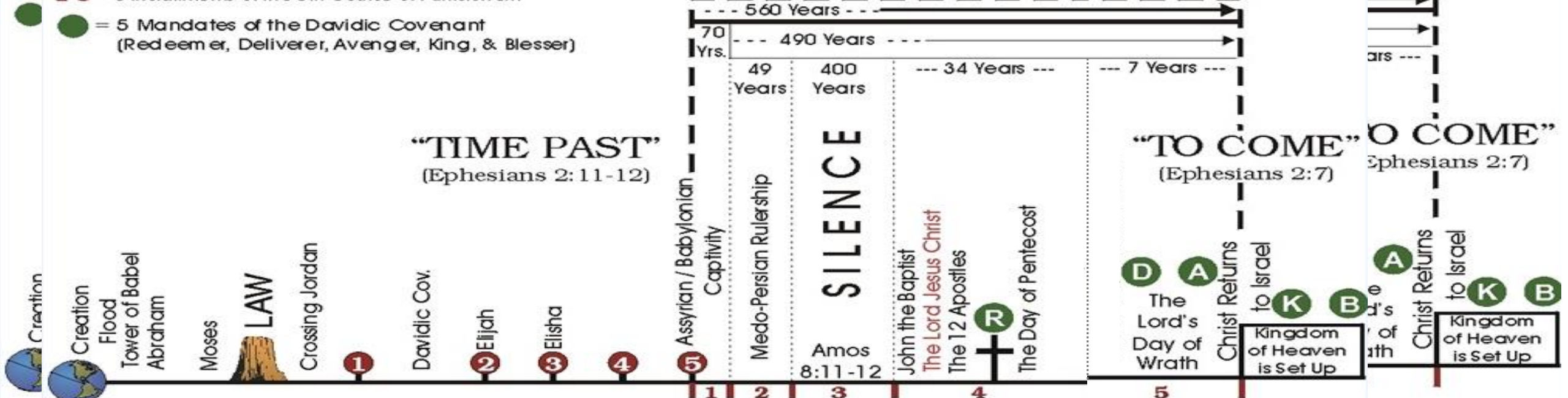


- = 5 Courses of Punishment (Lev. 26)
- 1-5 = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)

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"

Israel's Program is Resumed and Fulfilled

Israel's Program is Resumed and Fulfilled

Genesis	Exodus Leviticus Numbers Deut.	Josh.	Jud. Ruth 1 Sam 1-16	1 Sam 16 to 1 Kgs 12	1 Kgs 12 to 2 Kgs 22	2 Kgs 10:32 to 10:31	2 Kgs 16:20 to 25:30	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 1, 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.						

Lord's Supper (Pt. 3)

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

GOOD MORNING!!

GLORY TO HIS NAME

Down at the cross where my Savior died
Down where for cleansing from sin I cried
There to my heart was the blood applied
Glory to His name!

Glory to His name!

Glory to His name!

There to my heart was the blood applied
Glory to His name!

GLORY TO HIS NAME

I am so wondrously saved from sin
Jesus so sweetly abides within
There at the cross where He took me in
Glory to His name!

Glory to His name!

Glory to His name!

There to my heart was the blood applied
Glory to His name!

(Repeat Chorus)

1. 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 Bread we break = fellowship of the (spiritual) Body of Christ, through Love building up the members of the Body of Christ.

2. This fellowship is with His Son Jesus Christ our Lord (1 Cor. 1:9) and when we are fellowshiping with the Lord we are through the fellowship of the Spirit (Phil. 2:1) fellowshiping in the Gospel (Phil. 1:5) and fellowshiping in the full acknowledgment of the Mystery (Eph. 3:9; Col. 2:2), adopting Christ's attitude of being willing to suffer and die for the edification of others (Phil. 2:1-8; 3:10) for the purpose of ministering of the saints (2 Cor. 8:4) :
In short: **AGAPE LOVE!**

3. Paul's point is that having a Lord's Feast, Supper, Table, Cup or Bread isn't presumed by the self-proclaimed worshipper, not by religious and theological systems, but by the **LORD.**

4. 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 is addressing his disciples in the upper room at the Last Supper.
 - c. 1 Cor. 11:26: Paul is once again addressing the Corinthians.
5. 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

6. The NIGHT and BETRAYAL (Jn. 13:30) 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).
7. 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).

8. Jesus exposed Judas's hypocrisy in appearing to be participating in a meal fellowshiping around the Lord and His things when he was really betraying Jesus, His people and His things in his heart (Mat. 26:21-25; Jn. 13:21-30).
 - a. The disciples examined themselves: Is it I? and undergo foot washing by Jesus (Jn. 13:2-14)
 - b. Judas left (Jn. 13:30).
 - c. The purpose for this example from Israel's history—to get them to examine themselves and remember the basis of foot washing before claiming to be carrying out a supper in the name of the Lord (1 Cor. 11:28, 33)

9. Paul is exposing the Corinthians hypocrisy in appearing to participate in a communal meal (like Judas) fellowshiping around the Lord when they were really betraying Him, using it for their own selfish lust to the detriment of others, in the context of darkness their assembly's problem with idolatry and sexual immorality. Murmuring and complaining, misusing God and His blessings. When they claim to be coming together to share a meal fellowshiping around 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.

