

A Close Look at Holy Communion and Health

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Apostle Paul to the Church at Corinth - 1 Corinthians 11:23-34

"...I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke *it* and said, 'Take, eat; this is My body which is given for you; do this in remembrance of Me.' In the same manner He also took the cup after supper, saying, 'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.'

"For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes (reference Matt. 26:26-29; Mark 14:22-25; Luke 22:14-23).

"Therefore whoever eats this bread or drinks this cup of the Lord unworthily will be guilty of the body and blood of the Lord. But let a person examine himself or herself, and so let them eat of the bread and drink of the cup. For he or she who eats and drinks unworthily eats and drinks judgment to himself or herself, not discerning the Lord's body. For this reason many are weak and sick [have health issues] among you, and many sleep [die]. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world. Therefore, my brethren, when you come together to eat, wait for one another. But if anyone is hungry, let him eat at home, so that you will not come together for judgment. And the rest I will set in order when I come."

Paul recalls to the Corinthians how the Supper was instituted

²³ ...I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread;

Notes

a [I have received of the Lord that which also I delivered unto you] This was by direct revelation from Jesus Christ to Paul (1 Cor. 11:23-34; Gal. 1:12; 2:2; Eph. 3:3).*

b [betrayed] Original Greek: *paradidomi*, "delivered" (1 Cor. 11:2,23; Jn. 18:30; Acts 3:13; Rom. 8:32).*

²⁴ and when He had given thanks, He broke *it* and said, 'Take, eat; this is My body which is given for you; do this in remembrance of Me.'

Notes for Verse 24

a [when He had given thanks, He broke *it*] Notice that the word, "it" is in italics in the Bible's historically popular King James Version and New King James Version. As you may know, the italicized word informs the reader that word was not in the original text, and that it was inserted by the translators in an attempt to help with understanding. Thus, the original text states simply,

“...He broke.” The actual reason Jesus “broke,” coincides with the traditional Hebrew idiom, “He broke” which is stating “fellowship” and the hospitable distribution of bread. “I break” in this instance means “to hand out to everyone,” as an act of hospitality and it comes through time as a full idiom that explains the act of being at a meal together.¹

b [this is My body, which is given for you] This is a symbol of My body. One way to activate Jesus’ life during communion time is by properly discerning His body. At Hebrews 10:5, Jesus was speaking about the work that Father God gave Him to do, which was that work of becoming a sacrifice for sin, and Jesus said, “A body have You prepared for Me?” You can now enter into that place of close fellowship with God through Jesus’ flesh. If people failed to recognize and see that body with the proper understanding and faith, then it wouldn’t accomplish in them the purpose God had designed for the communion time.

The tabernacle of Moses was a miniature picture of God’s great big plan of salvation for all time. Everything about the plan was a picture of Jesus, and His sacrifice. One of the most important parts of the tabernacle was the first thing inside of it, a brazen altar. On the brazen altar there was to be a sacrifice burned to ashes. And those ashes would be sprinkled on the individual who was going to be accepted of God. And that sacrifice had to feel the searing heat of judgment (justice served) by fire because on that sacrifice all of the sins of Israel were placed. And that sacrifice was made sin and felt the searing heat. So when Israel came to be accepted by God and the ashes were sprinkled along with the blood, God was saying to Israel, “You have given Me your sins, I am giving back to you now and letting you see the ashes of something that has lost its power and life, and it’s been reduced to nothing. The fire of judgment was diverted from you to a substitute and your sins were on the body of that substitute. And they were destroyed as My judgment for sin struck.” See also Leviticus 23:12, 18.

The Holy Spirit was saying through Paul at 2 Corinthians 11, “If this kind of a sacrifice, the sprinkling of blood and the ashes of a heifer could work in purifying a life so that as people discerned the body where their sins were, and if that gave them the right to say their sins there became reduced to ashes,” Paul said, “How much more shall the blood of Christ and His sacrifice completely remove from your mind and conscience, all of the feelings of unworthiness.” You can discern and see Jesus’ body there. When the enemy tries to remind you of your sins you can hold up that piece of bread representing Jesus’ striped body and say that all of your sins have been judged and reduced to ashes already. And Jesus’ blood has canceled the power of sin.

