

## 1Corinthians 11:27-34 "Judge Yourself Rightly"

Last week we met here around the table of the Lord to worship Jesus Christ and remember what it was that has allowed all of us to be reconciled to the Father. We see this clearly in the words of Jesus which Paul shares with the Corinthians.

1CO 11:23-26 "For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, 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." 25 In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." 26 For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes."

This table of the Lord demonstrates the cost of the penalty of sin. We know that the wages of sin is death, and nothing short of the death of our sinless Savior would satisfy the justice and wrath of God on our behalf.

But as we continue in our text this morning the question has to be raised, if the people in the church at Corinth are partaking of the Lord's supper in a way that would cause Paul to declare that, "when you meet together, it is not to eat the Lord's Supper," then what is this section of Scripture teaching where the apostle finally concludes that there are consequences to their behavior?

**1 Corinthians 11:27** <sup>27</sup> 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.

The Lord's supper is the issue at this point and because of the significance of their taking the Lord's supper in an unworthy manner, the Lord's supper must be understood as a primary means of devotion and worship to God.

We see this early on in the church at Jerusalem where the Lord's supper is viewed to be one of the central components to the life of the body of Christ.

**Acts 2:42** <sup>42</sup> They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

But what does it mean to take of the Lord's supper in an unworthy manner, especially as it is found in the context of 1Corinthians 10:14, that is certainly connected to the text before us this morning?

**1 Corinthians 10:14-24** <sup>14</sup> Therefore, my beloved, **flee from idolatry.** <sup>15</sup> I speak as to wise men; you judge what I say. <sup>16</sup> Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? <sup>17</sup> Since there is one bread, we who are many are one body; for we all partake of the one bread. <sup>18</sup> Look at the nation Israel; are not those who eat the sacrifices sharers in the altar? <sup>19</sup> What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? <sup>20</sup> *No*, but *I say* that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons. <sup>21</sup> **You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.** <sup>22</sup> Or do we provoke the Lord to jealousy? We are not stronger than He, are we? <sup>23</sup> All things are lawful, but not all things are profitable. All things are lawful, but not all things edify. <sup>24</sup> Let no one seek his own *good*, but that of his neighbor.

Paul's teaching on idolatry cannot be divorced from gathering for the sake of one's belly instead of gathering to worship and magnify the finished work of Christ on the cross.

And so, as it relates to a relationship with Jesus Christ, we get a sense of what it means not to be worthy as our Lord's own words are brought to bear.

**Matthew 10:38** <sup>38</sup> "And he who does not take his cross and follow after Me is not worthy of Me.

This is more than mere outward actions on the part of a person, but gets to the heart of what it means to be a Christian. Following the Lord is not mere religious ceremony. It is a devotion that compels one to take up his cross and follow Christ.

**John 10:27-28** <sup>27</sup> "My sheep hear My voice, and I know them, and they follow Me; <sup>28</sup> and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.

This is why we are told to walk in the light of God's grace that we do not deserve, but has been freely bestowed on us by our Lord and Savior.

**Ephesians 4:1-3** <sup>NAU</sup> Therefore I, the prisoner of the Lord, implore you to **walk in a manner worthy of the calling with which you have been called,** <sup>2</sup> with all humility and gentleness, with patience, showing tolerance for one another in love, <sup>3</sup> being diligent to preserve the unity of the Spirit in the bond of peace.

Though no one is worthy to have a relationship with God because of their sin, once our sin has been taken away by Christ we are to walk or follow our Shepherd in a way that is commensurate with His gift, so that we "walk in a manner worthy of the calling with which you have been called."

Paul would give the same message to the church in Colossae.

**Colossians 1:10-12** <sup>10</sup> so that you will walk in a manner worthy of the Lord, to please *Him* in all respects, bearing fruit in every good work and increasing in the knowledge of God; <sup>11</sup> strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously <sup>12</sup> giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light.

