

Passover a Shadow of the Lord's Supper:

The Old Testament was a shadow of things to come: the future coming Church.

Hebrews 10:1 For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

The Passover was a shadow of the future Lord's Supper that we celebrate every Sunday, which is the first day of the week during the Christian age cf: Acts 20:7 until He comes cf: I Corinthians 11:23ff.

Exodus 12:1-15 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, 2 This month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you. 3 Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house: 4 And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats: 6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. 7 And they shall take of the blood, and strike [it] on the two side posts and on the upper door post of the houses, wherein they shall eat it. 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; [and] with bitter [herbs] they shall eat it. 9 Eat not of it raw, nor sodden at all with water, but roast [with] fire; his head with his legs, and with the purtenance

thereof. 10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. 11 And thus shall ye eat it; [*with*] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it [*is*] the LORD'S passover. 12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I [*am*] the LORD. 13 And the blood shall be to you for a token upon the houses where ye [*are*]: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy [*you*], when I smite the land of Egypt. 14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance forever. 15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel ...

In the Bible Leaven is symbolic of sin cf:

I Corinthians 5:6-8 Your glorying [*is*] not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our pass over is sacrificed for us; 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [*bread*] of sincerity and truth.

Likewise blood is symbolic of Christ's blood to be shed as the Lamb of God cf:

Hebrews 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Christ only had to shed His blood once and for all time. Cf:

Hebrews 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself

Exodus 12:22-27 And ye shall take a bunch of hyssop, and dip [it] in the blood that [is] in the bason, and strike the lintel and the two side posts with the blood that [is] in the bason; and none of you shall go out at the door of his house until the morning. 23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite [you]. 24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. 26 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27 That ye shall say, It [is] the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

Exodus 12:29-30 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that [was] in the dungeon; and all the firstborn of cattle. 30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for [there was] not a house where [there was] not one dead.

Exodus 12: 30-32 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for [there was] not a house where [there was] not one dead. 31 And he called for Moses and Aaron by night, and said, Rise up, [and] get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. 32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

“Bless me also” let me have your prayers, that I may not be plagued for what is past, when you are gone.” Those that are enemies to God’s church are enemies to themselves, and, sooner or later, they will be made to see it ... if not in this life surely in the next.

The fact of Pharaoh having previously vowed not to see Moses again is not at all inconsistent with what is written here. The stubborn Pharaoh, following the death of his first-born, simply changed his mind, deciding to follow the will of many of his subordinates who had long wanted to get rid of the Israelites.

Exodus 12:33-37 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We [be] all dead [men]. 34 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders 35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: 36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them [such things as they required]. And they spoiled the Egyptians. 37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot [that were] men, beside children.

First Old trusted conservative scholars such as Burton Coffman read the verse as literal saying: “The bold denial of this number by men who really know nothing about it is characteristic of some writings.” ... “Millions of people today live in” Goshen and Canaan! Besides that, God fed the Israelites in the wilderness; and their clothes did not wear out!”

I personally have great respect for Coffman and have no problem with his literal position because I believe in miracles and a God who can do anything with nothing. In short Coffman believes in the miracles of the Bible and so do I.

There is also a reasonable other side of the coin for Bible believers, that makes common sense and does no damage to the truthfulness of the scriptures ... some of these things simply amplify our knowledge and understanding. Archaeology continues to enlighten the believer.

The words “thousand” and “men” Most English translations, contains two arguable assumptions made by the translators: that Hebrew eleph (eh'-lef) should be translated “thousand,” and that raḡlî in the clause raḡlî haggēbārîm should be translated “men.” Both of these assumptions are, in our opinion, incorrect.

Biblical scholar Douglas Stuart, identifies 8 possible ways to translate the word ‘eleph (eh'-lef) from Hebrew to English. Each of these translations could be used in Exodus 12:37, with context being the determining factor: The 8 possible translations are: 1) cattle, 2) clans, 3) divisions, 4) families, 5) oxen, 6) tribes, 7) military (company), platoon or squad, and 8) thousand again with the context being the determining factor of how to translate the word. I would add the word “chief” to the list.

