

New Covenant Lifestyle: Lesson 2 – Communion Feast Reality

In Blood Covenant Truths Lesson 15 we touched on the Covenant Meal and its importance as a celebration of the completion of the covenant. We looked at the types set up in the Old Testament that pictured what Jesus would do for us. Then we saw how Jesus taught that his body is the bread and his blood is the wine of the New Covenant meal. Jesus also told his disciples that there were many things he wanted to share but that they could not understand at that time. So, after his resurrection he sent the Holy Spirit to teach us all about Jesus and his completed work. Accordingly, Holy Spirit revealed to Paul the realities of the covenant meal and a detailed investigation of these is the subject of this lesson. Read **1 Corinthians 11:23-34**, which is Paul's record of his revelations on the new covenant meal. Now let's go through this passage and feast on the meat in it.

How did Paul receive his understanding of the communion feast? _____

Paul didn't learn about it from the apostles or an angel or someone else, he got it directly from Jesus. This fact underlines how important the communion feast is – Jesus personally came and told him.

Verses 23-25 states what Jesus told Paul happened in the upper room. The Greek word for remembrance, 'anamnesis', has a lot more depth to it than the English word. The Greek root words mean 'to remind self with intensity'. The depth of the word is that Jesus is telling us to put ourselves into the event and see it as though it is happening **right now**. This means that as we eat the bread, we need to see him taking our punishment, sickness, failures – all of the curse – upon his body and imparting to us his wholeness, life, success and freedom. As we drink the cup we need to see our sins and iniquities placed on him and eradicated and his righteousness placed on us. This is embracing the reality of the New Covenant and the act of partaking of the feast is what Jesus gave to us as the way to practically receive the benefits of the New Covenant into our lives.

Now write out **1 Corinthians 11:26**, as it contains an incredibly powerful revelation. _____

This revelation comes from the meanings of three Greek words in this verse.

The first Greek word is 'hosakis'. The KJV translates this as "as often as", which also means "as many times as". The truth here is that Communion is not supposed to be a religious event that we do occasionally as a ritual in a church meeting, nor is it some sacred, somber, holy act of religious piety. Rather, it is a celebration of what Jesus did for us on the cross. 'Hosakis' means – take it whenever it's needed. It is a time of declaring our New Covenant rights and showing what we believe. It is a feast of celebration that we can take anytime.

The practicality of this word 'hosakis' is that any time you want to, especially if the curse is attacking you. You get to take communion, reject the lies and symptoms of the enemy and receive the provisions of Jesus death. It is quite common for a doctor to prescribe a medicine and say "take this medicine 3 times a day". Well to embrace the healing that Jesus has given you, he may say "take this communion 3 times a day until your wholeness manifests". Communion is not some benign act; it is a life giving declaration of who you are and what you have in Christ.

The second key word is 'kataggello', which the KJV translates as "ye do show". Strong's states its meaning as "to proclaim, declare, preach, show, speak of, teach". So, taking communion is actually declaring to the universe (and every being in it) that you are a covenant child of God with all the associated rights and privileges. You are

declaring that the curse has no right to operate in any area of your life (body, soul, family, finances or vocation). This is strongly related to using your authority (by speaking) to declare your New Covenant rights.

The third key word is 'elthee' which the KJV translates as "till he come". Strong's states that 'elthee' means "to come or go - accompany, appear, bring, come enter, fall out, grow, pass". Of major importance from the Greek is that there is no "he" in the text, rather 'elthee' is a verb and the subject that this verse refers to is Jesus death. The Greek word for his death is a neuter noun, neither male nor female. The KJV translators did not understand what Paul was imparting so they added the pronoun 'he', attempting to bring clarity to the verse, which ended up hiding the real meaning. My assumption is that they thought the verse must be telling us to continue taking communion until Jesus comes again. By using the verb 'elthee' with regard to Jesus death, Paul is telling us that we do it until Jesus' death comes, which seems a strange thing to say until you realize what Jesus death did; it took the curse from us and made us righteous. So, this verb is talking about the results or benefits of Jesus death coming upon the partaker of the communion feast.

