

Satan will Continue to Attack the Lord's Supper

by Jeremy James



Several years ago, not long after I was saved, I heard a comment by Vernon McGee in his 'Through the Bible' series which struck me as especially important. The truth of his observation became more evident as the years passed. No sermon is ever complete, he said, if it fails to refer to Resurrection Sunday. This is the glorious truth of Christianity, a truth so great and immeasurably broad that we will never fully grasp it, no matter how we try. We must hold it before us continually if we are to understand all the doctrines and precious promises that flow from it.

The great task and privilege of every preacher is to remind their listeners of this remarkable moment, this day of days, when Jesus rose from the dead and set in motion a process which, when it runs to completion, will see the perfect restoration of the whole of creation.

This is the day the LORD has made

The Psalmist referred to this day as follows:

**“This is the day which the LORD hath made;
we will rejoice and be glad in it.” (Psalm 118:24)**

It is exalted above all days, a tiny slice of time in the course of history when everything – absolutely everything – changed forever. The contrast between the millennia that passed before it and those that were yet to come could not have been greater. The reality of everything that Jesus had accomplished on Calvary would now become manifest to a fallen world.

When Satan ordered the closure of our churches in 2020 as part of his ‘Covid’ mandate, he wanted men and women all over the earth to stop commemorating this wonderful day. Professing Christians were permitted to play ‘church’ online via Zoom, but they could do nothing in cyber space to counterfeit the Lord’s Supper.

The scriptural basis for the Lord’s Supper

We are all familiar with the scriptural basis for the Lord’s Supper, but it helps from time to time to reflect on why our Lord asked us to celebrate it.

When he shared the bread and wine at the last supper Jesus said: “**...this do in remembrance of me**” -

“And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.”

(Luke 22:19-20)

Through our celebration of the Lord’s Supper we are remembering what Jesus achieved for us through his death and resurrection. Our thoughts turn with delight to “**the day which the LORD hath made.**” And, as the Psalmist foretold, “**we will rejoice and be glad in it.**”



**The Eleven Apostles listening to Jesus at the Last Supper.
Detail of a painting by Duccio di Buoninsegna, 14th century**

We set out in **Appendix A** a number of edifying extracts from the writings of H A Ironside which reveal the essential nature and purpose of the Lord's Supper. He points to several truths which, I suspect, many professing Christians today have largely forgotten or never fully understood.

The main facts to note about the Lord's Supper is that, along with Baptism, it is a defining ordinance of Christianity and is to be celebrated regularly by all believers. The scriptures on which it is based emphasize its deep spiritual significance. It was instituted by Jesus at the last supper as a memorial meal to mark both the death and resurrection of Christ and to bear witness to these events until he returns to call forth his Church. It celebrates the fundamental truths of Christianity and enables believers to express their innermost gratitude for the gift of salvation in the spiritual presence of Jesus. It is a time of deep reflection and silent appreciation whereby believers commune with the Savior through the physical meal of bread and wine and dwell humbly on the unimaginable price that had to be paid to set us free.

As Dr Ironside said:

“It is intended to deepen in the heart of those already saved, the realization of the preciousness of Christ. We come together to remember Him and, as He fills the vision of our souls, we feast in spirit upon all that He is and all that He has done.”

“It is the Lord's desire,” he noted, “that His people often show His death in this way, calling to mind frequently His love and sacrifice for them... We come together to meet the Lord Himself, to be solely occupied with Him, to offer Him the worship of our hearts, and to remember what He passed through for us.... It must be remembered that when we come together for the Lord's Supper, Christ is as truly present in our midst as He was among the first disciples two thousand years ago.”

