

The Lord's Supper

(appropriate for High-Schoolers and older)

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Other youth bible studies by Michael Daily available at: <http://gciweb.org/2011/04/youth-bible-study-materials-michael-r-daily/>

(reference: Armstrong, John H., Understanding Four Views on the Lord's Supper, Zondervan, 2007)

The Lord's Supper as a Sign, Remembrance, and Memorial

Lord's Supper is a sign, remembrance, and memorial of Christ's payment for our sins and of His future return.

Sign: *something material or external that stands for or signifies something spiritual*

Genesis 9:12-15

God said, "This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations; ¹³ I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth. ¹⁴ It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud, ¹⁵ and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh.

The rainbow was a sign that God instituted that was intended to remind everyone (including Himself) of God's promise to never flood the whole Earth again. But the rainbow itself has no power to accomplish anything. It is merely something physical that can be looked at and experienced as a tangible reminder of God's promise.

Remembrance: *something that serves to keep something else in mind or bring it to mind; reminder*

Memorial: *servicing to preserve remembrance*

Exodus 12:14 & 25-27

Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance.

²⁵ When you enter the land which the LORD will give you, as He has promised, you shall observe this rite. ²⁶ And when your children say to you, 'What does this rite mean to you?' ²⁷ you shall say, 'It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.'" And the people bowed low and worshiped.

God instituted Passover as an annual ceremony that reminded people of their salvation from the slavery of Egypt but also reminded them that they were a redeemed nation heading for a future promised land. God instituted it as a memorial so that people would remember what God had done for them in the past and what He promised to do for them in the future. The preparing and eating of certain foods, in and of themselves, had no power to do anything except to act as a reminder.

Sacrament?

However, communion or the Lord's Supper is not a sacrament as defined by some churches that believe sacraments are acts that, in and of themselves, have spiritual power.

Sacrament: *a Christian rite that is believed to have been ordained by Christ and that is held to be a means of divine grace or to be a sign or symbol of a spiritual reality*

Matthew 26:26-29

While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." ²⁷ And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; ²⁸ for this is My blood of the covenant, which is poured out for many for forgiveness of sins. ²⁹ But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

Luke 22:19-20

And when He had taken some bread and given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."²⁰ And in the same way *He took* the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood."

(Mark 14:22-25)

While they were eating, He took some bread, and after a blessing He broke *it*, and gave *it* to them, and said, "Take *it*; this is My body."²³ And when He had taken a cup *and* given thanks, He gave *it* to them, and they all drank from it.²⁴ And He said to them, "This is My blood of the covenant, which is poured out for many."²⁵ Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

The Lord's Supper is a strong reminder that our salvation was purchased by the horrible, bloody death of God's Son and not by some small, trivial thing that we had done. Like the Passover for Jews, the Lord's Supper is a permanent ordinance we are to obey until His return. It reminds us of Christ's past payment for our sins on the Cross and His future promise of His coming and the future realization of our salvation for all of eternity. But like other signs and memorials, the eating of the bread and drinking of the wine has no power, in and of itself.

The Bread And Wine Are Not Literally Jesus' Body And Blood

Its clear that the language in the gospels about the last supper are not literal (refer to Matthew 26, Luke 22).

For example, during the last supper Jesus talked about them eating His flesh and drinking His blood yet there He was sitting right in front of them. His body was completely intact as He handed them the bread and wine.

Also, Jesus stated that the cup of wine was His blood which is poured out for the forgiveness of sin. But at this point in time Jesus had not been crucified yet, so His blood had not yet been poured out. Again, its clear that Jesus is using a figure of speech and that the meaning is not literal. The bread and wine are symbols representing His body and blood. Another confounding factor is that the Bible describes Christians as members of Christ's body yet we know the meaning is not literal.

Ephesians 5:30 - because we are members of His body.

Where is Jesus' body today?

Jesus' resurrected physical body is complete and is in heaven. It will not exist on the Earth until His return and the beginning of the Millennial Kingdom.

Acts 1:1-3 & 9-11

The first account I composed, Theophilus, about all that Jesus began to do and teach, 2 until the day when He was taken up to heaven, after He had by the Holy Spirit given orders to the apostles whom He had chosen. 3 To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God.

9 And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. 10 And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. 11 They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."

What About John 6?

Some people point to a passage in John chapter 6 as their reason for thinking Jesus was speaking literally.

John 6:48-56

I am the bread of life. 49 Your fathers ate the manna in the wilderness, and they died. 50 This is the bread which comes down out of heaven, so that one may eat of it and not die. 51 **I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.**” 52 **Then the Jews began to argue with one another, saying, “How can this man give us His flesh to eat?”** 53 So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. 54 **He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.** 55 For My flesh is true food, and My blood is true drink. 56 **He who eats My flesh and drinks My blood abides in Me, and I in him.**

Although people are taking Jesus’ comments as being literal and having a hard time with them as a result, Jesus is speaking using figurative language. He is comparing the temporary, life-sustaining ability of eating manna to the eternal life that can only be sustained by Jesus. If we compare John 6 to the rest of the gospel of John we can see that Jesus used figurative language for much of His ministry. Let’s look at some examples:

John 2:19-21

Jesus answered them, “Destroy this temple, and in three days I will raise it up.”²⁰ The Jews then said, “It took forty-six years to build this temple, and will You raise it up in three days?”²¹ But He was speaking of the temple of His body.

Although people took His statement literally, Jesus was using the temple as a symbol for His bodily resurrection. He was not literally talking about the temple.

John 3:3-4

Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” 4 Nicodemus said to Him, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?”

Although Nicodemus took Jesus’ statement about being born again literally, Jesus was not really talking about being born again physically, He was talking about being born again spiritually (i.e. being made alive to God).

John 4:10-11

Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.”¹¹ She said to Him, “Sir, You have nothing to draw with and the well is deep; where then do You get that living water?”

Although the woman at the well took Jesus’ statement about water literally, Jesus was not really talking about actual water. He was talking about the eternal life He could give people.

John 10:6-7

This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them. 7 So Jesus said to them again, “Truly, truly, I say to you, I am the door of the sheep”.

Jesus did not literally mean that He was a door for sheep. This is a figure of speech He used to represent the fact that He was the doorway for people to have eternal life with God.

Key Point: *In the context of how Jesus spoke throughout the gospel of John, it is clear that John 6 is also a figurative passage not intended to be taken literally.*

(Luke 8:9-10)

His disciples *began* questioning Him as to what this parable meant.¹⁰ And He said, “To you it has been granted to know the mysteries of the kingdom of God, but to the rest *it is* in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.

What About I Corinthians 10?

Some point to I Corinthians 10 where it describes the Lord's Supper as sharing in the body and blood of Christ as evidence that it is more than a memorial. However, the context of the passage clarifies the meaning.

I Corinthians 10:16-21

Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? ¹⁷ Since there is one bread, we who are many are one body; for we all partake of the one bread. ¹⁸ Look at the nation Israel; are not those who eat the sacrifices sharers in the altar? ¹⁹ What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? ²⁰ No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons. ²¹ You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.

The comparison here is to sacrifices people made to false gods. These sacrifices are described as people becoming "sharers in demons" (verse 20). Does that mean that fallen angels actually inhabited the meat being sacrificed or that the meat actually became a demon in the flesh? No. It just means that people participated in a ritual that, knowingly or not, was giving honor to a demon. Similarly, when we share in the Lord's Supper we are sharing in the memorial and remembrance that honors Christ's payment for our sins and His promise to return. The bread and wine are not actually inhabited by Jesus nor do they become Jesus' flesh and blood.

Warnings Related to Participation In The Lord's Supper

The Lord's Supper is a memorial and proclamation of Christ's death and second coming.

I Corinthians 11:23-26

For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; ²⁴ and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." ²⁵ In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

If we are participating in it without appreciating what it is, we are dishonoring Christ. If someone tramples on our country's flag, we are offended. Not because a piece of cloth was dishonored but because the country the flag represents was dishonored. In the same way, dishonoring the Lord's Supper is dishonoring Him.

I Corinthians 11:20-22 & 27-34

Therefore when you meet together, it is not to eat the Lord's Supper, ²¹ for in your eating each one takes his own supper first; and one is hungry and another is drunk. ²² What! Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.

Some people were using the Lord's Supper as their dinner. Some even used it to get drunk!

²⁷ Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. ²⁸ But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. ²⁹ For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. ³⁰ For this reason many among you are weak and sick, and a number sleep. ³¹ But if we judged ourselves rightly, we would not be judged. ³² But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world. ³³ So then, my brethren, when you come together to eat, wait for one another. ³⁴ If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come.

Since misusing the Lord's Supper is disobedience, God disciplines those who sin this way with physical sickness. If it continues for a long time with no sign of repentance it can even result in death!

