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## The Problem: The Abuse of the Lord 11: 23-26

**The problem: the abuse of the Lord DIG: How did the plural “you” in these verses confront the selfish individualism of the Corinthians that Paul was addressing? What are we to look back on? What are we to look forward to? What does it mean to examine ourselves?**

**REFLECT: What must we do to prepare our hearts for participation in the Lord’s Supper? How can the Lord’s Supper be a means of sharing the Gospel with others? How does observing the Lord’s Supper give a believer confidence in his or her salvation?**

**The Lord’s Supper is a visible sermon that proclaims the message of the cross.**



Some call it **Communion, the Lord’s Supper, or the Eucharist**. Call it what you will, it is a reminder of **Yeshua’s Last Passover** on earth with **His apostles** (see the commentary on **The Life of Christ, to see link click [Kd - The Last Passover in the Upper Room](#)**) before **His** arrest, trials, and execution. **He** then made clear **His** intention that **the Church** should remember **His death** on the cross with **the bread** and **the wine**, thereby remembering **His** sacrifice for us. From its inception in **Acts 2** to the present day, **the Body of Messiah** around the

world have regularly participated in this beautiful **memorial**. Thus, we can understand how horrifying it must have been for **Paul** to receive a report that this singularly spiritual **memorial** had, along with everything else in **the church** in **Corinth**, been so corrupted by the believers there.<sup>324</sup>

**The Lord's Supper is rooted in history (11:23): For what I received from the Lord is just what I passed on to you** (Greek: *paradidomi*) - **that the Lord Yeshua, on the night he was betrayed, He took bread (11:23)**. The Greek has a wordplay not effectively brought out into English. The word translated **betrayed** is also a form of *paradidomi*. **Yeshua, on the night he was passed on** [to the authorities]. **Paul** contrasts **himself** with **the Corinthians**. What **they** had received from **him** was different from what **they** were then practicing in **Corinth**. To address the problem, **Paul** could find no better way than to recall for **the Corinthians** the actual words of **the Lord's Supper**. **Paul** was not striking out into new ground here; rather, **he** was simply **passing on to them** what **he** had received from the apostles. Because the teaching of the apostles derived from **Yeshua Himself, Paul** was able to say that ultimately **he** had **received it from the Lord**.<sup>325</sup>

At **Pesach** it is traditional for a child to ask his father, "Why is this night different from other nights?" and this would be the signal for that father to recount how **ADONAI** delivered **Isra'el**. **Paul's** explanation is an effort to remind **the Corinthians** of the historical roots of the sacred rite **they** were abusing.<sup>326</sup> **Paul** now goes to the upper room scene, where **Yeshua** ate **His Last Passover** with **His** apostles **on the same night He** was *passed on* [to the authorities].

**The Lord's Supper is about God's gift (11:24): And after he had made the b'rakhah, which means blessing**. One sentence or paragraph of **praise to God**, usually commencing with the formula **Baruch atah, ADONAI (Praise be to you ADONAI**, quoting **Psalm 119:12)**, and continuing with a description of the specific reason for praising **God** at that moment.<sup>327</sup> **Yeshua broke it and** said: **This is my body, which is for you. Do this as a memorial to Me (11:24)**. The unleavened **bread** that had represented **the Exodus** now came to represent the **body** of **Yeshua Messiah**. To the Jewish mind, the **body** represented the whole person, not just the physical **body**. **Yeshua's body** represents the great mystery of **His** whole incarnate life, **His** whole teaching, ministry and work - all **He** was and all **He** did. But we make a mistake if we interpret **His** caution to **do this as a memorial to Me** as a call to remember only **His death**. We are to remember that

**His death** brings life.<sup>328</sup>

Dear Heavenly **Father**, Praise and thank **You** for giving **Your righteousness** to those who love and follow **You**. **He made the One who knew no sin to become a sin offering on our behalf, so that in Him we might become the righteousness of God (Second Corinthians 5:21)**. Thank **You** for giving us this special celebration, **The Lord's Supper**, to remember and celebrate your surpassing love (**Ephesians 3:17-19**) in dying and great power in rising (**Mt 28**).

