

# “Order with Authority and in Communion”

## 1 Corinthians Chapter 11

1Cr 11:1 **1) Leading by Example** vs 1

Be imitators of me, just as I also am of Christ.

Hebrews 6:11-12

*“And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.”*

### **Three Ways to Imitate the Real Thing**

#### **Imitators in Our Speech**

Paul

**Rom 15:18** For I will not presume to speak of anything except what Christ has accomplished through me

**Col 4:6** Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person.

Jesus

**Jhn 8:26** "I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world."

**Jhn 8:28** So Jesus said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me.

**Jhn 8:38** "I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father."

**Jhn 12:50** "I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."

- 1) **Speak with careful intention.**  
It is evident that neither Paul nor Jesus spoke off the cuff.
- 2) **Speak what you learn from the Bible.**  
They didn't speak from their own authority.
- 3) **Speak Encouragingly. "Seasoned with GRACE"**  
It was to help the hearer not to tear them down nor was the intention to elevate oneself.

**Best picture of speech:**

On the cross Jesus said  
“Father Forgive Them”

#### **Imitators in Our Actions**

Paul

**Cr 10:31** Whether, then, you eat or drink or whatever you do, do all to the glory of God.

**1Cr 9:23** I do all things for the sake of the gospel,

**Phl 2:3+4** Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others.

**Act 26:17 + 18** I am sending you, to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.'

Jesus

**Jhn 5:30** I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

**Jhn 13:15** For I gave you an example that you also should do as I did to you. (foot washing)

**Luk 4:18+19** "The spirit of the Lord is upon me, because He anointed me to preach the gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to proclaim the favorable year of the lord."

- 1) **In All You Do, Glorify God.**  
The will of God is that all men would hear and receive the Gospel glorify God that your actions speak louder than words.

- 2) **In All You Do, Consider Others More Than Yourself.**  
It may require you to serve others as a servant.
- 3) **In All You Do, Do as One Sent of the Lord.**  
Know what you are called to do. And DO IT!

**Best picture of action:**

Jesus in the garden praying,  
"Father not My will but Thine."

**Imitators in Our Garments**

Paul

[Eph 4:21+24](#) if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in *the likeness of* God has been created in righteousness and holiness of the truth.

Jesus

[Jhn 1:14](#) And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

[Mar 15:17](#) They dressed Him up in purple, and after twisting a crown of thorns, they put it on Him;

[Mar 15:20](#) After they had mocked Him, they took the purple robe off Him and put His own garments on Him. And they led Him out to crucify Him.

[Mat 25:31](#) "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne

- 1) **Cast off the Old Clothes of the Old Man.**  
The will of God is that all men would hear and receive the Gospel glorify God that your actions speak louder than words.
- 2) **Put On New Clothes of a New Man.**  
It may require you to serve others as a servant.
- 3) **The New Man Clothing is the Fruit of the Spirit.**  
Love, Joy, Peace,  
Patience, Kindness, Goodness,  
Faithfulness, Gentleness, Self-Control

**Best picture of garment:  
Jesus Resurrection**

[1Cr 15:52](#) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Lastly on verse 1

- 1) **1 Timothy 4:12**  
"Let no one look down on your youthfulness, but *rather* in speech, conduct, love, faith and purity, show yourself an example of those who believe."

1Cr 11:2

**2) Get Your Head Screwed on Straight** vs 2-16

Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you.

- In verse 2 Paul deals with another issue that has come up from the Corinthian believers
- He begins by encouraging them with a word of praise.
- In contrast in verse 17 in the next issue he discusses he doesn't begin with praise.
- Here he praises them for
  - Remembering him
  - Holding firm to the traditions (ordinances) that Paul taught. The Greek word here is "*paradoses*" meaning oral instructions. This is the same Greek word used in speaking about the Jewish Oral traditions passed down. In this instance Paul is referring to his teaching he spoke to them. He was not talking about Jewish rituals and ceremonies.

1Cr 11:3

But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.

- As we look in this next few verses it is vital to know that Paul is speaking here about "HEADSHIP"
- There is no value or determination of superiority, of inferiority in this statement. It is about Authority.

