

# Partaking of the Lord's supper unworthily.

Christ began the ordinance of eating bread (his body) and drinking wine (his blood) for the new testament.

LUKE CHAPTER 22

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: **this do in remembrance of me.**

20 Likewise also the cup after supper, saying, This cup *is the new testament* in my blood, which is shed for you.

[I CORINTHIANS 11:20-34](#)

In his epistle, Apostle Paul relayed or delivered instructions to the church in the new testament on how to partake of the bread and wine and called it the "Lord's supper". This is the only occurrence of this phrase in THE HOLY BIBLE and so we fittingly begin our study here and expand outwards to other scriptures as needed.

## First Caution:

I CORINTHIANS CHAPTER 11

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, **unworthily**, shall be guilty of the body and blood of the Lord.

29 For he that eateth and drinketh **unworthily**, eateth and drinketh damnation to himself, not discerning the Lord's body.

ACTS CHAPTER 13 [definition of unworthy][first mention in the Bible]

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves **unworthy of everlasting life**, lo, we turn to the Gentiles.

In other words,

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily [not having everlasting life], shall be guilty of the body and blood of the Lord.

But we already had this definition given to us in I CORINTHIANS 11.

unworthy = not having everlasting life = having damnation.

29 For he that eateth and drinketh **unworthily**, eateth and drinketh **damnation** to himself, not discerning the Lord's body.

Therefore, only those who have been saved by the Lord are to eat and drink the Lord's supper.

The "Lord's supper" is also referred to as "communion" by Apostle Paul.

I CORINTHIANS CHAPTER 10 [the previous chapter]

16 The cup of blessing which we bless, is it not the **communion** of the blood of Christ? The bread which we break, is it not the **communion** of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

When looking at the word "communion" it also refers to those who have been saved by the Lord.

II CORINTHIANS CHAPTER 6 [the next occurrence of communion]

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what **communion** hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

In other words, What fellowship or communion hath believers with unbelievers? What fellowship or communion have those who have been saved by the Lord with those who have not been saved?

But we already had this definition given to us in I CORINTHIANS 11.

communion = believers together = brethren together.

33 Wherefore, **my brethren**, when ye come together to eat, tarry one for another.

Therefore, there is no communion (Lord's supper) with those who have not been saved.

### Second Caution:

Look at the phrase "eateth and drinketh".

I CORINTHIANS CHAPTER 11

29 For he that **eateth and drinketh** unworthily, **eateth and drinketh** damnation to himself, not discerning the Lord's body.

This exact phrase only occurs in one other place in the scriptures.

MARK CHAPTER 2

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he **eateth and drinketh** with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

By the use of this specific phrase, we can take it to infer when we "eateth and drinketh", we can do it with those who have been saved who are also sinners. This means, those who have been saved but are sinning in some area, or not in regular fellowship with us, or under church discipline, or from another church whom we know little about, etcetera, can still be allowed to eateth and drinketh the Lord's supper worthily, because Jesus also eateth and drinketh with sinners according to the scriptural analysis of that phrase. They may need repentance but they are still the Lord's.

The only focused criteria for the Lord's supper is that it is for those who have been saved: the Lord's supper for those who are the Lord's.

### Third Caution:

Look at the word "examine".

I CORINTHIANS CHAPTER 11

28 But let a man **examine** himself, and so let him eat of *that* bread, and drink of *that* cup.

II CORINTHIANS CHAPTER 13 [definition of examine][the next occurrence of examine]

5 **Examine** yourselves, **whether ye be in the faith**; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

If we use this definition then a person must examine whether he or she be in the faith, whether he or she has been saved by the Lord. And the other thing to note is that the scripture says to examine himself, prove your own selves, know your own selves, and not for the church to make the judgment.

But we already had this definition given to us in I CORINTHIANS 11.

31 For if we would **judge ourselves**, we should **not be judged**.

The church should simply give the invitation or announcement to partake of the Lord's supper to those who have been saved by the Lord and then trust that those who partake are not reprobates.

I CORINTHIANS CHAPTER 9

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

## What does it mean to tarry one for another?

### I CORINTHIANS CHAPTER 11

33 Wherefore, my brethren, when ye come together to eat, **tarry** one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

### HABAKKUK CHAPTER 2 [definition of tarry = yet for an appointed time = wait]

3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

The immediate setting would suggest the brethren are to wait for anyone who is hungry to eat at home first and then come together for the Lord's supper. This is what tipped Apostle Paul to start writing about this subject.

### I CORINTHIANS CHAPTER 11

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

It seems what was happening was some were leaving home hungry and coming to church, not to eat the Lord's supper primarily, but to treat it as his own supper. So Paul instructs if any of your brethren is hungry and you do not wait for him to eat at his home then you risk coming together unto condemnation in the Lord's supper.

## How long do we tarry one for another?

### LUKE CHAPTER 24

29 But they constrained him [Christ], saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to **tarry** with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

Loosely based on the above scripture as a guide, having the Lord's supper at a church Evening Service would seem sufficient to allow anyone to eat supper at home first given that they have had all the day. This is supported by it being called supper.

Another reasonable interpretation is simply by setting an appointed time (HABUKKUK 2:3) for all to come together into one place to have the Lord's supper means the onus is on individuals to arrive at that time having had their own supper and prepared themselves beforehand as they need to. And therefore the brethren tarry one for another until the appointed time even if they are ready beforehand. It is not necessary to tarry any longer once we are at the Service and the Lord's supper ordinance commences.

### LUKE CHAPTER 22

14 **And when the hour was come**, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: