

The Lord's Supper

A common feature of the common life of Christians

The Lord's Supper, the eucharist, holy communion – even the mass. Different names for the service to remember Jesus' death with bread and wine, a practice common to nearly all Christian denominations over the long history of the Christian church.

Yet that service is also a source of controversy about its content and meaning. For example, do the bread and wine get changed into the real body and blood of Jesus, as the Catholics claim? Are we offering a sacrifice to God in this meal, so that the minister really is a priest?

The existence of controversy is the first reason to pay close attention to what Paul writes here in 1 Corinthians 11, the only passage that speaks directly about this common church practice. In the face of competing claims what should we believe about the content and purpose of the Lord's Supper?

But there are two other reasons to pay attention to 1 Corinthians 11.

As you heard as 1 Corinthians 11 was read, you can make a mess of the Lord's Supper

Come together for worse, not for better

¹⁷ Now in giving this instruction I do not praise you, since you come together not for the better but for the worse.

Get it so wrong that even though you think you are celebrating the Supper you are not

²⁰ When you come together, then, it is not to eat the Lord's Supper.

But exposing yourselves to great danger by abusing the Supper

²⁹ For whoever eats and drinks without recognizing the body, eats and drinks judgment on himself. ³⁰ This is why many are sick and ill among you, and many have fallen asleep.

We need to understand what we are doing in the Lord's Supper so we don't fall under judgement.

And the third reason we need to understand what we are doing in the Supper is that we celebrate the supper frequently, monthly, and we need to know its encouragement.

Those things we do regularly and often have a significant role in shaping our understanding of the Christian faith and our practice of the Christian life. If our understanding of the Supper is correct, then our practice of the Supper can be a powerful encouragement to our Christian faith and life, a means by which God encourages and nurtures our relationship with Him and with each other.

So – because of controversy amongst Christians, because of the role the Supper plays in our own congregational life and because it is possible to get the Supper disastrously and dangerously wrong, let's pay attention to what we are taught here so we can answer these questions

Why is the Lord's Supper such a universal practice? Where does it come from?

What does it consist of?

Who is it for?

How do we share in it correctly?

Why is it something we can be so thankful for?

Making a mess of the meal at Corinth

The only reason we have Paul's description of the Supper is that the Corinthians were making such a mess of it, and Paul is plainly not pleased with what they are doing.

¹⁷ Now in giving this instruction I do not praise you, since you come together not for the better but for the worse. ¹⁸ For to begin with, I hear that when you come together as a church there are divisions among you, and in part I believe it. ¹⁹ Indeed, it is necessary that there be factions among you, so that those who are approved may be recognized among you. ²⁰ When you come together, then, it is not to eat the Lord's Supper. ²¹ For at the meal, each one eats his own supper. So one person is hungry while another gets drunk! ²² Don't you have homes in which to eat and drink? Or do you despise the church of God and humiliate those who have nothing? What should I say to you? Should I praise you? I do not praise you in this matter!

So bad is their behaviour that, whatever they may claim, it is not the Lord's Supper [v.20] – or the Lord's meal [Supper is just the Old English for meal] – they are eating.

What were they doing that provoked this harsh response from Paul?

The problem, like many problems we've met from chapter 1 on, appears to be divisions in the congregation v. 18, and these divisions finding expression in their practice of the Lord's supper.

In Corinth the Lord's Supper was celebrated as part of a larger meal when the whole church came together but some were going ahead and eating before others came, making what should be a shared meal into a private meal which excluded others.

1 Cor. 11:²¹ for in your eating each one takes his own supper first; and one is hungry and another is drunk. NASB

1 Cor. 11:²¹ For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk. ESV

Some would overindulge, while others went hungry.

These differences in people's experience of the meal are thought to reflect, not just greed, but the socio-economic divisions, the differences in wealth and status, that existed in the congregation.

The meal would have been held in the home of one of the wealthier members of the congregation, for only the wealthy had homes that would fit the whole church. It would be natural for the wealthy person, as the host, to treat as special those who were his peers or his clients, perhaps even seek to demonstrate his status by the abundance of his provision for them. They would be favoured guests who would get first pick of the food on offer, and get lots, with others, outside the dining room, getting little. Moreover, the wealthy had more leisure as well as resources. They could arrive earlier, giving them more time to indulge themselves – to get merry.

