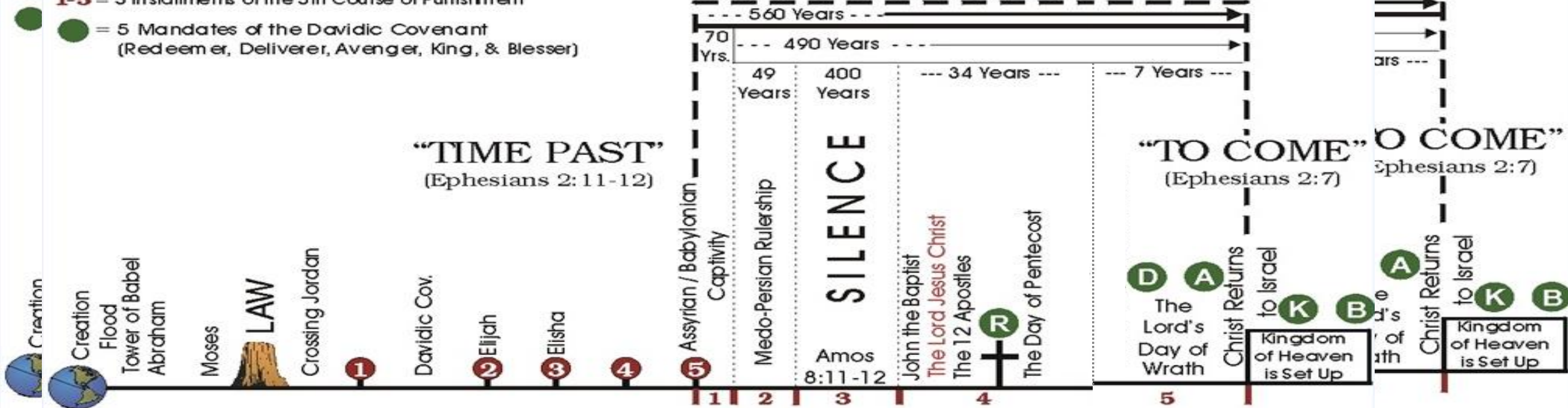


- = 5 Courses of Punishment (Lev. 26)
- 1-5 = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)

*TIMES OF THE GENTILES*



ISRAEL - "The Circumcision" - "nigh unto God"  
 THE LAW serves as a "middle wall of partition."

GENTILES - "Uncircumcision" "far off" "without God"

Genesis	Exodus Leviticus Numbers Deut.	Josh.	Jud. Ruth 1 Sam 1-16	1 Sam 16 to 1 Kgs 12	1 Kgs 12 to 22	2 Kgs 10:31	2 Kgs 10:32 to 16:20	2 Kgs 17:1 to 25:30	Ezr Neh Est	The Silence of God	Matthew Mark Luke John	Acts 1-8	Hebrews James 1 & 2 Peter 1, 2 & 3 John Jude The Book of the Revelation	Hebrews James 1 & 2 Peter 2 & 3 John Jude The Book of the Revelation
				1 and 2 Chronicles		Isa, Jer, Lam, Ezk, Dan, Hos, Joel, Amos, Oba, Jon, Mic, Nah, Hab, Zeph, Hag, Zec, Mal.		Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon						

Israel's Program is Resumed and Fulfilled

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# Lord's Supper (Pt. 2)

**Mat. 26:26-29; 1 Cor. 11:23-28**

**GOOD MORNING!!**

# FAIREST LORD JESUS

Fairest Lord Jesus, Ruler of all nature  
O Thou of God and man, the Son  
Thee will I cherish, Thee will I honor  
Thou, my soul's glory, joy and crown

Fair are the meadows,  
fairer still the woodlands  
Robed in the blooming garb of spring  
Jesus is fairer, Jesus is purer  
Who makes the woeful heart to sing!

# FAIREST LORD JESUS

Beautiful Savior, Lord of the nations

Son of God and Son of man!

Glory and honor, praise, adoration

Now and forevermore be Thine!

Now and forevermore be Thine!