One of the ways you can be like Jesus is to recognize what God has really done for you through Him. One of God’s priorities is His appreciation of the blood of Jesus Christ. It’s something that God has promised to recognize forever. As you take communion, God wants you to discern Jesus’ Body that was made sin and absorbed the stroke of Father God’s wrath that was directed

towards you because of sin. God diverted that stroke of judgment and wrath to Jesus' own body. And just as the body of the heifer was turned to ashes, all of the sins of that Old Testament time that were placed upon that heifer were burned. And those ashes were held in remembrance, taken and placed in a clean place where they could be recognized as the cleansing and the acceptance, and the mark of acceptance of the people that came and put their faith in that sacrifice.

Hebrews 10:4: As you see that piece of bread, see there the ashes, see there the cinders of those sins that the devil would hold up before you and accuse you of. See there those sins that he would remind you of day after day. There they are, already judged, nothing but empty cinders. Their power to hurt you destroyed. This is the purpose that God designed for our communion time, a time to close out the many voices of the world, the accusations of the devil and you can look again and say *there is the remains of my sin*. You are sanctified through the offering of the body of Jesus Christ once and for all. God's meaning of sanctification is the adaptation of Jesus' life to the human mortal body. Those who have accepted Jesus' life have been covered; have been made part of God's family. When you see Jesus' body you will see your sins are already gone, they're judged. And you can say in your heart, "I am free; I have been accepted."

This is the reason why God has set aside a time that you can come and look and be reminded again and again that it's done, the price is paid. God's wrath has been diverted to Jesus and your sins were judged when He was judged.

Zechariah 3:1-5 speaks about the time that Jesus came before God with the filthy garments, bearing every sin on His body and every sin of the whole world. Visualize Him, the spotless Lamb prepared from the foundation of the world, and see Him as the sin-bearer, coming before God with filthy garments. See Him there messed up. And God said to Archangel Gabriel, "Now you can remove those garments, put on Him a crown and the royal priestly garments, and He can walk among His people now representing them." On the crown it read Holiness unto the Lord. Jesus is your High Priest and the message that He is carrying to God through all of eternity is this: "Father, count all of those people whose sins I carried. Count them holy in your sight." See Him sprinkle His blood over all of your possible failures, and His blood is now speaking to God and its saying, "Not guilty, it's done." I turned sin into cinders. I blotted out the records. You may not have become fully like Jesus in His nature before the eyes of people yet but before Father God you are counted as holy in His sight. They did this because They want you. You are worth so much to Them. They are not looking for reasons to destroy you but to save you. They have so much invested in you.

God totally removed the need for pardon by removing the remembrance of sin. In Israel there was a remembrance of sin annually, and man was pardoned but sin was remembered. But when Jesus came, God removed the records completely. Jesus removed the stain and the guilt, and His blood speaks and

says “Justified [acquitted and made righteous], restored to a place of total innocence; the place that was occupied before sin ever entered the world.”

The word justification means, “just exactly as though it had never happened in God’s sight.” Rejoice now because He sees you as though it had never happened. For this reason the message of pardon is not recorded in the New Testament. It has turned to justification, complete restoration. Because of the blood God sees you as though it had never happened.

So when you take that bread in your hand, visualize there those things that have been haunting you. See His striped body with literally every sin ever committed by the human race upon it. But now *thank Jesus for bearing the judgment for you, and your sins that were there are nothing but empty ashes.* God doesn’t want you to worry about trying to do things that you feel may help you look better to Him because there’s nothing you can do to get Him to accept you apart from accepting what Jesus did for you on the cross. He wants you to turn and look to what He has done.

In 1 Thessalonians 5, Paul prayed that your whole spirit, your whole soul, and your whole body would be preserved. God’s mercies are new every day and you can look forward to it. God’s desire is to share His life with you and He wants you to feel the glow and flow of His Life.

In God’s plan before He ever started the world, He made provision for the health of our mortal bodies. God included healing and wholeness for all three parts of your being. Isaiah 53:4 tells you that, “By My stripes you are healed.” And 1 Peter 2:24 shows you, “Jesus personally carried away *your sin in His body* to the cross so you can be rid of sin and live the right way; *by Jesus’ stripes [wounds] you were healed.*” When you are in God’s presence and you take the full focus of what He intended through communion you receive spiritual healing, emotional/mental healing, and physical healing.

