

EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (2)

TRAINING OUTLINES

Message Four

Our Spiritual Food, Our Spiritual Rock, and the Contents of the Lord's Table

TW *Hymns*: 811, 1110

Scripture Reading: 1 Cor. 10:3-4, 16-17, 21; 11:23-26

- 1 Cor 10:3 And all ate the same spiritual food,
1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
1 Cor 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?
1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
1 Cor 10:21 You cannot drink the Lord's cup and the demons' cup; you cannot partake of the Lord's table and of the demons' table.
1 Cor 11:23 For I received from the Lord that which also I delivered to you, that the Lord Jesus in the night in which He was betrayed took bread,
1 Cor 11:24 And having given thanks, He broke it and said, This is My body, which is given for you; this do unto the remembrance of Me.
1 Cor 11:25 Similarly also the cup after they had dined, saying, This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me.
1 Cor 11:26 For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes.

I. The deep truth in Exodus 16 is that God wants to change our diet to a diet of Christ as our spiritual food, the real manna sent by God the Father for God's chosen people to live by Christ—1 Cor. 10:3; John 6:31-35, 48-51, 57-58:

- Exo 16 be omitted.
1 Cor 10:3 And all ate the same spiritual food,
John 6:31 Our fathers ate the manna in the wilderness, as it is written, "He gave them bread out of heaven to eat."
John 6:32 Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.
John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.
John 6:34 They said therefore to Him, Lord, give us this bread always.
John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
John 6:48 I am the bread of life.
John 6:49 Your fathers ate the manna in the wilderness, and they died.
John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.
John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
John 6:58 This is the bread which came down out of heaven, not as the fathers ate and died; he who eats this bread shall live forever.
A. Whatever we eat of Christ to be our reconstituting element and our supply to make us God's dwelling place in this universe will be an eternal memorial—Exo. 16:16, 32.
Exo 16:16 This is what Jehovah has commanded, Gather of it, each one according to his eating; you shall take an omer a head, according to the number of your persons, each one for those who are in his tent.
Exo 16:32 And Moses said, This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the

- wilderness, when I brought you out from the land of Egypt.
- B. Just as the manna in the golden pot was the focal point of God's dwelling place, so Christ as the manna eaten by us is the focal point of God's building today—Heb. 9:3-4; Eph. 4:16; Col. 2:19.
- Heb 9:3 And after the second veil, a tabernacle, which is called the Holy of Holies,
 Heb 9:4 Having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant,
 Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
 Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- C. The unique food that we take for our sustenance, strength, and satisfaction must be Christ, and the one unique ministry in the New Testament conveys Christ as the unique food for God's people—Num. 11:5-6; cf. Acts 1:17, 25; 2 Cor. 4:1; 1 Tim. 1:12; 2 Cor. 3:6.
- Num 11:5 We remember the fish which we used to eat in Egypt for nothing, the cucumbers and the melons and the leeks and the onions and the garlic;
 Num 11:6 But now our appetite has gone; there is nothing at all but this manna to look at.
 Acts 1:17 For he was numbered among us and was allotted his portion of this ministry.
 Acts 1:25 To take the place of this ministry and apostleship, from which Judas turned aside to go to his own place.
 2 Cor 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;
 1 Tim 1:12 I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry,
 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
- D. The characteristics of Christ as our unique food, our daily manna, become our characteristics for His magnification through our metabolic transformation as we continually enjoy Him—John 6:57; Phil. 1:20-21; cf. Gal. 6:17:
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
 Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
 Phil 1:21 For to me, to live is Christ and to die is gain.
 Gal 6:17 Henceforth let no one trouble me, for I bear in my body the brands of Jesus.
1. Manna is a mystery—Exo. 16:15; Col. 2:2; Isa. 9:6; Eph. 3:4; John 3:8.

Exo 16:15 And when the children of Israel saw it, they said to one another, What is it? For they did not know what it was. And Moses said to them, It is the bread which Jehovah has given you to eat.

Col 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,

Isa 9:6 For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.

Eph 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,

John 3:8 The wind blows where it wills, and you hear the sound of it, but you do not know where it comes from and where it goes; so is everyone who is born of the Spirit.
 2. Manna is a long-term miracle—Exo. 16:4; cf. Matt. 6:34.

Exo 16:4 Then Jehovah said to Moses, I will now rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My law.

Matt 6:34 Therefore do not be anxious for tomorrow, for tomorrow will be anxious for

- itself; sufficient for the day is its own evil.
3. Manna is from heaven—Exo. 16:4; John 6:41.
Exo 16:4 Then Jehovah said to Moses, I will now rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My law.
John 6:41 The Jews therefore murmured concerning Him because He said, I am the bread that came down out of heaven.
 4. Manna comes with the dew—Exo. 16:13-14; Num. 11:9; Psa. 133:3; Lam. 3:22-23; Heb. 4:16; Psa. 110:3.
Exo 16:13 And at evening quails came up and covered the camp, and in the morning there was a layer of dew around the camp.
Exo 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.
Num 11:9 And when the dew fell on the camp at night, the manna would fall with it.
Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.
Lam 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;
Lam 3:23 They are new every morning; / Great is Your faithfulness.
Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
Psa 110:3 Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration. / Your young men will be to You / Like the dew from the womb of the dawn.
 5. Manna comes in the morning—Exo. 16:21; cf. S. S. 1:6b; 7:12; John 5:39-40; Rom. 6:4; 7:6.
Exo 16:21 And they gathered it morning by morning, each one according to his eating; and when the sun became hot, it melted.
S.S. 1:6b ... My mother's sons were angry with me; / They made me keeper of the vineyards, / But my own vineyard I have not kept.
S.S. 7:12 Let us rise up early for the vineyards; / Let us see if the vine has budded, / If the blossom is open, / If the pomegranates are in bloom; / There I will give you my love.
John 5:39 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.
John 5:40 Yet you are not willing to come to Me that you may have life.
Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
Rom 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.
 6. Manna is small—Exo. 16:14; Luke 2:12; John 6:35; cf. Judg. 9:9, 11, 13; Matt. 13:31-32.
Exo 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.
Luke 2:12 And this will be the sign to you: you will find a baby wrapped in swaddling clothes and lying in a manger.
John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
Judg 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?
Judg 9:11 But the fig tree said to them, Shall I leave my sweetness and my good fruit, and go to wave over the trees?
Judg 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?
Matt 13:31 Another parable He set before them, saying, The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field,
Matt 13:32 And which is smaller than all the seeds; but when it has grown, it is greater

than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches.

7. Manna is fine—Exo. 16:14; John 6:12.
Exo 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.
John 6:12 And when they were filled, He said to His disciples, Gather the broken pieces left over that nothing may be lost.
8. Manna is round—Exo. 16:14; John 8:58.
Exo 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.
John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.
9. Manna is white—Exo. 16:31; Psa. 12:6; 119:140; 2 Cor. 11:3b.
Exo 16:31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.
Psa 12:6 The words of Jehovah are pure words, / Silver refined in a furnace on the earth, / Purified seven times.
Psa 119:140 Your word is very pure, / And Your servant loves it.
2 Cor 11:3b ... your thoughts would be corrupted from the simplicity and the purity toward Christ.
10. Manna is like frost—Exo. 16:14; Prov. 17:27.
Exo 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.
Prov 17:27 He who restrains his words has knowledge, / And he who is cool in spirit is one who has understanding.
11. Manna is like coriander seed—Exo. 16:31; Num. 11:7; Luke 8:11.
Exo 16:31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.
Num 11:7 Now the manna was like coriander seed, and its appearance like the appearance of bdellium.
Luke 8:11 Now the parable is this: The seed is the word of God.
12. Manna is solid—Num. 11:8; 2 Cor. 1:4; Eph. 6:18.
Num 11:8 The people went about and gathered it and ground it between two millstones or beat it in a mortar; then they boiled it in pots and made cakes of it; and its taste was like the taste of cakes baked in oil.
2 Cor 1:4 Who comforts us in all our affliction that we may be able to comfort those who are in every affliction through the comforting with which we ourselves are comforted by God.
Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
13. Manna's appearance is like that of bdellium—Num. 11:7; Rev. 4:6, 8; Ezek. 1:18.
Num 11:7 Now the manna was like coriander seed, and its appearance like the appearance of bdellium.
Rev 4:6 And before the throne there was as it were a glassy sea like crystal; and in the midst of the throne and around the throne, there were four living creatures full of eyes in front and behind.
Rev 4:8 And the four living creatures, each one of them having six wings apiece, are full of eyes around and within; and they have no rest day and night, saying, Holy, holy, holy, Lord God the Almighty, who was and who is and who is coming.
Ezek 1:18 As for their rims, they were high and they were awesome; and the rims of the four of them were full of eyes all around.
14. Manna's taste is like that of fresh oil—Num. 11:8; Psa. 92:10.
Num 11:8 The people went about and gathered it and ground it between two millstones or beat it in a mortar; then they boiled it in pots and made cakes of it; and its taste was like the taste of cakes baked in oil.
Psa 92:10 But You have exalted my horn like that of a wild ox; / I am anointed with fresh

oil.

15. Manna's taste is like that of wafers made with honey—Exo. 16:31; Psa. 119:103.
Exo 16:31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.
Psa 119:103 How sweet are Your words to my taste! / Sweeter than honey to my mouth!
16. Manna is good for making cakes—Num. 11:8; 1 Tim. 4:6.
Num 11:8 The people went about and gathered it and ground it between two millstones or beat it in a mortar; then they boiled it in pots and made cakes of it; and its taste was like the taste of cakes baked in oil.
1 Tim 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

II. Christ has been crucified to become a spiritual rock that follows His people; this following rock is the resurrected Christ as the life-giving Spirit, who is always with the church to supply His believers with the water of life—1 Cor. 10:4; Exo. 17:6; Num. 20:8; John 19:34:

- 1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
- Exo 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.
- Num 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.
- John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.
- A. Trouble among God's people can be caused by the shortage of water, which typifies the Spirit of life; whenever God's people are short of the Spirit of life, they will have problems; when God's people have an abundance of the Spirit, their problems among themselves and with God are solved—Num. 20:2-13; John 7:37-39; Rom. 8:2.
- Num 20:2 And there was no water for the assembly, and they gathered themselves together against Moses and against Aaron.
- Num 20:3 And the people contended with Moses and spoke, saying, If only we had expired when our brothers expired before Jehovah!
- Num 20:4 Why then have you brought the congregation of Jehovah into this wilderness for us and our livestock to die there?
- Num 20:5 Why then did you bring us up out of Egypt, to bring us to this wretched place? It is not a place of grain or figs or vines or pomegranates, and there is not even water to drink.
- Num 20:6 And Moses and Aaron went from before the congregation to the entrance of the Tent of Meeting and fell upon their faces, and the glory of Jehovah appeared to them.
- Num 20:7 Then Jehovah spoke to Moses, saying,
- Num 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.
- Num 20:9 And Moses took the rod from before Jehovah, as He had commanded him.
- Num 20:10 And Moses and Aaron gathered the congregation together before the rock, and he said to them, Listen now, you rebels: Shall we bring forth water for you out of this rock?
- Num 20:11 Then Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank.
- Num 20:12 And Jehovah said to Moses and Aaron, Because you did not believe in Me, to sanctify Me in the sight of the children of Israel, therefore you shall not bring this congregation into the land which I have given them.
- Num 20:13 These are the waters of Meribah, where the children of Israel contended with Jehovah, and He was sanctified among them.
- John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- B. Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again; that is, there is no need to strike the rock again so that the living water may flow; in God's economy Christ should be crucified only once—Heb. 7:27; 9:26-28a.
- Heb 7:27 Who does not have daily need, as the high priests do, to offer up sacrifices first for his own sins and then for those of the people; for this He did once for all when He offered up Himself.
- Heb 9:26 Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.
- Heb 9:27 And inasmuch as it is reserved for men to die once, and after this comes judgment,
- Heb 9:28a So Christ also, having been offered once to bear the sins of many,...
- C. To receive the living water from the crucified Christ, we need only to "take the rod" and "speak to the rock"—Num. 20:8:
- Num 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.
1. To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and our situation.
 2. To speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life based on the fact that the Spirit has already been given—cf. John 4:10; Luke 11:13.
- John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.
- Luke 11:13 If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!
3. If we apply the death of Christ to ourselves and ask Christ in faith to give us the Spirit, we will receive the living Spirit as the bountiful supply of life.
- D. Instead of speaking to the rock, Moses was angry with the people, condemned them as rebels, and struck the rock with his rod twice—Num. 20:9-11:
- Num 20:9 And Moses took the rod from before Jehovah, as He had commanded him.
- Num 20:10 And Moses and Aaron gathered the congregation together before the rock, and he said to them, Listen now, you rebels: Shall we bring forth water for you out of this rock?
- Num 20:11 Then Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank.
1. Moses condemned the people as rebels, but Moses was the one who rebelled against God's word—v. 24; 27:14.
- Num 20:24 Aaron shall be gathered to his people, for he shall not enter into the land which I have given to the children of Israel, because you rebelled against My word at the waters of Meribah.
- Num 27:14 Because you rebelled against My word in the wilderness of Zin, in the strife of the assembly, and failed to sanctify Me at the waters before their eyes. (These are the waters of Meribah-kadesh, in the wilderness of Zin.)
- 2. Moses did not believe in Jehovah to sanctify Him in the sight of the children of Israel—20:12:

Num 20:12 And Jehovah said to Moses and Aaron, Because you did not believe in Me, to sanctify Me in the sight of the children of Israel, therefore you shall not bring this congregation into the land which I have given them.

- a. To sanctify God is to make Him holy, that is, to separate Him from all the false gods; to fail to sanctify God is to make Him common.
 - b. In being angry with the people when God was not angry, Moses did not represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy; thus, Moses offended both God's holy nature and His divine economy.
 - c. Because of this, even though he was intimate with God and maybe considered a companion of God (Exo. 33:11), Moses lost the right to enter the good land.
Exo 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion. And Moses would return to the camp, but his attendant Joshua the son of Nun, a young man, would not depart out of the tent.
3. In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine economy; this is to sanctify Him; otherwise, in our words and deeds we will rebel against Him and offend Him.

III. Christ as the contents of the Lord's table is the reality of the New Testament economy of God—1 Cor. 10:16-17, 21; 11:23-26:

- 1 Cor 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?
- 1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
- 1 Cor 10:21 You cannot drink the Lord's cup and the demons' cup; you cannot partake of the Lord's table and of the demons' table.
- 1 Cor 11:23 For I received from the Lord that which also I delivered to you, that the Lord Jesus in the night in which He was betrayed took bread,
- 1 Cor 11:24 And having given thanks, He broke it and said, This is My body, which is given for you; this do unto the remembrance of Me.
- 1 Cor 11:25 Similarly also the cup after they had dined, saying, This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me.
- 1 Cor 11:26 For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes.
- A. The emphasis of the Lord's table is the fellowship of His blood and body, the participation in the Lord, the enjoyment of the Lord in mutuality, in fellowship—10:16-17, 21:
- 1 Cor 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?
- 1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
- 1 Cor 10:21 You cannot drink the Lord's cup and the demons' cup; you cannot partake of the Lord's table and of the demons' table.
1. The Lord has given Himself to us so that we may partake of Him as our feast and enjoy Him by eating and drinking Him; in order to become our feast, the reality of the produce of the good land, Christ had to be processed—cf. Deut. 8:7-10:

Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

Deut 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.
 - a. If Christ had not been incarnated, He could not have blood and a body; through incarnation Christ put on a human body with blood and flesh—Heb. 2:14.

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

- b. If Christ had not been crucified, His blood could not be separated from His body; through crucifixion His blood was separated from His body—John 6:53-55.
 John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
 John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.
 John 6:55 For My flesh is true food, and My blood is true drink.
 - c. If Christ had not been resurrected, He could not be on the table as our food; in resurrection He is served to us on the table as a feast for our nourishment and enjoyment; the One who presents His body and His blood to us is the resurrected Christ as the all-inclusive life-giving Spirit— 1 Cor. 15:45b; 2 Cor. 3:17.
 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 2. The Lord Jesus “took bread and blessed it, and He broke it and gave it to the disciples and said, Take, eat; this is My body”— Matt. 26:26:
 - a. The bread denotes life, the life of God, the eternal life; the bread signifies the Lord’s physical body, which He gave for us on the cross in order to impart life into us—John 6:35, 57, 63; Luke 22:19.
 John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
 John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
 John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
 Luke 22:19 And He took a loaf and gave thanks, and He broke it and gave it to them, saying, This is My body which is being given for you; do this in remembrance of Me.
 - b. The bread also signifies the Lord’s mystical Body, the means for Christ to carry out His heavenly ministry for the accomplishment of the divine administration— Eph. 1:22-23; 4:16; Rev. 5:6.
 Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
 Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
 Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
 Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
 - c. By participating in the Lord’s divine life, eating and enjoying Him as the bread of life, we become His mystical Body, His enlargement—1 Cor. 10:17; 12:27.
 1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
 1 Cor 12:27 Now you are the body of Christ, and members individually.
- 3. The Lord Jesus took a cup and gave thanks, and He gave it to them, saying, “Drink of it, all of you, for this is My blood of the covenant, which is being poured out for many for forgiveness of sins”—Matt. 26:27-28:
 - a. The cup denotes blessing, which is God Himself as our portion—Psa. 16:5.
 Psa 16:5 Jehovah is the portion of my inheritance and of my cup; / You maintain my lot.
 - b. The Lord’s salvation has become our portion, the cup of salvation that runs over,

