

# Exodus Chapter 20

I Cor 11 not to eat Lord's supper 3 kinds of division

Chapter 20 has to do with the giving of the Ten Commandments to Moses and thence to the children of Israel.

The stage for this has already been set in chapter 19. The people come to the foot of Mount Sinai at the beginning of the chapter. What follows are general instructions to the people through Moses, which have one single aim - to emphasise the holiness of God and the need for the people to sanctify themselves. It sets the pattern for the holiness of the Law and the severity of God's judgement upon those who defy it.

Exodus 19 establishes the principle that if we wish to know the mind of God, we first need to examine ourselves as to our moral and spiritual condition. Paul had many things that he wished to teach the Corinthians but they were yet babes because of their carnal state, and they were not in a fit state to receive them. The recipients of the Hebrew epistle also needed to move on from the first principles of the faith but their adherence to Judaism meant that they too were babes. We in our day need to examine ourselves to see if we are in the right condition for God to reveal His ways further to us.

Before we look at chapter 20, we should ask the question, "What did the Law mean for the Gentile in the past?" There is no doubt that the Law was a huge hindrance for him. In Ephesians chapter 2, Paul gives us a summary of his position:

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

For a Gentile to have any blessing at all from God, he had to embrace as much as possible the law of God. Even then, he remained a proselyte – he was always a second class Jew. God Himself had created a barrier – what Paul describes as a "middle wall of partition". What God created, only God could pull down. But in Christianity, God has indeed broken down the wall. In Colossians chapter 2, God has removed the handwriting of ordinances that was against us, nailing it to His cross. So God has removed us from the burden of the Law.

So what can we learn from Exodus 20 and the Ten Commandments? These ten commandments were of course not the whole law. For that, we would have to read from Exodus 20 through to the last chapter of Numbers. But what Exodus 20 gave the Jews and also gives us is a moral foundation upon which to build our lives.

But the Christian keeps the commandments, not out of the fear of divine judgment but out of love for the Lord Jesus and a desire to please Him. Christianity therefore goes beyond the law. In John chapter 14, the Lord spoke about **His** commandments.

1. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

What would the Lord mean by "My commandments"? We read of one of His commandments in John 13:

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

Love takes on a whole new meaning now, for we are to love one another as the Lord

has loved us. When we think of His love to us, we think of words like causeless, endless, sacrificial. To love as He loved is one of His commandments. Also in chapter 13, we see how the Lord is able to cleanse and restore the erring saint – this is illustrated by the washing of the disciples' feet. The Lord then turned this example upon the disciples:

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

Do we obey the Lord's commandment in the matter of forgiveness?

But John 14 goes even beyond His commandments. In verse 23, the Lord adds:

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

What is the difference between His commandments and His words? We see it perfectly illustrated in the life of David in II Samuel 23:

15 And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David:

David merely sighed, "Oh for a drink of the water of the well of Bethlehem". Three of his mighty men heard David's sigh and responded. They fought their way down to the well through the midst of David's enemies and fought their way back again. If David had commanded them to do so, they would have done the same, for they would have obeyed him. But this was not a commandment – it was but a longing expressed in a sigh, and their love for David led to their action. These three men were the epitome of what the Lord is saying here, "If a man love Me, he will keep My words".

Exodus 20 is the first of three occasions when God passes on the ten commandments to Moses. It is given verbally to Moses in this chapter. In chapter 31, it is engraved by God on two tablets of stone, to emphasise the permanent character of the Law. But when Moses descends from the mount, he finds the people dancing before the golden calf which Aaron has made for them. They have already broken the first two of the commandments about having no other gods before Him, and about not making any graven images. In his anger, Moses breaks the two tablets of stone. But in chapter 34 of Exodus, God calls Moses up the mountain again with **his** two tablets of stone, and once again God writes the commandments on the tablets and this time Moses does bring them down to the people.

Why was this done three times? Is it not to emphasise just how important this Law would be to Israel. God does not repeat Himself for no good reason. Is that not why in our bible we have no less than four different gospels giving four accounts of the life and times of our Lord Jesus. We see this principle in other chapters. In His prayer in John 17, how often does the Lord pray about our unity? - not once or twice, but five times in all. How important it was to Him, and how much we have failed to fulfil His prayer. Any other examples? In Ephesians chapter 3, Paul writes about no less than five different ways in which God had revealed the mystery of the Christ ie Christ and His church. He revealed it:

1. By revelation to Paul
2. By reading to the believers
3. By His Spirit to the apostles
4. By preaching to the Gentiles
5. By the church to angels

So what are these ten commandments?

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image,
3. Thou shalt not take the name of the LORD thy God in vain;
4. Remember the sabbath day, to keep it holy
5. Honour thy father and thy mother:
6. Thou shalt not kill
7. Thou shalt not commit adultery
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbour.
10. Thou shalt not covet thy neighbour's house

There is one very simple point that I noticed recently. Although the commandments are addressed to the whole nation, they begin not with "ye" which is plural, but "thou" which is singular. The commandments were to be given to all Israel but would be kept individually.

The first four commandments have to do with their relationship with their God. Their God was unique, different from all others. He was a jealous God who would brook no rival.

The last six commandments had to do with how the children of Israel would conduct themselves in relation to their brethren. This division of the commandments is the same split used by the Lord Jesus in Matthew 22 in reply to the question put to Him by the lawyer:

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

The Lord is quoting from two different sources – the first is from Deuteronomy 6:5 and the second from Leviticus 19:18. A man who loved the Lord would keep the first four commandments by loving his God – a man who loved his neighbour as himself would endeavour to keep the remaining six.

The question is often asked, "Should the Christian keep the 10 commandments? We are certainly under grace and not under law but perhaps we should ask ourselves a different question – "Which of the commandments would we not keep? Perhaps only one would present a problem to us – the keeping of the Sabbath. The Jew kept the seventh day of the week as a day for God in which no servile work was to be done. For reasons that we shall look at in more detail, the Christian would observe the first day of the week.

Let us now look at Exodus 20 in more detail. The Lord begins with reminding the people of who He is and of what He has done.

1. **I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.**

The religion of the children of Israel was unique amongst the nations. It was monotheistic – they had only one God.

## **1 Thou shalt have no other gods before me.**

Greek and Roman mythology had a multitude of gods – one for each area of their lives. Christianity like Judaism embraces only one God – in the person of Father, Son, and Holy Spirit. We are often accused by Muslims of having three Gods. The concept of the Trinity is a difficult one to grasp, but we simply hold to the word of God, which says :

There is one God, and one mediator between God and men, the man Christ Jesus.

Christianity is also an exclusive religion. We recognise no other God, no other religion, no other Saviour than what is revealed to us in the Bible. The Lord said in John – "I am the way". "I am the door". He is not a way or a door but the only way, the only door to salvation. "There is no other name under heaven given amongst men whereby we must be saved".

There are many branches of Christendom which would acknowledge the truth of the first commandment, but fail as to keeping the second:

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

This was one of the greatest and most persistent sins of the people through the centuries that followed. Despite the power and majesty shown by Jehovah, the living God, they bowed themselves to idols. When Jeroboam divided the kingdom, one of his first deeds was to have two golden calves made, one in Bethel and one in Dan. He realised that if the 10 tribes went up still to Jerusalem, their hearts would be drawn back towards Rehoboam and the true God of Israel.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Bethel, and the other put he in Dan.

30 And this thing became a sin: for the people went to worship before the one, even unto Dan.

Even the brazen serpent, made on the instructions of the Lord in Numbers 21 to save them from the bite of the fiery serpents, became an item of idolatry. When Hezekiah came to the throne, one of His first acts was to destroy what had become an object of idolatry. II Kings 18 says:

2. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

How offensive it must be to God to see so called Christians today bowing before statues, altars, and icons, or even before religious leaders. Worship belongs to God. Indeed, the fact that the Lord received worship from men is yet another proof of His deity. He received the worship in Luke 7 of the woman of the city who was a sinner. He received the worship of Mary of Bethany. He received the worship of the woman at the tomb, who came and held Him by the feet.

How different the reaction of Peter in Acts chapter 10, when Cornelius fell at his feet to worship him. "Stand up: for I myself also am a man". See too the reaction of the angel on those two occasions in Revelation, when John would have fallen at his feet to

worship him. "See thou do it not. Worship God".

Not only must we not worship images, men, nor angels, in John 4, the Lord tells us what is the place of our worship and thus sets the pattern for true worship in this age:

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

This would do away with temples, holy cities, and anything else that would appeal to the flesh. We worship by the Spirit of God, according to Paul in Philippians chapter 3.

What we have read so far in Exodus 19 and 20 might give the impression of an austere cruel God, but the following verse shows that even under law, God was willing to show mercy to those who loved Him, and who proved their love by keeping His commandments;

3. And shewing mercy unto thousands of them that love me, and keep my commandments.

The **third** commandment had to do with the Lord's name:

4. **Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.**

What does it mean to take the Lord's name in vain? Does it simply name someone using the name of God or of the name of Jesus as a seemingly mild expletive? The verb to "take" in this verse means to "lift up" while "in vain" has its roots in the word "empty". Would it have any connection with what we read of in Malachi chapter 1?

A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, **O priests, that despise my name.** And ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.

8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

By offering polluted bread and blind or lame sacrifices were they not despising His name – treating His name as a worthless or empty thing.

The **fourth** commandment has to do with the observance of the Sabbath day:

**Remember the Sabbath day to keep it holy.**

The Christian might well say at this point, "Here is where I break from the law of Moses, for I am asked to keep the first day of the week and not the seventh". God indeed does make a distinction between the two days. The Sabbath day for Israel reminded them of the God of creation who made heaven and earth in six days and rested on the seventh day. Many Jews might have looked upon the Sabbath as being an additional burden laid upon them, but in practical terms, they were the only nation to whom was given a day of rest at the end of each week. All the nations round about them worked endlessly seven days a week.

In the time when the Lord was here, He exposed just what the Pharisees had made of the Sabbath. Far from ignoring it, they had made up an endless list of petty rules about what was and what was not lawful for a man to do on the Sabbath day. They murmured about the Lord's disciples plucking ears of corn as they passed through a

cornfield, but worst of all, they murmured against the Lord Himself for making men whole upon the Sabbath day. We read of quite a few of the Lord's miracles taking place upon the Sabbath – it would seem at times that He was deliberately doing so, to challenge the thoughts of the Jews about the day.

The Church of God is asked to worship God, not on the seventh day, but on the first day of the week. God made a distinction in so doing. The first day of course is linked with the day of the Lord's resurrection. It is a new beginning. It is never spoken of as being a day of rest from labour, but surely the principle still applies to us. In Nehemiah chapter 13, the people of God were failing to give God their tithes and offerings. There are many reasons listed in this chapter but one of them was their failure to observe the Sabbath day. They were treading the wine presses and bearing burdens on the Sabbath day, and also trading with the merchants of Tyre. It is impossible to worship God and be engaged in secular activities. In Nehemiah 13, our attention is drawn to a particular room in the temple complex. It had one purpose – to store the tithes and offerings of the people of God. Because of their failure, the people had cease to bring their offerings. Soon the room became empty – but not for long. At the invitation of Eliashib the high priest, Tobiah had filled the room with his household stuff. Satan saw to it that the room was filled again. If the Christian engaged too often in secular activities on the first day of the week, he would soon find the same to be true of himself. Satan would fill his time and his mind with other things.

The fifth commandment through to the tenth takes us into the sphere of how we inter-react with our fellow men and women. One can understand the order – if we are on a proper footing with God then it will be easier to have a proper relationship with men. This is the key argument taken up by the apostle John in his first epistle. If we say that we love God, then we must surely have a love for the people of God. The two things must go together – they are not mutually exclusive. How can we love God whom we have not seen, if we do not love our brethren whom we see day by day.

The **fifth** commandment itself has to do with our relationship with our parents. Keeping the law of God begins at home.

**12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.**

This commandment is quoted by Paul in Ephesians chapter 6. This epistle is perhaps the main epistle in all of the New Testament which puts us on true Christian ground. In chapter 2, the middle wall of partition has been broken down by God Himself. The law of ordinances has been nailed to His cross. Yet in the practical portion of this same epistle, Paul quotes the fifth commandment as the basis of how to treat our parents.

1 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; (which is the first commandment with promise;)

It was the first of the commandments regarding which God gave a promise to those who kept it – "That thy days may be long upon the land".

It seems a very obvious commandment to keep but the Jews in the Lord's day seemed to find reasons for not keeping it. In Mark chapter 7, the Lord said to the Jews:

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have

delivered: and many such like things do ye.

They were neglecting their parents while boasting at the same time of their holiness before God. The money that should have gone to support their parents was going to the temple – no doubt accompanied with great display.

We look back to see the failure of the Jews. Paul looks forward in II Timothy 3:2 to the last days – one of the features of these days is that men will be "disobedient to parents".

The fifth commandment is still very relevant in our day.

And what is the **sixth** commandment?

### 1. **Thou shalt not kill.**

What is the Christian view on capital punishment? We ask another question – what does the bible have to say on the matter?

The answer lies in Exodus chapter 21:

12 He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

God made a distinction between someone who was killed unintentionally and someone whose death was planned. God even made available six cities of refuge to which a man could flee and find shelter – if he had killed a man unintentionally. Abner was such a man. He fled to a city of refuge after he had killed Asahel in the aftermath of the battle. But he made a fatal mistake by meeting Joab in the gate of the city, where he was murdered.

But there was to be no mercy for the pre-meditated murder of another. The killer was to be put to death. God has never rescinded this law. Bt in the sermon on the mount, Matthew chapter 5, the Lord points not at the deed of murder but of anger against another hidden in the heart:

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment:

And the **seventh** commandment?

### 2. **Thou shalt not commit adultery.**

Adultery has become so commonplace in our generation that the world thinks nothing of it – it's just "one of those things". But what did the law say in Leviticus 20?

10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

There is no way that this punishment would ever be inflicted today, apart from the laws of the strict muslim. Did the Lord deal lightly with the subject? If anything, He accentuated the sin in Mark chapter 5:

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath

committed adultery with her already in his heart.

Even in the new testament epistles, there is a special punishment to be meted out in a coming day upon those guilty of adultery and fornication. Hebrews chapter 13 says:

But whoremongers and adulterers God will judge.

When we consider the subject of adultery today, we also have to take into consideration the instances of divorce and re-marriage. The frequency of divorce and re-marriage in the world has brought this issue into assembly life. What do we do in such cases?

The Lord deals with it in Matthew 19:

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

But does this verse give us what has come to be known as "the exception clause". If one partner in a marriage has been involved in an affair with another person, does this allow the innocent partner to divorce and re-marry? To answer this, we need to get back to basics. When the word "fornication" is used on its own, it covers every form of improper sexual relationship, whether in or out of marriage. But when the two words "fornication" and "adultery" are used together, there appears to be a difference in meaning. In these instances, "fornication" occurs where both parties are unmarried, while "adultery" covers those cases where one party is in a marriage. But how do these definitions fit into our verse above? How can a man put away his **wife** for fornication if fornication in this context is between two single parties? I believe the verse deals with a particular situation that prevailed in Jewish society, where betrothal meant that they were considered to be husband and wife, although they still had to come together as one. The classic example of it is that of Mary and Joseph. Joseph did not believe Mary's story about the Holy Ghost and was minded to put her away privately. He thought that she had been guilty of fornication. The law would have allowed him to divorce his wife and marry another. That is the exception clause in Matthew 19.

But some would argue that there is another exception – the case where divorce and re-marriage has taken place before the person was saved. Does salvation cancel out everything? It is interesting to note that again in Matthew 19, where the Lord deals with this subject, He bases His argument on a verse in Genesis chapter 2, verse 24. Matthew 19 states:

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

In Ephesians chapter 5, Paul likewise quotes from Genesis chapter 2:24, as he underlines the lasting union between Christ and His church, and also between husband and wife.:

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

The union of husband and wife was established, not under Christianity nor under the Law, but back in the garden of Eden. God looked down at two people in Eden and



called their name "Adam". Hence a man who has divorced his first wife and re-married another has committed adultery, regardless of whether these events took place before salvation or not.