So when we put these three Greek words in their correct context of Jesus death we get the translation that says "**For as often as you eat this bread and drink this cup, you declare the benefits of the Lord's death until it (or they) show up (or manifest or appear)**". What Paul is saying is that we are to take communion as often as we want to or need to because it is what declares to every being in the universe that we live in the benefits of Jesus death and that we need to continue taking it until the results manifest in this natural world. Oh, how powerful the communion feast is!!! Do you see why Jesus told his disciples to partake? It is the demonstration of your covenant right to health, wealth, protection, provision and blessing.

This is such a powerful verse that you need to memorize it and live in it. Go ahead and write it down here in the first person (i.e. say it about yourself): _____

Communion is the practical act that Jesus gave to us to use in declaring our victory over everything of the enemy. It is God's way for us to enforce our rights as children of God. Now write out **1 Corinthians 11:30**.

How many reasons are there for Christians being weak, sick and dying prematurely? _____.

Notice verse 30 starts with "For this reason". This indicates that the reason is discussed and explained in the previous verses. So read **1 Corinthians 11:27-29**.

According to verse 29, what is this reason? _____.

So, to fully understand this reason we need to determine what Paul means by the statement "not discerning the Lord's body". Verse 27-29 makes it clear that being weak, sick and dying prematurely is based on your understanding and application of the communion feast. For many years Christians have been taught that these three verses require you to examine your heart, identify your sins and confess them to God. Then you will not be "drinking unworthily". One problem with this line of teaching is: how do I know I have confessed all my sins,

especially those that I didn't realize or remember I had done. Furthermore, this "examination and confession" becomes a work I have to do in order to be able to partake. The result of this teaching is that we are put under more guilt and condemnation by constantly having to focus on our failures and shortcomings. Now that you understand the New Covenant principles of Forgiveness, Righteousness, Salvation and Dominion, it is clear that the teaching of identifying and confessing sins is totally incorrect. Since all our sins are already forgiven, looking at them again takes our mind off of our righteousness and puts it back on our faults and failures. This is a dangerous activity because **Proverbs 23:7** says "as a man thinks in his heart, so is he". We need to be thinking on the Righteousness we now are, and not on our faults and failures.

The Greek word for 'unworthily', in verses 27 & 29, comes from the root word that means 'irreverently, casual, careless'. Given what you now know as your status in Jesus, what would the use of 'irreverently' mean in the context of communion? Let me tell you. It means "you don't attribute to Jesus the honor and glory for everything he did on the cross". If we are not receiving the reality that we have been made righteous, healed, delivered and prospered, then we are partaking irreverently. Looking at our sins and failures is actually denigrating (making less of) the work that Jesus did and is treating it irreverently. When we don't receive our healing, provision, protection and intimacy, we fail to honor and give glory to Jesus for the awesome work he has done for us. To further amplify this application, in verse 28 the word 'examine' means "approve, discern, allow (don't denigrate), self effort, sin". Again, this has traditionally been taught in the negative, saying it relates to us having to look at all our faults before we eat. But the context doesn't support this teaching. Rather, our examination should be looking at who Jesus has made us, because of his completed work on the cross. Examine, discern, approve and praise the reality of who I am as a new creation. The communion feast is designed to be the reminder to us of who we are now in Christ – **1 John 4:17**, "As Jesus is right now, so are you in this present world". So looking at our sins and failures is like slapping Jesus in the face and saying "your work wasn't good enough because of all these faults I still see". How twisted is that? We should be looking at the perfection of Jesus and giving him praise that he has made us **just like him**. Communion is a celebration of the work of the cross that has made us righteous and whole. Eating the feast is a declaration of our receiving the abundant life and protection that Jesus has provided to us.