the content of which is God as our all-inclusive blessing—116:13; 23:5.

Psa 116:13 I will take up the cup of salvation / And call upon the name of Jehovah.

Psa 23:5 You spread a table before me / In the presence of my adversaries; / You anoint my head with oil; / My cup runs over.

- c. The blood of Christ as the blood of the new covenant ushers us into the new covenant, in which God gives us a new heart, a new spirit, His Spirit, the inner law of life, and the ability of life to know God, possess God, be possessed by God, and receive the blessing of the forgiveness and forgetting of all our iniquities—Ezek. 36:26-27; Luke 22:20; Heb. 8:10-12; Psa. 103:1-3, 12.

Ezek 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.

Ezek 36:27 And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do.

Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.

Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

Psa 103:1 Bless Jehovah, O my soul; / And all that is within me, bless His holy name.

Psa 103:2 Bless Jehovah, O my soul; / And do not forget all His benefits:

Psa 103:3 He pardons all your iniquities; / He heals all your diseases;

Psa 103:12 As far as the east is from the west, / So far has He removed our transgressions from us.

- d. The blood of the covenant ushers us into the presence of God in the Holy of Holies, where we behold His beauty, into the infusion and transfusion of God, and into the eternal enjoyment of God; enjoying God in this way is what produces a man of God—27:4; Exo. 24:8; cf. Lev. 16:11-16.

Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

Exo 24:8 So Moses took the blood and sprinkled it on the people and said, Here is the blood of the covenant, which Jehovah has made with you in accordance with all these words.

Lev 16:11 And Aaron shall present the bull of the sin offering, which is for himself, and shall make expiation for himself and for his household, and shall slaughter the bull of the sin offering, which is for himself.

Lev 16:12 And he shall take a censer full of coals of fire from the altar before Jehovah, with his hands full of finely ground fragrant incense, and bring it inside the veil.

Lev 16:13 And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the expiation cover that is over the Testimony, so that he does not die.

Lev 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.

Lev 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.

Lev 16:16 And he shall make expiation for the Holy of Holies because of the uncleannesses of the children of Israel and because of their transgressions, for all their sins. And so he shall do for the Tent of Meeting, which dwells with them in the midst of their uncleannesses.

- e. Ultimately, the blood of the covenant, the eternal covenant, leads God's people into the full enjoyment of God as the tree of life and the water of life both now and for eternity—Heb. 13:20; Rev. 7:14, 17; 22:1-2, 14, 17.

Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

Rev 7:14 And I said to him, My lord, you know. And he said to me, These are those who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

Rev 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

Rev 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

- B. "As often as you eat this bread and drink the cup, you declare the Lord's death until He comes"—1 Cor. 11:26; cf. Rom. 5:10:

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

1. To *declare the Lord's death* is to proclaim and display the Lord's death; to declare His life-releasing death is to declare His first coming for His judicial redemption to produce the church—John 12:24; 19:34.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

2. *Until* implies that the church bridges the gap between His first coming and second coming by the eating and drinking of Christ in the process of His organic salvation.
3. *He comes* is His second coming to establish the kingdom of God on earth, as the Lord said in Matthew 26:29: "I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father."
4. Thus, to declare the Lord's death until He comes is to declare the existence of the church for the bringing in of the kingdom; our eating of the Lord's supper must result in the remembrance of the Lord in His two comings.