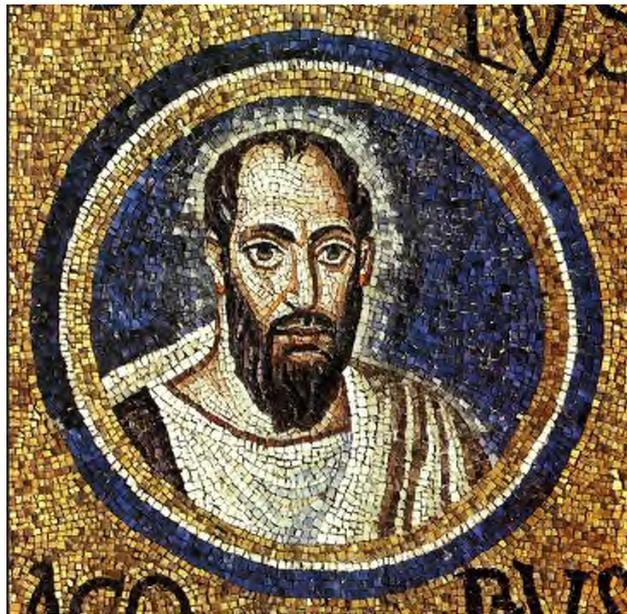
The revelation given to the Apostle Paul

The Apostle Paul was not present at the last supper but received an account of this God-given ordinance through direct revelation. According to Dr Ironside, this special revelation, which was given by Jesus after he left the earth, is further evidence of the exceptional spiritual importance of this ordinance and its frequent observance.

“Paul never knew the Lord here on earth, he was not with the Twelve in the upper room when Jesus instituted this ordinance; therefore, he must have received this as a direct revelation from heaven. That is very significant, for there must be something extremely precious to our risen Savior about the frequent observance of the Lord’s Supper if He, the glorified One, gave to His apostle a special declaration from the glory regarding it.”

It should be clear to even the dullest observer that frequent celebration of the Lord’s Supper is of paramount importance to Christians everywhere. An attempt to curtail or limit the observation of this ordinance, in any manner whatever, is quite obviously a direct attack on the Gospel and on all who believe in Jesus.

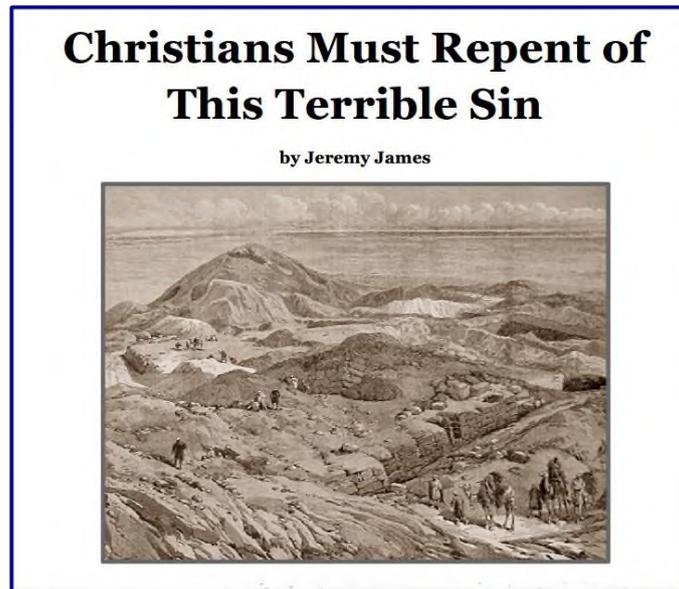
The Marxists, Freemasons and Babylonian deceivers who control our governments did just that in 2020. Worse still, the organized body of grievous wolves within the institutional church did nothing to oppose them!



The Apostle Paul, ceiling mosaic, Ravenna, Italy.

The vast majority of professing Christians did as Satan commanded in 2020, not what Jesus asked of them. His ordinance was forgotten. They didn’t even grieve over the offense that their disobedience would cause. Three years later we are still waiting for an admission by our preachers, pastors and elders that, through their repeated failure, nay refusal, to rejoice and be glad in the day which the LORD had made, they were willing participants in a terrible act of defiance and hypocrisy.