The poor and the slaves who had less food to bring or none, would also arrive later when released from their work, when most or all the food had gone. They were also the people who could never return the hospitality of the host, outside the circle of dining companions, and were people whose opinion didn't matter amongst the status conscious.

Many it seems were seeing the Lord's supper as just an ordinary meal where their normal social conventions governed how it was conducted. A time for the rich and favoured to satisfy their hunger and thirst and enhance their standing with their peers, while the poor could be neglected and go without. They probably saw nothing wrong with how they were conducting themselves. In fact the rich probably thought they were being generous in letting all these people gather in their homes, in providing even some left overs for them.

But Paul is horrified.

Horrified that they would accept the conventions of a society that thought the cross foolish as the standard for their interactions.

Horrified at the selfish thoughtlessness that was pre-occupied with satisfying themselves while ignoring the needs of others

Or do you despise the church of God and humiliate those who have nothing?

This behaviour despises the church of God.

They were treating the gathering as if it was their own social gathering, just a human get together, showing no awareness that this was God's gathering, one He had brought into existence, and so one to be conducted by His rules

And it shames those poor believers who have nothing, humiliating those God had honoured by inviting them to share in the Lord's meal when He had chosen them to be His [1 Cor. 1:26-31].

To help them see how inappropriate their behaviour was, especially at the Lord's supper, Paul now takes them back to basics, back to the origin and content of the Lord's Supper. His point is that if you understand what the Lord's Supper is about, you will understand how to appropriately, rightly, share in it, and how necessary it is to act in love to your brothers and sisters who share in it with you.

But before we look at verses 23-26 – recognize that you can meet for worse

Where your behaviour conforms to the world, the values of your society

And not to the gospel

Where you act thoughtlessly and selfishly to your fellow believers

Getting it straight by going back to the beginning

So what do we need to know about the Supper.

²³ *For I received from the Lord what I also passed on to you: On the night when he was betrayed, the Lord Jesus took bread,* ²⁴ *and when he had given thanks, broke it, and said, "This is my body, which is for you. Do this in remembrance of me."*

²⁵ *In the same way also he took the cup, after supper, and said, "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.*

From Jesus

Firstly, that what Paul taught the Corinthians and is now teaching us about the Supper comes from the Lord Himself.

It is not made up, not a practice people devised because they thought it would be important.

Its origin is with Jesus, which speaks of the importance and authority of what Paul now writes.

This is from our Lord, and so is binding on all Christians everywhere. That is why it is universal.

And given by Jesus it matters to Jesus – it was important to Him that His followers have this practice.

Instituted at the Last Supper

Secondly

This meal was instituted by Jesus on the night he was betrayed. That is, the Lord Jesus created the Supper for us at the Last Supper, that last meal he had with His disciples before He was betrayed, arrested, tried and executed. [Matt. 26:26-30, Mark 14:12-26, Luke 22:14-23]

The timing emphasises the importance of this meal to the Lord Jesus. He knew He was about to die yet on that last night He was thinking of us and wanted us to have way of remembering Him. Think of that – His last night before that awful crucifixion and he wasn't just thinking of Himself, or of those around Him, but of all those who would come to trust Him through believing the apostles' witness to Jesus.

And the timing also tells us that Jesus gave this instruction in the context of sharing a Passover meal with His followers. That is important for it helps us understand what the Lord Jesus is doing.

What was the Passover meal, a meal still shared by Jews today?

The Passover meal was a meal of lamb, unleavened bread and bitter herbs which God commanded the Israelites to share every year at the time of their exodus from Egypt to remember how God had rescued them from slavery in Egypt by the death of a lamb, by their homes being covered by its blood so the destroying angel passed over them, rescued them to make them His own people in covenant relationship with Himself. [Exodus 12]

The meal had a story to go with it that explained the meaning of the various parts of the meal in relation to God's rescue of them. That explanatory story had its origin in God's command that they explain to their children why they had this meal.