As you can see, this word ‘eleph (eh'-lef) has a tremendous semantic range.

The reader should bear in mind, however, that Moses did not refer to six hundred ‘elephs (eh'-lef) of “men” who left Egypt but to six hundred elephs (eh'-lef) of foot soldiers. He was counting God’s army, not all the people of Israel.

The number of Israelites who left Egypt at the time of the Exodus is a vexed problem for bible believing Christians and gives a field day for the nonbelieving critics. Critical scholars say such vast numbers are gross exaggerations.

Numbers 1 and Numbers 26 contain a census of fighting forces available to Moses. These which list 600,000 men would imply a

population of at least 2 ½ to 3 million people, including women and children and men too old to fight ... some estimate up to 6 million.

The conservative scholar Bryant Wood said: “At the heart of the issue is the meaning of the Hebrew word eleph (eh’-lef). It is usually translated “thousand,” but has a complex semantic history.

The word is etymologically connected with “head of cattle,” like the letter aleph, implying that the term was originally applied to the village or population unit in a pastoral-agricultural society. From that it came to mean the quota supplied by one village or “clan” (Hebrew Mišpāḥā) for the military muster.”

Gorge Mendenhall also offered a possible solution the Hebrew word elef (eh’-lef) plural “alafim” usually translated thousands sometimes refer instead to a tribal subsection for example in Judges 7:16 the word is translated into family. Mendenhall argues that this was subsection or units in each tribe that contributed soldiers. Thus for example Number 1:23 traditionally translated “the number of there tribe of Simon was 59,300 should read the number of the tribe of Simon was 59 units which contributed a total of 300.

When census list in Numbers 1 and 26 are translated in this manner Moses had 598 units (alafim) with a total man power of 5,550 soldiers.

Known armies of Moses’ day averaged between 5,000 and 6,000 soldiers. Using this solution a cast of millions is no longer necessary. Moses would have had 5,550 soldiers plus the Levites, their wives, women, children and old men.

The lineage of Levi as recorded in Exodus 6 and 1 Chronicles 6 indicate only 3 generations between Levi and Moses 1. Levi, 2. Kohath, 3. Amram, 4. Moses). If the slavery began shortly after Jacob, his children and his grandchildren entered Egypt the "70 in all" mentioned in Exodus 1:1-5 ... This would lead us to understand a much smaller number for the Exodus and would be in keeping with 4 generations in Egypt as God had prophesied to Abraham.

Genesis 15: 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites [is] not yet full.

Indicating all the slavery and persecution was in Canaan and Egypt, in Canaan when the persecution of Isaac by Ishmael began giving us the total of 400 years indicated in the prophecy.

Woods was asked: “Is there archaeological evidence that the Promised Land received such a large influx of people during the period under discussion?”

The number of Israelites who left Egypt at the time of the Exodus is a vexed problem. From archaeology it is possible, however, to make a rough estimate. Following the Conquest, 1407 BC, in the subsequent Late Bronze II period (14th and 13th centuries), the urban population in the highlands where the Israelites settled remained approximately the same as it was prior to the Conquest (Gonen 1984) ... estimate of the highland population for the previous Middle Bronze II period is 65,000 (Broshi/Gophna 1986:). Another possible way to estimate the number of Israelites who left Egypt is by means of the number of captives the Egyptians acquired in Canaan to replace their lost slaves four years after the Exodus, which amounted to 100,000 (Wood 2008:105–106)

Non-believers say Archaeology shows: “There is an absence of any evidence of a sojourn in the wilderness” this proves nothing ... an absence of evidence is not evidence. A Semitic group in flight wouldn't have left evidence: They would not have built cities, built monuments or done anything but leave footprints in the desert sand.

Bible believers insist on the inherency of the Bible in its original form, that is in the autographs. No one expects such an inerrancy in copies.

If elef (eh'-lef) should indeed be translated into units, there is still a sizable number of people who left Egypt with Moses and fought under

Joshua for the promised land. A reduced number diminishes neither the scope of the miracle or the power of God as He guides his people.