For a detailed study on how God disciplines disobedient Christians please see, "The Prime Directive", available at: <http://gciweb.org/2011/04/youth-bible-study-materials-michael-r-daily/>

How Often?

Although a frequency is never stated as a command, a weekly observance appears to be the original pattern.

Acts 20:7

On the first day of the week, when we were gathered together to break bread, Paul *began* talking to them, intending to leave the next day, and he prolonged his message until midnight.

Popular But False Doctrines About Communion or the Lord's Supper

In this section we will cover some false doctrine that has developed, not from the scriptures but by the traditions of men which have been given the weight of scripture in the minds of some. I will discuss them as three different traditions because this is where they originated from. In reality, not every individual Catholic, for example, agrees with the beliefs of the Catholic tradition. Also, not every individual congregation agrees with its denominational tradition. For example, some Lutheran congregations do not agree with Lutheran traditions in this area.

Catholic Tradition

The Catholic tradition is that of transubstantiation, also called the "real presence" idea. When the priest pronounces the words "this is my body" over the bread and "this is my blood" while elevating the cup, the bread and wine are actually changed into the physical body and blood of Christ and they are to be honored as such.

Since these elements are now actually Christ in the flesh, there are a number of implications. If the elements are paraded around the church, attendees are expected to bow and worship the bread and wine (Eucharist adoration). Even after the service, the bread and wine must either be immediately eaten by the priest or venerated in some way because they are now God!

One problem with eating the flesh of Christ is that His resurrected body is imperishable.

Imperishable: *unable to be destroyed, ruined, or subject to decay; enduring forever*

I Corinthians 15:42

So also is the resurrection of the dead. It is sown a perishable *body*, it is raised an imperishable body;

Jesus' resurrected body is imperishable. Therefore, it can't be eaten and digested. It doesn't make sense!

There is also a belief that, as a sacrament, the eating of the bread and wine endows the person with spiritual nourishment critical to their salvation, forgiveness of sin, spiritual progress, and God's blessings.

Key Point: *a sacrament, in the Catholic tradition, is a sign which brings about that which it signifies.*

Catholics believe that Jesus instituted communion as a way of allowing believers to participate in the ongoing sacrifice of the cross. Once the bread and wine are blessed, Christ's crucifixion is performed again to those in attendance. This conflicts with what the Bible teaches.

Hebrews 9:24-28

For Christ did not enter a holy place made with hands, a *mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us; ²⁵ nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own. ²⁶ Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. ²⁷ And inasmuch as it is appointed for men to die once and after this *comes* judgment, ²⁸ so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.

Hebrews 10:11-14

Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; ¹² but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, ¹³ waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. ¹⁴ For by one offering He has perfected for all time those who are sanctified.

(I Peter 3:18)

For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;

Jesus made His one sacrifice for all time, bodily entered heaven, and sat down until the end of the age. God has been very clear about this.

Transubstantiation & Observational Science

If you combine hydrogen gas and oxygen gas together you can get water or hydrogen peroxide, each of which act very differently from how hydrogen or oxygen gas behave. Yet at the level of individual atoms, nothing has changed. In transubstantiation, the opposite supposedly occurs – the outward appearance and behavior have not changed but something physical but unseen has changed.

These beliefs were asserted at a time when electron microscopes and mass, molecular, and microwave spectrometers were not available. Now that we have these instruments, we can test the bread and wine at both a chemical and atomic level, both before and after the consecration ceremony, in order to see if they are physically changing in some way. People have done these analyses. What was the result? No change!

As a result, the assertion of transubstantiation as a real occurrence is easily disproven.

Lutheran Tradition

Martin Luther believed that Christ's body and blood are physically present with the bread and wine. The bread and wine do not change, and the body and blood cannot be recognized by taste, but in some real, physical way the body and blood of Christ are present. This idea, referred to by non-Lutherans as "consubstantiation" (i.e. one substance by the side of another) teaches that Jesus is "with, in, and under" the bread and wine, but is not literally the bread and wine. Another definition of consubstantiation that describes the Lutheran view is, "the substantial union of the body and the blood of Christ with the Eucharistic elements after the consecration".

Like the Catholic tradition, the Lutheran tradition believes that the act of the Lord's Supper itself has real regenerative power and that wine alone should be used for the drink. Both Catholics and Lutherans refer to the bread and wine as "the real presence" of Christ but they define the term differently. Catholics and Lutherans both believe that Christ's body is brought into the sacrament without leaving heaven.

