

PASSOVER AND COMMUNION



1. I Cor 11:23-34

We are used to reading 1 Cor 11:23-34 when we come to the 'Lord's Table'; also called the 'Communion'. However, have we really sat down and understood what it really means, how it started, why we do it?

2. Passover

a. Start, at the 'Last Supper':

- 3rd Cup - Redemption, for "I will redeem you ..." says the Lord (Ex 6:6) + 2nd wafer (break & share one half ... Covenant; hide the other half 'till the 3rd day!)
- In Luke 22:20, Jesus takes the 3rd Cup of Redemption. The words "This Cup is the new Covenant in My blood, which is poured out for you ..." make it absolutely clear that what is to happen involves a Covenant that will be made, not in the blood of bulls and sheep, but in His own body (2nd wafer) and blood (3rd Cup).

b. To come:

- 4th Cup - Completion (or Elijah's Cup), for "I will come unto you ..." says the Lord (Ex 20:24) + 3rd wafer!
- There is no record in Scripture that the Lord Jesus ever took the 4th Cup or the 3rd wafer. This bread and wine are reserved for the Marriage Supper of the Lamb.

c. Promise

- "I will redeem you ..." (Ex 6:6) through the Cup of Redemption, but "I will come unto you ..." (Ex 20:24) with the Cup of Completion ... His 2nd Coming.

3. Meaning

In 1 Cor 11:23-34, we take that 2nd wafer and the 3rd Cup; the wafer = His body, the cup = the Cup of Redemption.

a. Christ achieved everything at Calvary's Cross

In John 19:34 we see that blood and water 'gushed forth' from Jesus' side (KJV). Now, how did Christ die? Well, from loss of blood from his pierced feet. He would have dehydrated, so when the spear was thrust in His side, up into the heart, there would have little water or blood left; yet blood and water 'gushed forth'!

- Blood and water, in Scripture, signify only one thing - childbirth. We were born again at

Calvary's Cross, on that very day ... the day that the Lord had made (Ps 118:24);

- We were taken from the control of sin, and born into that New Covenant through the precious blood of Jesus Christ;
- Every sin we've ever committed was dealt with at Calvary's Cross;
- We are washed clean by the Blood, from Calvary's Cross.
- Every sickness, every spiritual power of darkness was defeated at Calvary's Cross;

b. When we share in this Lord's Table, or Communion:

- We remember how He died and rose again;
- We witness that we were born-again at the Cross of Calvary;
- We demonstrate that we are in Covenant with the Lord of Lords and King of Kings. All that I am, have or will ever be is His, and all that Jesus is, has or will be is mine! Hallelujah!
- Finally, we remember that He is still to come back to us in His Second Coming, for "I will come unto you" (Ex 20:24) ... with the Cup of Completion and the third wafer, for the Marriage Supper of the Lamb!

4. Warnings

a. The nature of the sin

What was the nature of the sin in 1 Cor 11:23-34? This is found in 1 Cor 5 as well as in 1 Cor 11:

- **1 Cor 5**

1 It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles; that a man has his father's wife! 2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.

- **1 Cor 11**

Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. ... 29 For he who eats and drinks in an unworthy manner eats and drinks judgement to himself, not discerning the Lord's body ... 33 Therefore, my brethren, when you come together to eat, wait for one another. 34 But if anyone is hungry, let him eat at home, lest you come together for judgement. And the rest I will set in order when I come.

b. Danger of the Lord's Table

- **1 Cor 5**

- **It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles; that a man has his father's wife! 2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.**
- **In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, 5 deliver such a one to**

Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

- Your glorying [worship] is not good. Do you not know that a little leaven leavens the whole lump? 7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.
- Therefore let us keep the feast [Passover], not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.
- I wrote to you in my epistle not to keep company with sexually immoral people. 10 Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.
- But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; not even to eat with such a person. 12 For what have I to do with judging those also who are outside? Do you not judge those who are inside? 13 But those who are outside God judges. Therefore "put away from yourselves the evil person [brethren]."