1 Kings 20:30 mentions a wall falling in Aphek that killed 27,000 men. If we translate eleph (eh'-lef) as leader or chief, the text more sensibly says that 27 officers were killed by the falling wall.

Some of the problems with the literal 600,000 man army and 2.5 to 3 million people and up to 6 million are:

Compared to the size of Pharaohs army of 600 chariots (Exodus 14:7), which brought fear to the Israelites. How could 600 chariots be considered a threat to 600,000 warriors of Israel? 600 chariots with their bowmen each shooting 10 arrows into a crowd of 5,000 foot soldiers, which is how the Egyptians fought at a distance, could do a lot of damage.

Another consideration the Bible tells us how Israel's encampment was laid out. There would be a big problem of going to the restroom.

Deuteronomy 23: 12-13 Thou shalt have a place also without the camp, whither thou shalt go forth abroad: 13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

A camp 2.5 to 3 million would be approximately five miles by five miles square assuming only 1,000 square feet per family. One located in the center of the camp would require a hike of 2.5 miles to use the restroom.

Moses took the Israelites along the regular roads of communication. They went by "the way [highway] of the wilderness of the Red Sea" (Exodus 13:18); "the way [highway] of Mount Seir unto Kadesh-barnea" (Deuteronomy 1:2); "and the king's highway" (Numbers 21:22). These roads in the latter part of their journey connected various

settlements with water wells, springs and mountain passes. They were usually constructed by governments for military and commercial purposes. The ancient roads were similar to ones today in their routings but they had no asphalt coverings for high speed transport. They were normally graded roadbeds which wagons or caravans could use. Israel used the well-traveled roads in their journeys from Egypt to Palestine. And herein comes the first difficulty.

When our American west was being settled, wagon trains followed the various trails. A typical wagon train could have had some 250 people in it and was a quarter of a mile or so in length. Thus, if a wagon train were extended to a mile in length, there could theoretically be nearly 1000 people in it (though in practical terms there would no doubt be less). But a Israel numbering two and a half million people if all the people of the censuses were then living. But Moses promised the king of Edom that “we will not pass through the fields, or vineyard ... we will not turn to the right hand nor to the left” (Numbers 20:17). In other words, Moses said that Israel would stay directly on the narrow road through the country of Edom. If one mile of road could hold about 1000 Israelites with wagons and livestock ... then the length of the Israelite march would be at least 2,500 miles long. Such a length of people would stretch from Egypt to the border of China. This, of course, is hardly possible. Even if the wagons went ten abreast, the train would still be 250 miles long. If they journeyed a hundred wagon abreast, such a massive wagon train of Israelites would still be 25 miles long. As anyone can see, Israel would never have been able to stay on the roads with such a mass of people. Yet Moses told the king of Edom that Israel would never step off a single road through his territory.

Equally puzzling is the fear the Israelites felt at entering the Promised land under Joshua with 600,000 fighting men. Canaan where each city probably contained no more than 5,000 warriors compared to 600,000?

Exodus 12:38 And a mixed multitude went up also with them; and flocks, and herds, [even] very much cattle.

"And a mixed multitude went up also with them ..." Who were these? They might have been other slave peoples of the Egyptians who saw their opportunity and took it. They could have been some Egyptians who had become converted to the God of Israel. No real information is given concerning them.

Exodus 12:39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

The Masoretic Text (MT) is corrupted here by a scribal omission of the phrase "and the land of Canaan" and translates V:40 & 41

Exodus 12:40-41 Now the sojourning of the children of Israel, who dwelt in Egypt, [was] four hundred and thirty years. 41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

The Septuagint LXX Greek Text witnessed by the Samaritan Pentateuch, preserves the correct translation of these verses:

Exodus 12: 40-41 And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Canaan, four hundred and thirty years. 41 And it came to pass after the four hundred and thirty years, all the forces of the Lord came forth out of the land of Egypt by night.