So in Exodus 12 we read in relation to the Passover God saying through Moses

Exodus 12: ²⁴ "Keep this command permanently as a statute for you and your descendants. ²⁵ When you enter the land that the LORD will give you as he promised, you are to observe this ceremony. ²⁶ When your children ask you, 'What does this ceremony mean to you?' ²⁷ you are to reply, 'It is the Passover sacrifice to the LORD, for he passed over the houses of the Israelites in Egypt when he struck the Egyptians, and he spared our homes.'" So the people knelt low and worshiped.

Where the meal was shared in with faith those who ate the meal knew themselves included in that rescue,

So we read in Deuteronomy 16

Deuteronomy 16 "Set aside the month of Abib and observe the Passover to the LORD your God, because the LORD your God brought you out of Egypt by night in the month of Abib. ² Sacrifice to the LORD your God a Passover animal from the herd or flock in the place where the LORD chooses to have his name dwell. ³ Do not eat leavened bread with it. For seven days you are to eat unleavened bread with it, the bread of hardship—because you left the land of Egypt in a hurry—so that you may remember for the rest of your life the day you left the land of Egypt. ⁶ Sacrifice the Passover animal only at the place where the LORD your God chooses to have his name dwell. Do this in the evening as the sun sets at the same time of day you departed from Egypt.

To whom is Moses speaking then, calling them to remember 'the day you left the land of Egypt.' Most of the people to whom He is speaking on the plains of Moab had never been in Egypt. The exodus generation [except Caleb and Joshua] had perished in the wilderness, and these are their children – but that deliverance was their deliverance, and they and every subsequent generation of Israel were included in God's rescued people by remembering the Exodus as they obediently shared in the Passover.

It is in this context that the Lord Jesus gives His followers what can be thought of as a new Passover meal, a new meal with a new story, to remember a new and greater rescue – not from oppression in Egypt, from one evil at one time in history by the death of a lamb, but rescue from the root of all oppressions, the slavery that has entrapped our whole race – rescue from sin and death by the death of the Lamb of God, Christ our Passover Lamb [1 Cor. 5:7].

A new meal that includes those who share in it with faith in that rescue.

Words and actions

But, thirdly, what does Jesus actually give?

He gives us actions and words that we are to keep on repeating at Jesus' command until He comes.

the Lord Jesus took bread, ²⁴ and when he had given thanks, broke it, and said, "This is my body, which is for you. Do this in remembrance of me."

²⁵ *In the same way also he took the cup, after supper, and said, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."*

The actions concern the distribution to all the disciples present of bread and a cup of wine, a simple symbolic meal. A meal far easier to prepare than the Passover, far less expensive, far more universally available – right for all nations.

What do the words Jesus speaks to accompany His actions mean? How do they interpret for us His actions?

They make the bread and wine symbols of His death to come the next day. Is means represents, is a sign of. That must be so, for Jesus is standing before them.

And by speaking of them as body and blood, the giving of His whole self in death, Jesus is making it clear that His death will be a sacrificial death, the sacrifice that atones for sin [Romans 3:25, 1 John 4:10; 1 Peter. 2:24, Hebrews 9:11-10:18].

And this is for His followers – for you, He says, for us.

And then in v. 25, recalling the blood that inaugurated the first covenant in Exodus 24:1-6 and the prophecy of a new covenant in Jeremiah 31, He says His death will bring into existence, make operative, this new covenant – and that is great good news.

A covenant is an assured relationship with God, where God commits Himself to acting in a certain way towards those with whom He is in covenant, and the people with whom He enters into this relationship commit themselves to respond in the way God calls for in the covenant. The wonder of the new covenant is, as you heard, that God commits Himself to forgive all our sins, to remember them no more – to never call them to mind in His dealings with us, and to change us so that we will live as His covenant people, to put His law in our hearts.

Jeremiah 31: ³³ "Instead, this is the covenant I will make with the house of Israel after those days"—the LORD's declaration. "I will put my teaching within them and write it on their hearts. I will be their God, and they will be my people. ³⁴ No longer will one teach his neighbour or his brother, saying, 'Know the LORD,' for they will all know me, from the least to the greatest of them"—this is the LORD's declaration. "For I will forgive their iniquity and never again remember their sin.