Now notice in verse 29 the phrase "eateth and drinketh damnation". The word damnation means "a legal decision against; condemnation". The verse says drinking irreverently (undiscerningly) is drinking damnation (legal decision against, condemnation) by not discerning (discriminating) the body (what it did for you). When we don't discern what the body of Jesus has done for us (i.e. delivered us from the curse), then taking communion is a decision against ourselves. It is putting ourselves back under guilt and condemnation by looking at all our faults again. Paul is clearly saying that 'sickness, weakness and premature death' come to Christians because they don't understand that Jesus body took all these things and nailed them to the cross and in exchange gave health, protection, longevity and wholeness. This is what 'rightly discerning the Lord's body' means. Taking communion is the act of rejecting the lying symptoms of the curse and receiving the wholeness that Jesus purchased for us. It has nothing to do with self-performance or looking at self. It is all to do with resting in and receiving what Jesus has provided – everything that pertains to life and godliness (**2 Peter 1:3**)

The summary of **1 Corinthians 11:27-30** is that Christians are weak, sick and die prematurely because they have not believed the reality that Jesus body took all the punishment for the curse and delivered them from weakness, sickness and premature death and that his blood eradicated sin and made them righteous, delivering them from guilt and condemnation. Living in the New Covenant is receiving the righteousness, life, health and provision of Jesus' completed work and letting that produce in us the condemnation free, holy, healthy and anointed life that God planned for us before we were conceived.

Now write out **1 Corinthians 11:31**. _____

The KJV uses the word judge twice in this verse, whereas in Greek they are two different words. The first use of judge, as in “if we would judge ourselves”, is the Greek word “diakrino” which Strong’s defines as *“to separate thoroughly, that is, (literally and reflexively) to withdraw from, or (by implication) oppose; figuratively to discriminate (by implication decide), or (reflexively) hesitate: - contend, make (to) differ (-ence), discern, doubt, judge, be partial, stagger, waver.”* When read in the context of this passage on communion, this judging is talking about the need to discern or discriminate how the body and blood affect us. It is the revelation that the body of Jesus was the payment for the natural world curse and it has delivered us from the natural world consequences of the curse. We do not have to live with or accept the curse in our lives. Secondly, it is the revelation that the blood of Jesus has delivered us from the eternal death (separation from God) that came in because of Adam’s disobedience and made us righteous by faith (redeemed us). “judging ourselves” is understanding how the body and the blood have totally restored us to being sons and daughters of God and how it has given us everything needed for life and godliness in this present world.

The second use of judge, as in “we should not be judged”, is the Greek word “krino” which Strong’s defines as *“to distinguish, that is, decide (mentally or judicially); by implication to try, condemn, punish: - avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think”*. Paul is clearly stating that the result of rightly “judging ourselves” (diakrino) is that we will no longer be condemned, damned, degreed against, called into question or sentenced to punishment (krino). The summary is that if we discriminate (separate) body and blood, we’ll not be condemned. This is the key to living in the New Covenant – rightly appropriating what the body and the blood have done for us. If we want to live strong, healthy and long, then make taking the communion in the correct way a priority. For as often as we do it, we are declaring what Jesus has done for us so that it manifests in our natural world.

Now read **1 Corinthians 11:32**. The word judged used here is “Krino”. Paul is saying that if anything of the curse come on us, then we need to recognize that we have failed to rightly discern the body and blood and allow the Lord to teach us (KJV uses the word chastise, which as we’ve seen before means ‘child train’ or teach) how to appropriate what Jesus did for us. We must accept this instruction or we will end up condemned (suffering guilt and effects of the curse) like the world is. This is not talking about eternal condemnation (separation from God and eternity in hell); it is talking about what happens in the here and now. If we don’t receive and use the reality of the communion feast, then we expose ourselves to weakness, sickness and premature death. My paraphrase of this verse is, *“If we are weak or sick or feeling condemned, then we need to let the Lord teach us or remind us that this state of being is not right, it belongs to the world and not to God’s children”*. The Holy Spirit encourages us to believe, declare and live in the reality of what Jesus has done for us: made us righteous and whole.

Finally, in **1 Corinthians 11:33-34**, Paul is correcting wrong behavior at the communion feast. It seems the Corinthians were “acting like pigs” when they ate together. Paul provides the basic correction of the feast not being about filling your belly, but about preferring and encouraging each other in the truths of the celebration. The communion meal is God’s medicine for bringing righteousness, intimacy, joy, peace, health, longevity, youth, provision, protection and blessing into our lives. It is not a ritual we perform; it is a life-giving celebration of the completed work of Jesus and a natural world activity that brings the power of God to produce supernatural result in our lives.