So, as it relates to God's people walking in a worthy manner, it is in direct relationship to the grace that is given to those who embrace the cross of Christ for the remission of their sins, where our Lord's body and blood were given for our redemption.

So, there is a sense in which taking the body and blood, represented in the elements of the Lord's supper, can be practiced communally in an unworthy way that demonstrates how a particular body, naming the name of Christ, can "despise the church of God." (1Cor.11:22b)

And we'll get into this a little deeper in a moment. But, there is a primary message in Paul's exhortation regarding the Lord's supper being taken in an unworthy manner that transcends the implied ongoing sanctification of the believer, as they are to embrace the

elements in a way that magnifies our risen Christ, thus demonstrated in a worthy manifestation of the elements found in Lord's supper.

Keep in mind that the immediate context of this portion of Scripture includes distinguishing between those who are "approved", or "genuine" and those who are not in light of the previous exhortation in chapter 10 to "flee from idolatry."

**1 Corinthians 11:19** <sup>19</sup> For there must also be factions among you, so that those who are approved may become evident among you.

<sup>ESV</sup> **1 Corinthians 11:19** for there must be factions among you in order that those who are genuine among you may be recognized.

The Greek word, for approved or genuine, can also be translated, tested. The idea here is to be tested in such a way that the ones who are approved, through the testing process, "may become evident among you."

This would be similar to testing the actions, doctrines and overall lives of those in the church who do not pass the test of faithfulness over time, as the risen Lord pointed out to the church in Ephesus.

**Revelation 2:2-3** <sup>2</sup> 'I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, **and you put to the test those who call themselves apostles**, and they are not, and you found them *to be* false; <sup>3</sup> and you have perseverance and have endured for My name's sake, and have not grown weary.

It is the measurement that is stretched across the life of an individual, who has been given life in Christ, that is the measure we use on ourselves to see if we are in Christ, just as Paul encouraged the church to a set of measurements that are found not in themselves, but in our Savior who measures out a faith necessary to embrace him for salvation, (Romans 12:3).

**2 Corinthians 13:5** <sup>5</sup> ***Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you-- unless indeed you fail the test?*** (emphasis added)

This test, this examination, *to see if we are in the faith*, should be the measure by which we determine the parameters that God has set out for the perfect sanctuary containing all that is found in

Christ, who has been building His sanctuary on earth made up of those overcomers in Christ, who are in turn made pillars in the temple of God, (Revelation 3:12). And what is the result of that measurement stretched across this glorious perfect temple?

**Matthew 5:48** <sup>48</sup> "Therefore you are to be perfect, as your heavenly Father is perfect.

**Leviticus 19:2** "Speak to all the congregation of the sons of Israel and say to them, 'You shall be holy, for I the LORD your God am holy.

Where does this holiness come from? Since we have no holiness or righteousness in ourselves outside of Christ, that holiness is seen exclusively in a perfect, holy and righteous God who rides on the winds of His chariot of fire who scatters coals of fire for the redemption of His people. In other words, the perfect work of Christ, His righteousness on our behalf will be the measure, (gold measuring rod, Rev.21:15), we adopt by faith.

The test in 2Corinthians 13:5 is essentially the same test that is being advanced by Paul in our text.

**1 Corinthians 11:27-30** <sup>27</sup> 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. <sup>28</sup> ***But a man must examine himself,*** and in so doing he is to eat of the bread and drink of the cup. <sup>29</sup> ***For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly.*** <sup>30</sup> For this reason many among you are weak and sick, and a number sleep. (emphasis added)

It is reasoned among many that the examination that Paul had in mind in the first letter only addressed believers who had issues with other believers, who are then encouraged to, first, make amends with those believers so that they can come to the table in a "worthy manner," (ie., repenting of their own sin toward another believer), a concept that is not actually found in the text of 1Corinthians 11, but is forced into the text from Christ's words in Matthew's gospel; the difference between eisegesis and exegesis.

**Matthew 5:23-24** <sup>23</sup> "Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, <sup>24</sup> leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.