The concept of consubstantiation, which is relatively new, sidesteps the observational science problems by introducing mysterious or mystical concepts not found in the Bible.

Mystery: *something not understood or beyond understanding*

Mystical: *having spiritual meaning that is not apparent to the senses nor obvious to the intelligence*

However, we can still test the assertion of consubstantiation that it is a mystical spiritual event. We can do this by studying the Bible to determine the list of things God says are legitimate mysteries or legitimately mystical.

If the Lord's Supper is not in God's documented list of mysteries, then both transubstantiation and consubstantiation are disproven. The list can be found in the appendix of this study and it does not include the Lord's Supper (or Baptism).

Therefore, both transubstantiation and consubstantiation are disproven.

Reformed Tradition

John Calvin's view was that Christ's presence occurs in the bread and wine in a way that is spiritual, not physical. This is somehow done by the Holy Spirit. Even Calvin did not fully understand his idea but it seemed important to Calvin that the Lord's Supper had to have something in it that was more than what was received through teaching the bible or fellowship. Most Protestants today hold to the spiritual presence of Christ in the Lord's Supper. The elements do not change or become the body and blood of the Lord in any way. The elements are symbols of His body and blood. Support for this position can perhaps be found in Matthew 18.

Matthew 18:19-20

“Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. ²⁰ For where two or three have gathered together in My name, I am there in their midst.”

On the other hand, this passage is not specific to the Lord's Supper but applies at any gathering of multiple Christians for fellowship.

A counter argument is that there is never a time when Christ is not present with us.

Matthew 28:20

teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

Conclusion

The Lord's Supper is a strong reminder that our salvation was purchased by the horrible, bloody death of God's Son and not by some small, trivial thing that we have done.

Like the Passover for Jews, the Lord's Supper is a permanent ordinance we are to obey until His return. It reminds us of Christ's past payment for our sins on the Cross and His future promise of His coming and the future realization of our salvation for all of eternity.

But like other signs and memorials, the eating of the bread and drinking of the wine has no power, in and of itself.

The physical presence of Christ does not occur in the Lord's Supper, neither is there any mystical, spiritually powerful event occurring.

It is a time of proclamation, remembrance, and thanksgiving for what Christ has done for us as well as a reminder of the future promises of Christ's return and our eternal redemption.

Appendix – Mysterious & Mystical Things Mentioned In The Bible: A Limited List

Mystery: *something not understood or beyond understanding*

Mystical: *having spiritual meaning that is not apparent to the senses nor obvious to the intelligence*

Ecclesiastes 7:24

What has been is remote and exceedingly mysterious. Who can discover it?

- 1) The mystery of things that happened a long time ago. Be cautious of those who act like they know for sure exactly what happened long ago. For example at creation, the flood, etc.

Daniel 2:16-18

So Daniel went in and requested of the king that he would give him time, in order that he might declare the interpretation to the king. 17 Then Daniel went to his house and informed his friends, Hananiah, Mishael and Azariah, about the matter, 18 so that they might request compassion from the God of heaven concerning this mystery, so that Daniel and his friends would not be destroyed with the rest of the wise men of Babylon.

- 2) The mystery of Nebuchadnezzar's dream and its meaning.

Romans 11:25-29

For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; 26 and so all Israel will be saved; just as it is written, “The Deliverer will come from Zion, He will remove ungodliness from Jacob.” 27 “This is My covenant with them, When I take away their sins.” 28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; 29 for the gifts and the calling of God are irrevocable.

- 3) The mystery of why and how God has partially hardened Israel against Christ during the Church Age.

Romans 16:25-27

Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past,²⁶ but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith;²⁷ to the only wise God, through Jesus Christ, be the glory forever. Amen.

Ephesians 6:19-20

and *pray* on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel,²⁰ for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak.

Colossians 2:2-3

that their hearts may be encouraged, having been knit together in love, and *attaining* to all the wealth that comes from the full assurance of understanding, *resulting* in a true knowledge of God's mystery, that is, Christ Himself,³ in whom are hidden all the treasures of wisdom and knowledge.

Colossians 4:3-4

praying at the same time for us as well, that God will open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned;⁴ that I may make it clear in the way I ought to speak.

I Timothy 3:8-9

Deacons likewise *must be* men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain,⁹ *but* holding to the mystery of the faith with a clear conscience.

I Timothy 3:16

By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

- 4) The mystery of salvation by faith and the work of Christ rather than by the works of man.

