

Monday 8/11

Related Verses

1 Cor. 10:3

3 And all ate the same spiritual food,

John 6:31

31 Our fathers ate the manna in the wilderness, as it is written, "He gave them bread out of heaven to eat."

John 6:32-35, 48-51, 57-58

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.

33 For the bread of God is He who comes down out of heaven and gives life to the world.

34 They said therefore to Him, Lord, give us this bread always.

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.

48 I am the bread of life.

49 Your fathers ate the manna in the wilderness, and they died.

50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.

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.

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.

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.

Related Reading

Exodus 16 reveals God's intention to change the source of our being, to change our very constituent. It is a superficial understanding of this chapter simply to say that manna is heavenly food which typifies Christ...If we turn from traditional teaching and pray over this chapter, we shall be enlightened to see that, as believers, we should live on Christ alone.

Many of us heard teachings about Christ as manna when we were in religion. But what effect did it have on us?...Some have received the superficial teachings about not loving the world. They have been told not to hunger for the cucumbers and garlic of Egypt. How superficial! The deep truth in Exodus 16 is that God wants to change our diet. The crucial point here is not whether or not we love the world; it is whether or not our diet has been changed. (*Life-study of Exodus*, p. 434)

The Christ whom we enjoy will be an eternal memorial, because the Christ we experience and enjoy becomes our very constitution. He actually becomes the reconstituting element for God's people, that element which causes them to be reconstituted. Nothing of what we are, what we have, or what we can do is worthy of remembrance. Only the Christ who has become our constitution is worthy to be an eternal memorial.

If we are right with the Lord day by day and eat Him consistently, we shall have much to say about Him in eternity...Whatever we enjoy of Christ in the church today will become an eternal memorial. This memorial will be preserved in the presence of God, even in His very being.

What we shall recall concerning Christ in eternity will have two aspects: the aspect of the enjoyment of Christ as our reconstituting element and the aspect of Christ as the supply to make us God's dwelling place in the universe. These two aspects are clearly related to our experience in the Lord's recovery today. By taking Christ as our life supply, meeting after meeting we are enjoying Christ as our constituent, and we are building up God's dwelling place. These aspects of our experience of Christ will become a memorial in eternity...We shall remember how we enjoyed Christ and how we took Him as our supply to become God's dwelling place. This is manna preserved as a memorial before God.

The Holy of Holies was in the tabernacle, and the tabernacle was surrounded by the fence of the outer court. Within the outer court was the tabernacle, within the tabernacle was the Holy of Holies, within the Holy of Holies was the Ark, within the Ark was the pot, and within the golden pot was an omer of manna. Apparently the Ark was the focal point of the tabernacle. Actually,

the manna...was the central point. [It] was hidden under five layers of coverings. The actual focal point, therefore, was the manna in the golden pot.

What is the focal point of our Christian life? 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 should be the focal point of our being. The tabernacle was God's dwelling place in the Old Testament, and we are God's dwelling place today. From the standpoint of experience, we may consider ourselves as identical to the tabernacle, for the tabernacle was God's building, and we are also His building. The church is God's tabernacle today. We are corporately identical to the tabernacle because we are part of the church. As part of the church, the focal point of our being should be manna. To describe this manna in a fuller way, we may say that this manna is the Christ we have eaten, digested, and assimilated. Hence, the focal point of God's building today is the Christ eaten, digested, and assimilated by His people. (*Life-study of Exodus*, pp. 451-452, 447-448)

Further Reading: *Life-study of Exodus*, msgs. 32—34

Tuesday 8/12

Related Verses

2 Cor. 4:1

1 Therefore having this ministry as we have been shown mercy, we do not lose heart;

2 Cor. 3:6

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.

Exo. 16:16, 32

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.

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.

Num. 11:5-6

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;

6 But now our appetite has gone; there is nothing at all but this manna to look at.

1 Tim. 1:12

12 I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry,

Related Reading

The heavenly manna is to be the unique food for God's people. The children of Israel could even say, "There is nothing at all but this manna to look at" (Num. 11:6b).

In Christianity today,...there are hundreds of sources; there are also hundreds of so-called ministries. However, in the Bible, especially in the New Testament, there is just one ministry. The twelve apostles all shared in the same ministry...Speaking of Judas, Peter said that he "was numbered among us and was allotted his portion of this ministry" (Acts 1:17). This proves that the twelve apostles were all in "this ministry." This indicates that there is one unique ministry in the New Testament.