While it may be good policy to reconcile with your brother, even before you partake of the Lord's supper, that is not what Jesus was teaching in the context of Matthew 5:23-24. He was addressing the proper use of the Mosaic Law regarding murder where He also includes anger, (a heart problem), as a run-up to murder; not the issue of taking the Lord's supper. Unlike harmlessly mixing metaphors, transposing one portion of scripture onto another unrelated portion potentially mixes categories which can do actual harm to the intent of either of the passages.

In Matthew's gospel Jesus was advancing particular propositions of the law, which he says, he did not come to abolish. He then explains the law as being more than the mere letter, to include the spirit of the law. Therefore, according to Jesus, if one annuls the law, (either the letter or the spirit), he will be held accountable, with the caveat that trying to enter the kingdom of God, based on the law, will result in falling short of what God expects. Here, our Lord is addressing the category relating to the law as it pertains to entering into the Kingdom of heaven.

**Matthew 5:20** <sup>20</sup> "For I say to you that unless your righteousness surpasses *that* of the scribes and Pharisees, you will not enter the kingdom of heaven.

The other thing to note in Matthew 5:23 is that it does not say, "if you have something against your brother go and be reconciled to him." Rather, it says, "if your brother has something against you, go to him and be reconciled."

In other words, the one who has something against you, (ostensibly your enemy in the context of Matthew 5), is the one to whom our Lord exhorts us to extend the spirit of the law, as Jesus makes clear further on in Matthew 5.

**Matthew 5:43-48** <sup>43</sup> "You have heard that it was said, 'YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.' <sup>44</sup> "But I say to you, love your enemies and pray for those who persecute you, <sup>45</sup> so that you may be sons of your Father who is in heaven; for He causes His sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous. <sup>46</sup> "For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? <sup>47</sup> "If you greet only your brothers, what more are you doing *than others*? Do not even the Gentiles do the same? <sup>48</sup> "Therefore you are to be perfect, as your heavenly Father is perfect.

If we are going to be fair to both texts, (both of which are talking about entirely different subjects, thus to include different categories), then taking the Lord's Supper, in the context of 1 Corinthians 11, does not necessarily depend on you following Matthew 5:23-24 to be reconciled with someone who has an issue with you. The context of 1 Corinthians 11 has to do with factions, (heresies), between true believers and "professing" Christians within that particular group, as people were gathering with the church for some form of fellowship that was to include the Lord's Supper, but where that Supper was taking a back seat to their pot-luck "fellowship" that included the abuse of alcohol.

**1 Corinthians 11:18-21** <sup>18</sup> 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. <sup>19</sup> For there must also be factions among you, so that those who are approved may become evident among you. <sup>20</sup> Therefore ***when you meet together, it is not to eat the Lord's Supper, <sup>21</sup> for in your eating each one takes his own supper first; and one is hungry and another is drunk.*** (emphasis added)

Paul makes it clear that in examining themselves against the gospel of Jesus Christ, (represented in the Lord's supper), it will be discovered that the factions, or those who are causing divisions within the church, would be recognized with the intent to exhort them to repent.

**1 Corinthians 11:19** <sup>19</sup> For there must also be factions among you, so that those who are approved may become evident among you.

The Greek word that Paul uses for "evident" in the phrase, "*may become evident among you,*" can be literally translated, *visible*. It is essentially the same Greek word Paul uses when writing to the church in Ephesus.

**Ephesians 5:13** <sup>13</sup> But all things become ***visible*** when they are exposed by the light, for everything that becomes ***visible*** is light. (emphasis added)

What Paul is saying is that those who are approved within the Corinthian church will be exposed, or made visible, so as to distinguish believers, (those successfully approved, tested), from unbelievers, which is made clearer in other English translations.

