blemishes, *reveling in their deceptions, while they feast with you*.

The first century struggled with class discrimination as well;

1 JOHN 3:17-18

¹⁷ But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? ¹⁸ Little children, let us not love in word or talk but in deed and in truth.

1 TIMOTHY 6:17-19

¹⁷ *As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches*, but on God, who richly provides us with everything to enjoy. ¹⁸ They are to do good, to be rich in good works, to be generous and ready to share, ¹⁹ thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.

JAMES 2:2-6

² For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, ³ and if you pay attention to the one who wears the fine clothing and say, "You sit here in a good place," while you say to the poor man, "You stand over there," or, "Sit down at my feet," ⁴ have you not then made distinctions among yourselves and become judges with evil thoughts? ⁵ Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him? ⁶ But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court?

ACTS 6:1

¹ Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews *because their widows were being neglected in the daily distribution.*

What Is the Lord's Table?

Who Should Participate?

How Should One Participate?

1 CORINTHIANS 10:16–18

¹⁶ The cup of blessing that we bless, is it not a *participation in the blood of Christ*? The bread that we break, is it not a *participation in the body of Christ*? ¹⁷ Because there is one bread, we who are many are one body, for we all partake of the one bread. ¹⁸ Consider the people of Israel: *are not those who eat the sacrifices participants in the altar?*

GALATIANS 2:20

²⁰ *I have been crucified with Christ.* It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

ROMANS 6:3–4

³ Do you not know that *all of us who have been baptized into Christ Jesus were baptized into his death*? ⁴ *We were buried therefore with him by baptism into death*, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

The message of the Bible: The way forward feels like the way backward;

PSALM 34:18

¹⁸The LORD is near to the brokenhearted and saves the crushed in spirit.

LUKE 5:8

⁸But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord."

MATTHEW 5:4

⁴"Blessed are those who mourn, for they shall be comforted.

ISAIAH 6:5

⁵And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!"

"There is nothing noble about staying in that pit of despair. We need to experience it. But we are not meant to dwell in it. Healthy despair is an intersection, not a highway; a gateway, not a pathway. We must go there. But we dare not stay there."

—Dane Ortlund, *Deeper*

The two ordinances: a moment and each moment;

MATTHEW 3:8

⁸Bear fruit in keeping with repentance.

GALATIANS 2:20

²⁰ ...And the life I now live in the flesh I live by faith in the Son of God...

The Lord's Supper

(taken from the 1689 Baptist Confession of Faith)

The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches, unto the end of the world, for the perpetual remembrance, and showing to all the world the sacrifice of himself in his death,¹ confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further engagement in, and to all duties which they owe to him; and to be a bond and pledge of their communion with him, and with each other.²

¹ 1 Cor. 11:23–26; ² 1 Cor. 10:16–17, 21

In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself by himself upon the cross, once for all;³ and a spiritual oblation of all possible praise unto God for the same.⁴ So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

³ Heb. 9:25–26, 28; ⁴ 1 Cor. 11:24; Matt. 26:26–27

The Lord Jesus hath, in this ordinance, appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.⁵

⁵ 1 Cor. 11:23–26, etc.

The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.⁶

⁶ Matt. 26:26–28, 15:9, Exod. 20:4–5

The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, in other words, the body and blood of Christ,⁷ albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.⁸

⁷ 1 Cor. 11:27; ⁸ 1 Cor. 11:26–28

That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,⁹ but even to common sense and reason, overthrows the nature of the ordinance, and has been, and is, the cause of manifold superstitions, yea, of gross idolatries.¹⁰

⁹ Acts 3:21; Luke 14:6, 39; ¹⁰ 1 Cor. 11:24–25

Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.¹¹

¹¹ 1 Cor. 10:16, 11:23–26