

# 1 Corinthians 11:27

Authorized King James Version (KJV)

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.

## Analysis

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**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**—Solemn warning. Ὡστε (wherefore) draws conclusion from vv. 23-26. Ἀναξίως (anaxiōs, unworthily) is adverb—it modifies how one eats, not who is worthy (no one is inherently worthy!). Unworthy eating includes divisions, gluttony, drunkenness (vv. 21-22), and failing to discern the Lord's body (v. 29).

**Shall be guilty of the body and blood of the Lord** (ἐνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου)—enochos means guilty, liable to judgment, answerable for. Unworthy participation makes one guilty of sinning against Christ Himself—akin to participation in His crucifixion. This echoes Hebrews 6:6 (crucifying Christ afresh) and 10:29 (trampling the Son of God underfoot). The Table is sacred; treating it casually or divisively profanes Christ's sacrifice. This isn't legalism but reverence—the meal signifies Christ's death and demands heart preparation.

## Historical Context

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Jewish temple worship distinguished clean/unclean, worthy/unworthy participation. Passover required participants to be ceremonially clean (Exodus 12:43-49, Numbers 9:6-14). Paul transfers this holiness requirement to the Christian Table—not ritual purity but heart purity, specifically unity and self-

examination. The early church developed fencing practices (1 Clement, Didache)—excluding unrepentant sinners from the Table to preserve its holiness and the church's witness. Paul's warning shaped Christian liturgy and discipline.

## Related Passages

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**Genesis 1:1** — Creation of heavens and earth

**Colossians 1:16** — All things created through Christ

## Study Questions

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1. What does 'unworthy' participation in the Lord's Supper look like practically—what attitudes or actions profane the Table?
2. How is being 'guilty of the body and blood' different from merely eating a meal disrespectfully?
3. How should churches balance the Table's invitation (grace) with its warning (judgment) without falling into either presumption or legalism?

## Interlinear Text

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ὧστε	ὃς	ἂν	ἐσθίη	τὸν	ἄρτον	τοῦτον	ἢ	πίνη
Wherefore	whosoever	G302	shall eat	G3588	bread	this	and	drink
G5620	G3739		G2068		G740	G5126	G2228	G4095
τὸ	ποτήριον	τοῦ	κυρίου	ἀναξίως	ἐνοχος	ἔσται	τοῦ	
G3588	this cup	G3588	of the Lord	unworthily	guilty	shall be	G3588	
	G4221		G2962	G371	G1777	G2071		
σώματος	καὶ	αἵματος	τοῦ	κυρίου				
of the body	and	blood	G3588	of the Lord				
G4983	G2532	G129		G2962				

## Additional Cross-References

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**John 6:51** (Parallel theme): I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

**1 Corinthians 10:21** (References Lord): Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

**Hebrews 10:29** (Blood): Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

**Numbers 9:13** (References Lord): But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

**Numbers 9:10** (References Lord): Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.

**Matthew 22:11** (Parallel theme): And when the king came in to see the guests, he saw there a man which had not on a wedding garment: