

“THROUGH THE BIBLE”

PASTOR SANDY ADAMS

1 CORINTHIANS 10-11

A tourist stopped at an Indian Reservation where he was introduced to an Indian chief who was said to have a perfect memory. The tourist was skeptical. He tested the chief, "Tell me, what did you eat for breakfast on August 2, 1954?" The chief answered, "Eggs." The man scoffed, "Sure, everybody has eggs for breakfast." *The tourist left unimpressed.* Ten years later the same tourist stopped at the same Reservation. And as soon as he exited the bus, guess who he saw? That's right, the chief with the perfect memory. The tourist slapped him on the back, and jokingly said, "How, chief!" The Indian immediately answered, "Scrambled!" In chapter 10 Paul activates our memories. He takes us on a tour down memory lane. He recounts Israeli history as an example to the Church.

Verse 1, "Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud..." When the Hebrews exited Egypt they followed a pillar of cloud by day, and a pillar of fire by night. What a sight! Obviously, God wanted their eyes fixed on His glory! And they "all passed through the sea..." I don't care how many times I watch the "The Ten Commandments" I always get goose bumps when Moses Heston raises his rod, and the waters part before Israel's astonished eyes. Imagine, having been there as an eye-witness to the miracle...

And they "all were baptized into Moses in the cloud and in the sea..." Here's the first implication that what happened to *Israel historically* is a type or analogy of what happens to *us spiritually*. In a spiritual sense the Hebrews were baptized into Moses, just as we are baptized into Christ. Think about it... We have a deliverer – His name is Jesus! He led us out of the Egypt of this world - freed us from sin's slavery. He's done a miracle by parting the waters of forgiveness. We've crossed over into a new life... we're a new nation, a new people... we're under new management... we're now new creations in Christ!

In addition, we've "all ate the same spiritual food..." Recall how God satisfied Israel's hunger? For 40 years He supplied them "wonder bread" or "manna." Psalm 78:25 calls it "angel's food." *The first angel food cake!* We've also been given bread to eat... Jesus is "the bread of life." He's food for the soul... And the Bible, God's Word, is food to sustain our faith.

Verse 4, "And all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ." Twice in Israel's wilderness wanderings God drew water from a rock... The first time Moses was told to strike the rock. He did and water gushed out... The second time God said "speak to the rock..." but Moses was angry with the people. He was fed up with their complaining, so in his frustration he disobeyed, and misrepresented God... *he struck the rock a second time.* For this one act of defiance God barred Moses from the Promised Land! *He looked on, but didn't get in...* We read of Moses' punishment, and wonder if God wasn't excessive? *Did the punishment really fit the crime?*

That is until we get to 1 Corinthians 10. Here Paul tells us the rock was a type of Christ. Verse 4, "that rock was Christ." Apparently,

quenching the thirst of a few million people turns out to have been a peripheral issue. God's main objective was to paint a picture of the Messiah. Jesus had to be struck, but once - *on the cross*. Now all we have to do is speak to the Rock, and God pours out waters of spiritual refreshment into our hearts. But Moses blew the analogy. That's why he was punished.

Verse 5, "**But with most of them God was not well pleased, for their bodies were scattered in the wilderness.**" "*Most*" is an understatement. It was all but two - *Caleb and Joshua*. Everyone else died because of unbelief! And Paul's point is this - *a good beginning doesn't insure a good ending*. Like the Israelites of old, the Corinthians had seen miracles – and eaten of the Bread of Life - and downed many a glass of spiritual thirst-quencher. Yet, that doesn't mean they won't die in the desert if they get arrogant - and stop trusting, and following, and needing, and depending on Jesus! It's not *how we start* that matters most - but *how we finish!*

"**Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play."**" Paul quotes Exodus 32:6. While Moses was meeting with God, Israel was feasting and dancing around their golden calf. They couldn't wait on God 40 days, before they made a substitute.

Verse 8, "**Nor let us commit sexual immorality, as some of them did, and in one day 23,000 fell...**" Read the story of Balaam in Numbers 22-25 for all the ugly details. Again, Israel showed their propensity for lust and idols. And Paul is warning the believers in Corinth not to head down that path. "**Nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents...**" Here's a reference to events in Numbers 21. Israel complained about God's provision. When God's people are known more for *grumbling* than *gratitude*, the bite of judgment is on the horizon.

"**Nor complain, as some of them also complained, and were destroyed by the destroyer.**" There is a Jewish tradition that says God has a single angel who does all His dirty work. "*The Destroyer*" is like a divine battleship! You don't want to meet "*The Destroyer*" in a dark alley! But the surest way to *rumble* with "*The Destroyer*" is to *grumble* about God's provision. Murmuring and complaining is really just a lack of faith. If we really believe God is in control we'll stop our bellyaching.

I'm sure you've heard it said, "**Experience is the best teacher!**" But it doesn't always have to be your own experience. Why keep slamming your head against the wall, when you can learn from other people's mistakes! This is why Paul gives this history lesson, he wants to save the Corinthians a bruise on the noggin. He says in verse 11, "**Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.**" Christians need to humble ourselves. If it happened to Israel it can happen to saints today. At Dachau, the Nazi concentration camp near Munich, there's a museum of horror. Photos and relics document the atrocities done to the Jews. A sign is posted near the exit, "**Those who do not learn from history are condemned to repeat its mistakes.**" The same is true in the Christian life.

Read carefully verse 12, "**Therefore let him who thinks he stands take heed lest he fall.**" Stay on a high horse, and you'll eventually get bucked off. It reminds me of Jose Cubero, one of Spain's most brilliant matadors. After thrusting his sword into the bull one last time he spun around to acknowledge the cheers of the crowd. Cubero didn't realize the animal was still alive. It had made one final lunge and ran its horn through Jose's heart. Someone should've shouted, "**Jose can you see!**" *Pride has led to many a man's downfall!*

Verse 13, “No temptation has overtaken you except such as is common to man; but God *is* faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear *it*.” When the Union Pacific railroad ran its first line from St. Louis to California it built a trestle bridge over a deep gorge. To assure safety the chief engineer parked a train with boxcars - loaded down with twice their normal payload – on top of the bridge for two weeks. One of the workers was upset, “What are you trying to do - break it?” The engineer answered him, “No, I’m showing that its unbreakable.” This is why God allows us to be tempted - to demonstrate His ability to keep us.

Yet God knows our breaking point – he’s aware of what we can handle. And He promises to keep the temptation within the *range of our resistance*. At times *He tempers the temptation* - at other times *God increases our resistance*. And He always provides us a way out – an escape hatch. Here’s four truths to remember when you’re tempted... *You’re not alone*. Everybody is tempted. It’s the price for being human. *God is faithful*. It’s no sin to be tempted. He’s with you in the struggle. *The temptation is winnable*. You can’t, but God can. *There’s always a way out*. God has an exit strategy.

That’s why he says in verse 14, “Therefore, my beloved, flee from idolatry.” In chapter 8 we read that some of the believers in Corinth felt the freedom to eat meat sacrificed to idols. That was okay. Meat is just meat. But apparently, other believers had carried their freedom too far. There’s nothing to eating a piece of meat that was once sacrificed. But when you eat it in the pagan Temple... with pagan friends... while the priest performed his pagan rituals... and uttered his pagan incantations... *At some point your faith turns to foolishness*. Some of the Corinthian believers had crossed the line. They inadvertently got sucked back into idolatry.

Paul illustrates what happens at the altar of an idol by explaining what happens at the Lord's table... “I speak as to wise men; judge for yourselves what I say. 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? For we, though many, are one bread *and* one body; for we all partake of that one bread.” Communion is a fitting named. For when we come to the Lord's table to eat and drink we commune with the Lord. A mystical fellowship takes place at the Lord’s Table. Obviously, the bread and wine are still bread and wine - but the act of eating and drinking are acts of faith. They're faith additives. Points of contact where we release our faith. We reach up and touch the hem of His garment. Communion is a special opportunity to fellowship with Jesus.

Paul points to the OT sacrifices in verse 18, “Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar?” A sacrifice was a spiritual transaction. You came on the physical side of the altar, but the Spirit behind the altar also was present. In the OT Temple and at the Lord’s Table the Spirit behind the altar is the Holy Spirit. But that wasn’t the case in the pagan temples.

Verse 19, “What am I saying then? That an idol is anything, or what is offered to idols is anything?” Chapter 8 explained that meat sacrificed to idols is just meat. The idol is nothing divine, and neither is the sacrifice. But there is a real, spiritual entity behind *the worship of the idol*. When an idolater came to a pagan altar to offer a sacrifice there was someone there to receive it - *not the idol, but demons*. Paul writes, “Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.”

Idols are idols – meat is meat – *but idolatry is demonic*. Don't walk into a pagan temple as if nothing spiritual is going on. The demons are dancing... Here's a modern example... A fortune cookie is nothing but a tasty mix of flour and sugar – with a silly message inside. But if you take it as a prediction of your future it becomes a form of sorcery – you're predicting the future apart from the Word and will of God. The message doesn't somehow corrupt the cookie. I'll eat the cookie, but I'll have no part with the prediction. So often whether something is good or evil depends on its context. Meat is harmless, until it's used in a ritual that engages a demon. Likewise, a cookie is harmless until the prediction exposes you to demonic influence.

Paul says in verse 21, “You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons. Or do we provoke the Lord to jealousy? Are we stronger than He?” Understand what had been going on in the church. The Corinthians were free. They knew idols and meats were nothing. But they took it too far. They figured it was okay to go to family gatherings in the local temple. When the company had the pagan priest dedicate the new store they participated. They failed to grasp the spiritual factors at play. They were flirting with idolatry as if there was nothing to it - *there is nothing to the idol or meat* – but idol-worship is demonic. In essence, they were flirting with demons. And you can't *follow Jesus* and *flirt with demons*. God gets jealous!

Paul says in verse 23, “All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify.” Here again is the Christian ethic. God gives us *carte blanche*. *We live by love, not law*. And love will determine *what's “helpful”* and *what “edifies.”* So if my liberty causes me to *fumble my faith*, or *stumble your faith* it's off-limits.

“Let no one seek his own, but each one the other's *well-being*. Eat whatever is sold in the meat market, asking no questions for conscience' sake; for *“the earth is the LORD's, and all its fullness.”* If you're barbecuing for yourself and family - and you understand that meat is just meat - then go for it! But... “If any of those who do not believe invites you *to dinner*, and you desire to go, eat whatever is set before you, asking no question for conscience' sake. But if anyone says to you, “This was offered to idols...” Obviously, if your host mentions the technicality, it's an issue for him. There's a danger here you could cause him to stumble... So, “Do not eat it for the sake of the one who told you, and for conscience' sake; for *“the earth is the LORD's, and all its fullness.”* Again Paul is saying, *if you're not free to put it down, you're not free to pick it up!*

He continues, “Conscience,” I say, not your own, but that of the other. For why is my liberty judged by another *man's* conscience? But if I partake with thanks, why am I evil spoken of for *the food* over which I give thanks?” Here, Paul is concerned about the Corinthians setting themselves up for unjust criticism. If my liberty is going to be interpreted as *a moral lapse*, or *poor judgment* - or worse, *a betrayal of Christ* - then why even go there? As a believer a primary concern is to protect your witness.

Verse 31, “Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offense, either to the Jews or to the Greeks or to the church of God, just as I also please all *men* in all *things*, not seeking my own profit, but the *profit* of many, that they may be saved.” We should evaluate every activity - every diversion – every duty – every pleasure - by whether it promotes the Gospel and builds up the church. This is how Paul lived... not just what's allowable, but what's helpful. And this is how Paul can make the statement he does in verse 1 of chapter 11. “Imitate me, just as I also *imitate Christ*.” *Can you say that?* You can - if your goal is always *what's helpful* and *what edifies!*

Verse 2, “Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you.” Apparently, the Corinthians did certain things right, but they had some glaring problems. Notably, **how they ordered the public assembly of the church.** The next four chapters address the abuses occurring in their public meetings.

And the first issue Paul addresses are gender roles. Verse 3, “But I want you to know that the head of every man is Christ, the head of woman *is* man, and the head of Christ *is* God.” Understand, authority matters to God. He *designates roles* and *establishes rank*. A quick peek at nature and you'll notice God created all life with order and structure. “*All chiefs and no Indians*” isn't order – it's chaos. God definitely has a chain of command, and here it is... God the Father is head over Christ, Christ is over the man, and man is over the woman.

Note, the only decline in equality is between Christ and man. The Father and Son are equal in nature, but different in the roles they play. Jesus willingly submitted to the will of His Father. He accepted a subordinate role. Likewise the man and woman are equal in nature and value, but different in roles. Actually, I'm not sure it's accurate to say the wife is equal to her husband. Most wives are superior. It's said, “**If you don't believe women are more advanced than men, just watch both wrap a Christmas present!**” A woman's submission to her husband has nothing to do with any sort of inferiority on her part. It's the acceptance of a role that God has appointed.

Verse 4, “Every man praying or prophesying, having *his* head covered, dishonors his head.” When you go to Israel you learn that Jews refuse to pray or step on holy ground without wearing a yarmulke – or skull cap. It's a reminder that there's someone over them. They're under God. This is why it's strange to hear a Jewish rabbi, like Paul, say, “*every man... having his head covered, dishonors his head.*” But remember, Paul is writing to Gentiles, not Jews. Greek custom was opposite of Judaism. When a man entered a pagan temple to worship an idol, he wrapped his toga over his head. In Corinthian culture, a Christian praying with his head covered would send a wrong message. It would associate him with idols.

“But every woman who prays or prophesies with *her* head uncovered dishonors her head, for that is one and the same as if her head were shaved.” In Corinth, the Christian men prayed uncovered, but the women covered up. At the time, all Oriental women wore their hair long, and under a veil. The veil wasn't like the heavy burka worn by Muslim women. It was a light shawl that draped over a woman's head. It was a symbol she was under submission. She was under the authority of a husband or a father. The only women in Corinth who wore short hair, or ventured into public without a veil were prostitutes... Recall, when the woman came to Jesus and wiped His feet with her hair – apparently, what appalled the Pharisee was the woman removed her veil and let her hair down - a cultural taboo.

Evidently, the Christian sisters in Corinth were enjoying their freedom in Christ - to the point, where they thought they could shed their veils. It was first century *women's lib*. They weren't *bra-burners*, but *veil-shedders*. Here's a side bar... It's interesting this liberation of women began among Christians. Nothing has done more for women's rights than Christianity. In the pagan world - and Muslim world - even in ancient Israel - women were considered personal property. They were a notch above a slave. It was Christianity that ennobled and elevated women. Paul wrote in Galatians 3:28, “*There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ...*” That was a revolutionary statement that echoed throughout the ancient world. But recall Paul's point in these chapters. At times we need to curtail our freedom for the sake of our witness. Corinthian ladies were free to shed their veils, but what message would that send to the surrounding culture. God still has a chain of command in the church and in the home. To throw off a symbol of submission would be viewed as bucking God.

In 21st century *America customs* have changed, but *biblical principles* have not. *Cultural symbols* vary, but *creation principles* remain the same. Today, if an American woman wears a veil it has nothing to do with submission. It's either a *fashion statement*, or she's having a *bad hair day!* Ladies, don't think you need to start a veil collection. But there are symbols of submission in our culture a Christian lady should take seriously. Taking your husband's last name makes a profound statement... wearing a wedding ring... exchanging traditional marital vows... etc. A Christian lady is responsible for a *good witness* in *her culture*.

Verse 6, “*For if a woman is not covered, let her also be shorn.*” Paul is being a bit sarcastic. He's saying if you want to go without a scarf, then why not shave your head – it makes the same statement to your community. “*But if it is shameful for a woman to be shorn or shaved, let her be covered. For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. For man is not from woman, but woman from man. Nor was man created for the woman, but woman for the man.*” There was a deliberate order to God's creative work... Man was created first. And this is significant. Throughout the Bible special rights, and prerogatives, and authority were given to the firstborn. The firstborn was the head of the family. It was a *special honor*, but it came with *heavy responsibility*. Later, sin enters the world through Eve, but God holds Adam responsible. In God's set-up *the buck stops with the buck*. In essence, *biblical headship is taking responsibility for stuff that is not my fault*. It's loving your wife and kids even when they make mistakes. Your wife brought baggage into your marriage – but a real man doesn't resent it – *he takes responsibility for what's not his fault*. He helps to make a better world. He's like Jesus to his wife. He loves her until she's lovable.

As if this passage wasn't tricky enough, check out verse 10, “*For this reason the woman ought to have a symbol of authority on her head, because of the angels.*” *What do the angels have to do with gender roles?* We're not sure. People point out angels have a high regard for rank and order. When Satan stepped over God's chain of command he got the boot. Apparently, they're interested in the role play between men and women.

“*Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord. For as woman came from man, even so man also comes through woman; but all things are from God.*” At home and church women are under men, but men should never flaunt their authority. The man needs the woman. In fact, *without women there are no men!* Remember, the man isn't greater than the woman. We're *different in role, but equal in nature and value*. *Gender roles are an ordered equality*.

Paul keeps his foot on the pedal in verse 13. “*Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered? Does not even nature itself teach you that if a man has long hair, it is a dishonor to him? But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering.*” *Wow, this issue is really turning into a hairy issue!* Apparently, prior to a shawl - prior to any cultural symbol - God ingrained into nature symbols of submission... a.k.a. *the length of a person's hair*. It's interesting how *the length of your hair* can reveal *the state of your heart*. In most cultures, women wear their hair longer than men. Even in Israel men trim. Samson stood out because a razor had never touched him. Remember, the 1960s when young men bucked the establishment they symbolized their rebellion with long hair. In the 1970s when women rebelled against traditional roles they expressed their defiance with short hair. Now I don't want to get too hung up here - some men grow their hair long because they just like it long. Some women cut their hair because its easier. It's also true, the terms “*long*” and “*short*” are relative. *What is long hair?* Well, it depends on the culture - or the people in the marriage. Since I've been married I've always tried to keep my hair shorter than my wife's hair.

Let's not forget 1 Samuel 16:7, "Man looks at the outward appearance, but the LORD looks at the heart." So I don't think it's a really big deal. All Paul is saying is that even nature reinforces God's chain of command! And we need to respect the gender differences and roles that God has ordained. I've heard it said, "Oh for the day, when men were men, and women were proud of it." That should be the attitude in every church and family! I love how Paul finishes up with gender roles. Verse 16, "But if anyone seems to be contentious, we have no such custom, nor do the churches of God." In other words, he's not going to argue with you about what he's just taught. *It's not his opinion. It's not anybody's opinion. It's God's Word.*

Verse 17, "Now in giving these instructions I do not praise you, since you come together not for the better but for the worse." Remember, Paul is dealing with problems in the public assembly of the church in Corinth. And his diagnosis isn't good... He says, "It would be better if you guys closed the doors. Your meetings on Sunday do more harm than good." "For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it. For there must also be factions among you, that those who are approved may be recognized among you." They were so fragmented the peaceful person stuck out.