<sup>ESV</sup> **1 Corinthians 11:19** for there must be factions among you in order that ***those who are genuine*** among you ***may be recognized.*** (emphasis added)

<sup>NIV</sup> **1 Corinthians 11:19** No doubt there have to be *differences among you to show which of you have God's approval.* (emphasis added)

<sup>NKJ</sup> **1 Corinthians 11:19** For there must also be factions among you, that *those who are approved may be recognized among you.* (emphasis added)

The ones who are tested and approved, and thus made visible in 1Corinthians 11:19, are juxtaposed with those factious elements who, in a contrary sense, are also exposed. All members of that local body are then encouraged to examine themselves later in verse 28 to see where they fall in relationship to the gospel as a result of that examination.

**1 Corinthians 11:28** <sup>28</sup> But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup.

The Greek word Paul uses in verse 28 for examination is *dokimazo* which also means to test with the implication of being approved. In fact, those who are “approved” in verse 19 are identified with the Greek word *dokimos*, a derivative of the same word Paul uses here in 1 Corinthians 11:28.

The same approving or testing that Paul requires for distinguishing between those who cause factions, and those who are genuine, is the same test he addresses in his second letter that deals with proving whether or not one is a true child of Christ.

<sup>NAU</sup> **2 Corinthians 13:5** *Test yourselves to see if you are in the faith; examine yourselves!* Or do you not recognize this about yourselves, that *Jesus Christ is in you-- unless indeed you fail the test?* (emphasis added)

Paul expects these believers in Corinth to examine themselves in light of the gospel of Jesus Christ. If they have weighed the results of what this gospel teaches, (not by works, but by grace through faith alone in Christ), and fail that test, then it is clear they must relinquish any fleshly effort at salvation and embrace the redemptive work of Christ by faith, thus passing the test.

It is in “passing the test” that they are then encouraged to take the Lord’s Supper. If they fail the test the converse would be true, as they are not worthy to partake of the Lord’s supper that represents the body and blood of Christ being shed for the forgiveness of sin, something that is rejected by those who fail the test.

There is no requirement in partaking of the elements of the Lord’s supper, other than to be a true believer in Jesus Christ. While it may be true that some believers within that church were taking the Lord’s supper while maintaining a bad attitude toward other people in that particular fellowship, Paul’s primary warning of taking the Lord’s supper in an “unworthy way” and “not judging the body and blood of Christ rightly”, was chiefly a direct message to those who were factious, who failed the test of being a true child of God, especially in light of his second letter (2Corinthians 13:5), that followed up to the first.

In this way, taking the supper in an “unworthy way” had more to do with blaspheming the cross as they reject the Messiah, while at the same time publicly partaking in the supper that magnifies His redemptive atonement. Thus, they are unworthy to identify themselves as followers of Christ whose body was broken and blood was shed for His sheep, and therefore have become *“guilty of the body and blood of the Lord, as they drink judgment to themselves.”*

These are the same “factions” whom the writer of Hebrews makes note of as those who have tasted the things of the Spirit, but who are actually wolves in the midst of the sheep, and are therefore not true believers.

**Hebrews 6:4-6** <sup>4</sup> For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, <sup>5</sup> and have tasted the good word of God and the powers of the age to come, <sup>6</sup> and *then* have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

These people put the Son of God to open shame as they claim an allegiance to Christ, (part of which would be demonstrated in embracing the Lord’s supper), and yet do not submit with a true faith to the One who gave His life on the cross for the redemption of his people, as they fall away. Therefore, Paul’s warning to the

Corinthians that some of them are sick and dying as a result of *not judging the body and blood of Christ rightly, as they drank judgment to themselves*, was a shot across the bow to those pretending to be Christians, as God's judgment on the "unworthy" camped inside the church should not be taken lightly.

<sup>ESV</sup> **Hebrews 10:29** How much worse punishment, do you think, will be deserved by the one who has spurned the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace?