In the Lord's recovery we cannot accept any ministry that is not part of the ministry. To accept other kinds of ministry would be to take in some food that is different from the heavenly manna. We thank the Lord that from the very beginning He showed us what is the ministry of Christ, the ministry of life. We have one tree of life, one manna...I have given thousands of messages. But all these messages have conveyed one food, one diet: Christ as the unique food for God's people. (*Life-study of Exodus*, pp. 421-423)

In Exodus 16 and Numbers 11 we are given a brief description of manna...The quails came in the evening, but the manna was sent in the morning [Exo. 16:21]...The fact that manna came in the morning indicates that it gives us a new beginning. Because the earth revolves on its axis daily, every day we have a new beginning, a new turn...If God sent the manna yearly, we could not survive...Thank the Lord that He sends the

manna daily. Every morning we can have a new beginning.

In our spiritual experience we need these daily turns, these daily new beginnings...As I go to bed at night, I may say, "Lord, after resting tonight, I expect to have a new beginning with You in the morning." Praise the Lord for every new day, for every new beginning! Manna always brings us such a new start.

Another characteristic of manna is its fineness (v. 14a)...By nature, we are coarse and unbalanced. Even in virtues such as kindness or humility, we may be rough and unbalanced...However, when we take the Lord Jesus as our food, enjoying His word as our life supply, we are balanced.

Exodus 16:31 indicates that manna was white. It was clean and pure, without any kind of mixture. No earthly food is like this...Only Christ and His word are pure. The more we feast on Christ and eat His word, the more we are purified and saved from every kind of mixture.

Most people are complicated. How can these complicated people be simplified? The only way to be simplified is to eat the Lord Jesus. The more we eat Him and receive His word, the more we are simplified. In this way we become single and pure.

As we partake of Christ as our manna, we are not only purified and simplified, but we also become white. To be white means to be without stain. As we feed on Christ, the stains within us are eliminated...Actually, none of our human virtues is white. But the more we take in Christ as our life supply, the more our natural color is eliminated, and the whiter we become.

The manna was also like frost (v. 14)...Both dew and frost are refreshing. But although dew refreshes, it does not kill germs. Frost, however, does kill germs. As manna, not only does Christ refresh us; He also kills the negative things within us. Whenever we experience Christ as the life supply, we are watered and refreshed, and the negative things within us, such as our negative attitudes, are put to death. (*Life-study of Exodus*, pp. 427, 430, 438-439)

Further Reading: *Life-study of Exodus*, msgs. 35—39

Wednesday 8/13

Related Verses**1 Cor. 10:4**

4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

Num. 20:8

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 a drink.

Exo. 17:6

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

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 a drink.

John 19:34

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

John 7:37-39

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.

38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

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.

Related Reading

As the spiritual rock, Christ follows the believers to give them the spiritual drink. The spiritual drink in 1 Corinthians 10:4 refers to the living water that flowed out of the cleft rock (Exo. 17:6), typifying the Spirit, who

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flowed out of the crucified and resurrected Christ, as our all-inclusive drink (John 7:37-39; 1 Cor. 12:13). In His crucifixion Christ, as the living, spiritual rock, was smitten by the authority of God's law in order that the water of life in resurrection could flow out of Him into His redeemed people for them to drink...We should all drink the same spiritual drink and should not drink anything other than the all-inclusive Spirit.

Through incarnation Christ came to earth as the rock. On the cross He was smitten by the authority of God's righteous law to accomplish God's redemption. His side was pierced, and living water flowed out for God's people to drink (John 19:34). This living water is the water of life in resurrection, the all-inclusive life-giving Spirit as the ultimate issue of the Triune God. (*The Conclusion of the New Testament*, pp. 3154-3155)

The trouble in Numbers 20:2-13 was caused by the shortage of water, which typifies the Spirit of life (John 7:37-39; Rom. 8:2). In type, this shows that 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, footnote 1)

In Exodus 17 Moses struck the rock with his rod, and water flowed out for the people to drink...This rock was a spiritual rock that followed God's people in their journey through the wilderness [1 Cor. 10:4]. This signifies that Christ has been crucified to become a rock that follows His people. This following rock is the resurrected Christ as the life-giving Spirit (1 Cor. 15:45), who is always with the church to supply His believers with the water of life. Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again, i.e., no need to strike the rock again, that the living water may flow...To receive the living water from the crucified Christ, we need only to "take the rod" and "speak to the rock." To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and our situation. 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 (cf. John 4:10) based on the fact that the Spirit has already been given. 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 (Phil. 1:19). (Num. 20:8, footnote 1)

To sanctify God is to make Him holy, that is, separate from all the false gods; to fail to sanctify God is to make Him common. In being angry with the people (Num. 20:10) and in wrongly striking the rock twice (v. 11), Moses failed to sanctify God. In being angry 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. 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. 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. (Num. 20:12, footnote 1)

Further Reading: *Life-study of Exodus*, msgs. 40—41

Thursday 8/14

Related Verses**1 Cor. 10:16-17**

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?

17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

1 Cor. 11:23-26

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,

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.

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.

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

Luke 22:19

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.

Psa. 16:5

5 Jehovah is the portion of my inheritance and of my cup; You maintain my lot.

Related Reading

In 1 Corinthians 10:16...the word *fellowship* refers to the believers' communion in the joint participation in the blood and body of Christ. This makes us, the participants in the Lord's blood and body, not only one with one another but also one with the Lord. We, the participants, make ourselves identified with the Lord in the fellowship of His blood and body. The apostle's thought here is to illustrate how eating and drinking make the eaters and drinkers one with what they eat and drink.

The believers' fellowship implies their mutual enjoyment of Christ by eating and drinking Christ...The children of Israel brought their produce of the good land to the feast, offered it to God, and feasted with God and with one another for their enjoyment. Likewise, the Lord's table is the Lord's feast. When we come to the Lord's table, we come to a feast of two courses, His blood and His body, both of which are for the believers' fellowship. (*The Conclusion of the New Testament*, pp. 3157-3158)

The fellowship of the blood and the body of Christ implies that Christ's blood is separate from His body, indicating that it is now possible for us to feast on Him. In order to become our feast, Christ...had to be processed. In 1 Corinthians 10:16 we see that His blood and His body are now on the table, a place of feasting. This implies that Christ has been incarnated, crucified, and resurrected. 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), through crucifixion His blood was separated from His body (John 6:53-55), and in resurrection He is served to us on the table as a feast for our nourishment and enjoyment. Therefore, on the table we see Christ's incarnation, crucifixion, and resurrection.

Our partaking of Christ, our enjoying of Christ, identifies us with Him, making us one with Him. The one bread signifies the one Body of Christ...Our joint partaking of the one bread makes us all one. This indicates that our partaking of Christ makes us all His one Body. The very Christ of whom we all partake constitutes us His one Body.

When we jointly partake of the bread, which symbolizes the individual body of Christ, it comes into us to make us one bread, which signifies the corporate Body of Christ. On the one hand, the bread signifies the Lord's physical body that He gave for us on the cross in order to impart His life into us. On the other hand, the bread signifies the Lord's mystical Body constituted of many members regenerated through the resurrection of Jesus Christ, having been enlivened with the Triune God's life and brought into an organic union with the Triune God. Therefore, the bread indicates that the Lord sacrificed His physical body in order to bring forth His mystical Body.

In 1 Corinthians 10:17 the bread is a symbol of an organic composition, a corporate body, the Body of Christ. In this sense the bread signifies that which issued from the Lord in resurrection. Before His death the Lord Jesus was a single grain of wheat, but what issued out of His death in His resurrection was much fruit, a corporate entity, a loaf, the bread, a corporate Body. This implies that as the one grain of wheat, Christ fell into the ground and died, and grew up in resurrection to bring forth many believers as many grains for the producing of the one bread, which is His Body, the church. All the believers, the many grains (John 12:24), are ground into fine flour and then blended together to form one loaf. In this one loaf we see that all the children of God are one; all the members of Christ's mystical Body are represented in the loaf. (*The Conclusion of the New Testament*, pp. 3158, 3162-3163)

Further Reading: *The Conclusion of the New Testament*, msg. 310

Friday 8/15

Related Verses

1 Cor. 11:25

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.

Matt. 26:27-28

27 And He took a cup and gave thanks, and He gave it to them, saying, Drink of it, all of you,

28 For this is My blood of the covenant, which is being poured out for many for forgiveness of sins.

Ezek. 36:26-27

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.

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

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. 8:10-12

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.

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.

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

Related Reading

This cup is the new covenant, comprising all the rich blessings of the New Testament, including God Himself. The new covenant, a covenant of full blessing, was established by the Lord's blood, which He shed on the cross for our redemption.

According to Luke 22:20, the cup is the new covenant or title deed which was enacted by the blood of Christ and testifies of the portion we receive from God. The blood of Christ instituted a new covenant, a better covenant (Heb. 8:6-13), which became the new testament after His resurrection (9:16-17). The blood Christ shed on the cross has become a covenant, and this covenant has become a cup, a portion, which is God Himself as a blessing for our enjoyment. In this covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings. (*The Conclusion of the New Testament*, pp. 3168-3169)

[Christ's] blood has done many wonderful things for us...The [precious] blood of Christ has redeemed us.