Praise **Your** awesome power to completely conquer the ugly enemy of death. **Yeshua** proved **He** was **God** when **He** brought back to life: **Jairus's** 12 yr. old daughter (**Luke 8:41-56**), the widow of **Nain's** son who was being carried out of town in a casket (**Luke 7:11-15**), and **Lazarus** who had been **dead for three days (John 11)**. What a comfort it is that we do not have to fear death, but we can look it straight in the eye and declare we are going to live with our **Savior** forever in **His** wonderful home in heaven!

Please help us to remember during trying times of problems and trials that this life will be over in a blink and we will spend eternity with **You**. **For I consider the sufferings of this present time not worthy to be compared with the coming glory to be revealed to us (Romans 8:18)**. We bow before **You** in love and worship. In **Yeshua's** holy name and power of **His** resurrection. Amen

**For you**, two of the most beautiful words in all of Scripture are given in the middle of a strong rebuke of worldly, selfish and insensitive attitudes and behavior. **Yeshua** gave **His body** and **His** life for us who trust in **Him**. It was, and is, **His** gift to us. It's as if **Yeshua** is saying, "I became a man **for you**; I gave the Gospel **for you**; I suffered **for you**; and I died **for you**." Our gracious loving, generous, merciful **God tabernacled among us (John 1:14)**, not for **Himself**, but **for you**. To receive the benefits of **Messiah's** gift is an individual choice; but **Yeshua** made the sacrifice and offers it to everyone (**John 3:16**). **He** paid the ransom to set us free.<sup>329</sup>

**The Lord's Supper celebrates a New Covenant (11:25): Likewise, also the cup after the meal.** This is **the cup of blessing**, otherwise known as **the Cup of Redemption** (see the commentary on **The Life of Christ Kk - The Third Cup of Redemption**). **Saying: This cup is the New Covenant** (see the commentary on **Jeremiah Eo - I Will Make a New Covenant with the People of Isra'el**) **affected by My blood; do this, as often as you drink it, as a memorial to Me**

**(11:25). The wine** was a poignant reminder of **Messiah's blood**, without the **shedding** of which there could be **no forgiveness of sins (Hebrews 9:22)**, and through which cleansing a **New** (relationship) **Covenant** was made (**Hebrews 9:14-15**).

Today's **Messianic community** tends to widely regard **the Lord's Supper** as an annual observance to take place in conjunction with **the Passover** seder. With **the Lord's Supper**, or "communion" in the Christian vernacular, to be more or less a once-in-a-year event, this should highlight its importance for men and women of faith. As in Isra'el's participation of Pesach, assembled believers are brought to the cross, to allow it once again to reshape our mind-set and our lifestyle. **The Lord's Supper** definitely has a **Passover** theme to it, something which is unfortunately not often seen in many Christian churches, and is decisively lost in communion rituals which involve leavened **bread**.<sup>330</sup>

**The Lord's Supper institutes a new proclamation (11:26): The Lord's Supper** is a visible sermon that **proclaims** the message of the cross. **For as often as you eat this bread and drink the cup, you proclaim the death of the Lord, until he comes (11:26)**. Most of us try to forget how those we love **died**, but **Yeshua** wants us to remember how **He died**. Why? Because everything we have as believers centers around **His death**.<sup>331</sup>

Using *the Pesach Haggadah*, **Jews** all over the world recount the story of the plagues and **the Exodus** and thus recall the central event on which their peoplehood is founded (**5:6-8**). Likewise, members of **the Messianic Community, Jews and Gentiles** alike, are to **proclaim the death of the Lord** as our exodus from sin and the basis for our existence. Both proclamations look back toward a past **redemption** from Egypt, and also look forward to a future **redemption**. Hence, the proclamation **until Messiah comes** again (see the commentary on **Isaiah Kg - The Second Coming of Jesus Christ to Bozrah**).<sup>332</sup> This was a needed reminder to all believers, but especially those in **Corinth**, because when **they** abused **the Body** of believers (see **Bz - The Problem: The Abuse of the Poor**), they were, in reality, abusing **the Lord**. **Paul** will soon have an answer to this problem (see **Cb - The Answer: Honor the Body**).