

HWMR: EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (2) (Week 16)

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

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

- 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.

Day 1

1 Corinthians 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."

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:**

- 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.
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.

If we would understand the Bible, we need heavenly enlightenment and vision. This is especially true if we are to see the spiritual significance of the various matters in the book of Exodus. In the foregoing messages we have seen that Exodus is a book of pictures. However, if we have no light and no vision as we read this book, we shall not be able to grasp the meaning of all these pictures.

Many Christians know that during the years of wandering in the wilderness, the children of Israel ate manna. But not many of them know in a thorough and adequate way the significance of the manna in Exodus 16. They may be familiar with the story in Exodus, and they may even know that manna is a type of Christ as food to us. But they do not have a full realization of the importance of eating as recorded in this chapter.

The concept of eating is a basic and underlying concept in the Bible. As we review the importance of eating in the Scriptures, we need to remember the principle of first mention. According to this principle, the first mention of a matter in the Bible governs its meaning throughout the Scriptures. After God created man, He gave him a command and a warning about eating: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16-17). Eating is a basic concept in the divine Word because it concerns man's relationship to God. Therefore, after describing the creation of man, the Bible speaks of man's living, which is related to eating. (*Life Study of Exodus, Message 35*)

Day 2

2 Corinthians 4:1 - Therefore having this ministry as we have been shown mercy, we do not lose heart;

2 Corinthians 3:6 - [God] 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.

- 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.
- 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:
 - 1. Manna is a **mystery**—Exo. 16:15; Col. 2:2; Isa. 9:6; Eph. 3:4; John 3:8.
 - 2. Manna is a **long-term miracle**—Exo. 16:4; cf. Matt. 6:34.
 - 3. Manna is from **heaven**—Exo. 16:4; John 6:41.
 - 4. Manna **comes with the dew**—Exo. 16:13-14; Num. 11:9; Psalms 133:3; Lamentations 3:22-23; Hebrews 4:16; Psalm 110:3.
 - 5. Manna **comes in the morning**—Exo. 16:21; cf. S. S. 1:6b; 7:12; John 5:39-40; Romans 6:4; 7:6.
 - 6. Manna is **small**—Exo. 16:14; Luke 2:12; John 6:35; cf. Judges 9:9, 11, 13; Matthew 13:31-32.
 - 7. Manna is **fine**—Exo. 16:14; John 6:12.
 - 8. Manna is **round**—Exo. 16:14; John 8:58.
 - 9. Manna is **white**—Exo. 16:31; Psalm 12:6; 119:140; 2 Cor. 11:3b.
 - 10. Manna is like **frost**—Exo. 16:14; Proverbs 17:27.
 - 11. Manna is like **coriander seed**—Exo. 16:31; Num. 11:7; Luke 8:11.
 - 12. Manna is **solid**—Num. 11:8; 2 Cor. 1:4; Eph. 6:18.

13. Manna's appearance is like that of **bdellium**—Num. 11:7; Rev. 4:6, 8; Ezek. 1:18.
14. Manna's taste is like that of **fresh oil**—Num. 11:8; Psa. 92:10.
15. Manna's taste is like that of **wafers made with honey**—Exo. 16:31; Psa. 119:103.
16. Manna is **good for making cakes**—Num. 11:8; 1 Tim. 4:6.

Those who oppose the Lord's recovery sometimes say that the local churches listen only to one person, Witness Lee, and do not receive the ministry of anyone else. It is not true to say that the churches listen only to me. However, I will strongly declare that all the churches have just one ministry. We in the Lord's recovery today have the unique ministry. This is the same today as it was at the beginning of the recovery. Furthermore, this ministry is the same throughout the world. In the United States, Europe, Asia, Africa, and Australasia, the ministry is one and the same. Although there is one ministry in the Lord's recovery, there are hundreds, even thousands, of speakers. But all these speakers are speaking the same thing, although they may speak it from different angles. Praise the Lord for the ministry in His recovery! We are all eating from one tree, the tree of life. We do not have any other source.