God has provided health for all three areas of your humanity in the atonement. Jesus’ blood was shed for your spirit, your spiritual needs. **He was bruised and beaten for your griefs, the emotional/mental parts of you. And His body was given and He received stripes [wounds] for your body, for your physical healing.**

Jesus took care of your spiritual sickness through the shedding of His blood. Jesus took care of your emotional, mental, and physical needs by the wounding of His body at the cross (Isa. 52:14; 53:4-5; Matt. 8:16-17; John 6:53-57; 1 Peter 2:24). It is “by Jesus’ wounds you are healed!”

- God provided for your healing when Jesus went to the cross. In fact, medical science has grouped all sickness and disease into 39 classifications, and Jesus took 39 stripes for your healing! (Deut. 25:3; Josephus, Antiq. lib. iv. ch. viii. sec. 21; Mish., Maccoth, fol. 22, 10.) God sacrificed His only Son so *all* may access what He provided in doing that.

As you partake you can literally draw from Jesus of His life. God took the very best that heaven had in order to make the plan that you might be brought back to Him. There's healing in our communion. There's life in our communion; brand new life. There's hope in our communion. There's liberation from bondage, and from depression in communion with God because He is the Light. There's cleansing in God's light.

As you symbolically partake of Jesus during your communion times, God wants you to remember Jesus' body, that there is provision there for *all* your needs. Ask God to help to make you that whole complete person in Him.

Your sin has been judged on Jesus' body. As you hold that piece of bread in your hand God is reminding you that right there your payment was paid in full, your debt was paid in full. Every sin that you could ever commit of all time, those that will ever be committed was placed on Him. Your sin was judged there. God knew that you would need to be reminded. See the Lord carrying all your sins and any & all of your emotional, mental, and physical issues. If you have a tumor, or allergies, see the tumor or allergies on His body. Whatever issue you might have, see it on His body. You can hurl this message in the face of the enemy. As you hold the bread and cup in your hands you can say, "my sins, every one, have been atoned. My body, my soul and my spirit can be free because of what Jesus has done."

**Jesus, we praise You for what you mean, for what
You have accomplished, we can look up into Your
face with our hearts as clean and spotless as Yours.**

c [this is My body, which is *given*—not "*broken*"—for you] The "Last Supper" is recorded at Luke 22:7-29. Luke 22:19 quotes Jesus saying, "...This is my body which is *given* for you..." At the "Lord's Supper" or "Holy Communion," recorded here at 2 Corinthians 11:24 the King James Versions erroneously read, "...this is my body, which is *broken* for you..." (emphasis added). Here the KJV, NKJV, and a few other versions translate this passage by adding the word, "broken" for you. Reference the aforementioned note "a" for this same verse 24. The word here at verse 24 is actually, "given" (see Luke 22:19) and not "broken."

The significance of this that when we, as followers of Christ Jesus taking communion proclaim, "...This is His body, which is *broken* for me..." our proclamation of *His body being broken* gives the devil and his disciples a legal permission slip to break—divide—His body—the Church. (Our words have authority and power (Proverbs 13:3; 18:21; Jas. 3:1-12; 4:11; 5:12) because we, in Christ, have been given the same authority as Christ Jesus, as we are now seated together with Him in heavenly places (Ephesians 2:6).) But Psalm 133 declares the contrary promise to broken division: "Behold, how good and how pleasant it is

for brethren to dwell together *in unity!*” (See also Rom. 12:9-16; 1 Cor. 1:10; Eph. 4:3-13; Philippians 1:3-11).

d [this do in remembrance of me] Do this to remember Me until I come (1 Cor. 11:24-26). After He comes it will continue to be observed (Lk. 22:16,18-20,30; Mt. 26:29). *

Because of the continual accusations of the devil (Rev. 12:10b) our memory of what God has done dims. You must be reminded of what He has done. Look upon Jesus’ body to see your sin and the sins of the world placed upon Jesus the Christ by the Father. He became sin for you, bearing in His body the concentrated sin of billions of people. As you hold that symbolic piece of bread, in His striped body, you see your sin, and this bread tells you that your sin has already been judged, you are free. As you behold His body messed up on the cross with the searing stroke of Father’s judgment, you see there the canceled sin of the world. With this reminder of your peace with God, you can spread the message to the world. You can come, you have been accepted. Father’s wrath has been turned away.