1. To admonish, rebuke, correct and teach the Corinthians, Paul gave some examples of how Israel's eating and drinking of God's blessings wrongly while murmuring and complaining, while being ungrateful and unbelieving, while engaged in idolatry and sexual immorality, only ended in disaster.

--Example of the Golden Calf Incident (Ex. 32:5-6) where Israel was murmuring, complaining, committing idolatry and sexuality, despising God's thing and Aaron says we are going to have a Feast to the Lord, a Lord's Feast, a Lord's Supper: Ridiculous!

2. The Corinthian assembly had major problems: divisions and schisms, murmuring and complaining, selfishness, compromising with idolatry and sexual immorality, despising the Lord's things that were put on display when they got together to eat and drink.

3. Like Aaron, the Corinthians were claiming to be having communal meals unto the Lord, but the way they were conducting them was far away from the Lord and had nothing to do with Him.

--The real problem in Corinth wasn't physically eating and drinking of literal food wrongly but of spiritually eating and drinking of God's things wrongly. It just became evident at the communal meals.

4. For the Corinthians to truly have a Lord's Supper on the Lord's Table they needed to use the Lord's assigned Cup and Bread:
  - a. The cup of blessing = fellowship of the Blood of Christ (all that the Risen Christ's death on the Cross accomplished for us) (1 Cor. 10:16).
  - b. The blessings that come from shed blood of Christ are especially: redemption and propitiation (Rom. 3:24-25); the forgiveness of sins (Eph. 1:7), redemption (Eph. 1:7), justification and life (Rom. 5:9-10) and reconciliation (Eph. 2:13).
  - c. You "drink" of the cup when you fellowship around the blessings that come through Christ's death.

5. Then, out of fellowshiping around the blessings that come to us through the death of Christ, we break the Lord's Bread, by fellowshiping together as members of the Body of Christ, knit in love one to another.
  
6. What does a true Fellowship/Communion look like? It occurs in the fellowship with His Son Jesus Christ our Lord (1 Cor. 1:9) in the Gospel (Phil. 1:5) and the full knowledge of the Mystery (Eph. 3:9; Col. 2:2) through the Spirit (Phil. 2:1) adopting Christ's attitude of being willing to suffer and die for the edification of fellow believers (Phil. 2:1-8; 3:10) for the purpose of ministering of the saints (2 Cor. 8:4) : In short: **AGAPE LOVE!**



7. Whenever this happens (whether you are literally eating or drinking or not) you are participating in the Lord's things correctly, and that is always pleasing to God.
  
8. Paul's point is that eating and drinking of God's blessings is not a time where anything goes—such as, rebelliousness, idolatry or sexual immorality (all problems the Corinthians had!). It is a time for enjoying God's blessing that come from Christ's work on the Cross and sharing them with others, in the context of the Mystery.

9. The problem in Corinth is that they were claiming to be eating and drinking in accord with this, calling their eating and drinking the Cup of the Lord, breaking bread of the Lord coming around the Lord's Table (1 Cor. 10:21), having the Lord's Supper BUT THEY WERE NOT! (1 Cor. 11:20)
  
10. In fact, they were doing the exact opposite—more like the cup and the table of devils (1 Cor. 10:21). They are coming together for the worse: there are divisions and heresies among them, they were selfishly demeaning themselves, fellow believers and the whole church of God (11:17-22).

12. Eating and drinking, whether done with fellow believers or the lost needs to be done according to the Lord, who says:
- a. Do all to the glory of God (1 Cor. 10:31) and with Love (16:14)
  - b. On the basis of Agape Love (1 Cor. 10:23-24, 33).
  - c. Be ye followers of Paul as he follows Christ (1 Cor. 11:1).
  - d. Remember these teachings of Paul. (1 Cor. 11:2).

13. Contrary to what they said, it most certainly was NOT to eat a meal centered on the Lord and His things. It was NOT the Lord's Cup or Table or Supper or the Lord's anything else (1 Cor. 11:17-22).

--It was just their own selfish, fleshly meals and at worst devil's meals.

14. In order to be the Lord's it must be governed by Agape Love not selfish interests. This was the exact opposite way the Corinthians were carrying out their communal meals while claiming them to be unto the Lord.