It is from the Septuagint LXX that Paul develops his argument in Galatians 3:16-17

Here we have 430 years but in Genesis 15:13 & Acts 7:6 it says 400 years. Were the ancients just bad at counting? Is this a mistake or copyist error? It is none of the above; the scripture is never in error. We have two different ways of counting the "sojourning," both ways are correct. The first is from the call of Abraham to the Exodus which was 430 years cf: Exodus 12:41 & Galatians 3:17

We must always look to the New Testament: the final answer to any questions. The Apostle Paul makes it plain that he counts it that way

Galatians 3:16-17 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, [that] the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

The Second way of counting the "sojourning," is Four hundred years ... The four hundred years is a round number from the persecution of Isaac to the Exodus which was exactly 400 years.

Genesis 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land [that is] not theirs, and shall serve them; and they shall afflict them four hundred years;

Acts 7:6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat [them] evil four hundred years.

The four hundred years is a round number from the first persecution beginning with Ishmael mocking of Isaac to the Exodus which was 400 years total that they sojourn in a strange land Canaan and Egypt.

The birth of the United States may be counted either from the Declaration of Independence, or from the ratification of the

constitution. It is ridiculous to make anything out of such so-called discrepancies as these.

Exodus Was Both 430 Years And 400 Years

Genesis 12:1-4	At the Call of Abraham he is 75 years old	430 Years to Exodus
Genesis 21:5	Isaac Born / Abraham is 100 years old	405 Years to Exodus
Genesis 21:8-9	Isaac 5 / Abraham is 105 years old	400 Years to Exodus
Galatians 4:29	Persecution of Isaac by Ishmael Begins	400 Years to Exodus
Genesis 24:1-67	Isaac Marries Rebekah @ 35 Abraham 140	365 Years to Exodus
Genesis 25:26	Jacob Born / Abraham 160 / Isaac 55	345 Years to Exodus
Genesis 25:7	Abraham Dies @ 175 years old	330 Years to Exodus
Genesis 35:28-29	Isaac Dies @ 180	225 Years to Exodus
Genesis 47:9	Jacob or Israel meets Pharaoh @ 130	215 Years to Exodus
	It is only 135 years until the Birth of Moses	
Exodus 2	Birth of Moses in 1,527 BC /	80 Years to Exodus
Exodus 7:7	Moses 80 @ Exodus 1,447 BC	0

Exodus 12:42 It [is] a night to be much observed unto the LORD for bringing them out from the land of Egypt: this [is] that night of the LORD to be observed of all the children of Israel in their generations. 43 And the LORD said unto Moses and Aaron, This [is] the ordinance of the passover: There shall no stranger eat thereof: 44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

We know physical circumcision is NOT a requirement for salvation in the New Testament but there is such a thing as spiritual circumcision that every person who eats of the Lord's Supper should have obeyed.

Colossians 2:11-12 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:12 Buried with him in baptism, wherein also ye are risen with [him] through the faith of the operation of God, who hath raised him from the dead.

Exodus 12:45-47 A foreigner and an hired servant shall not eat thereof. 46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. 47 All the congregation of Israel shall keep it.

The Importance of taking the Lord's Supper every first day of the week will be explained in today's lesson.

Passover, a shadow of Jesus' coming substitution, for us in His: death, burial, & resurrection which we commemorate in the Lord's Supper. cf:

I Corinthians 5:7-8 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [*bread*] of sincerity and truth.

I Corinthians 10: 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Jesus eats the Last Supper with His disciples, which is often called The Passover but it was only the preparation for the Passover cf: Exodus 12:15.

Matthew 26:17-30 Now the first [day] of the [feast of] unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?

Christ's last meal, called the Passover, was not actually that ... at least, it was not on the Passover day. It preceded the Passover ... it was a last supper. There is no mention that a lamb was prepared and eaten by the Lord and his disciples. The true Lamb of God was present with them, and Jesus would be slain the next day the 14th Nisan, fulfilling the type and shadow to the letter.

Matthew 26:18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

Christ did not say, "I will eat the passover," but that "I keep the passover." He did not say, "The Passover is at hand," but that "My time is at hand."

