

1 Corinthians 11:24-27.

1 Be ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

----- Covering of head while praying -----

*3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dis-honoureth his head.

5 But every woman that prayeth or prophesy-eth with her head uncovered dis-honoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, for-as-much as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on her head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

*16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

----- communion -----

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.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed **took bread:**

24 And when he had given thanks, he brake [it], and said, Take, eat: **this is my body**, which is broken for you: this do in remembrance of me.

25 After the same manner also [he took] the cup, when he had supped, saying, **This cup** is the new testament in **my blood:** this do ye, as oft as ye drink [it], in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

*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.**

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

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

***30 For this cause many are weak and sickly among you, and many sleep.**

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

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

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.

2 Timothy 3:5.

Having a form of godliness, but denying the power thereof: from such turn away.

Matthew 5:23-26.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

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Luke 22:19-20.

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.

John 6:53-58.

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

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1 Corinthians 11:21.

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

Andrew Wommack Notes:

The early church had what were called "love feasts" (Jude 12, New King James Version). They met together daily from house to house and broke bread together (Acts 2:46).

1 Corinthians 11:22.

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.

Andrew Wommack Notes:

Some people have misinterpreted this verse, just as 1 Corinthians 11:20, to say that it is wrong to eat or drink in the church assemblies. Paul was not forbidding that but was putting forth a proper method of conduct for the Lord's Supper. The Corinthians had turned communion into a feast where those who

were well-off gorged themselves while those who were without went hungry (1 Corinthians 11:21). This obviously was not the type of unity that was evident in the first Lord's Supper and that the Lord intended His followers to observe in communion.

The observance of communion should focus on the sacrificial offering of the body and blood of the Lord Jesus for us, not on food. This is why churches usually take just a symbolic amount of wine, or juice, and bread instead of a meal. Meals in the church building are not wrong as long as there is ample provision to supply those who may not be able to provide food for themselves.

Andrew Wommack Notes:

Corinthians 11:27-31.

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.

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

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

*30 For this cause many are weak and sickly among you, and many sleep.

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

The Lord's Supper is symbolic, and its real power is in the fact that it keeps us in remembrance of the most basic truths of our salvation. However, just because it is symbolic doesn't mean it is unimportant. Here, Paul described the severe effects of partaking of communion unworthily.

There have been many interpretations of just what qualifies as "unworthily." A severe interpretation would suggest that any deed or thought in a person's life that has not been confessed and repented of would make that individual unworthy. Since the Scripture says "whatsoever is not of faith is sin" (Romans 14:23), very few people would ever qualify as worthy to partake of communion. Plus, this would make our relationship with the Lord in communion dependent on our performance, and this is contrary to the very act of atonement that the Lord's Supper reminds us of.

It is most likely that what makes people worthy or unworthy is whether or not they have been born again (John 3:3). This would also be totally consistent with the doctrine of grace that Paul constantly preached (Romans 3:22 and Romans 4:8). There were unbelievers among the true Christians, just as Jesus prophesied (Matthew 13:37), and this still exists today. It is a dangerous offense for an unbeliever to take the Lord's Supper (Luke 22:19).

People who profess salvation through partaking of communion yet do not possess it, because true faith is not present, become guilty of the body and blood of the Lord (this verse). Those people will not be able to claim ignorance when they stand before God. The Lord's Supper clearly preaches the Gospel.

Therefore, when taking communion, the people should examine themselves to see whether or not they are in the faith (2 Corinthians 13:5). It is an individual evaluation that ministers are not authorized to make for others, but ministers should make Paul's warnings here in 1 Corinthians 11 known to others when administering communion.

This warning about being "guilty of the body and blood of the Lord" has caused fear in the hearts of many believers. They fear that if they aren't just right when they partake of communion, they may be

damned. This is inconsistent with all of Paul's other teachings about relationship with the Lord through grace (Romans 5:1, Romans 5:8, and Romans 5:9).

We Christians do not partake of the Lord's Supper unworthily, even if we have sin in our lives. If we truly worship the Lord through communion, we have to do that in spirit and in truth (John 4:24), and our born-again spirits are perfect (Matthew 26:41 and Romans 4:8), regardless of how our flesh is (Romans 7:18). The apparent problems with this verse are removed when "unworthily" is interpreted as referring to those who are not born again (John 3:3).

Paul was saying that those who are not saved yet partake of communion are professing a lie (1 Corinthians 11:26). As Jesus said, **"If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth" (John 9:41).** Judgment is easier on those who are ignorant (Luke 12:48), but those who take communion cannot claim ignorance. If they partake of the Lord's Supper "unworthily" (i.e., not born again), those people become without excuse. They are guilty of the body and blood of the Lord.

Herman's Notes.

Verse 29 tells us what unworthily means "not discerning the Lord's body".

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

The blood is for the forgiveness of sin, but the body is for the healing of the saints. When we fail to understand that and we come together to shame those who don't have food at home or simply eating out of ignorance then we miss our healing.

Then verse 30 goes on to say: "For this cause many are weak and sickly among you, and many sleep." In other words because people are missing their healing, there are sickly among you. Do you know that when the children came out of Egypt there were thousands upon thousands among them and because they ate the lamb or the body of Jesus. That is the way that the church is supposed to be. When we ask "are there any sick among you", the expectation should be no! Instead, we would really be surprised at a no response from the church as a whole. Once a saint made a statement saying, I'm sick and a little child respond, I thought you were a Christian. He got it right. He was surprised that there were any sick among you.

Let me give you an alternative point of view. Some believe that when we eat from the tree of eternal life we automatically live forever, even if we discontinue eating. I believe that the tree was in the garden. There was no prohibition against eating from the tree of eternal life. There is not a good reason to believe the Adam and Eve had not already eaten from that tree before their fall. Nevertheless, the Bible says that, God shut off their access to the tree so that they could not continue to eat from the tree. Revelation says:

Revelation 21.

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Revelation 22:1-5.

1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

*2 **In the midst of the street of it**, and on either side of the river, **was there the tree of life**, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 **And they shall see his face**; and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, **that they may have right to the tree of life**, and may enter in through the gates into the city.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

In the future, New Jerusalem will descend from heaven to earth. The tree of life will be located in the mist of the garden on earth and God will be on earth with men (Revelation 21:1-3). God may very well move back and forth between heaven and earth as he did in the earlier days of Adam, or Jesus may be the one dwelling with men. Nevertheless, the tree of life will yield its fruit monthly to all the nations on the earth. Its leaves will be for the healing of the people of the nations on the earth (Revelation 22:1-3).

Here we get a picture of people continuously coming into the city of New Jerusalem and eating from the tree of life to be healed. This is parallel to people continuously eating the bread of the communion to be healed. You don't just eat once and are healed forever, but you eat and are rejuvenated.