



Communion's Enemies

Contention

In 1 Corinthians 11:16, “contentious” is φιλόνηκος (philoneikos), an adjective from φίλος and νείκος and means lover of strife. “To be” is a present infinitive and means they are status quo troublemakers. This word is used as a noun in Luke 22:24 and means strife among the disciples. This word indicates a believer or group of believers out of fellowship on a continual basis (mental contentiousness). They are rabble rousers and always bickering about something.

"But if one is inclined to be contentious, we have no other practice, nor have the churches of God." (1 Corinthians 11:16, NASB)

"And there arose also a dispute among them as to which one of them was regarded to be greatest." (Luke 22:24, NASB)

Division

In 1 Corinthians 11:18, “divisions” is σχίσμα (schisma) and means a rent, a split, a schism. The origin of division is heresies.

"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." (1 Corinthians 11:18, NASB)

The answer to the division is Bible doctrine, the mind of Christ expressed in a mental attitude of discernment. 1 Cor. 1:10.

"Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment." (1 Corinthians 1:10, NASB)

In 1 Corinthians 12:25, “no division in the body” refers to the heresy behind the schism that was the improper use of tongues. This word connotes an outer manifesting of an inner cleavage. The discernment is out in the open.

"so that there may be no division in the body, but that the members may have the same care for one another." (1 Corinthians 12:25, NASB)

Heresies

In 1 Corinthians 11:19, is αἵρεσις (hairesis) from the word αἰρέομαι (aihreomai) and means a choosing, a choice. The verb means to choose, then that which is chosen, and hence an opinion, especially a self-willed opinion, which substitutes for submission to the power of truth and leads to division and formation of sects. These were sects of the apostates where each leader within the church had his own followers.

"For there must also be factions among you, so that those who are approved may become evident among you." (1 Corinthians 11:19, NASB)

The sect of the Sadducees (unbelievers) is found in Acts 5:17.

"But the high priest rose up, along with all his associates (that is the sect of the Sadducees), and they were filled with jealousy." (Acts 5:17, NASB)



The sect of the Pharisees is found in Acts 15:5 (believers) and Acts 26:5 (unbelievers).

"But some of the sect of the Pharisees who had believed stood up, saying, 'It is necessary to circumcise them and to direct them to observe the Law of Moses.'" (Acts 15:5, NASB)

"since they have known about me for a long time, if they are willing to testify, that I lived as a Pharisee according to the strictest sect of our religion." (Acts 26:5, NASB)

The sect of the Nazarenes is found in Acts 24:5 and Acts 24:14. In Acts 28:22, this sect promoted derision against the Apostle Paul.

"For we have found this man a real pest and a fellow who stirs up dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes." (Acts 24:5, NASB)

"But we desire to hear from you what your views are; for concerning this sect, it is known to us that it is spoken against everywhere." (Acts 28:22, NASB)

God's discipline on heretics can be seen in Titus 3:10. "Factious" is αἰρετικός (aihretikos) and means to choose for self. A heretic is one who creates and fosters factions because he holds false views, one who creates schisms. It is the person who is rejecting Bible doctrine who is false, who is the troublemaker, not the one who is true.

"Reject a factious man after a first and second warning," (Titus 3:10, NASB)

To illustrate, if what the pastor teaches is true and members of the congregation hold false views, they are heretics, not the pastor. These people are always trying to grab power and they say, "the pastor is at fault." Sooner or later you are going to be tempted to buck the tiger on what is taught in the local church for a lot of reasons. This is a person who chooses their own opinion over Bible doctrine, therefore becomes a troublemaker and a promoter of factions.

In Titus 3:10, "Reject" is παραιτέομαι (paraiteomai) and gives the reason for discontent - doctrinal misunderstandings or believing false doctrines and choosing instead a human viewpoint solution. "After a first and second warning" means a public warning in public assembly which comes through doctrinal teaching. A pastor has the right to throw these people right out on their ear after two public warnings of the situation.