During the Old Testament days there were no chairs in the tabernacle, which was a symbol of God’s dwelling place in heaven. This was because the work was never finished. The pardon had to be re-written, the sins and charges had to be reviewed every year. But when Jesus finished His work on the cross He went into our Father’s presence and sat down. Father looked at His work and said, “It’s working, there will never have to be another sacrifice.” Jesus made the one sacrifice for sin forever, and sat down. When you know you’ve been justified [acquitted and made righteous] by faith in what Jesus has done; you can take that big breath and have peace with God. He wants you to declare it.

If you believe with your heart and confess with your mouth that Jesus is Lord (Rom. 10:9,10), you pull the switch that activates something that destroys every record that could ever be against you in heaven. Salvation is clenched through your confession. And it removes from God’s memory those things so when you look up into God’s face He sees you with a heart as spotless as His only Son’s. The highest thing that Jesus came to do was to restore you to that point of innocence.

Confession is an admission of need. God already sees you; He already knows you so if you’re having a rough time, be free to tell Him about it. God gives grace to the humble and His kingdom breaks for the poor in spirit and all who recognize their need for Him. When God asked Adam and Eve where they were, it wasn’t that He didn’t know where they were; He wanted them to confess their need where they were.

In reconciliation, God’s love and wrath join hands. God’s wrath destroys and consumes the separating barrier. I AM a just God. God couldn’t justify you while sin was still there so there had to be God’s love and wrath together. God’s

wrath destroys and consumes sin because it has to fall on sin and disobedience. It destroys the barrier and the sin. And when Jesus the Christ took the sins of the whole world the Father's wrath reached out, darted forth and struck that sin. Jesus took the full charge because of the sin that was placed on Him during that hour. And now any barrier or sin that would come in between God and you when you look to God in faith the wrath that would have been reserved for that sin and that would have struck you because you were associated with that sin, the wrath reaches out and consumes that sin and then turns around because it sees Jesus' blood and the wrath turns around and hides itself in God's love.

I AM just and the Justifier of the one who puts their faith in Jesus' blood. God's wrath is still there for sin but He can justify you because His wrath sees the blood and knows judgment has already struck and it turns around and hides in God's love. When your faith is in God's Son Jesus' blood God's wrath cannot penetrate because it has already spent its charge on sin. You can stand before God knowing that by His choice He cannot remember a thing about your sins. It's the eternal covenant that God made with you through the sacrifice of God's Son. Jesus, your High Priest went into the heavens and blotted out as a thick cloud every record of anything that could be against you. Written in Jesus' blood is a new Covenant for you. Your sins and your iniquities will God remember against you no more forever.

And Jesus exchanged His bodily wounds at the cross for your bodily afflictions—emotional, mental, and physical (Isa. 52:14; 53:4-5; Matt. 8:16-17; 1 Pet. 2:24; John 6:53-57). The stripes on the bread from a hot oven rack also represent the stripes (wounds) on Jesus' sacrificial body.

These truths will liberate you from fear (stress, and anxiety). They will free you from the burdens that you may be going through. They will free you from your own efforts of trying to lift yourself into a place where you can please God.

God will bring freedom and deliverance to you as you take communion with these truths. When you take that emblem representing the spiritual power of Jesus' blood you are telling Father God that your faith is in that blood and what Jesus has done. You can *thank God for blotting out as a thick cloud, all of your sins, and for placing your emotional, mental, and physical issues on Jesus' physical body*. You can look up into God's face right now with nothing between Him and your soul. God wants you to start turning those energies that you have spent in struggling with things to start letting your life be a channel for His life to flow through. You don't have to fight things that are already dead and gone.

- ²⁵ In the same manner He also took the cup after supper, saying, 'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.'