Verse 20, "Therefore when you come together in one place, it is not to eat the Lord's Supper. For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk." This is almost comical. The believers in Corinth were getting drunk at the communion table. Actually, there's more to the story... In the early church, believers gathered on the first day of the week for a church-wide pot-luck. They called it the **agape-feast** or **love-feast**. It was a meal followed by Communion. But for the Corinthians their behavior contradicted the name of the meal. There was nothing loving about their gatherings. They fought for first dibs on food. They drank too much wine. It was a free-for-all. *There was no love at the love feast. Their practice of the Lord's Supper left out the Lord.*

Paul writes, "What! Do you not have houses to eat and drink in? 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 do not praise you." They could pig out and get sauced at home. They didn't need to come to church and make a mockery of worship, and a farce of true fellowship. The early church was highly populated by the poor and slaves. For many it was their only decent meal of the week. This love feast was a sham!

Verse 23 is what every pastor should be able to say when he stands to preach! "For I received from the Lord that which I also delivered to you..." What we *give to people* should be what we *get from God*... Paul says... "That the Lord Jesus on the *same* night in which He was betrayed took bread; and when He had given thanks, He broke *it* and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." In the same manner *He* also *took* the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me." Once a little boy participated in his first communion. As he took the tiny wafer and cup he asked his dad to explain what this was about. The dad whispered, "Son, this Jesus' last supper." The little boy looked puzzled. He responded, "They sure didn't give Him much, did they?"

Actually, what we take as the bread and wine was a small portion of a larger Passover feast. *The bread spoke of faith. The wine spoke of pardon.* On that first Passover, a lamb was slaughtered. It's blood was smeared on the doorposts of every Hebrew house. When "*The Destroyer*" came and saw the blood he "*passed over*" the house... Today, Jesus is our Passover. When His blood is applied to our lives, God's wrath passes over us.

Over the centuries different views have developed to explain the significance of communion, but to me its deepest meaning is found in the last few verses of 1 Corinthians 10... Recall earlier Paul said by going to the altar of an idol, you create an entry point for the spirit behind that idol. Likewise to eat and drink at the Lord's table you create an entry way for the Spirit of Christ to work in your heart. Expect genuine communion... Verse 26, "For as often as you eat this bread and drink this cup..." Notice, he doesn't tell us "how often," just "as often." That leaves the frequency of communion up to each church and each individual believer. But as often as you do, "you proclaim the Lord's death till He comes."

"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." This was the verse that struck horror in me as a child. The way my church and pastor interpreted verse 27 completely robbed me of the enjoyment of communion. We were taught unless you were "worthy" - unless you were a good Christian, or had put yourself through a rigorous self-examination and confessed all your sin - you really shouldn't participate in communion.

And here's why, "But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself..." Here was our problem - we must've cut a grammar class. *We mistook an adverb for an adjective.* The OKJ uses the word "*unworthily*," It's an adverb describing *the act of eating* - not an adjective relating to *the eater*. The NKJ offers a better translation. It reads, "*in an unworthy manner.*" No one can make themselves worthy of taking communion. The whole point of salvation is that we're unworthy. If we could be worthy Christ would've never had to die! Paul is reiterating what he's already said. Rather than pig out and get drunk, the Corinthians should approach the Lord's Table with a humble and grateful heart. No one is *worthy*, but we all can come in a *worthy manner*.

Notice the last line in verse 29, "not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep." Or are dead. I always read this as part of the scare tactic. If you didn't confess all your sin and clean up your life, you could get sick, or God might strike you dead. But notice the phrase, "*not discerning the Lord's body.*" Isaiah 53:5 tells us, "by His stripes we are healed" The sacrifice of Christ paid for our healing. The idea here might be - if we run roughshod over the meaning of communion, and don't realize the elements represent the saving *and healing* work of Christ - then we'll miss out on an opportunity to be heal. That's why church members were weak and sick. There was healing in Christ they failed to appropriate because of a bad attitude in communion.

"For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world." The Lord is a father who spans and corrects his kids... "Therefore, my brethren, when you come together to eat, wait for one another. But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come."