- 1 Cor 11 - read from NKJV not NIV!

- *For he who eats and drinks in an unworthy manner eats and drinks judgement to himself,*

'unworthy' = irreverent, ungodly, against God

- *not discerning the Lord's body.*

'not discerning' (missing in NIV) = not 'separating out' Christ - living too close to the World! ... 'ekklesia' - we're the 'called out' ones

- *For this reason - eating and drinking in an unworthy manner - many are weak and sick among you, and many sleep.*

Think about it:

'weak' = 'impotent' lit. without power (spiritual); what's your Christian walk like? Up & down?

'sick' = 'ill' physical and mental;

'sleep' = 'dead' ... yes death itself can be a result of disobeying God (remember Ananias and Sapphira, that was N.T. not O.T. ... Acts 5:1 ... our God of love is still the God of Judgement, Justice, Holiness etc.)

- *Escape:*

31 For if we would judge [... i.e. discern / understand ...] ourselves [... our actions - own the bad as well as the good ...],

31 we would not be judged [... punished / disciplined ...].

32 But when we are judged [... punished / disciplined ...],

32 we are chastened [... 'educated/taught by discipline' ... why do you think we must discipline our children? We need God to do it to us for our Christian walk, so too do our children need it!] by the Lord, that we may not be condemned with the world.

- *Therefore, my brethren, when you come together to eat, wait for one another. 34 But if anyone is hungry, let him eat at home, lest you come together for judgement. And the rest I will set in order when I come.*

Here, they were too concerned with satifying their physical hunger than to remember why they are in this holy place ... to worship the Lord!

The feast of God must be reverent, holy and deliberate ... we know why we come together!

Section 4 shows why we have the warning in 1 Cor 11:23-34. If we come to Communion with something against a brother or sister, we say "Calvary's Cross is OK for me ... but not for you" - this is blasphemy! Such an attitude contaminates the Lord's Communion Table. Nothing less than 100% from us is permissible! Repent and put things right first, then come to the Table.

5. 'Guidelines for Children'

a. Who has authority?

The question over whether children should take the bread and wine at the Communion Table of the Lord, is one which has been argued over, in many churches, for a long time.

We live in a society, in which society itself - elected governments - are becoming increasingly intrusive into the affairs of the family.

Such intrusions are coming to a point where the Christian will have to risk either going to jail, or risk his salvation. Areas such as disciplining children is one; the Bible orders us to discipline our children, to bring them up in the instruction of the Lord. Governments - and the European Union especially - are now close to telling us:

- *You cannot smack your child ... you could go to jail if you do (this has happened in Sweden).*
- *Don't 'indoctrinate' your children with Christianity; they should be taught - by strangers - all the 'faiths' then they can chose for themselves ... choose what? The path of destruction?*

God alone has placed the authority for children in the hands of their Fathers and Mothers. Indeed, the Lord God has given the responsibility for the protection of the family to the Father ... not to anyone else!

Consequently, it is not for the Church to tell Christian parents whether their children may or may not partake of the bread and wine. The responsibility of the Church is to instruct believing parents; those believing parents must then choose to obey the Word of God and, seeking divine

wisdom, decide if their child should take the bread and wine (see the section below).

b. Points the Holy Spirit showed me while reviewing this subject:

- *The nature of the sin that led to Paul's warning was specific ... this we have discussed in detail, above;*
- *Matt 19:14 But Jesus said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven.";*

How do we know that a child doesn't know the Lord? The parent knows the child best. However, if the child's actions give the church leaders concern, then they are responsible to God for bringing this inconsistency to the attention of the parents; it's discipling and advising the parents that is so important in these matters. Yet, the decision is then theirs, without coercion, but in the full light of the Word of God.

- *Matt 18:10 "Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven."*

Just because they are children, never assume they can't have a personal relationship with the Lord Jesus Christ.

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