According to the Bible, God has one ministry. This ministry is the ministry of Christ, the ministry of life. All those who share in this unique ministry speak with the same tone and have the same goal. I am thankful that during the years the Lord's recovery has been in this country our tone and goal have been one. The reason for this oneness is that our ministry is one and the life we are ministering to the saints is also one. *(Life-Study of Exodus, Message 35)*

Day 3

- 1 Corinthians 10:4* - And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
- Numbers 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.

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:**

- 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.
- 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.
- 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:
 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.

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:
 1. Moses **condemned** the people as rebels, but Moses was the one who **rebelled** against God's word—v. 24; 27:14.
 2. Moses **did not believe** in Jehovah to **sanctify Him** in the sight of the children of Israel—20:12:
 - 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 may be considered a companion of God (Exo. 33:11), Moses **lost the right** to enter the good land.
 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.

We need to pay attention to the sequence of events in chapters sixteen and seventeen. In chapter sixteen we have a clear picture of manna, and in chapter seventeen, the record of the living water flowing out of the smitten rock. This sequence is not accidental; it is according to the Lord's sovereignty. The same sequence is found in John 6 and 7. In John 6 we read of the heavenly manna, and in John 7, of the living water. This is a further indication that the sequence of the manna and the living water is according to God's sovereign arrangement.

In His work of creation God prepared the rock spoken of in Exodus 17 and placed it in exactly the right spot geographically. When the children of Israel came to that place, the rock was waiting for them. In chapter seventeen we are not told that Moses was commanded to look for a rock or to bring a rock to the people. Rather, there is the clear indication that the rock was already there. Just as God had prepared the Red Sea to serve as a baptistry for the children of Israel, so He had prepared a rock, probably a very large one, to serve as a type of Christ in chapter seventeen.

After God created man, He placed him in a garden with the tree of life and a flowing river. The tree of life corresponds to manna, which satisfies man's hunger, and the flowing river corresponds to the living water, which quenches man's thirst. In Genesis 2 the tree of life is mentioned before the river. But in Revelation 22, the river of water of life is mentioned before the tree of life. According to Revelation 22:1 and 2, the tree of life grows in the river. Why does Genesis speak first of the tree of life and then of the river, whereas in Revelation 22 the order is reversed? In the beginning stage the tree of life is followed by the river, but in the ongoing stage the tree of life grows in the flowing river. (*Life-Study of Exodus, Message 40*)

Day 4

1 Corinthians 10:16-17 - 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? Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

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:

- 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. 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:
 - 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.
 - 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.
 - 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.
 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.
 - 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.
 - 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.

When the Lord Jesus ate with His disciples and established the table, He “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). Then taking the cup and giving thanks, “He gave it to them, saying, Drink of it, all of you” (v. 27). By speaking in this way concerning His body and blood, the Lord is presenting Himself to us for our enjoyment. He gives Himself to us as our food supply so that we may enjoy Him. Christ, the all-inclusive One, has given His body for us to eat and His blood for us to drink. He has given us Himself so that we may partake of Him and enjoy Him by eating and drinking Him.

As the all-inclusive One who presents Himself to us for our enjoyment, Christ is the embodiment of the Triune God—the Father, the Son, and the Spirit. He is God incarnate, the One who lived on earth as a man for thirty-three and a half years, who died on the cross to terminate the old creation, who resurrected physically and spiritually, and who became through resurrection the life-giving Spirit. Today the One who presents His body and blood to us is Christ as the life-giving Spirit. This wonderful Christ is everything to us for our enjoyment. All that He is, is for our participation and enjoyment. (*The Conclusion of the New Testament, msg. 311*)

Day 5

1 Corinthians 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.

Matthew 26:27-28 - And He 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.

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.
 - 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.
 - 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.