## 15. Agape Love:

- does not consider their own things but the things that build up others (1 Cor. 10:24);
- offends none and pleases all unto edification (1 Cor. 10:32-33);
- doesn't seek one's own profit but the profit of others unto salvation (1 Cor. 10:33);
- carries/wait on/serve one for the other (1 Cor. 11:33)
- Never does anything out of strife and vainglory but in lowliness of mind each esteem the other better than themselves. Doesn't look on one's own things but the things of others as Christ did (Phil. 2:1-8).

16. The NIGHT refers to the darkness of the present evil world (Gal. 1:4; Rom. 13:12) when the children of darkness do evil: Judas betrayed Jesus; the time of spiritual slumber (1 Cor. 11:30 with 1 Thes. 5:7a) and drunkenness (1 Cor. 11:21 with 1 Thess. 5:7b) where the works of darkness occur (Rom. 13:12).

17. Their communal meals are not to be carried out in the context of outer darkness and betrayal of the Lord and His things but based on the light of the Lord on the inside:

--We are the children of light (1 Thess. 5:5) with the armor of light (Rom. 13:12), night and day laboring for the Lord, preaching the Gospel (1 Thess. 2:9), in continual communion with God about the brethren (1 Thess. 1:2-3; 2 Thess. 1:3-4; 2 Tim. 1:3).

18. It is in this context of their misconduct that God gave Paul another example from Israel's history that is meant to teach and admonish and correct them (1 Cor. 10:1-11). He gave them a special message from the Lord Himself about the Last Supper which He sets in the context of Judas's betrayal of the Lord from a wicked heart in which Satan entered. But they did not heed it (1 Cor. 11:23). So, Paul gives it to them again here in verses 23-25.

--This message was given to the Corinthians in the context of their rebellious sinfulness. It was part of God and Paul's strong rebuke to them.

19. This is the only passage (outside the three Gospel accounts (Mat. 26:26-29; Mk. 22-29; Lk. 22:19-20) that refers to the Last Supper in the upper room in all Scriptures or in extra-biblical sources.

--It is not until after 100 AD that a ritual called the Lord's Supper surfaces by the "church fathers" who had mostly rejected Paul's distinct apostleship.

20. There is something of a play on words in this verse 23: Paul **delivered** over to the Corinthians a revelation from the Lord that began with Judas **delivering** over the Lord Jesus to the forces of evil.



21. You have to pay close attention to who is speaking and to whom they are speaking:

- a. 1 Cor. 11:23: Paul is addressing the Corinthians (virtually in spirit at their meals they say are having for the Lord—1 Cor. 5:3-5).
- b. 1 Cor. 11:24-25: The Lord Jesus addressing his disciples in the upper room at the Last Supper.
- c. 1 Cor. 11:26: Paul is once again addressing the Corinthians.

22. It begins by placing what Jesus is doing in the primary context of Satanic darkness (the night) and of betrayal by someone at His own table (Judas).

--1 Cor. 10:12

23. Jesus exposed Judas's hypocrisy in appearing to be participating in a meal centered on the Lord and His things when he was really betraying Jesus and His people and things in his heart (Mat. 26:21-25; Jn. 13:21-29).
- a. The disciples examined themselves: Is it I?
  - b. Judas left.
  - c. The purpose for this example from Israel's history—to get them to examine themselves before claiming to be carrying out a supper in the name of the Lord (1 Cor. 11:28)

25. Paul is exposing the Corinthians hypocrisy in appearing to participate in a communal meal (like Judas) centered on Christ when they were really using it for their own selfish lust to the detriment of others, in the context of their assembly's problem with idolatry and sexual immorality. God gave them this revelation to correct their assembly which would correct their misconduct at communal meals. When they claim to be coming together to share a meal centered on the Lord and His things, they need to do it in a worthy manner.

--In doing it unworthily, they "betray" the Risen Christ and His people, and are guilty of a crime against all that the blood of Christ procured for the Body of Christ just as Judas was guilty of the physical body and blood of Christ.