Since we have already addressed the immense harm caused by the unconfessed sin of church leaders during this time – see our paper #331 – we will confine our examination to what the Enemy achieved by prohibiting the celebration of the Lord’s Supper.



Historical suppression of the Lord’s Supper

For nearly two thousand years the visible church assembled and drew great strength, hope and encouragement from its regular observance of a practice instituted by the Lord himself. Even when they were prohibited from doing so by the Roman Emperors, they continued to meet in secret – in contravention of civil law – to celebrate this precious ordinance. It is impossible to think of the church over the course of history of failing at any time, for any reason, to honor this ordinance or to accord it the highest respect. All of that changed in 2020.

One of the great achievements of the Reformation was the restoration to the laity of the right to receive both the bread and the wine of communion. For many years the church of Rome had restricted the laity to the bread of communion only, while the priests could receive it in both *species*, bread and wine. It is difficult to establish exactly when this restriction was introduced but it was fairly widespread by the 13th century. For instance, the Council of Lambeth (1281) directed that the wine was to be received by the priest only.

Luther and other reformers objected to this unscriptural practise and it became a matter of such contention that the Jesuits formally forbade the laity to receive the wine of communion under the draconian regime promulgated by the Council of Trent (1545-1563). Access to the “chalice” became a rare privilege which the Papacy alone could grant, with special exception being made, for example, for the kings of France at their coronation.

- ‘transubstantiation’

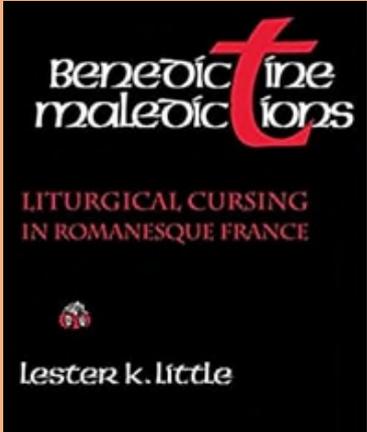
Rome has long used its doctrine of ‘transubstantiation’ – the mystical transformation of the bread and wine of communion into the actual body and blood of Christ – as a powerful means of social control. The liturgical ceremony through which this supposedly miraculous transubstantiation takes place became known as the ‘sacrifice of the Mass’, an event which purports to repeat the sacrifice of Calvary through the supernatural agency of a priest. By this means the church of Rome appropriates to herself the power to add to the work that Jesus performed on Calvary.

To engrave this dramatic act in the imagination of parishioners, Rome has turned the bread and wine into objects of adoration. They no longer commemorate the work of Christ on Calvary but constitute divine objects in their own right, produced or made manifest by the miraculous power with which the Catholic priest is allegedly endowed.

The Jesuits required all Catholics to adore, worship and venerate the ‘consecrated’ bread and wine of communion through the inclusion of the following Canon at the Council of Trent:

CANON VI.-If any one saith, that, in the holy sacrament of the Eucharist, Christ, the only-begotten Son of God, is not to be adored with the worship, even external of latria; and is, consequently, neither to be venerated with a special festive solemnity, nor to be solemnly borne about in processions, according to the laudable and universal rite and custom of holy church; or, is not to be proposed publicly to the people to be adored, and that the adorers thereof are idolators; let him be anathema. [Canon VI of the 13th Session]

We will not dwell on the sheer madness in all of this. We only wish to point out that the Enemy despises the Lord’s Supper and, historically, has done everything he can to pervert its true meaning.

<p style="text-align: center;">Anathema</p> 	<p>“In councils held at Meaux in 845 and both at Paris and at Epernay the year following, anathema was defined as “condemnation to eternal death.” Thus defined, anathema was too terrible for a bishop to decide upon alone. Only with the consent of his archbishop or his fellow bishops could he impose anathema... This unrelenting definition of anathema from the 840s entered into the principal canon law collections: the <i>Decretum</i> compiled by Burchard of Worms at the start of the eleventh century, the <i>Panormia</i> and the <i>Decretum</i> assembled later in the century by Ivo of Chartres, and the <i>Decretum</i> of Gratian in about 1140.”</p> <p style="text-align: right;">– Lester Little, Cornell University Press, 1993</p>
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The Apostolic Church

For the first two and half centuries of its existence, the church celebrated the commemorative ordinance known as the Lord's Supper. In doing so, believers reflected on the death and resurrection of Christ, on the awesome magnitude of what his selfless sacrifice had accomplished. They were not only looking back, but forward, to the glorious hour of his imminent return – *Maranatha!*

There was no mystical transformation of any kind, no supernatural activity sponsored by a priest, or anything of that nature. The change, such as it was, came only in the hearts of believers as they apprehended anew, in grateful silence, the unspeakable gift of salvation. This is the true apostolic meaning of communion.



Fresco in a catacomb in Rome, early second century, showing believers celebrating the Lord's Supper.

A carefully planned attack on the apostolic Church

Satan hates this ceremony! He knows how deeply it refreshes the souls of all believers! To distract from this awesome truth, he pours in magic and mystery, and beguiles the imagination of his audience with a theological drama. This drama in turn is made possible only through the agency of a priestly hierophant initiated by 'Mother Church'. Salvation comes through the sanctifying power which he allegedly summons with his sacred words and his ability to effectually reenact the sacrifice of Calvary.

The carefully planned attack on the church via Covid was nothing less than an outright ban on the Lord's Supper. It troubles the Enemy that there are still true believers on earth who come together frequently in humble assembly to celebrate the resurrection and imminent return of Christ in accordance with Scripture. These people are not deceived by the magic and mystery of *transubstantiation* or ensnared by the charismatic allure of a sacred object. They only want to do what Jesus asked of them.

Impatient to advance toward a 'new world order', Satan and his earthly servants issued their anti-Christian prohibition: "Stop! That's enough!"

Nevertheless, they must have been surprised by the success of their brazen scheme. There was no need to use force or issue baleful threats. Church leaders raced en masse to lock their doors and play Zoom. As Jesus foretold, these so-called men of God turned out to be hirelings and not shepherds:

“But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.” (John 10:12-13)

As a result of all this, the evangelical church in 2023 is very different from that of 2019. The gross hypocrisy of its leaders is plain for all to see, but no-one wants to talk about it. We now know it is led mainly by men who have little or no respect for the Lord’s Supper. There are exceptions of course – praise the LORD! – but the great majority are hireling deceivers.

A sweet savour

There is a passage of scripture which sheds considerable light on the spiritual significance of the Lord’s Supper, as seen from our Heavenly Father’s perspective:

“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you, and many sleep.” (1 Corinthians 11:29-30)

The Apostle Paul is referring to the unseemly way the Lord’s Supper was celebrated in Corinth and the stern penalty that resulted. In many cases the participants fell ill and continued to suffer the effects for some time, while others died!

The Holy Spirit punished these people for their sinful behavior. This is the only place in the New Testament where believers are struck down in this way! The closest parallel is that of Ananias and Sapphira, whose lives were instantly terminated when they lied to the Holy Spirit.



The Death of Ananias by Masaccio, 15th century

The severity of the punishment reflects the gravity of the sin. We cannot say *how* this principle might apply to leaders and elders who showed little respect for the Lord's Supper during 'Covid', but we have no doubt that it *does* apply! The Word of God makes this quite plain.

We can see this spiritual truth even more clearly in the Old Testament sacrifices. On numerous occasions they are referred to as “**a sweet savour unto the LORD**”. The Hebrew word translated as “savour” in English is *rêah* meaning a scent or fragrance. When our Heavenly Father accepted a properly constituted offering He was savoring, not the sacrifice itself, but what it represented, namely the sacrifice that Jesus would one day make on Calvary. The love of His Son was deeply pleasing to Him, like a fragrant perfume.

