

Passover a Shadow of the Lord's Supper:

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: 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:

Exodus 12: 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:

This verse is a shadow of the perfection of Jesus without blemish the lamb of God. Every Christian's funeral I have ever attended or conducted has been about their lives not about their death. It is almost impossible to honor the memory of a person without honoring the way the person lived. It was Christ's perfect life that gave his death meaning ... The perfect ... "without blemish" sacrifice ! We must not overlook Jesus' life when reflecting and memorializing his death.

Exodus 12:14 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.

Exodus 12:22 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.

Exodus 12:29-32 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. 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” God’s enemies are their own enemies and, sooner or later, they will be made to see it ... here or eternally.

Exodus 12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot [that were] men, beside children.

(the question is about the translation - the words “men” & “thousand”)

Burton Coffman and other conservatives read the verse as literal.

There is also a reasonable other side of the coin for Bible believers, that makes common sense and does not contradict the scriptures.

Bear in mind 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.

Gorge Mendenhall also offered a possible solution the Hebrew word elef (eh’-lef) ... the tribe of Simon was 59,300 should read the number of the tribe of Simon was 59 (chiefs) which contributed a total of 300.

When census list in Numbers 1 and 26 are translated in this manner Moses had 598 units/chiefs (eh’-lef/alafim) with a total army of 5,550.

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 women & children ETAL

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). this would be in keeping with the 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.

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.

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

Pharaohs army of 600 chariots (Exodus 14:7), How could 600 chariots be considered a threat to 600,000 warriors of Israel?

The Bible tells us how Israel's encampment was laid out. There would be a big problem of obeying the restroom law Deuteronomy 23: 12-13

Why would Israel fear entering the Promised land under Joshua with 600,000 fighting men. Canaan where each city probably contained few warriors and coalitions maybe 5,000 warriors compared to 600,000?

The Masoretic Text (MT) is corrupted at Exodus 12:40-41 by a scribal omission of the phrase "and the land of Canaan" cf:

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 Ancient Samaritan Pentateuch also preserves the correct translation of these verses:

(LXX Septuagint Translation)

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.

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? 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 from the call of Abraham ... the covenant of promise.

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 400 years are a round number from the persecution of Isaac to the Exodus which was exactly 400 years. Genesis 15:13 & Acts 7:6

Exodus Was Both 430 Years And 400 Years

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|-----------------------|--|----------------------------|
| 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 |

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|-------------------------|--|----------------------------|
| 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: 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.

The Passover, a shadow of the coming death of Jesus 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, or first [day] of the [feast of] unleavened bread.

Matthew 26:17 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 ...

John 18:28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.

It was the Last Supper or the Lord's Supper. There is no mention that a lamb was prepared and eaten by the Lord and his disciples. The true Lamb of God was 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.

All three synoptic Gospels are clear it was the feast of unleavened bread but according to Matthew 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 of this 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 preparations for the coming Passover but events move more swiftly and they had a last supper.

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!

I Corinthians 10:12 Wherefore let him that thinketh he standeth take heed lest he fall.

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 or immersion not any other substitute form.

Thus, Jesus plainly identified Judas as the traitor.

The other gospels contain additional 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 priesthood.

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 deliver Jesus 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 of the Passover lamb. So they had unleavened bread instead of lamb.

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 a separate Priesthood may drink of the cup and that the ordinary disciples may not.

All Christians are priests to God cf: I Peter 2:5-9

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", which signifies an agreement, contract, or compact, between two parties. It was a Contract by which both parties are mutually bound to do certain things, on certain conditions and under certain 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 ... the contracting parties professed to subject themselves to such a death as that of the innocent 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 I am making with you to save my soul".

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

When Jesus said these words had Jesus already shed His blood? No. Then the Greek 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 not 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 of Christ, the people of Christ. The Kingdom began on Pentecost in 30AD. People in the Kingdom are those who allow Christ to rule in their heart and lives. Where there is a Kingdom you must have a King it is the meaning of the word. Christ is a King now and He communes with us in the Lord's Supper. Christ spiritually partakes of the Lord's Supper with his disciples cf:

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

Hebrews 8: 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

When did the early Church partake of the Lord's Supper?

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.

"And upon the first [day] of the week, when the disciples came together to break bread ..." This emphatically states the purpose of Christian assemblies on Sundays throughout history, that purpose being for the observance of the Lord's supper. The language here plainly indicates that this day Sunday was precisely one on which assemblies for religious services were customarily held.

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.

Brethren do not become upset and discouraged because of schisms, factions and other disorders in the church. 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."

I Corinthians 11:20 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 ... This phrase appears only here in the New Testament. There is no doubt, that the expression by the date of this epistle about 57 AD was the usual manner of referring to communion.

I Corinthians 11:21-22 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 all believers, all over the world 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 that we take the Lord’s supper 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 memorial without consideration of the high price paid at the cross and the event it memorializes, or without any intention to live a Christian life or without the due reverence - then such a person becomes guilty of the body and the blood of Jesus, the meaning of 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.

The story is told of a Persian shepherd who was promoted to the position of Prime Minister because of his great devotion and faithfulness to his king. The other ministers were angry that one of such lowly origin should be so highly honored. They sought to bring some charge that would make him loose favor with the king. After watching him closely, they found nothing except that once a week he would enter a little room which he kept locked and would shut himself in for an hour. The ministers informed the king declaring that they he must be gathering there a secret hoard of his master's precious possessions. The king doubted their story, but gave them permission to search the room. The only thing they found was a small bundle containing a dilapidated pair of shoes and an old robe. Brought before the ruler, the minister was asked why he kept them, and he replied, "I wore these things when I was a shepherd. I look at them regularly lest I should forget what I once was and how unworthy I am of all the kindness and honor your majesty has bestowed upon me."

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 ... this includes the body of believers sitting right here in this audience. If you are disrespectful in any manner the offense is the same.

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 Faull Commentaries, Archaeology & the Old Testament by Alfred Hoerth, On the Reliability of the O.T.: K.A. Kitchens, Google Images, Halley's

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