The disciples would be surprised at the proposal of Jesus to keep the Passover a day before the legal time. The disciples were therefore instructed to give the reason, "My time is at hand." The meaning was, "My death will happen before the legal time arrives.

Matthew 26:19 And the disciples did as Jesus had appointed them; and they made ready the Passover.

This is the preparation the disciples made for the Passover. They no doubt thought that Christ would actually be around to eat the Passover meal with them the following night. It would have been impossible for them to procure the lamb, properly slain and blessed in the temple, until the following day after 3:00 pm. They made the preparations for the coming Passover but events were to move more swiftly.

Matthew 26:20 Now when the even was come, he sat down with the twelve.

This cannot mean, "He was eating the Passover." Those who assume that this was the Passover should explain why Jesus ate it sitting down, or "reclining at the table," as the Greek has it. The Law specifically required that it be eaten standing up (Exodus 12:11)

Matthew 26:21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

This was to call attention to another prophecy about to be fulfilled.

Psalms 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up [his] heel against me

Matthew 26:22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

Every man present felt the awful possibility of forsaking and betraying the Lord. How shamefully weak is every man! God knows how I personally have learned to fear my weakness and trust only in Him to strengthen me.

Matthew 26:23 And he answered and said, He that dippeth [his] hand with me in the dish, the same shall betray me.

The word “dippeth” in Greek is Baptizo here showing baptism is dipping not any other substitute form.

Thus, Jesus plainly identified Judas as the traitor. The other gospels contain more interesting details ...

Matthew 26:24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

Jesus had already indicated to Judas that his treachery was known; and if Judas had only been convicted of his sin ... if he had only confessed his sin and asked Jesus' forgiveness, he could have been saved ... spared from participation in the actual delivery of Christ to the murdering priests.

Matthew 26:25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

The die was then cast. Judas' treason was known to all, and he would move at once to effect Jesus' delivery to the chief priests

Matthew 26:26 And as they were eating, Jesus took bread, and blessed [it], and brake [it], and gave [it] to the disciples, and said, Take, eat; this is my body.

The expression "This is my body" which they were to take and eat, actually focuses attention upon the lamb of the Passover, the shadow, of Jesus the glorious fulfillment.

Matthew 26:27 And he took the cup, and gave thanks, and gave [it] to them, saying, Drink ye all of it;

That "all" are to partake is a mandate for the whole church in all ages, refuting the notion of some, that the priests for example, may drink of the cup and that the ordinary disciples may not.

Matthew 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

The original, Greek which we translate, The New Testament, and which is the title of all the contents of the books of the N.T. simply means, the new Covenant. Covenant, from con, together, and venio, "I come", signifies an agreement, contract, or compact, between two parties, by which both are mutually bound to do certain things, on certain conditions and penalties. It answers to the Hebrew ברית berith, which often signifies, not only the covenant or agreement, but also the sacrifice which was slain on that occasion, by the blood of which the covenant was ratified; and the contracting parties professed to subject themselves to such a death as that of the victim, in case of their violating their agreement. An oath of this kind, on slaying the covenant sacrifice, was usual in ancient times. Applying that to us we are thus saying when we partake of the Lord's Supper "slay me as Christ was slain if I keep not the covenant in thy blood".

When Jesus said this had Jesus already shed His blood? No. Then that clause "for the remission of sins." Is looking forward to something in the future" and not something in the past.

This is the very same Greek clause word for word as found in

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Some teach that “for” in Acts 2:38 is because of something that has already happened but the Matthew account shows that to no be so.

Christians who forsake Christ and despise His mercy and grace:

Hebrews 10: 28-29 He that despised Moses' law died without mercy under two or three witnesses: 29 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?

Matthew 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

The Kingdom of God is the Church or God's people, which began on Pentecost in 30AD. People in the Kingdom are those who allow Christ to rule in their heart and lives. Where you have a Kingdom you must have a King it is the meaning of the word. Christ always spiritually partakes of the Lord's Supper with his disciples,

Matthew 18: 20 For where two or three are gathered together in my name, there am I in the midst of them.