Jesus is teaching us that His death will bring us into this assured relationship with God, based on the forgiveness of our sins – where all our sins, past, present and future are forgiven, where God will be our God forever.

These words of Jesus are a promise for all who come after those disciples gathered in the upper room that those who share in this meal believing Him, believing that His death is for us and brings us into the new covenant, are included in the salvation the Lord Jesus achieved in His death, the death His words speak of and interpret to us.

[p.13 – 1 Cor. 10:16-18]

Fourthly, this is a meal Jesus wants His followers to keep on sharing together.

"do this in remembrance of me", and the sense is keep on doing it

We do it, not to repeat the sacrifice of Jesus as Roman Catholics claim, but to remember His sacrifice.

Catholic theology teaches that the mass is a repetition in an unbloody way of Jesus' sacrifice. [Catholic Catechism 1367 "The sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*: "The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different." "In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner." Quoting Trent, p. 344]

Not so. Our Lord died once for all upon the cross.

*Hebrews 9:*²⁴ *For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf.* ²⁵ *Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own,* ²⁶ *for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself.* ²⁷ *And just as it is appointed for man to die once, and after that comes judgment,* ²⁸ *so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.*

Cf. Hebrews 10:10-14

And having died once for all on Calvary He makes the benefits of His sacrifice available to all through all time by this meal where it is received with faith. It is something He offers to us and we receive, not something we offer to Him.

That is the sense of 1 Corinthians 10:16-18

*1 Corinthians 10:*¹⁶ *The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ?* ¹⁷ *Because there is one bread, we who are many are one body, since all of us share the one bread.* ¹⁸ *Consider the people of Israel. Do not those who eat the sacrifices participate in the altar?*

Sacrifice was a feature of both Jewish and pagan religion.

And in both, for some kinds of sacrifice, the worshippers would eat some part of the sacrificed animal, and in eating a meal provided by the god in the presence of the god they were sharing in the benefits of that sacrifice, in the favour or atonement it obtained.

Paul is picturing the Lord's Supper, where the bread and cup are the signs of Christ offered in sacrifice to God for our sake, as the meal that followed the sacrifice of our Lord Jesus. By eating and drinking with faith, believing Jesus' words, we become those who share in the benefit of the sacrifice Christ made. As such the body and blood of Jesus are something we receive, not offer.

There is no repetition of the sacrifice – instead we have the perpetuation of the meal that allows us to share in the benefits of the sacrifice once made on Good Friday.

And when we see this we start to understand what it is to remember the Lord Jesus, to 'do this' in remembrance of Him.

It is not mere recollection, 'Oh, now I remember. Christ died for our sins.'

To remember is firstly to believe the gospel – that Christ has died for our sins, was buried, and was raised on the third day

And believing the gospel to know yourself in that upper room being addressed by Jesus when He says

This is my body, which is for you. Do this, in remembrance of me

To know He was talking to you then, including you, then [Just as the Jews were included in the Exodus by sharing the Passover to remember]

And to know that in this meal now the living Jesus, the Jesus who now reigns, is offering you in the bread and cup a share in His death and all that His death has achieved for His people.

That as surely as you eat the bread and drink the cup in believing obedience to His call to take and eat so assuredly His death was for you, purchased your salvation, your rescue from the oppression of sin and death

And knowing that we can start to see what a tremendous gift our Lord Jesus gave us when he gave us this meal and commanded its repetition

See its greatness when we think of what it says of the Lord Jesus, what it says of us, and what it says of our continuing life in the world until He comes.