**“Be ye therefore followers of God, as dear children;
And walk in love, as Christ also hath loved us, and
hath given himself for us an offering and a sacrifice
to God for a sweetsmelling savour.”**

– Ephesians 5:1-2

We are saved, not by our own righteousness – for in our fallen condition we stink – but by the sweet, fragrant righteousness of Christ – “**For we are unto God a sweet savour of Christ...**” (2 Corinthians 2:15). Every time we celebrate the Lord's Supper we are reflecting on the vast gulf between our own wretchedness, our pre-saved sin-damaged condition, and the “**unsearchable riches of Christ**” (Ephesians 3:8) which, in his infinite mercy, he has bestowed upon each of us.

How is it possible for any Christian to ignore this ordinance?

How is it possible for ANY Christian to ignore this ordinance? How? The modern pastors are like the Hebrew priests: “**Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance...**” (Malachi 3:14) How is it possible to listen to Marxists and Freemasons – patent agents of Satan – and adopt their wicked reinterpretation of God's Word? How is it possible to submit to their perverted reinvention of standard medical practice and abandon the joy and reverence found in this ordinance?

Oh, people will drop dead in the street, they warned! Really? The only thing to fall in the street was truth itself:

**“And judgment is turned away backward, and justice standeth
afar off: for truth is fallen in the street, and equity cannot enter.”
(Isaiah 59:14)**

All who had a hand in this should be greatly ashamed.

Satan sent his filthy liars to tell their filthy lies and church leaders bowed down before them as though an oracle had spoken. They could have taken their flock to a park or a field outside of town to celebrate the Lord's Supper, but that's not something hypocrites like to do. Some went instead to the liquor store, where deadly pathogens were miraculously absent.

By failing to come together in a humble assembly during 'Covid', submitting instead to the dark interdict of a scheming Masonic government, the professing church decided that worldly obedience – however shallow or twisted its rationale – must sometimes take precedence over our faithful expression of joy and gratitude for what Jesus did for us on Calvary.

Have no doubt, this was Satan's work from the start. His earthly servants despise Christianity and will continue to do whatever it takes to destroy it. Meanwhile, the church itself, as an institution, has been heavily infiltrated by 'pastors' and 'leaders' who, with bright smiles and soft words, take pleasure in disobedience, deception, and blasphemy.

I truly wish all believers would think deeply about this because it is horrifying. Will the great falling away (2 Thessalonians 2:3), when it occurs, be any more reprehensible or loathsome in the eyes of our Heavenly Father than this sinful universal refusal to honor His Son?

“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? 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 [This pertains to all the pastors and elders who refused to celebrate the Lord's Supper during 'Covid']. 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? [Is this how you would treat a respected national figure or dignitary?] saith the LORD of hosts.” (Malachi 1:6-8)



“Who then is a faithful and wise servant, whom his lord hath made ruler over his household [Who is Jesus referring to? The pastors, of course!], to give them meat in due season [To feed the flock]? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants [By doing whatever the Masons and Marxists demand], and to eat and drink with the drunken [To take the Covid payments and incentives given by the state]; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.” (Matthew 24:45-51)

“Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.” – 2 Thessalonians 2:15

**Jeremy James
Ireland
January 14, 2023**

Comments on The Lord's Supper by H A Ironside

[Note: The sequence in which the following comments are presented differs slightly from the originals. We have also added titles. To consult the full text of the originals, see the links below.]