Since "Where two or three are gathered together" in his name, Christ is spiritually present with them communing with them.

Matthew 26:30 And when they had sung an hymn, they went out into the mount of Olives.

From John's account it is learned that several very important discourses were made by Jesus on that same occasion, extending the meeting for a considerable time.

Mark's account of the Last Supper is: Mark 14:22-26

Luke's account of the Last Supper is: Luke 22:14-20

Luke 22:14-20 "... 19 And he took bread, and gave thanks, and brake [it], and gave unto them, saying, This is my body which is given for you: this do in remembrance of me ..."

Under the Law of Moses, there was a "remembrance" made of sin upon every solemn occasion of worship, even upon the day of Atonement. But in Christianity, there is no more a remembrance of sin, but of the Lamb of God who took away the sins of the world.

Jesus refers to eating His flesh & drinking His blood: John 6:53-58

John 6:53-58 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

John tells us only information not covered in the synoptic gospels which is found in: John 13:2-17

John 13:2-17 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's [*son*], to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe [*them*] with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also [*my*] hands and [*my*] head. 10 Jesus saith to him, He that is washed needeth not save to wash [*his*] feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for [*so*] I am. 14 If I then, [*your*] Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them.

The apostle Paul encourages the Corinthians to examine themselves and take The Lord's Supper properly. They had been co-mingling the Agape meal with the Lord's Supper.

I Corinthians 11:17-33 Now in this that I declare [*unto you*] I praise [*you*] not, that ye come together not for the better, but for the worse. 18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19 For there must be also heresies among you, that they which are approved may be made manifest among you.

When we as Christians become upset and discouraged because of schisms, factions and other disorders in the church make a tragic mistake. As God used Satan in the Garden of Eden to test the first family of the human race, he still tests the faith of all Christians. Church difficulties provide an opportunity for Christians who are approved to demonstrate that they are genuine followers of the Lord. God never intended that any man should move through life in a constant environment of encouragement and spiritual delight. There is a place in the experience of every Christian where "the rubber meets the road". Our response to unfavorable, or even tragic, situations will determine whether or not we are "approved" of God. It should always be remembered that "many are called, but few are chosen."

20 When ye come together therefore into one place, [*this*] is not to eat the Lord's supper.

eat the Lord's Supper ... This cannot mean that it was physically impossible, but that it was morally impossible. The abuses of the AGAPE, or love feast, which preceded the holy communion were so grave as to spoil any true participation in the sacred Lord's Supper.

The Lord's Supper ... only here does the expression "The Lord's Supper" appear in the New Testament. There is no doubt, however, that the expression was, at the date of this epistle, the usual manner of referring to this solemn rite.

21 For in eating every one taketh before [*other*] his own supper: and one is hungry, and another is drunken. 22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise [*you*] not.

I Corinthians 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the [*same*] night in which he was betrayed took bread:

This is the fourth time in the New Testament that the institution of the Lord's Supper is recorded.

I received of the Lord ... Paul had heard the account of the Lord's Supper from the eleven Apostles, but he also had it by revelation from the Lord. He had received his gospel by direct revelation in Arabia.

I Corinthians 11:24 And when he had given thanks, he brake [*it*], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

“... given thanks” or blessed it as we do in prayer, something the whole Church should silently do as one is orally speaking for us all.

“... do in remembrance of me ...” again we are told to memorialize in our minds the great suffering and sacrifice of Jesus’ coming sacrifice Today we have Memorial Day, the Viet Nam Wall, the World War I, II and Korean War Memorials.

I Corinthians 11:25 After the same manner also [*he took*] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [*it*], in remembrance of me.

“... This cup is the new testament in my blood ...” This means the same thing as Matthew says: " For this is my blood of the new testament," Matthew 26:26.

I Corinthians 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

“For as often as ye eat this bread, and drink this cup ... Regarding the proper time of observance for the Lord's Supper, the New Testament teaches that it was observed upon the first day of the week.