Of course, this would also be a message for true believers, exhorting them that their godly walk with Christ is not optional, as they are to demonstrate lives of holiness in the power of the Spirit. In receiving a message from an apostle that includes God's judgment of death and sickness, on the heels of taking the Lord's supper in an unworthy way, should cause these Corinthians to examine their lives in light of where their righteousness resides and to respond appropriately with a life of faith, love and obedience.

**Galatians 6:4-8** <sup>4</sup> But each one must examine his own work, and then he will have *reason for* boasting in regard to himself alone, and not in regard to another. <sup>5</sup> For each one will bear his own load. <sup>6</sup> The one who is taught the word is to share all good things with the one who teaches *him*. <sup>7</sup> Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. <sup>8</sup> For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.

If a believer continues to grieve the Holy Spirit, as his life more resembles those who have tasted the good word of God, but who have *spurned the Son of God, profaning the blood of the covenant*, as they only pay lip service to Christ, he must understand that he is not exempt from God's discipline, which may certainly include the aforementioned, some becoming *weak and sick, and a number sleep*.

This would certainly be the case if the believers in that church, who have been "approved and shown genuine," are endorsing the kind of fellowship that dishonors Christ in the taking of the Lord's supper.

Remember that God had disciplined two particular people in the church at Jerusalem, after which, one person, a Levite of Cyprian birth, sold some land and gave it to the apostles to benefit the church. He is juxtaposed with two other people who later also sold some land with the intent to bless the church, but with the caveat that they deceived the church into thinking they gave the full amount when they kept some back for themselves.

**Acts 4:36 -37** <sup>36</sup> Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement), <sup>37</sup> and who owned a tract of land, sold it and brought the money and laid it at the apostles' feet.

<sup>NAU</sup> **Acts 5:1** But a man named Ananias, with his wife Sapphira, sold a piece of property, <sup>2</sup> and kept back *some* of the price for himself, with his wife's full knowledge, and bringing a portion of it, he laid it at the apostles' feet. <sup>3</sup> But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back *some* of the price of the land? <sup>4</sup> "While it remained *unsold*, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God." <sup>5</sup> And as he heard these words, Ananias fell down and breathed his last; and great fear came over all who heard of it.

Some have suggested that Ananias and his wife were unbelievers, as they lied to the Holy Spirit, and were therefore subsequently judged by God as He took both of their lives that day. And though they are not designated as a "brother" or "sister" in the Lord in the text, neither is Joseph designated a "brother" in the Lord, only that all three are associated with the church in Jerusalem.

Whether Ananias and Sapphira were believers or not, God's judgment had its effect on both believing and unbelieving members of that church as ***great fear came over all who heard of it.***

In a similar way, in 1Corinthians 11, Paul is identifying the results of taking the Lord's supper in an *unworthy way* (unbelievers are not worthy to share in that ordinance until they come to faith in what that ordinance represents), so as to warn the entire church, composed of both believers and unbelievers, as God expects His people to honor Him with their lives. And it is on that note that Paul ends this section in 1Corinthians 11 with a strong nod to

God's discipline on His church, again with no hint that some sort of reconciliation with others in the church in Corinth is mandated to be able to take the Lord's supper in the context of this chapter.

**1 Corinthians 11:32-34** <sup>32</sup> But when we are judged, we are disciplined by the Lord so that ***we will not be condemned along with the world.*** <sup>33</sup> So then, my brethren, when you come together to eat, wait for one another. <sup>34</sup> 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.

Being disciplined by the Lord and being condemned with the world are two different actions on the part of God for two different groups. The Lord loves those whom He disciplines, but condemnation is reserved for those who reject the risen Christ.

By the way, this discipline was being alluded to by Paul at the end of his second, follow-up, letter to these same Corinthians, some of whom apparently were still dishonoring Christ with lives that looked more like those of the world.

**2 Corinthians 12:19-21** <sup>19</sup> All this time you have been thinking that we are defending ourselves to you. *Actually*, it is in the sight of God that we have been speaking in Christ; and all for your upbuilding, beloved. <sup>20</sup> For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps *there will be* strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances; <sup>21</sup> I am afraid that when I come again my God may humiliate me before you, and I may mourn over many of those who have sinned in the past and not repented of the impurity, immorality and sensuality which they have practiced.