10. But Paul changes the ending to the Last Supper:

- a. Mat. 26:29—A memorial of remembrance of Him because Jesus won't eat it again with them until after He returns at His 2nd Coming in the Kingdom.
- b. 1 Cor. 11:26—this goes back to v. 22—Paul could not praise them because the purpose in the Disp. Of Grace for a communal meal unto the Lord is to set forth a memorial of proclamation of the Good News of the Death and Resurrection of Christ by enjoying all of its blessings (Gal. 3:1).

11. To treat a supper for the Lord in any other way is not supper of the Lord at all. It is not a Lord's table or a Lord's Cup or the Lord's bread. It is just selfish sin that brings division and shame on themselves, each other and the whole assembly of God!

12. When we as members of the Body of Christ fellowship around the blessings made possible through Christ's death out of Agape Love, we **PREACH AND PROCLAIM** Christ's death and resurrection (whether eating and drinking inside or outside the assembly of believers):

- a. To the lost unto Salvation (1 Cor. 10:33)
- b. To the saved unto edification (1 Cor. 8:1)
- c. To the angelic realm, the manifold wisdom of God, esp. the demons in 1 Cor. 10:20-21 (1 Cor. 2:6-7; Eph. 3:10)

13. In carrying out meals in a manner approved by the Lord, it becomes a means of preaching and proclaiming the Gospel, displaying and showing God's Love to the world until He returns.
- a. It sets forth Christ crucified for them and displays His Life in us and extending His sacrificial Love to others. (Gal. 2:20-3:2).
 - b. Instead, they were using it for their own selfish interests and boasting, diminishing and despising others, bringing the Lord and His things into shame.

14.1 Cor. 11:27-28: Paul's point for the example from Israel's history of the Last Supper is to show that today a Supper unto the Lord is carried out in the night of Satanic darkness (Rom. 13:12) and to do it contrary to the Lord betrays Him and His work. Anything that betrays Him and His things need to be self-detected (Mat. 26:20-25) and purged out (Jn. 13:27). (1 Cor. 11:27-28)

15.1 Cor. 11:29-34: Damnation/judgment; weak and sickly; sleep; condemned.

- a. Obviously traditional view can't be true because if it were there would be ambulances lined up at every church, filling up the hospitals and cemeteries.
- b. One dispensational view is that these are damnation by God, and physical illnesses and death, during Transition Period.
- b. But this isn't what the text says. The damnation is not brought by God but by himself (v. 29).
And in the context of Paul's writings, weakness and illnesses and sleep need not be physical but spiritual in nature.

16. Weak and Sick: To not have strength; a state of powerlessness either physical or spiritual.

1 Cor. 9:22—Paul became weak to gain the weak.

8:9—Don't be a stumbling block to the weak.

12:22—weak members of Body of Christ are all the more important.

Gal. 4:9--spiritually powerless weak and beggarly elements.

Rom. 5:6—when we were weak Christ died for us.

14:1—those who are weak in the faith.

17. Sleep in Paul not only refers to physical death (1 Thess. 4:14-15) but to spiritual slumber as well. (Rom. 13:11)

18. Condemnation and Damnation is not brought on to the person by God but by self (Rom. 14).

14:1, 21—weak (similar to stumbling and offending); 14:15, 20—destroy/perish (1 Cor. 8:11—weak and perish together again); 14:22—condemn by self; 14:23--damnation

19. Summary of the Lord's Supper, a supper unto the Lord that pleases Him in Dispensation of Grace:

- a. A communal meal among believers that is centered on the Person and Work of the Lord Jesus Christ.
- b. It is participated in by fellowshiping together around the Lord's Cup of blessings through His blood, the breaking of the Lord's Bread by enjoying and sharing those blessings with fellow members of the Body of Christ, a proclamation of the Gospel in the context of the Mystery.
- c. These blessings are enjoyed and shared based on Agape Love, which does not consider or esteem one's own things but the things of the other; that does nothing through vanity and strife, tearing down others, but building up others unto edification (Phil. 2:1-8).

20.If you have an assembly consistently operating in accord with this all the time (drinking and eating spiritually), then when they come together to have a communal meal (drinking and eating physically) centered on the Lord and His things it will likewise be a LORD'S FEAST: A LORD'S SUPPER ON THE LORD'S TABLE, DRINKING FROM THE LORD'S CUP AND EATING OF THE LORD'S BREAD!

A PASSOVER SUPPER	THE LAST SUPPER (Mat. 26:26-29; 1 Cor. 11:23-25)	A LORD'S SUPPER (1 Cor. 10:16)
Moses	Jesus	Paul
Old Covenant	New Covenant: Law Love	Pauline Grace: Unity in Agape Love
Body of the Lamb—A Remembrance of the Exodus	Based on Christ Dying for His Friends. The Bread FIRST , which represents His broken physical body for them. The Cup SECOND of Wrath and Death represents the blood of New Covenant for the many/them/Israel.	Based on Christ Dying for His Enemies. The Cup FIRST of Blessing and Life—fellowship that flows out of the blessings from the blood of Christ for ALL. The Bread SECOND represents His heavenly people, the Body of Christ.
Remember the Exodus	Memorial of remembrance during Tribulation Period because the Lord will not share it with them again UNTIL AFTER HE RETURNS to eat and drink it with them in the Kingdom. They will receive Him by looking on the broken body—the one they pierced--and receive New Covenant Blessings (Mat. 26:29; Zech. 12:10).	Not memorial of remembrance but a Memorial of proclamation of the death of Christ through Love during the Disp. Of Grace UNTIL HE RETURNS. (1 Cor. 11:26; Phil. 1:5-12).