Lack of Appreciation

In 1 Corinthians 10:27, "in an unworthy manner" is ἀναξίως (anaxiōs) and indicates that a believer is incapable of appreciating the person or work of Christ if they are out of fellowship regarding the Lord's Supper.

"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." (1 Corinthians 11:27, NASB)

In 1 Corinthians 10:21, you either partake of the cup of blessing or of cup of demons. You cannot do both.

"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." (1 Corinthians 10:21, NASB)

Betrayal

Words translated to betray or to be a traitor warn the believer of a hazard of partaking of communion out of fellowship. Partaking "unworthily" it means to betray the person and work of Christ. To avoid



betrayal while taking communion, the believer must use confession of sin, thus maintaining their fellowship and the unbeliever must accept Christ as personal Savior.

In 1 Corinthians 11:23, “He was betrayed” is the imperfect active indicative of παραδίδομι (paradidōmi) and means to give over, to give up, to act as a traitor, to deliver up treacherously. This refers to the overt act of betrayal by delivering a message. Betrayal is a very vicious word and is used for an inside job betrayal, someone on the inside defects. Loyalty, unity, teamwork, and peace all have a place with the doctrinally oriented believer.

"For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread;" (1 Corinthians 11:23, NASB)

Other uses for the Greek word παραδίδομι (paradidōmi) in Scripture include to deliver over to a prison in Acts 28:17, to deliver over to the sin unto death in 1 Timothy 1:20, to deliver as an enemy and as a traitor in Matthew 17:22-23.

"After three days Paul called together those who were the leading men of the Jews, and when they came together, he began saying to them, "Brethren, though I had done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans." (Acts 28:17, NASB)

"Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme." (1 Timothy 1:20, NASB)

"And while they were gathering together in Galilee, Jesus said to them, "The Son of Man is going to be delivered into the hands of men; and they will kill Him, and He will be raised on the third day." And they were deeply grieved." (Matthew 17:22-23, NASB)

Individual betrayal in the Tribulation can be found in Matthew 24:10. Family betrayal is found in Mark 13:12. Religious betrayal is found in Mark 14:10-11.

""At that time many will fall away and will betray one another and hate one another." (Matthew 24:10, NASB)

""Brother will betray brother to death, and a father his child; and children will rise up against parents and have them put to death." (Mark 13:12, NASB)

"Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them. They were glad when they heard this, and promised to give him money. And he began seeking how to betray Him at an opportune time." (Mark 14:10-11, NASB)

The other Greek word for betrayal or to portray a traitor is προδότης (prodotēs) and means to give before and refers to premeditated, planned betrayal, in the mind preceding the actual act of betrayal. Luke 6:16.

"Judas the son of James, and Judas Iscariot, who became a traitor." (Luke 6:16, NASB)

It is used in Acts 7:52 as part of Stephen’s message just before they stoned him to death. It is also used in 2 Timothy 3:4 for the word “treacherous.” This is a subjective person who is always a critical, premeditated slanderer and traitor.

""Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become;" (Acts 7:52, NASB)



"treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, holding to a form of godliness, although they have denied its power; Avoid such men as these." (2 Timothy 3:4-5, NASB)

Betrayal results in progressive divine discipline based on the length of time it continues. God administers divine discipline in an ever increasing intensity to get the reversionistic believer back to fellowship. It may even progress to the sin unto death which is the word "sleep" in 1 Corinthians 11:30.

"For this reason many among you are weak and sick, and a number sleep." (1 Corinthians 11:30, NASB)

In conclusion, communion is an absolute. Either you drink the cup of the Lord, or the cup of demons. In fellowship, the ritual signifies blessing. Out of fellowship, the ritual signifies cursing. 1 Cor. 10:21.

"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." (1 Corinthians 10:21, NASB)

The answer to these enemies of the Lord's Table? What defeats these enemies contentions, divisions, heresies, betrayals and lack of appreciation? Believer-priests are commanded to spiritually examine themselves.