- Jesus was under God's Authority. John 8:28 "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am [he], and [that] I do nothing of myself; but as my Father hath taught me, I speak these things."
- But we also see that He understood His equality with God.
  - John 1:1,+14 "In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh, and dwelt among us"
  - John 10:30 "I and my Father are one."
- We see that there is order in God's Kingdom. God, Christ, Man then Woman.
- In Leviticus, God structures the Tribes of Israel. How they will camp, how they will march, and as for the Levites where they camp, what their duties are and which of Aaron's sons were over them. God is a God of order.
- Christ although equal to God, submitted fully to the authority of God. He said "Not my will but yours be done." In the same way Woman although equal, is under the authority of a man.
- VERY IMPORTANT WORDING: Paul is being very careful here in word choice.
  - The Head of EVERY man is Christ.
    - Every man is under the authority of Christ. Many choose to rebel. But there is no Exception. Every man is under His authority and will answer for his obedience to that authority.
  - The Head of woman is man (every is left off)
    - It does not say "the head of woman is EVERY man"
    - It is clear that women are under a man's authority.
- It is difficult in our culture to hear these words. Especially for the woman. The woman today is indoctrinated in her rights to equal pay, respect and opportunity. Enlightened women today have a difficult time with these so called "archaic words" found in scripture.
- Paul has been teaching in the last few chapters that although we have liberty it is not necessarily profitable or expedient. Women's liberation is not necessarily profitable for them nor is it expedient for them particularly when it violates the bounds of God's order.
  - This order is God's directive in 2 realms. The marriage and the church.
  - Outside of these two realms this authority is not discussed. In fact the Proverbs 31 woman had a business that was profitable.

While the next 12 verses have clear aspects relating to customs of the day, the underlying message is about authority and our responsibilities to it and with it.

## MAN

1Cr 11:4

Every man who has *something* on his head while praying or prophesying disgraces his head.

- God has declared man in authority. In the custom in Paul's day a covering (veil) was a sign of being in a submissive role. Being under someone else's authority.
- This dishonors Christ. (Man's Head) Man is to demonstrate His authority in the realms of the church and in marriage.
  - Church - (Acts 1:21-23; 1 Timothy 3:1-2; 1 Timothy 3:12; Titus 1:5-9) These passages show that church leaders were men.
  - Marriage - Ephesians 5:22-24 "Wives, be subject to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. But as the church is subject to Christ, so also the wives ought to be to their husbands in everything."
- A Healthy marriage and a healthy church are ones where the men understand their **Biblical** roles do not abdicate them
- Everybody can see the problem waiting to happen where the man takes authority and runs with it without understanding Biblical roles of servant leadership.
- Every Man MUST be under the Lord's authority first for any of this authority / submission roles to function as designed.

## WOMAN

1Cr 11:5 But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved.

1Cr 11:6 For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.

- God has declared man's role of authority over a woman.
- A reminder - this doesn't mean that a woman is not capable of leading. This simply addresses the design of authority is gender based.
- Another reminder - a woman is NOT under the authority of EVERY man, but she should be under the authority of A man in the church and in marriage.
- A woman operating in her gift or calling in the church should have a demonstration of being under authority. (her head covered)
  - Notice she can pray and prophesy just like a man can. The only difference is the demonstration of authority.
  - Can a woman preach, teach the Word of God. YES, but she needs a demonstration of authority over her.
  - That authority would be a father, a husband or for single women the elders or pastor of the church. Her ministry would be covered and acceptable.
- If she is not under authority it brings shame to her father, husband or the church.
  - "*same as the woman whose head was shaved*" is speaking about a distinct identification of shame. In Jewish culture it meant a woman of adultery. In Greek culture it was one of prostitution or of being a lesbian. It was not a symbol of honor.
  - Paul says if a woman does not cover her head (demonstrate herself to be under authority) and she insists in ministry that way it is shameful and she might as well go all the way and shave her head.
  - Paul says simply "Cover your head" (be under authority)
  - Judges 4+5 - A woman named Deborah lead Israel in a victory over Sisera. She did so because Barak the military leader wouldn't go into battle.
    - Shame for Barak - abdicating his authority
    - Honor for Deborah - she tried to be under authority

## MAN

Why is this Authority important? For the Sake of Glory and Angels

1Cr 11:7 For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man.