Supposing we did allow these exceptions, can we not see what problems they would cause. In the case of the "fornication" exception clause, the assembly would have to take on the role of a divorce court and establish who has been the guilty party in the marriage. In some instances, that would be almost impossible to determine. In the second exception, we could have the case where a brother in the meeting who has divorced and re-married would have to be put away, while he leaves behind him another brother who has done the same thing – but before he was saved. WE would have one law for one, another law for another.

The **eighth** commandment is as follows:

**3. Thou shalt not steal.**

Here again is a commandment which is re-stated in the New Testament.

1. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

The pre-occupation of the Christian should be, not to take from others, but rather to give. We may not think of ourselves as thieves but, especially while we were still in employment, which one of us hasn't brought home a pen or a notebook from the stationery cupboard.

As we move on, we come to the **ninth** commandment:

**4. Thou shalt not bear false witness against thy neighbour.**

What does the New Testament have to say on the subject of lying? Paul writes thus in Colossians chapter 3:

5. Lie not one to another, seeing that ye have put off the old man with his deeds;

The very opposite is to be true of us, according to Ephesians chapter 4:

1. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

The Christian should be a model of truthfulness and honesty, so that we might have a good report before them that are without. Sometimes, of course, we would not go so far as to tell a lie – we simply withhold the whole truth. Abraham did this when he went with Sarah into Egypt. He told the Egyptians, "She is my sister"; rather than tell the whole truth, "She is my wife". What he said was partly true, for Sarah was in fact a half-sister. It could have ended in disaster for both Abraham and Sarah.

A golden rule for us is to walk according to I John chapter 1:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Our lives should be transparent, especially before our fellow believers. If we walk in the divine light, there will be no deceit, no false witness in our lives.

Finally, we come to the **tenth** and last of the commandments:

**17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.**

It was because of his covetousness that Achan brought disaster upon the children of Israel when they went out against Ai. It was because of his love of money that Judas

betrayed the Lord for thirty pieces of silver.

The earliest ministry on this subject is given by John the Baptist to the soldiers who came to him to be baptised. His advice was, "Be content with your wages". Paul speaks in Colossians 3:5 of "covetousness, which is idolatry". He was in his Roman prison when he wrote in Philippians chapter 4:

I have learned in whatsoever state I am in therewith to be content. Paul had nothing of this world's goods but he had learned by experience to become independent of his circumstances.

We have therefore seen that the 10 commandments all find their counterpart in the teaching of the New Testament, whether by the Lord or by the apostles. We do well to take heed.

Verses 18 to 21 describe the circumstances surrounding the occasion of the giving of the Law. There were thunderings and lightnings and the noise of a trumpet. God had warned the people to stand clear of the mountain but there was no danger of them intruding. "They stood afar off". They pleaded with Moses, "Let God speak to us through yourself". They were filled with the fear of God, which indeed was God's intention, "That they sin not". So terrible and awe inspiring were the events at Sinai that even Moses said, "I do exceedingly fear and quake". How different is the God of the New Testament. On Sinai, God dwelt in the darkness. God today has revealed Himself in the light. God has spoken to us in His Son.

The chapter concludes with some instructions as to how they should worship Him. There is a repetition of the second commandment regarding the worship of false gods made of silver and gold. Then we have instructions regarding their altars. This is given, of course, before the tabernacle was built, but the people might have wished to build an altar wherever they happened to be, for example Elijah on mount Carmel.

The altar was to be of earth or if it was made of stone, it was to be natural stone, not hewn by the tools of men. It would have no beauty added to it by the craft of men. There would be no steps up to the altar. No flesh – not even the ankles of the offerer – were to be seen.

We can make comparisons with these thoughts and I Corinthians chapter 11. The saints had to take care lest they kept the feast unworthily, not discerning the Lord's body. They had introduced social distinctions at their love feasts. The rich fared sumptuously while the poor looked on hungry. So great were their divisions that Paul said, "When ye come together, this is not to eat the Lord's supper". The flesh had nullified the purpose of their gathering.