The means by which needy sinners avail themselves of an interest in the finished work of Christ is very simple. The sinner has to take his place before God as a lost, guilty man, owning his iniquity and putting his trust in the Man who died on the cross; for "**By Him all that believe are justified from all things, from which ye could not be justified by Moses' law.**" (Acts 13:39) [1]

Jesus asked that we thus remember him

The Lord's Supper (1 Corinthians 11:20) is a feast of remembrance, which is intended to carry our minds back to the death of our Saviour and also to cause us to look on to His coming again (1 Corinthians 11:26) ... Because of this, and of the expressed desire of Jesus Christ that we should thus remember Him, it has been the joy of Christian hearts down through the centuries to come together around the table of the Lord to think of His sufferings, to meditate upon His love, and to enjoy communion with Him. [5]

In this New Testament economy Christ is the only sacrificing priest. He is the one all-sufficient victim. Christ, having made atonement for sins, rose from the dead and God has manifested His righteous satisfaction in the work of the cross by seating Him in heaven at His own right hand... [1]

Communing with Christ

In the celebration of the Lord's Supper we are to be occupied with Christ Himself, with the memories of His love and grace, recalling His sorrows, sufferings, and death, and bearing in mind His promise to come again and receive us unto Himself. It is a mistake to think of this blessed ordinance as a means of grace, in the sense of having to do with the salvation of the soul. It is intended to deepen in the heart of those already saved, the realization of the preciousness of Christ. We come together to remember Him and, as He fills the vision of our souls, we feast in spirit upon all that He is and all that He has done. [5]

The Lord's Supper is a memorial feast. Christians, members of the body of Christ, come together to remember the One who died for them and who put away their sins, and do this because their sins have been put away. No instructed Christian would approach the Lord's Table to get forgiveness. I come because my sins have been forever put away by the atoning blood of the Lord Jesus and I desire gratefully to remember the One who offered that mighty sacrifice and so fitted me for the presence of a holy God. [1]

The Lord' Supper links the two great facts of Christianity

“For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.” (1 Corinthians 11:26) Observe how this feast links together the two great facts of Christianity, the death of Christ and His second coming. The Lord's Supper is taken in remembrance of One who died, but as we take it we look forward and wait for His coming again... [1]

Christ is present in Spirit with his own

[We] do not believe that the bread and wine undergo any mystic change, but [we] do believe that as you eat and drink in remembrance of Christ, Christ is present in His sweet and wonderful way, manifesting Himself to the hearts of His beloved people so that by faith they are enabled to feed upon Him. We feed upon Him in remembrance. We look back and think of the sorrows He bore. We contemplate His cross and bitter passion, and as we do, we eat of His flesh and drink of His blood... [1]

Frequency

“Why observe this feast so frequently when, in many places, it is only at rare intervals that what is commonly called ‘the communion’ is celebrated?” In answer we reply that we have, in Scripture, no distinct commandment as regarding the particular times it is to be celebrated. The Passover was celebrated once per year, but, when the Lord instituted the Supper, He implied much more frequent observance when He said, **“As often as you do this, do it in remembrance of Me.”**

It is the Lord's desire that His people often show His death in this way, calling to mind frequently His love and sacrifice for them. In the earliest days of the Church's history, the Christians broke bread daily; but, when the first days of transition passed, and the new dispensation was fully established, we get the Scriptural example in Acts 20:7, **“Upon the first day of the week the disciples came together to break bread and Paul preached unto them.”**

In Apostolic days, it is well known that this was the recognized custom. Now this is not a commandment, but it is a word from the Lord, and He has said, **“If a man love Me, he will keep My words.” (John 14:23)** A devoted heart does not ask “How seldom can I do this and yet have the Lord's approval?”, but “What does His Word tell us about the established order in the early days?” The Book answers, **“On the first day of the week,”** and, therefore, upon that day, we delight to come together to remember Him... [2]

We come together to meet the Lord himself

It is important to understand that we do not come together to pray, nor yet to preach, nor to sing or listen to teaching, nor to enjoy Christian fellowship. We come together to meet the Lord Himself, to be solely occupied with Him, to offer Him the worship of our hearts, and to remember what He passed through for us... It must be remembered that when we come together for the Lord's Supper, Christ is as truly present in our midst as He was among the first disciples two thousand years ago. Yes, there will be room for praise and for the reading of a portion from the Word of God, which might bring out more vividly the sufferings of Christ. But any brother would be decidedly out of place who sought to give a lengthy exposition of Scripture or an exhortation to the believers. The sense of awe which comes over the soul who recognizes he is in the Lord's presence will curb the flesh. [2]

