

1Cor.11:25,26: “as often as” – OSAKIS – hosakis --, a relative adverb, implies that the Lord’s supper was frequently observed, but doesn’t specify how frequently. Ac.20:7 tells us how frequently – every 1<sup>st</sup> day of the week. Ac.20:7 is the only Divine authority we have to establish when and how often we are to observe the Lord’s supper.

It is not “as often as” on likes, but “as often as” the Lord wants (1Cor.11:25,26; 16:2; Ac.20:7; 2:42) which is “every 1<sup>st</sup> day of the week.” If this is not the case, then it could mean a variety of things; such as:

- (1) That its observance will no longer be bound to a fixed day of the year, like the Passover feast, but that it is to be observed at the discretion of the church, as some Bible scholars contend.
- (2) That it may be eaten on any day of the week, as some religious people contend.
- (3) That it may be eaten as often as one wants on the 1<sup>st</sup> day of the week; that is, a plurality of times on the 1<sup>st</sup> day of the week.

1Cor.11:33 is often cited as authority for the latter practice.

- (1) But V.33 must be interpreted in its context, especially in light of V.21, and does not have reference to the idea that when the Lord’s supper is served to those present on Sunday night who could not be present on Sunday morning, then all present on Sunday night should eat it again.
- (2) To help understand this, be aware of the problem at Corinth Paul is correcting in 1Cor.11: 17-34 and teaching them the true nature and design of the Lord’s supper as Jesus instituted it.
- (3) First of all they were erroneously viewing the Lord’s supper as a common meal. So what they were doing was in effect not eating the Lord’s supper at all.
- (4) Secondly, the congregation was divided into social classes with the rich (or the haves) not waiting for the poor (the have nots) before beginning the meal. The one group is commanded to wait for the other group before partaking of the supper.
- (5) What they were doing in making a common meal out of what they were erroneously calling the Lord’s supper was eating and drinking damnation to themselves. Thus Paul demanded that they change both their attitude and their practice and observe the Lord’s supper as Jesus instituted it.
- (6) Furthermore, “drunken” in V.21 does not mean “intoxicated.” It is used in antithesis to “hungry” meaning the opposite of. Thus it is used in the sense of “filled, satiated”; the one group did not get enough to eat to satisfy their hunger; the other had eaten their fill; they were satiated.
- (7) For “drunken” see also Rev.17:6; Isa.29:19; 49:26; Jer.51:7; Lam.3:15; Ezek.39:

(Cancel or disregard these notes. Replace with my notes: “For As Often As Ye Eat,” 1Cor.11:26.)