

## Judgement #4: Self-Judgment

**1 Corinthians 11:27-32**

**Intro:** The first three judgments that we preached were:

- 1) The Judgment of Israel                      Ezk 20:3
- 2) The Judgment of the Nations              Matt. 25:32
- 3) The Judgment of Sin                         Romans 6:23

**Verse 28. But let a man examine himself.**

*Romans 6:1-13 We exercise this self-judgment because we are dead to sins through the ordinance of baptism.*

**I. Let him search and see if he has the proper qualifications**

- A) If he has true repentance for his sins
- B) True faith in the Lord Jesus; that he is depending on him, and is trusting in Him alone as a means of Salvation.
- C) Sincere desire to live the life of a Christian, and to be like the Son of God
- D) If he can approach the table in a proper manner.

**II. This examination should include the great question about his personal piety,**

- A) The great inquiry whether he has ever been born again

He should not only be able to say in general that he is a Christian, but he should be able to say that he has then a particular preparation for it.

- B) His immediate and direct preparation for the ordinance.
- C) He should have personal evidence that he is a penitent.

**III. This examination should be minute and particular.**

- A) It should extend to the words, the thoughts, the feelings, and the conduct.
- B) In our family and our business,
- C) Whether among Christians or with the world, we have lived the life of a Christian.
- D) Our private thoughts
- E) Our habits of secret prayer
- F) Our studying and searching the Scriptures
- G) Whether we are gaining the victory over our easily besetting sins
- H) Becoming more and more conformed to the Savior

It should, in short, extend to all our Christian character; and everything which goes to make up or to mar that character should be the subject of faithful and honest examination.

**IV. It should be done, because**

- A) It is well to pause occasionally in life, and take an account of our standing in the sight of God.

B) Because the observance of the Lord's Supper is a solemn act, and there will be fearful results if it is observed in an improper manner.

C) Because self-examination supposes seriousness and calmness, and prevents precipitation and rashness--states of mind entirely unfavorable to a proper observance of the Lord's Supper.

D) Because by self-examination one may search out and remove those things that are offensive to God, and the sins, which so easily beset us, may be known and abandoned.

E) Because the approach to the table of the Lord is a solemn approach to the Lord himself; is a solemn profession of attachment to him; is an act of consecration to his service in the presence of angels and of men; and this should be done in a calm, deliberate, and sincere manner--such a manner as may be the result of a prayerful and honest self-examination.

And so let him eat, etc. And as the result of such examination, or after such an examination; that is, let the act of eating that bread be always preceded by a solemn self-examination.

**Bloomfield renders it, "and then," "then only." The sense is plain, that the communion should always be preceded by an honest and prayerful self-examination. This Judgment of sin is not so much the believer's moral condemnation of his own ways or habits, as it is of allowing such ways. Self-judgment avoids chastisement.**

To the Christian, God's judgment is a chastisement that is always penal: A means to bring about a sanctified walk

To the sinner God's judgment is always capital. Romans 6:23 The wages of sin is death.