Notes

a [This cup is the new covenant in My blood] This is a symbol of the spiritual power of My blood, which is shed for many for the remission of sins (Mt. 26:28;

Eph. 1:7; Col. 1:20; Acts 20:28; Rev. 1:5; 5:10; 1 Jn. 1:7). It symbolizes the spiritual power of His blood that seals the new covenant which is based upon better promises (Heb. 8:6; 9:15-22). * See also aforementioned notes “b” and “d,” verse 24.

b [as often as you drink it, in remembrance of Me] Do it to remember Me as often – daily (Acts 2:46), weekly (Acts 20:7), or anytime you do this you show forth the Lord's death till He comes again (1 Cor. 11:25; Lk. 22:19). *

Instructions for taking Holy Communion

²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

Notes

a This again emphasizes that the Lord's Supper can be taken at any time. Set laws in churches that it has to be taken every Sunday or only once a year are man-made and without scriptural authority. *

b [bread] Original Greek word *artos*, bread; from original Greek root word *airo*: “*bread* (as *raised*) or a *loaf*: - bread.” This is indeed the same word for bread that Jesus used at “*the last supper*” recorded at *Matthew 26:26-29*. *The bread had raised; the loaf contained yeast which is a form of ferment.*

This is in contrast to Exodus 12 when Israel prepared for and experienced Passover—a foreshadowing of Jesus’ crucifixion and life-giving deliverance (communion is Passover). The original Hebrew word used for *bread* recorded at Exodus 12:8, 18-20 is *matsah*. It refers to bread without the ferment of yeast. That bread was unleavened because no leaven was to be found in all the dwellings, signifying no evil or sin in the Son of God who was, at that time, yet to come. Leaven is figurative of sin (1 Cor. 5:6-8; Gal. 5:9); false doctrines (Mt. 16:6-12; Mk. 8:15-21); and hypocrisy (Lk. 12:1).

At “the last supper” (Mt. 26:26-29) with Jesus Himself and in the instruction sited here—the **Lord’s Supper**—*the bread contained yeast, or leaven! We know that there is no evil or sin in the Son of God (Ps. 16:10), and because of what the raised, leavened bread signifies, there is merciful forgiveness for the faults of the partaking believers!* “If we say that we have no sin, we deceive ourselves, and the truth is not in us (1 John 1:8).”

There is another Passover meal with the same clemency recorded at 2 Chronicles 30:17-20: The many who were unclean from the various tribes ate of the Passover, for they had no time to become ceremonially clean. Hezekiah prayed for them that God would pardon under these circumstances, and God did. *He not only forgave them of this trespass, but He healed their bodies.*

In addition to the aforementioned Scripture passages, further confirmation that this merciful communion is placed in New Testament worship:

The completed sacrifice of Jesus activated a new and better covenant (Heb. 8:6; 9:15-22) with His followers: “For I [God] will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more” (Heb. 8:12). Note that God did not say, “I’m going to spare you people who are righteous.” No, God promised, *I will be their God, and they shall be My people* (Heb. 8:10). *I will make them new creatures and unite them to Me forever* (2 Cor. 5:17). *They shall all know Me from the least to the greatest of them* (Heb. 8:11). *And I will be merciful when they commit injustices against Me or people because of the blood of My Son* (Heb. 8:12)!

“In Jesus we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” –*Eph. 1:7* “And since we have been made right in God's sight by the blood of Christ, He will certainly save us from God's judgment.” –*Rom. 5:9*

“For you, who once were alienated and enemies in your mind by wicked works, yet now Jesus has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in God’s sight...” –*Col. 1:19-22*

“This is a gift from God, who brought us back to Himself through Christ. ...God was in Christ, reconciling the world to Himself, no longer counting people’s sins against them. ...God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ!” –*2 Cor. 5:14-21*

“It was necessary for Jesus to be in every respect like us, His brothers and sisters, so that He could be our merciful and faithful High Priest before God. He then could offer a sacrifice that would take away the sins of the people...So let us come boldly to the throne of our gracious God. There we will receive His mercy, and we will find grace to help us when we need it.” –*Heb. 2:17; 4:16*

“If we walk in the light, as God is in the light, we have fellowship with one another, and the blood of Jesus, His Son, purifies us from every sin. If we say we have no sin, we are only fooling ourselves and refusing to accept the truth. But if we confess our sins to Him, He is faithful and just to forgive us and to cleanse us from every wrong. If we claim we have not sinned, we are calling God a liar and showing that His word has no place in our hearts. My dear children, I am writing this to you so that you will not sin. But if you do sin, you have an Advocate with the Father, Jesus Christ, the Righteous.” –*1 John 1:7–2:1*

c Whenever you eat this bread and drink this cup, you are retelling, making known, the story of our Lord's death until He comes.

Warning against taking Holy Communion Unworthily

²⁷ Therefore whoever eats this bread or drinks this cup of the Lord unworthily will be guilty of the body and blood of the Lord.