1Cr 11:8 For man does not originate from woman, but woman from man;

1Cr 11:9 for indeed man was not created for the woman's sake, but woman for the man's sake.

- Man does not have his head covered but the woman does to demonstrate glory. A Person's Glory is found in those under their authority. God's glory is man. Man's glory is woman, and if extended out a woman's glory is her children. (Psalm 113:9 "*He makes the barren woman abide in the house As a joyful mother of children. Praise the LORD!*")
  - God's Glory - God Created man
  - Man's Glory - Woman came from the side of man
  - Woman's Glory - They bear children.
- This authority is in place from the beginning. Man was created to subdue and have authority on the earth, but he needed help. Woman was created for the purpose of helping a man. "*Woman was created for man's sake.*"
  - Genesis 2:18 "*I will make him a helper comparable to him*"

## WOMAN

1Cr 11:10 Therefore the woman ought to have *a symbol of* authority on her head, because of the angels.

- This is a fascinating passage that seems to be tossed in without any explanation.
- But the angels are watching man. (1 Peter 1:12 "*these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.*")

- These angels are very sensitive to proper authority. Remember 1/3 of them were lost when they rebelled against authority. So they watch this free moral agent (man) and how they rebel, then they look into Christ's Church and they are very sensitive about order and authority.
  - Paul says, do it for the Angels.
  - (Guzik) *"Since the 60's there have been a massive change in the way we see and accept authority Citizens do not have the same respect for government's authority, students do not have the same respect for teacher's authority, women do not have the same respect for men's authority, children do not have the same respect for parent's authority, employees do not have the same respect for their employer's authority, people do not have the same respect for the police's authority, and Christians no longer have the same respect for church authority.*
- It's important to ask: have the changes been good? Do we feel safer? Are we more confident in our culture? Have television and other entertainment gotten better or worse? In fact, our society is presently in, and rushing towards, complete anarchy - the state where no authority is accepted, and the only thing that matters is what I want to do."*
- Can you see a scheme of Satan to destroy man and God's order while making it acceptable in the name of enlightenment?

## General

1Cr 11:11 However, in the Lord, neither is woman independent of man, nor is man independent of woman.

1Cr 11:12 For as the woman originates from the man, so also the man *has his birth* through the woman; and all things originate from God.

- Paul is clear about the gender based roles of authority, but he also makes it clear that man and woman are dependant to a partnership with each other.
- Through the example of Jesus and the teachings of marriage in Ephesians there is no excuse for abuse in authority. There is no "Lording Over" in the Biblical definition of authority.
- Mark 10:42-45 *"Calling them to Himself, Jesus said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not this way among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."*

1Cr 11:13 Judge for yourselves: is it proper for a woman to pray to God *with her head uncovered?*

1Cr 11:14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him,

1Cr 11:15 but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering.

- The Question *"Is it proper..."* possible comes from the Jewish tradition that women cover their head and the Greek Christians were inquiring about this. Paul says you should be able to figure this one out.
- Paul says even nature expresses this authority naturally in the cultural norms concerning hair length.
- In every culture a woman's hair is generally accepted as longer than a man's. This does not say that it is sin for a man to have long hair but that across culture a woman's hair is longer. Even in times when men wore their hair long, the women were growing their hair even longer.
- God has given this as her covering.

1Cr 11:16 But if one is inclined to be contentious, we have no other practice, nor have the churches of God.

- Paul is telling Christians to not be contentious over this concept of head covering.
- He is immovable when it comes to authority but wearing a hat or not he is saying there is no directive from God as to wearing or not.
- So there is no need to be contentious.

1Cr 11:17 **3) Factions at the Love Feast** vs 17-22

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

- Paul moves on to another matter. He speaks about order in Communion.
- He says here and in verse 22 about this matter that he “does not praise them”.
  - It is good that they come together. It is very good when the church comes together. This is how the church was wired to be together.
  - **Hebrews 10:24-25** “*let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.*”
  - But Paul says that the Corinthians were coming together for the WORSE. He will go on to explain.
- The early church kept the ordinance of Communion. But tied with Communion was a common meal. This was called a “Love Feast”. In this pagan society there were many feasts and knowing that Jesus ate regularly with His disciples, it was natural to have a feast - or to Christianize it, a Jesus Feast. The problem came as they blurred the lines between a church activity gone bad and an ordained ordinance of Christ.
- For the most part the church does not celebrate “Love Feasts”. There are a few denominations that still do. The Moravians celebrate these on Good Friday, August 13<sup>th</sup> (the Moravian churches renewed date) and Christmas Eve. Usually the celebration is filled with scripture, music and the congregation is served a sweetened bun and coffee.
- The early church it was a weekly meal and sometimes more than once a week.