This meal says of our Lord that He gave Himself for us, that He has loved us in the greatest way possible

It reminds us that He is our Saviour by His death, a great and forever Saviour who has dealt fully and finally with our enemies – sin and death, for in the new covenant our sins are remembered no more

[And so there is no more need for bloody atoning sacrifices]

This meal says that He is our living Saviour who will return

And our living host who continues to provide for His people all they need for peace with God, provide through His word of promise

To be reminded again and again of who Jesus is and what He has done – is for our good, our thankfulness, assurance, hope,

And sharing in this meal reminds us of the truth about ourselves

That we are all sinners in need of forgiveness, in need of that sacrifice that will take away our sin, and so we are dependent on what Jesus has done once for all on the cross forever

And the meal says we are saved only by trusting Him, only as we eat and drink in response to His promise. That we are saved as we receive what He offers us, not by what we offer or do, saved by grace

And it reminds us we are all equal around this table

¹⁷ Because there is one bread, we who are many are one body, since all of us share the one bread.

None of us brings anything to this table except our need, and all are welcomed on the same basis – repentance and faith in the Lord Jesus

So this table humbles the proud and exalts the humble, in fact assures all who share in it with faith that we are loved and assuredly forgiven

All that is so good to know, to know it not just as an idea, but tangibly, in eating and drinking, to take in our Saviour's love with Himself in the bread and wine

And this meal also teaches us about the nature of our life in the world until our Lord returns

It holds before us Jesus' example – that the way of the cross in obedience to the Father is the way to glory, and we should not expect it to be different for us in this world.

Reminds us that we must share what we have received, that forgiven we must forgive, that loved we must live lives of love, for that is what we are called to

And the table tells us we are not expected to live this life alone. It makes us conscious that we are a people, that we are saved by being included in God's new covenant together with all those who believe in the Lord Jesus; people we are called to love [John 13:34-35]

²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

And hearing that we celebrate this meal until He comes reminds us that this world is not permanent, that we are citizens of another country, the heavenly one that endures forever; that we should not expect to have it all now

All of which we need to live conscious of if we are to persevere to the meal this meal foreshadows, the great and heavenly wedding feast of the Lamb

Our Lord said "Do this in remembrance of me" for our good

How should we share in the Lord's Supper

So what then is it to share in this meal for good, for benefit

We can start to answer that now from our understanding of what the Supper is, and fill out our answer from Paul's addressing the Corinthian behaviour in vv. 27-34

As at the heart of this meal is a promise, faith is essential to right partaking, for that is what a promise calls for. You must be a believer, have faith in the Lord Jesus, to share in this meal.

That is why across church history it has always been reserved for those who are baptised, who have responded to the gospel of Jesus by receiving the outward sign of repentance and faith in the Lord Jesus.

But it must be a faith that understands how the gospel that is proclaimed in the Supper, the gospel that says the crucified Lord Jesus saves by His death, transforms our relationships with each other

That is what Paul addresses in verses 27-34. Having explained what the Supper is he tells the Corinthians and us how we should share in it.

He starts with a serious warning.

²⁷ So, then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sin against the body and blood of the Lord.

To eat and drink in an unworthy manner – in a way that is inconsistent with the Supper's nature and purpose, to think that it is your own meal which is all about satisfying your hunger or demonstrating your importance, a place to reinforce social divisions, unconscious that the Lord Jesus is the host and so His will must govern all we do in the meal, including what He wills for the way we treat other believers; unaware that the bread and cup are signs of His death given for the purpose of remembering Him – that would make us guilty of the body and blood of the Lord, of treating the death of the Son of God with contempt, reckoning it of no account – and that is serious – and you heard how serious it is in verse 30.

²⁸ Let a person examine himself; in this way let him eat the bread and drink from the cup. ²⁹ For whoever eats and drinks without recognizing the body, eats and drinks judgment on himself. ³⁰ This is why many are sick and ill among you, and many have fallen asleep. ³¹ If we were properly judging ourselves, we would not be judged, ³² but when we are judged by the Lord, we are disciplined, so that we may not be condemned with the world.

How can that guilt be avoided by the Corinthians and us?

By examining ourselves v. 28, and especially examining ourselves to make sure we eat and drink recognising the body

Here is a call for thoughtfulness, thoughtfulness about our motives and behaviour. Do we come recognising that we are sinners whose only hope is to share in the sacrifice of our Lord Jesus? Do we come trusting Him, and so receiving with thankfulness His offering of Himself under the sign of bread and wine? Do we come recognising that this meal is all about Him and what He has achieved in His death?