Notes

a [**unworthily**] Original Greek: *anaxios*, irreverently—without due regard, respect, awe (also verse 29).

Be reminded that God is not looking for reasons to condemn His people (see verse 26, Note b, above); “For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. Everyone who believes in Him is not condemned...” (John 3:17-18). “There is now no condemnation for those who are in Christ (Rom. 8:1).” And, God is faithful to let His people know what obstructs His blessing of good sound health. Here is an expression of that:

Six Ways to Partake Unworthily

1. By taking it as an unsaved person with sin in the life and without making proper confession and acknowledgement of personal needs (John 3:17-18; 1 Cor. 11:27-30). *
2. By taking it in envying, in strife, in gluttony, in drunkenness, in disrespect to the poor and needy, or in irreverence to God and His Church (1 Cor. 11:18, 21-22). *
3. By taking it to commemorate a mere historical fact as the Jews celebrated the Passover (1 Cor. 11:19). *
4. By taking it in unbelief, not realizing its true significance, and not discerning the Lord's body and blood to receive the benefits by faith (John 6:53-57; 1 Cor. 11:27-30). * *It is by Jesus' sacrificial physical body—by His wounds—that bodily healing became ours* (Isa. 52:14; 53:4-5; Mt. 8:17; 1 Pet. 2:24; verse 24, Notes a, b above).
5. By taking it with misplaced faith. If our faith is in what we have done, or in what something else has done, our faith is not in the work of Christ on the cross. *It is by Jesus' sacrificial physical body—by His wounds—that bodily healing became ours.*

(See Leviticus 10:12-19; 17:11; Psalm 51; Isaiah 52:14; 53:4-5; Matthew 8:17; 26:28; John 6:53-57; Acts 13:38-39; 20:28; Romans 3:24-25; 5:9,11; 2 Cor. 3:5; Col. 1:20; Ephes. 1:7; 2:13; Galatians 3:6-14; Col. 1:20; Hebrews 9:12-15, 22; 10:10-14, 19, 29; 12:24; 13:20; 1 Peter 1:18-23; 2:24; 1 John 1:7; Rev. 5:9; 12:11.)

This disqualified many for the Lord's Supper, impeded God's blessing of health, and brought on sickness [bodily issues] and death (1 Cor. 11:30). *

6. By taking it without judging oneself so as to escape chastening (corrective discipline) from God (1 Cor. 11:31-32). *

Notes cont'd.

b Practice the Lord's Supper in a spirit of examining your own attitude before eating the bread and drinking the cup. All thought of 'merit' is excluded by the nature of the Gospel (Mt. 10:11, 13; 22:8; 10:37; Act. 13:46; Heb. 11:38; Rev. 3:4). It does not seem to be written with the thought of excluding ourselves from the table but *preparing us to receive with the right heart* (see also note 26b above, and verse 28 below). If anyone needs to remember the work of the cross, it's the one who has sinned. *When we are repentant, our sin drives us to our Savior, not away.* However, *if we're unrepentant or stubborn, we'll question and/or fudge, or perhaps even join the mocking.*

- ²⁸ But let a person examine himself or herself, and so let them eat of the bread and drink of the cup.

Notes

a Each person gets to examine themselves to see if they are esteeming the Lord's body of fellow believers, are in the faith, and decide their fitness to partake of the Lord's Supper before they do so. It is better not to partake if one is not fit, and yet one should not feel that they are unfit if they know they are esteeming the Lord's body of fellow believers, are born again, and "continuing in the faith, grounded and settled, and are not moved away from the hope of the gospel" (Col. 1:20-23; 2:6-7; 2 Cor. 13:5).

Results of partaking the Lord's Supper unworthily

- ²⁹ For he or she who eats and drinks unworthily eats and drinks judgment to himself or herself, not discerning the Lord's body.

Notes

a [discerning the Lord's body] Original Greek: *diakrino*, distinguish; come to decision; separate to holy purposes. Translated "make to differ" (Acts 15:9; 1 Cor. 4:7; Jude 1:22); "judge" (1 Cor. 6:5; 11:31; 14:29); "contend" (Acts 11:2; Jude 1:9); "be partial" (Jas. 2:4); "doubt" (Mt. 21:21; Mk. 11:23; Acts 10:20; 11:12; Rom. 14:23); "waver" (Jas. 1:6); "stagger" (Rom. 4:20); and "discern" (1 Cor. 11:29; Mt. 16:3).