After man fell, the way to the tree of life was closed. Genesis 3:24 says that "at the east of the garden of Eden He placed the cherubim and a flaming sword which turned in every direction to guard the way to the tree of life." Hallelujah, the blood of Christ brings us back to the tree of life! Revelation 22:14 says, "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." This refers to the enjoyment of Christ in eternity. But we can share in this enjoyment even today. Through the blood of Christ, we may enjoy the tree of life, which is God Himself as life to us.

The blood of Christ also leads the believers to the waters of life. In John 7:37 the Lord Jesus said that all those who thirst may come to Him and drink. Eventually, out of our innermost being will flow rivers of living water...Day by day, because of His blood, we may eat of the tree of life and drink of the water of life. According to Revelation 7:14, those who have "washed their robes and made them white in the blood of the Lamb" will be guided by the Lamb to "springs of waters of life" (v. 17). This indicates that for eternity we shall enjoy the living water through the blood of Christ.

Hebrews 10:19 and 20 say, "Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh."...The blood of Jesus opens the way for us to come

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into the Holy of Holies. Because [of this]...we may enjoy God in the Holy of Holies and daily be infused with Him.

The blood of the covenant is not mainly for forgiveness; it is primarily for God to be our portion. God has ordained and predestinated us to enjoy Him. This enjoyment has also been covenanted to us. What enacted this covenant? It was enacted by the blood of Jesus Christ, the blood which brings us into all the divine blessings. According to Matthew 26:28, the Lord Jesus took the cup and said, "This is My blood of the covenant, which is being poured out for many for forgiveness of sins." According to Luke 22:20, the Lord Jesus said, "This cup is the new covenant established in My blood." In 1 Corinthians 10:16 Paul refers to the cup as the "cup of blessing." This cup of blessing is the covenant enacted by the blood. The blood of the new covenant is the blood which enacted the covenant of blessing. The covenant is the cup and also the blessing as our portion. This portion is God Himself for our enjoyment. (*Life-study of Exodus*, pp. 928-929, 933)

Further Reading: *The Conclusion of the New Testament*, msg. 312

Saturday 8/16

Related Verses**Rev. 22:14**

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.

1 Cor. 11:26

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

Matt. 26:17, 19, 26-30, 38-39, 63-64

17 Now on the first day of the Feast of Unleavened Bread, the disciples came to Jesus, saying, Where do You want us to prepare for You to eat the passover?

19 And the disciples did as Jesus directed them, and they prepared the passover.

26 And as they were eating, Jesus took bread and blessed it, and He broke it and gave it to the disciples and said, Take, eat; this is My body.

27 And He took a cup and gave thanks, and He gave it to them, saying, Drink of it, all of you,

28 For this is My blood of the covenant, which is being poured out for many for forgiveness of sins.

29 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.

30 And after singing a hymn, they went out to the Mount of Olives.

38 Then He said to them, My soul is exceedingly sorrowful, even to death. Remain here and watch with Me.

39 And going forward a little, He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.

63 But Jesus remained silent. And the high priest said to Him, I charge You to swear by the living God to tell us if You are the Christ, the Son of God.

64 Jesus said to him, You have said rightly. Nevertheless I say to you, From now on you will see the Son of Man sitting at the right hand of Power and coming on the clouds of heaven.

Related Reading

The blood brings us into the Holy of Holies; that is, it brings us into God. When the high priest entered into the Holy of Holies, it was not his purpose to observe the law. On the contrary, because of the blood sprinkled in the Holy of Holies, he could enjoy God, behold His beauty, and receive His infusion. Enjoying God in this way is what produces a man of God.

In Revelation 7 those who have "washed their robes and made them white in the blood of the Lamb" are before the throne of God, in the temple of God, and are brought to springs of waters of life...Through the washing of the blood, we have the right to come to the tree of life and enter into the city, New Jerusalem [Rev. 22:14]. The tree of life and the city are the ultimate aspects of God as our portion. If we view the Bible as a whole, we shall see that the blood of the covenant brings us into the full enjoyment of God as our portion both now and forever. (*Life-study of Exodus*, p. 934)

At the Lord's supper we not only remember the Lord but also declare His death until He comes. Whenever we eat the bread and drink the cup, we simultaneously remember the Lord and display His redeeming and life-releasing death (John 19:34)...The word *declare* in 1 Corinthians 11:26 means proclaim, announce, or display.

