**This do in Remembrance of Me**

*1 Corinthians 11:23-26*

**Introduction**

1. The apostle Paul spent time in his first letter to the Corinthians dealing with problems occurring in the assembly.
2. This context begins in **11:17** and continues through the end of chapter 14.
3. The assembly:
	1. For the mutual benefit of members – **12:7** (Spiritual Gifts)
	2. To promote unity **– 12:20**
	3. For sharing with each other and showing concern – **12:26**
	4. For edification – **14:26**
4. Abuse of the assembly **(cf. 11:17).**
	1. The Corinthians were not acting appropriately in the assembly.
	2. This caused spiritual sickness **(cf. 11:30).**
	3. They were abusing the Lord’s supper **(cf. 11:20).**
5. **Considering the Corinthians misconduct allows us to avoid the same mistakes.**
6. **Considering how Paul addressed the problem allows us to further understand and appreciate that which we do every first day of the week – partake of the Lord’s Supper.**
7. The Problem **(11:17-22)**
8. Division
	1. **11:17-22** – The concept of division is antithetical to what the Lord’s Supper promotes. Thus, in being divided they did not come to observe (rightly) the Supper **(v. 20)**.
		1. **(v. 21, 22b)** – division of rich and poor **(cf. James 2:1-4; 1:9-11)**
		2. In Christ, there is no rich and poor (**cf. Galatians 3:28-29** – Spiritual equality.)
		3. **This should be magnified in our relationships with each other.**
	2. *Their division was a problem in and of itself, but it was a problem within another problem. Their division was existing in an unauthorized view and observance of the Lord’s Supper* 🡪
9. Treating the Supper as a Common Meal
	1. **11:22** – The assembly is not meant to fulfill physical and social needs or wants. Our houses can fulfill that purpose.
		1. In using the assembly as a time for a common meal they despise the church.
		2. God’s church is not common, but holy. (Despise – think little of)
	2. **11:33-34** – The Lord’s Supper is not meant to serve a physical purpose, but a spiritual one.
		1. When we view it as something physical we miss the point.
		2. **To consider the church, and its components such as the LS, as a social tool is commit sacrilege.**
		3. **To take the LS in this way is to come for condemnation.**
	3. ***“for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit” (Romans 14:17)***.
10. **In order to correct the misconduct of the Corinthians, Paul looks to the institution of the LS. (Going back to the beginning of something often allows the correct view of such to be made manifest.)**
11. The Purpose and Practice of the Memorial **(11:23-26)**
12. It Belongs to the Lord
	1. **11:23** – It was instituted by the Lord.
		1. **This supper was not a loose suggestion**.
		2. Paul received this instruction by revelation. He delivered it to the Corinthians because they were expected to observe it. (Command)
		3. **All commands are expected to be strictly observed**. (***cf. Leviticus 10:1-3 – MENTION – Nadab and Abihu***)
	2. **11:20** – LORD’S Supper (Possessive – it belongs to Him, not us!).
		1. **Lord’s** – *Kyriakos* – belonging to the Lord.
		2. **Revelation 1:10** – only other time word occurs. (The Day belongs to Him. It is for Him, and must be observed accordingly.)
		3. ***We don’t come to worship for us, but for Christ! We don’t observe the LS for us, but for CHRIST!***
	3. **10:21** – LORD’s Table (Once again, it belongs to Him. Further consider the concept of the table 🡪)
		1. **10:14-22** – Fellowship with Christ paralleled with fellowship with demons.
		2. **When we sit at His table (Partake of the Lord’s Supper) we are in His presence.**
		3. **The situation is grave!**
	4. ***When we sit at this table together, we are ONE together (10:17 – division is antithetical to the Lord’s Supper.)***
	5. Taken on first day of the week ***(*cf. Acts 20:7; 2:42*). (*11:25b-26 – take it often, how often?)**
		1. **If it belongs to the Lord, then all regulations belong to Him.**
		2. **He decides when and how we are to take it. We have no say in the matter.**
13. It is a Memorial of His Death
	1. **11:23-24** – body
		1. ***“which is broken for you”*** – His suffering was for us. (**cf. Isaiah 53:5-6**)
			1. Bread of Passover feast was unleavened (**cf. 5:6-8**).
			2. Spotless lamb (**cf. Exodus 12:5**).
			3. Only unleavened bread is authorized.
			4. **Christ was sinless. His death was not deserved. He voluntarily gave His life for us – the only life that would do.**
	2. **11:25** – blood
		1. **Jeremiah 31:31-34** – New and better covenant prophesied about.
			1. Under this covenant all will know the Lord intimately and equally.
			2. Under this covenant sin will be forgiven, and forgotten (not in the sense that God can forget, but it will not be punished, but forgiven – upon meeting the conditions – ***“write it on their hearts”***)
		2. **Hebrews 9:16-17, 22** – Established only when Jesus died.
		3. **1 Peter 1:17-19** – To be remembered and considered as precious!
	3. **11:26** – His Lordship and return
		1. The memorial is a proclamation of His death.
			1. The Corinthians weren’t observing it as such.
			2. They were technically not taking the LS because it is a proclamation of His death, not a common meal, or a reason to divide.
		2. It is also a recognition, and expression of belief in His Lordship, and second coming.
14. A Final Warning (**11:27-34**)
15. **V. 27** – When we do not discern the Lords body while observing the LS, we show contempt for His body and blood.
	1. The Sacrifice He made was holy and pure.
	2. It must be acknowledged as such!
16. **V. 28-34** – We must be careful to understand the gravity of this memorial.
	1. It is a privilege to take of this memorial.
	2. However, it is never to be taken lightly!
	3. We must observe it properly, and in a solemn manner. Every time!

**Conclusion**

1. The Lord’s Supper is an important part of our being Christians.
2. We must never let this sacred memorial to become something we take lightly.
3. Every time we gather for this purpose (every first day of the week), we must do so in a serious manner, being careful to properly observe His death.