It is by Jesus' sacrificial physical body—by His wounds—that bodily healing became ours (Isa. 52:14; 53:4-5; Mt. 8:17; 1 Pet. 2:24; verse 24, Note a, above).

The idea here is really to decide one's faith in the Christ, esteeming His body of fellow believers, and lay hold of the benefits provided by it not turning to one side or the other. *

³⁰ For this reason many are weak and sick among you, and many sleep.

Notes

a [For this reason many are weak and sick (have emotional, mental, and/or other bodily problems) among you, and many sleep (die prematurely)] One must esteem the Lord's body of fellow believers (verse 24, Note a, above; verse 29, Note a, above). And, *it is by Jesus' sacrificial physical bodily wounds that bodily healing became ours* (Ps. 103:2,3; Isa. 52:14; 53:4-5; Mt. 8:17; John 6:53-57; 1 Pet. 2:24). *If one does not want to have bodily issues and die prematurely, then let him or her have faith in the healing which was provided by Christ, as well as forgiveness and other blessings.* Nothing will be impossible with such faith (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7,16; 16:23-26). *

How to avoid chastening

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

Notes

a If we will thus judge ourselves (make distinction; discern between faith in the work of the cross or faith in something other than) and have faith in the work of Christ on the cross, we shall not have to suffer or go without the benefits provided for us. If we will not do this, then we shall have to reap what we sow. If we judge misplaced faith, confess it, and put it away, then we are not chastened by God. If we refuse to judge ourselves, then He judges [serves justice] by chastening (corrective discipline) (1 Cor. 11:31-32). *

³² But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

Notes

a [But when we are judged, we are chastened by the Lord] Again, He judges [serves justice] believers by chastening (corrective discipline).

b [that we may not be condemned with the world] Deuteronomy 7:15 informs us that chronic unhealth came on people who were *condemned with the world*: "...And the LORD will take away from you all sickness [unhealth], and will afflict you with none of the evil diseases of Egypt which you have known, but will lay them on all those who hate you." Please consider that "Egypt and all those who hate you" are also symbolic of the devil's kingdom and god of this *world*.

Final instruction

³³ Therefore, my brethren, when you come together to eat, wait for one another.

Notes

a Let us have order at the Lord's Supper. Satisfy hunger at home, and do not come together in disorder and condemnation (1 Cor. 11:33-34).*

³⁴ But if anyone is hungry, let him eat at home, so that you will not come together for judgment. And the rest will I set in order when I come.

Holy Communion

Hold the bread in your hand and consider expressing these truths in your own heartfelt language: Extreme gratitude to Father God that as it is written at Hebrews 4:16, there is now absolutely no barrier between Him, His love, peace, joy, patience, kindness, goodness, faithfulness, gentleness, and self-control and you! Extreme gratitude to Father God for Him reminding you that right there your payment was paid in full, your debt was paid in full. Every sin that you could ever commit of all time, those that will ever be committed was placed on Jesus on the cross. Your sin was judged there. See the Lord carrying all your sins, and any & all of your emotional, mental, and physical issues. If you have a tumor, or allergies, see the tumor or allergies on His body. Whatever issue you might have, see it on His body, as it written at 1 Peter 2:24. Extreme gratitude to Jesus for His love, precious blood, humility, and obedience.

Hold the cup in your hand and consider expressing, at the very least, these truths in your own heartfelt language: Extreme gratitude to Father God that as it is written at Hebrews 8:6 and Hebrews 9:15-22, that this cup symbolizes the spiritual power of Jesus' blood that seals the aforementioned new covenant, which is based upon better promises than the old. Extreme gratitude to Jesus for His love, precious blood, humility, and obedience.

End Notes

* Dake's Study Notes www.gotchoices.net/dake

¹ *Communing with the Father at the Table of the Lord* by Wayne C. Anderson; Standsure Press (www.standsure.net)

For much, much greater understanding of the many compelling and healing aspects of "the Lord's supper" and "Communion," be strongly encouraged to review the remarkable book, *Communing with the Father at the Table of the Lord* by Wayne C. Anderson

It will restore your faith and trust in communing with Father God.