While we are remembering the Lord, we display His death. In fact, we remember the Lord Himself by declaring and displaying His death to the entire universe: to the demons, to the angels, and to human beings. When we remember the Lord, the bread and the cup are displayed separately on the table. The bread refers to the Lord's body, and the cup refers to His blood; the separation of the body and the blood signifies death. With this display of death, we proclaim and announce Christ's all-inclusive termination of twelve items on the cross: the angelic life (Col. 1:20), the human life (Gal. 2:20), Satan (Heb. 2:14; John 12:31), the kingdom of Satan (Col. 2:15; John 12:31), sin (2 Cor. 5:21; Rom. 8:3), sins (1 Pet. 2:24; Isa. 53:6), the world (Gal. 6:14; John 12:31), death (Heb. 2:14), the flesh (Gal. 5:24), the old man (Rom. 6:6), self (Gal. 2:20), and all creation (Col. 1:20).

We are to declare the Lord's death until He comes [1 Cor. 11:26]. This shows that when we break bread to remember the Lord and to display His death, we are also waiting for His coming. We should display the Lord's death and thus remember Him in the spirit and atmosphere of waiting for His coming. We have a glorious hope: one day Christ will return and change our body (15:51-54). When our body of humiliation is transfigured into the body of His glory at His coming (Phil. 3:21), our redemption will be complete (Rom. 8:23).

After His death He went away to receive the kingdom, and He will come again with the kingdom (Dan. 7:13-14; Luke 19:12). The period between His first and second comings is the church age. The church thus bridges the gap between the Lord's first coming and His second coming and connects His death in the past with God's kingdom in the future. Hence, to declare the Lord's death until He comes may imply the declaring of the existence of the church for the bringing in of the kingdom. When we eat the Lord's supper in this way, with a view to a continual remembrance of Him in His first and second comings, that supper becomes a satisfaction to Him in relation to the kingdom, God's administration. (*The Conclusion of the New Testament*, pp. 3170-3171)

Further Reading: *The Conclusion of the New Testament*, msg. 311

Lord's Day 8/17**Related Verses****Exo. 12:1-11**

1 Then Jehovah spoke to Moses and Aaron in the land of Egypt, saying,

2 This month will be the beginning of months for you; it shall be the first of the months of the year to you.

3 Speak to all the assembly of Israel, saying, On the tenth of this month each man shall take a lamb according to his fathers' house, a lamb for a household.

4 And if the household is too small for a lamb, then he and his neighbor next to his house shall take one according to the number of the persons in the houses; according to each man's eating you shall make your count for the lamb.

5 Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats.

6 And you shall keep it until the fourteenth day of this month; and the whole congregation of the assembly of Israel shall kill it at twilight.

7 And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.

8 And they shall eat the flesh in that night, roasted with fire, and they shall eat it with unleavened bread with bitter herbs.

9 Do not eat any of it raw or boiled at all with water, but roasted with fire - its head with its legs and with its inward parts.

10 And you shall not let any of it remain until the morning, but any of it that remains until the morning you shall burn with fire.

11 And this is how you shall eat it: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste. It is Jehovah's passover.

Hymn: #220

1 When on Thy table, Lord, we gaze,
We marvel at the signs:
A loaf of bread, a cup of wine,
Displayed as God designs.

2 The loaf portrays the bread of life
As heav'nly food to us,
Imparted by Thy mystic death
That we may share Thee thus.

3 The portion is the cup divine,
Composed of Jesus' blood;
This cup of blessing we receive
And gain what is of God.

4 We eat of Thee, the Bread of life,
By sharing here this bread;
Thus we remember Thee in love
And with Thyself are fed.

5 We all enjoy the blessings gained
By drinking of this cup;
Thus we remember Thee with joy,
Till we are taken up.

6 By feasting on this bread and cup
Thy death we now declare,
And testify Thou art our life
And all we daily share.

7 We're waiting for that glorious hour,
When in the fullest way
We'll feed on Thee and feast with Thee
And worship Thee for aye.

Churchwide Truth Pursuit of Genesis**Level 1—Sequential Life-study Reading**

Scripture Reading and Copying: Gen. 22

Assigned Reading: *Life-study of Genesis*, msg(s). 45-46

Level 2—Topical Study

Crucial Point: God's Calling of Abraham in Genesis 12
Scripture: Gen. 12:1-5

Assigned Reading: *Life-study of Genesis*, msg(s). 37-40
Supplemental Reading: *The History of God in His Union with Man*, ch. 7; *The Gospel of God (1)*, ch. 10; *Truth Lessons, Level Two, Vol. 1*, ch. 9; *Revelations in Genesis: Seeing God's Calling in the Experiences of Abraham, Isaac, and Jacob*, chs. 4, 7; *Crystallization Study of Genesis (2)*, msg. 2

Questions: See the church website at
churchinnyc.org/bible-study

Further Reading:

Life-study of Exodus, msg. 35