It is in the immediate context of this warning that Paul puts forth the command to these people to examine themselves in light of their ungodly behavior to test the veracity, or lack thereof, of their faith.

**2 Corinthians 13:5-6** <sup>5</sup> Test yourselves *to see* if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you-- unless indeed you fail the test? <sup>6</sup> But I trust that you will realize that we ourselves do not fail the test.

Again, I am not arguing that reconciliation is unimportant among those in the body of Christ as Paul makes clear.

**Romans 12:18** <sup>18</sup> If possible, so far as it depends on you, be at peace with all men.

Rather, I am simply stating that we must let the text itself define our theology on any matter, including the Lord's supper, and how it is to be entered into. In fact, our Theology on the Lord's Supper is best explained by the One who first taught on this most important ordinance, and that would be our Lord, Jesus Christ.

**Luke 22:17-20** <sup>17</sup> And when He had taken a cup *and* given thanks, He said, "Take this and share it among yourselves; <sup>18</sup> for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes." <sup>19</sup> And when He had taken *some* bread *and* given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." <sup>20</sup> And in the same way *He took* the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood.

This is the teaching of Christ that Paul pointed to in 1 Corinthians 11 as he juxtaposed the factious people in that church who were "not genuine", with the message of the cross that the "genuine one's" embraced by faith, (distinguishing wheat from tares), as he pointed them back to that message of hope that was to unify them in the risen Christ who died for their sins.

Paul was not prescribing the proper "formula" for taking the Lord's Supper in this portion of Scripture as if they needed a tutorial on how to administer the elements. He was exposing what they were *not doing* as they came together for their "church fellowships."

**1 Corinthians 11:20** <sup>20</sup> Therefore when you meet together, ***it is not to eat the Lord's Supper***, (emphasis added)

Unfortunately, there is a tendency among many "Evangelical" churches to turn the Lord's Supper into something that resembles more of a funeral than what it really is, a celebration of that death on the cross that can only be fully appreciated by the resurrection of our Savior. This is why Paul says, "to proclaim Christ's death, until He comes", which can only transpire if Christ is alive, seated

at the right hand of Father who promises to return in the same way that he left.

The Lord's Supper is a celebration, a proclamation, of a very sober reality that took the death of the Son of God/manto accomplish. The Lord's Supper points to the gospel of Jesus Christ to which all people are invited to embrace by repentance and faith. Instead of dwelling on the sin that we should have paid for, (as God's wrath should rightly be poured out on us), we should be rejoicing in our sin being poured out on our Savior who crushed the head of the enemy (death, Genesis 3:15), that was successfully executed three days later when our Savior burst forth from the grave.

This is the message of the Lord's Supper, which was first declared by Jesus on the night He was betrayed, not coincidentally, during the time of the Passover, that event in Israel's history that started in fear, but ended in rejoicing as they crossed over the waters from death to life.

<sup>ESV</sup> **Exodus 15:1** Then Moses and the people of Israel sang this song to the LORD, saying, "I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea. <sup>2</sup> ***The LORD is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father's God, and I will exalt him.*** (emphasis added)

This is the same song that John records for us in the book of Revelation.

**Revelation 15:2-3** <sup>2</sup> And I saw something like a sea of glass mixed with fire, and those who had been victorious over the beast and his image and the number of his name, standing on the sea of glass, holding harps of God. <sup>3</sup> ***And they sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, "Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations!"*** (emphasis added)

And so, yes, we should acknowledge our sin when we take of the Lord's Supper, and in turn be compelled to rejoice with lives that comport to that gift we freely received in our Savior through faith alone, as we celebrate the reality that though our sin was as scarlet, His blood has made us whiter than snow. He has removed our sin as far as the east from the west. Praise God!