And as body has a double reference – to the body offered to us and the body created, the people of God who are one body by sharing in the one death of our Lord Jesus – do we come knowing that those we eat with are loved by our Lord, welcomed by Him at His table, a table at which we are all equal – whatever our differences in age, sex, wealth, education, race – and so should be treated with honour and respect, with a thoughtful love?

To come otherwise, showing, as some Corinthians were doing, contempt for poorer believers, using the table as an opportunity to maintain and display worldly divisions, is to eat and drink judgment on ourselves.

And it is a serious judgment – judgment that falls on those who treat the holy things of the holy God as common, and God's church is holy [1 Cor. 3:16-17].

We might be shocked by v. 30, shocked that God is active amongst His people to judge, to make them confront their sin.

That God cares so much about His church, so much about what the world treats with contempt. But God brings this preliminary judgment on believers so that we will avoid the greater and final condemnation that will fall on the world, on those who persist in rebellion against God v. 32

And we could avoid this painful discipline if we would listen, if we would let the gospel, not the world, shape our behaviour – especially its call to love Jesus' followers as He has loved us.

Examine yourselves is what we call you to do each time we celebrate the Supper?

Do you do it, do you take the opportunity to ask

Am I trusting the Lord Jesus, and trusting Him, relying on His death for my sins, do I know I am forgiven, and living the grateful, joyful lives of the forgiven?

Am I treating my brothers and sisters as those loved by my Lord, honoured by Him? Am I living thoughtless of their needs? Am I shaming them by my conduct?

Am I rejoicing in forgiveness but holding a grudge against a brother or sister, refusing to forgive?

Am I saying sin is so serious that it can only be dealt with by the death of the Son of God, yet refusing to repent of sin?

Am I treating church as just a social occasion and not engaging with God's purpose in saving a people?

Good questions

Paul then gives them some simple instructions that would show thoughtfulness about each other and about the purpose of the meal

³³ *Therefore, my brothers and sisters, when you come together to eat, welcome one another.* [³³ So then, my brothers, when you come together to eat, wait for one another ESV] ³⁴ *If anyone is hungry, he should eat at home, so that when you gather together you will not come under judgment. I will give instructions about the other matters whenever I come.*

Wait for one another. He is saying to the rich – don't act in the way your society would endorse. Treat your poorer brothers and sisters as Jesus teaches you to. Simple, but socially revolutionary, like sharing the Supper with believers of different races in a racially segregated society.

And eat before you come, so that you won't be tempted by hunger to just go ahead and focus on yourself, so that you can eat the bread and share in the cup for the purpose our Lord gave them to us, to remember Him.

How easily we can be derailed from engaging with the things of God – a little hunger, a little tiredness, a little upset – and our minds stray, and we sin by treating the things of God as incidental, not really important. Eat, sleep, resolve – and then come and share in the good gift of the Lord's Supper

This Good Gift

For it is the Lord's good gift to us, given for our good

Assuring us that we are saved by grace, forgiven sinners

Saved by a great and loving Saviour

Saved by believing the promise, not by our works

Saved completely, our sins remembered no more

Welcomed now by our Lord and able to look forward to His return and the great feast then

Given to keep our life together sound

Reminding us sin is serious, and so must be turned away from

That our brothers and sisters are precious, and so are to be loved

That we are all equal around the table, and so there is no place for the pride that dismisses or has no concern for our brothers and sisters

Keeping us looking forward to the day of our Saviour's return

And proclaiming to the world, at the heart of our life together, the gospel – that the crucified Jesus saves, and He is the living Lord

Not yet a believer but wonder at the thoughtfulness and love of Jesus seen in this meal, see here that Jesus really did know what HE was doing in going to the cross, knew what it meant, knew He would have a people across the centuries, get to know Him

Believer, Use this provision of your Saviour

Come regularly to the table

Come thoughtfully knowing what you are doing, having examined your lives and mended your relationships, as far as it depends on you

Come thankfully to receive from your Saviour's hand Himself, given for you.