...we do believe in the real presence in Spirit of our blessed Lord, for He has said, **“Where two or three are gathered together in my name, there am I in the midst of them” (Matthew 18:20)**. And there is no time when Christ's presence is so definitely realized and so distinctly felt as when remembering Him in the breaking of bread. He said, **“Take, eat: this is my body, which is broken for you: this do in remembrance of me.”** The Lord's Supper is a continual reminder of the vicarious character of His death, and that is one reason why our blessed Lord is so desirous that it should be celebrated frequently... [4]

A celebration of thanksgiving and expectation

In 1 Corinthians 11, verses 23-26, we learn that Paul had received a special revelation regarding the supper, yet fully agreeing with the accounts given by the three evangelists – Matthew, Mark and Luke – only that the thought of the Lord's return is added to the remembrance of Him in His death: **“For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come” (verse 26)**. Thus are the cross and the glory linked together for faith, and ever kept before the soul in this observance of the Lord's Supper.

The word rendered “show” is often translated “preach” in the New Testament. Every celebration of the eucharist (as the early Christians loved to call this feast – a word meaning *thanksgiving*) is in itself a sermon. It is a proclaiming of the Lord's death... [3]

Never become so occupied with the form that you neglect the spirit of the Lord's Supper. It is a place for the heart's affections to flow out. Do not make it a ritualistic observance, but let it ever be an occasion where Christ Himself is before the soul, who has said, **“This do in remembrance of Me.”** [3]

Christ, from heaven, emphasized the Lord's Supper

[1 Corinthians 11] Having reproved them for their misbehavior at the Table, Paul lays down clearly the revelation that the risen Christ gave him from heaven concerning the proper observance of this service.

First, **“For I have received of the Lord that which also I delivered unto you.”** Paul never knew the Lord here on earth, he was not with the Twelve in the upper room when Jesus instituted this ordinance; therefore, he must have received this as a direct revelation from heaven. That is very significant, for there must be something extremely precious to our risen Savior about the frequent observance of the Lord's Supper if He, the glorified One, gave to His apostle a special declaration from the glory regarding it.

And this is what He told him: **“That the Lord Jesus the same night in which he was betrayed took bread.”** Why does the apostle slip in the expression, **“In which he was betrayed,”** if not for us to realize that the Lord's Supper was meant to appeal to the hearts of His people and so to remind them that in that very night when our blessed Savior was to know to the fullest the untrustworthiness, the wickedness, the treachery, the perfidy of the human heart, He gave this feast in order that His people might have before them the continual expression of His loving heart in giving Himself for them.

... Judas went out, and in his absence the Savior gave this memorial feast to His own. That is very suggestive, for it is only for those who have been redeemed by His precious blood that the Lord's Supper is given. It is not for the unsaved, it is not for those who are hoping to be saved; it is for those who are in the joy of accomplished redemption, who know Christ as Savior. To them the Lord spake when He took that bread and gave thanks and said, **“Take, eat: this is my body, which is broken for you: this do in remembrance of me.”** [4]

[1] *The Mass Versus The Lord's Supper* by H A Ironside

[<http://articles.ochristian.com/article10292.shtml>]

[2] Article adapted by David Dunlap from a sermon given by H A Ironside

[<https://www.preachtheword.com/sermon/ironside.shtml>]

[3] From the section ‘The Lord's Supper’ from *Sailing with Paul* by H A Ironside

[<http://biblecentre.org/content.php?mode=7&item=2025>]

[4] From the Commentary by H A Ironside on *The First Letter to the Corinthians*

[<https://www.studydrive.org/commentaries/eng/isn/1-corinthians-11.html>]

[5] From the Commentary by H A Ironside on *The Gospel of Luke*

[<https://www.studydrive.org/commentaries/eng/isn/luke-22.html>]

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