I Corinthians 2:7-12

but we speak God's wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory; 8 the wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory; 9 but just as it is written, "Things which eye has not seen and ear has not heard, And which have not entered the heart of man, All that God has prepared for those who love Him." 10 For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. 11 For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. 12 Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God,

Ephesians 1:7-10

In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace ⁸ which He lavished on us. In all wisdom and insight ⁹ He made known to us the mystery of His will, according to His kind intention which He purposed in Him ¹⁰ with a view to an administration suitable to the fullness of the times, *that is*, the summing up of all things in Christ, things in the heavens and things on the earth. In Him

Ephesians 3:8-10

To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, ⁹ and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; ¹⁰ so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly *places*.

Colossians 1:25-27

Of *this church* I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the preaching of the word of God, ²⁶ *that is*, the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints, ²⁷ to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

- 5) The mystery of all that God has decided to give to those He has chosen to save for eternity.

I Corinthians 15:51-52

Behold, I tell you a mystery; we will not all sleep, but we will all be changed, ⁵² in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

- 6) The mystery of how our perishable flesh will be converted to imperishable flesh for eternal life.

Ephesians 3:4-6

By referring to this, when you read you can understand my insight into the mystery of Christ, ⁵ which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; ⁶ *to be specific*, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,

- 7) The mystery that the promises of God are equally available for the Gentiles as well as the Jews.

Ephesians 5:28-32

So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; ²⁹ for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, ³⁰ because we are members of His body. ³¹ FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH. ³² **This mystery is great; but I am speaking with reference to Christ and the church.**

8) The mystery of Christ's union with His church.

II Thessalonians 2:6-8

And you know what restrains him now, so that in his time he will be revealed. ⁷ For the **mystery of lawlessness** is already at work; only he who now restrains *will do so* until he is taken out of the way. ⁸ Then **that lawless one will be revealed** whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming;

9) The mystery of the identity and rise of the anti-christ during the Tribulation.

Revelation 1:20

As for **the mystery of the seven stars** which you saw in My right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

10) The mystery of the identity of the seven stars – the seven angels of the seven churches.

Revelation 10:4-7

When the seven peals of thunder had spoken, I was about to write; and I heard a voice from heaven saying, "Seal up the things which the seven peals of thunder have spoken and do not write them." ⁵ Then the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven, ⁶ and swore by Him who lives forever and ever, WHO CREATED HEAVEN AND THE THINGS IN IT, AND THE EARTH AND THE THINGS IN IT, AND THE SEA AND THE THINGS IN IT, that there will be delay no longer, ⁷ but in the days of the voice of the seventh angel, when he is about to sound, then **the mystery of God is finished**, as He preached to His servants the prophets.

11) The mystery of what the angels reported to John that he was not allowed to record or tell others.

Revelation 11:7-8

When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them. ⁸ And their dead bodies *will lie* in the street of **the great city which mystically is called Sodom and Egypt**, where also their Lord was crucified.

12) The mystery of how Jerusalem is spiritually linked in some way to Sodom and to Egypt.

Revelation 17:4-7

The woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality, ⁵ **and on her forehead a name was written, a mystery**, "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH." ⁶ And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. When I saw her, I wondered greatly. ⁷ And the angel said to me, "**Why do you wonder? I will tell you the mystery of the woman and of the beast that carries her**, which has the seven heads and the ten horns.

13) The mystery of the two world powers (world religion and world government) and their interactions during the Tribulation period.

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *The Lord's Supper*

PASSAGE FOR MEDITATION: *Genesis 9:12-15*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Exodus 12:14-27*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Matthew 26:26-29, Luke 22:19-20, Mark 14:22-25*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *The Lord's Supper*

PASSAGE FOR MEDITATION: *Acts 1:1-11*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *John 6:48-56*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *John 2:19-21, John 3:3-4*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *The Lord's Supper*

PASSAGE FOR MEDITATION: *John 4:10-11, John 10:6-7*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Luke 8:9-10*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *I Corinthians 10:16-21*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *The Lord's Supper*

PASSAGE FOR MEDITATION: *I Corinthians 11:20-34*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Acts 20:7*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *I Corinthians 15:42, Ephesians 5:30*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *The Lord's Supper*

PASSAGE FOR MEDITATION: *Hebrews 9:24-28*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Hebrews 10:11-14, I Peter 3:18*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Matthew 18:19-20, Matthew 28:20*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?