I can testify that I treasure the blood of the covenant. What blessings we have by this blood! We have God Himself, the divine life, the divine nature, the inward law of life, and the ability of life to know God. The blood of the covenant brings us into the presence of God, into the infusion of God, and into the eternal enjoyment of God. What we experience today is a foretaste of the full enjoyment to come.

How sad that so many Christians pay little or no attention to the blood of the covenant! In principle, Christians are the same as the children of Israel at the foot of Mount Sinai: they promise God that they will obey Him and they try to keep His law. What ignorance of God’s economy and of the blood of the covenant! The blood of Christ is not only the cleansing blood, the blood which washes us from our sins. It is the blood of the covenant which brings us into God, into the divine life and nature, into the inward law of life and the ability of life to know God, and into the infusion, transfusion, and enjoyment of God both now and in eternity. This is the function of the blood of the covenant.

Hebrews 13:20 says, “Now the God of peace who brought up from among the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of an eternal covenant.” This verse indicates that it was by the blood of the eternal covenant that God raised Christ from among the dead. All that God has ordained has been covenanted to be our portion. This portion is actually God Himself with His nature, life, attributes, and virtues.

It is extremely difficult for the natural mind to grasp the idea that through the blood of the covenant God becomes our portion. To say that the Lord shed His blood for our sins is not too difficult for the human mind to comprehend. To some extent, we have such an understanding within us. We realize that we are sinful and need something to wash away our sins. But to think that the blood has opened the way for us to come into God is far beyond our understanding. (*Life-Study of Exodus, Message 6*)

Day 6

<i>Revelation 22:14</i>	- 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.
<i>1 Corinthians 11:26</i>	- For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes.
<i>Matthew 26:29</i>	- But I say to you, 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.

- 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.
 - 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.
- 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:
- 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.
 - 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.

Hebrews 9:22 says, "Without shedding of blood there is no forgiveness." Blood was shed in Exodus 24 because of the need for the forgiveness of the people's sins. The very fact that blood is mentioned indicates that the children of Israel needed forgiveness and that God was ready to forgive them. If God had not been willing to forgive the people, He could have set the sacrifices aside and put the people all to death. But blood was shed as the necessary requirement for the forgiveness of sins.

The blood for forgiveness of sins ushered the sinful party of the covenant, the children of Israel, into better things. We know this by the fact that after God's people failed to observe the law, He came in to make another covenant with them.

In the new covenant God pledged to make with His people, He promised to give them a new heart. Ezekiel 36:26 says, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." For God to give the people a new heart means that He would change their nature. At the foot of Mount Sinai the children of Israel spoke foolishly to Moses when they promised to do whatever the Lord commanded. God does not want His people to speak in such a way. His intention is to change their heart.

In Ezekiel 36:26 God also promises to give the people a new spirit. This is to regenerate them and reconstitute them.

In Ezekiel 36:27 the Lord says, “And I will put my Spirit within you.” For God to put His Spirit within His people is for Him to put Himself into them. (*Life-Study of Exodus, Message 79*)

Jeremiah 31:33 says, “But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people.” Here God promises to put His law into our inward parts and to write it upon our hearts. This word is quoted in Hebrews 8:10. The law inscribed into our inner being is not the outward law, but the inward law of life.

God promised to give the people a new heart, a new spirit, His Spirit, and the inward law of life. These denote God’s nature, God’s life, and God Himself. As believers, we have a new heart, a new spirit, and God Himself as the Spirit. We also have the inward law of life.

Because we have a new heart, a new spirit, the Spirit of God, and the inward law of life, we have the ability of life to know God. Jeremiah 31:34 says, “And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.” This verse is quoted in Hebrews 8:11. Because we have the inward ability of life to know God, we do not need anyone to teach us.

God Himself has come into us as the Spirit to impart His life and nature to us. God’s life and nature have become the inward law of life, an organic element which spontaneously regulates us. A new heart, a new spirit, the Spirit of God, the inward law of life, the ability of life to know God—these are the better things into which the blood for forgiveness of sin has ushered us. (*Life-Study of Exodus, Message 79*)