1Cr 11:18 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.

1Cr 11:19 For there must also be factions among you, so that those who are approved may become evident among you.

- Paul isn't displeased with them coming together, he is not pleased that they come together and are divided when they do.
- He had heard of this, and believed it because of their tendency to cluster in groups and debate which group was superior.
- But Paul does recognize that in churches there is a natural division between those who are attending. The division is the same that he theologically pointed out in Chapter 1 - Between believers and unbelievers. In the church unbelievers attend as well. (they are those who are seeking) Paul states “*there must be factions*” so that those who are the Lord's will stand out from the masses.
- In the Corinthian Love Feast, it was not this natural division. It was a division of economic status and arrogance.

1Cr 11:20 Therefore when you meet together, it is not to eat the Lord's Supper,

1Cr 11:21 for in your eating each one takes his own supper first; and one is hungry and another is drunk.

- The lines were blurred between a church function and the Lord's Supper. The church function was not exhibiting a spiritual discipline of selfless love but had been taken over by human appetites.
- The meal was a race to fill their own bellies. While another may not have anything.
- At the pagan festivities, drunkenness was part of the celebration. This too had been accepted into the “Love Feast”
- The ancient cultures were very class conscience. At “Love Feasts” the wealthy brought more food than the lower class did. The wealthy expected to dine with a more bountiful plate than the poor.
- It is ironic the selfishness that abounded and a “Love Feast” where the word love was the Greek word “*agapeo*” meaning selfless love.

1Cr 11:22 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 shall I say to you? Shall I praise you? In this **I will not praise you**.

- Paul says if this is the way it is EAT AT HOME. Don't shame the Church. I will not praise you in this.



1Cr 11:23

#### 4) Instruction for Communion vs 23-34

For I received from the Lord that which I also delivered to you,

- The wording here is fantastic. Paul is saying that he personally received instruction on this supper from Jesus face to face.
  - Paul was not at the supper in Jerusalem the night he was betrayed.
  - When did this occur? In Arabia?
  - It is significant to see the Lord's importance on Communion in that He made a point of teaching Paul personally this ceremony. Jesus knowing that Paul would then instruct the church for a continual ordinance.
- This supper was actually a 3500 year old Jewish feast called Passover.

that the Lord Jesus in the night in which He was betrayed took bread;

- Paul subtly mentions "*the night in which he was betrayed*"
  - This was a memorable event, not necessarily communion but the Betrayal. Could have mentioned night before His crucifixion or mention The Lord's Supper as it is quickly recalled in our minds.
  - **Betrayal** - is in a word speaks of our guilt. Our failings, after becoming a believer are betraying the grace given us. Because this betrayal is part of this, those of us who feel condemned for whatever reason should NOT refrain from Communion but press in to find the grace given.
  - This is an important part of communion that is often overlooked. Paul states in verses 27-32 the believer is to examine himself as part of this communion process.

1Cr 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."

- "*When He had given thanks*" - this is a celebration of Thanksgiving not one of Mourning.
- The Eucharist, a traditional word for the Communion, is derived from the Greek word *eucharistia* which means thanksgiving.
- It is an imperative command "**DO THIS**". It isn't an option.
  - In doing this to ultimate goal is remembrance of Jesus.
- The Bread used in the Passover is Matzo (matzah).
  - It is unleavened (flat or un-raised) - the meaning of WITHOUT SIN
  - It is striped or perforated - not allowing it to be puffed up WITHOUT PRIDE
  - "*He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.*" Isaiah 53:5
- During the Passover, there are 3 pieces of Matzo in a bag. The bag is layered So there is a top piece, a middle piece and a bottom piece. This relates to the Tri Unity of God.
- In the 4<sup>th</sup> section of the Passover Seder the middle piece is taken and broken. Half is hidden for a later revealing. It is called the "Afikomen". After supper, in the 12<sup>th</sup> section of the Seder, children are rewarded for finding where the broken "Afikomen" is hidden.
- This broken Matzo is the bread that Jesus took and broke and passed around instituting the Lord's Supper.
- Matthew 26:26 "*While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body."*"

1Cr 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."