Acts 20: 7 And upon the first [day] of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

Eat this bread and drink this cup ... The Apostles teaching is plain all eat and all drink.

“ye do shew the Lord's death till he come ...” the Lord's Supper is “a living sermon we practice each first day of the week. The word for “proclaim” here is [katangelo / kat-ang-gel'-lo]. the meaning is “announce” or “proclaim,” saying that “It means that the solemn observance of the service of Lord's Supper is a vivid proclamation to all of the universe the Lord's death.”

Till he come ... The Lord's Supper faces in two directions, back to the cross and forward to the Second coming of Christ. It is to be practiced by believers during the entire Christian age ... till He comes.

I Corinthians 11:27 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.

“...eat this bread, and drink [this] cup of the Lord, unworthily ...” The King James has a bad translation at this point the RSV is better: “Wherefore whosoever shall eat the bread or drink of the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.” The manner is the focus.

Who was ever worthy to eat the flesh and drink the blood of the Son of God? None are “worthy” and no one can ever merit the great sacrifice made for us. Therefore many Christians have wrongly concluded that their “unworthiness” forbade their taking of the supper but this is not

true at all. The proper translation makes it clear the "worthiness" of the manner of partaking it is the question.

Nevertheless, there is a real danger here. If any person shall partake of this solemn rite without consideration of the cross and the event it memorializes, or without regard to the obligations imposed by it, or without any effort to partake of it continually and faithfully throughout his life, or until the Lord comes, or without the due reverence - then such a person becomes guilty of the body and the blood of Jesus, the meaning of this being that he, in a spiritual sense, has become a crucifier of the Lord himself.

I Corinthians 11:28 But let a man examine himself, and so let him eat of [*that*] bread, and drink of [*that*] cup.

We in the Churches of Christ practice open communion meaning we expect that before any of us take part in the Lord's Supper, the very least we can all do is to conduct a rigorous self-examination of our own selves. The word "examine" used here means "to test" and was used for the testing of metals. The point is that no Christian should observe the Lord's Supper in any casual, flippant disrespectful manner, treating this time as something ordinary.

This is the central ordinance of Christianity that we come together each Lord's day to do in remembrance of that terrible price paid by Christ. Done disrespectfully has eternal consequences.

I Corinthians 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

"damnation ..." may also be rendered " Judgment " or "condemnation," in any event the meaning and consequences are both serious and eternal.

"not discerning the Lord's body..." This would apply either to the precious body of the Lord Jesus Christ sacrificed upon cross for all

people, or the church which is his spiritual body of Christ, the offense being the same in either case.

I Corinthians 11:30 For this cause many [*are*] weak and sickly among you, and many sleep.

This could mean that physical sickness and death had already come upon the sinful decadent Corinthians, due to their shameful perversion and abuse of the Lord's Supper or also likely is that Paul was speaking of those who had become spiritually weak and sickly, some no doubt having perished spiritually.

I Corinthians 11:31 For if we would judge ourselves, we should not be judged.

With the scourge of physical illness, resulting in death for some and severe sickness for others, God was chastening the people with an ultimate purpose of their salvation in mind.

I Corinthians 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

II Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

I Corinthians 11:33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

What Paul is talking about here was the Agape meal. The rich affluent should not bring their provisions and eat them all before the poor arrived.

The Early Church is described as continuing steadfastly in partaking of The Lord's Supper cf:

Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

They also assembled upon the first day of each week to break bread by partaking of The Lord's Supper cf:

Acts 20:7 And upon the first [*day*] of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

**Are you qualified to worship God this way?
Have you come to the Lord in the appointed way?**

Sources: KJV Bible, theWord.com, Burton Coffman, BW Johnson, Adam Clark, FF Bruce, McKnight and JW McGarvey, George Fauli Commentaries, Archaeology & the Old Testament by Alfred Hoerth, On the Reliability of the O.T.: K.A. Kitchens, Google Images, Halley's Handbook, Bryant Wood Associates for Biblical Research, Wikipedia, HAARETZ, A.S.K., .