- Four cups are drunk at Passover.
- The cups are based upon what Moses said in Exodus 6:6-7 "*Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.'*"
  - **The Cup of Sanctification** - based on God's statement, "I will bring you out from under the burdens of the Egyptians"
  - **The Cup of Judgment or Deliverance**- based on God's statement, "I will deliver you from slavery to them"

- **The Cup of Redemption** - based on God's statement, "I will redeem you with an outstretched arm"
- **The Cup of Praise or Restoration** - based on God's statement, "I will take you to be my people, and I will be your God"
- Jesus raised the 3<sup>rd</sup> cup (third cup is after the Passover meal. "Supper") stating the Redemption through a new covenant through His Blood.
- **Matthew 26:27-28** "And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins."
- Jesus lifted the 3<sup>rd</sup> cup (the cup of Redemption) and spoke according to Paul that this was a cup of a New Covenant sealed by the blood of the Lamb of God.
  - **Jeremiah 31:33-34** "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."

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

- As often as this is done WE PROCLAIM.
- This word "proclaim" "show forth-KJV" is Gk "kataggello" which is usually translated "preach"
- Christian often minimize the meaning of what we do. Much like fulfilling an obligation in going to church on Sunday, then we are good for the week. Communion is often minimized. Take a cracker and drink some juice and we are good to go.
- The Lord purpose for common is to continually preach to others and even to our own soul the death of Christ until he comes. The Death is the substitutionary death. Jesus took our place on the criminals cross. It was our punishment that He paid.
- Church History Issue over Communion
  - **Catholic Church** - TRANSUBSTANTIATION - the bread and wine actually transforms into the body and blood of Jesus.
  - **Martin Luther** - CONSUBSTANTIATION - the bread and wine stay bread and wine but by faith they are the same.
  - **Huldrych Zwingli** - SUBSTANTIATION - the bread and wine are tokens to represent and serve as a reminder.
  - **John Calvin** - SUBSTANTIATION with clarification - Jesus presence in the bread and wine are real but in a spiritual realm not physically.

1Cr 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.

- This verse is usually practiced by us in error. We usually apply this verse to ourselves that if I am unworthy I cannot take communion. THIS IS NOT WHAT IT IS SAYING.
- We are unworthy. We cannot make ourselves worthy. It is this very thing that Communion represents that makes us worthy.
- What this verse is saying is that we are not to partake in an unworthy MANNER.
  - UnWORTHY is not giving the Lord's Supper proper HONOR - what the Corinthians were doing
  - UnWORTHY is giving the Lord's Supper TOO MUCH POWER - what churches have done saying communion is what empowers salvation.
  - What is a worthy MANNER - verse 28

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

- The Lord wants us to EXAMINE ourselves. We will discover the proper perspective.
  - This is about what Jesus has done. Not about what we have done.
  - This is about keeping the central message of Christianity in the center of our lives
  - This is about remembering Jesus not blessing us.



- 1Cr 11:29 For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly.
- 1Cr 11:30 For this reason many among you are weak and sick, and a number sleep.
- 1Cr 11:31 But if we judged ourselves rightly, we would not be judged.
- 1Cr 11:32 But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.
- Often we think that if we partake in an unworthy manner that God will strike us dead.
  - What this passage is saying is that if we do take in an unworthy manner God will judge us. God is continually teaching us and instructing us. In taking in an unworthy manner God will get our attention and discipline the Christian.
  - The goal is in verse 32. Being judged and disciplined is not being condemned. It is a training exercise that prevents us from being condemned.
- 1Cr 11:33 So then, my brethren, when you come together to eat, wait for one another.
- 1Cr 11:34 If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come.
- As a summary concerning Love Feasts and Communion Paul instructs the believers to :
    - At the Love Feast - Prefer others above yourself. "*wait for one another*"
    - At Communion - Satisfy your soul not your stomach

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