

Until He Comes

1 Cor 11:26-32; Lk 22:14-20 — The “last supper” account in Luke 22 gives us the evidence that a covenant meal is necessary for His Body on earth to be one and be made ready for His return, “until He comes.” No one can reap the benefit of this meal unless he is in the covenant with Messiah through baptism of the Spirit (1 Cor 12:13; Gal 3:27; 1 Pet 3:21; Rom 6:3-5).

The first meal together with all the covenanted ones inaugurates the newly baptized one into this “New Covenant,” and he is kept one by his participation in this meal weekly (1 Cor 11:26-36; 10:16,17) — in unity of the Spirit. Each participant in this meal must be doing what Eph 4:1-3 says, in order to be part of what Eph 4:4-7 says, to produce what Eph 4:11-16 says.

If one desires to come into this, the covenant of Ex 19:6; 24:7-8, then Ex 32:26-29 is required to secure the faith that works for His glory. Both are integrated with the New Covenant (Jer 31:31; Mk 10:17-30; Lk 14:26-33; Mt 10:34-39; Mk 8:34-38). This is the whole, complete, comprehensive gospel we must hear and accept to receive the faith to enter into His covenant. Ex 32:26-29 left no room for doubt, just as Lk 14:26-33. One must have received faith to be obedient to the gospel of the priesthood (1 Pet 2:9; Ex 19:6-8). Rom 10:16,17 — Faith to obey comes by hearing as in Ex 32:26, so that Ex 32:25 would not be re-enacted in history (Ex 24:7,8; 19:8; Dan 7:14,18,22,27; Mt 6:9-13).

In light of our Master's sacrifice of His body on the cross and His soul in death, we, in order to be His Community that the gates of hell cannot prevail against, are required to make the one sacrifice of our lives, and then make life-long sacrifices until He comes (Rom 12:1,2; Mt 10:37,38; Mk 8:34,35; Lk 9:23,24; Lk 14:26-33; Jn 12:25,26; Heb 13:15).

Confessing His Name

The word *confess* (#3034, Hebrew — *yadah*) means to give thanks to His name — literally, *confess* His name. After the Rom 10:9,10 confession, which comes forth from the faith

of Rom 10:17, one confesses that he knows Him by being able to thank and praise Him for the rest of his life (Mt 10:32,33; Ps 116:12-18) — before men and before the whole Edah (or *kahal*), until He comes, or for the rest of his life. Unless we can, it exposes our lack of appreciation of Him, and we deny knowing Him. In the New Testament, *yadah* is carried over from #3034 Hebrew, meaning *confess* (Lk 12:8; Jn 12:42) — it is either confession or denial that we know Him. Give thanks (#3620, Greek) — the covenanted one is acknowledged or confirmed by praise and thanks.

Heb 13:15 — The word *confess* is *yadah* — give thanks with uplifted hands, praise, shout, sacrifice of thanksgiving. This is the only way that acceptable offerings can be given (Mal 3:3), by confessing His name in praise, thanksgiving with uplifted voice and hands — the lips of those who love Him (Rom 12:1,2; Ps 116:1,2,12,19).

So, we see in the account in the gospels of the “last supper” our Master shared with His disciples was the real thing, the very anti-type of Ex 24:8, establishing a *New Covenant*. Lk 22:14-23 — The new covenant in my blood which was shed for you. Ex 24:11 — *They beheld God, and they ate and drank*. The New Covenant refers to Jer 31:31, when the community will be restored at the end of the age, bearing the fruit of the Kingdom (Mt 21:43; Jer 30:20 - 31:1).

Of course they all fell away from the Ex 24:7,8 covenant (Ex 32:25). So the New Covenant gospel is based on both Ex 24:7,8 and Ex 32:7,25-30 to secure true faith in the believer.

The last supper that our Master shared with His disciples before He was crucified — after a 3½ year period of sharing His meals with them daily — is documented in Luke 22. It is the most accurate account we use as the documented evidence of His instructions to His Edah concerning the way they would celebrate the memory of His death until He comes again.

The last meal was special from all other meals He shared with His disciples. It was a farewell meal before He would suffer, the anti-type of the first Passover meal in Egypt almost 2000 years earlier, just as we look back almost 2000 years to this memorial event. This event

was looking forward to the coming of the Kingdom of God to this earth — His return as the coming King (Lk 14:31-33).

His final words over this meal were different than all the rest of the meals He shared with His friends (Jn 15:12-14, NKJV). “This is my body... this is my blood.” He interpreted the bread and the wine as Himself, meaning His own person, knowing of His coming death, which He was now confronting. He spoke of Himself as a sacrifice — “Just as the bread was broken, so My body will be broken... Just as the red wine was poured out, so my blood will be poured out!” We all know the purpose. All four gospels agree that His death was an atonement, and was the founding of a new covenant Body. The parallel of wine/blood indicates the materials for *sacrifice* (i.e., *flesh*). This is made clearer by Paul, as he put it, “for you,” and Luke, “given for you.” The wine is described as the “...the *blood* of the new covenant, which is his poured out for many, for the forgiveness of sins.” Paul and Luke stress “the new covenant in my *blood*.”

The Jews saw an innocent death as innocent blood, having the character of atonement. Our Master certainly saw His innocent blood in this way (Isa 53:10-12).

Jer 30:18,19 — This new community will have thanksgiving meals (verse 19) — the voices of those who are thankful and rejoice in their salvation. From them will come songs of thanksgiving and the sound of rejoicing. “I will add to their number, and they who rejoice in their salvation and sing songs of thanksgiving, and give thanks and praise, will not be decreased” (Jer 30:19).

Jn 12:26 comes from Jer 30:19 — “If anyone serves me, the Father will honor him,” — they will not be disdained, or small, or insignificant. Then Jer 30:20 speaks of restoration: “Their community will be established before me” — after almost 2000 years. “I will punish all who oppress those who thank and praise Me.” Verse 22 — So you who do as Heb 13:13,15, who are outside the camp, “will be my people, and I will be your God” — a covenant relationship (Jer 30:23,24; 31:1).

Throughout the New Covenant scriptures our Master's death on the cross is seen as an atoning sacrifice for sins — a sacrifice by Messiah to His Father (Jn 10:17,18). It was also a

sacrifice offered by His Father (Jn 3:16). So this sacrifice cannot mean that an angry God was appeased or pacified. It was man himself who needed to be reconciled to a loving and merciful God who Himself provided the sacrifice for man whom He loved so much. This sacrifice depended on God entirely. It was His own initiative (2 Cor 5:18). This reconciliation means, as the Good News New Testament says, “making man friends with God,” not removing personal hostility, but by removing the reason and basis of what caused man and God to be enemies — SIN. He removed man, whom He loves, out of harms way, out of the way of His wrath (Rom 5:11). Man can only receive this offer of friendship, and accept it as a free gift. This reconciliation, a friendship with God, is something to rejoice about, to give thanks for, to praise His name about!

2 Cor 5:20 — It seems that the Corinthians did not have the right response to their salvation. They were in need of becoming friends of God once more (Jms 4:4). They were worldly minded (1 Cor 3:1, NIV). They could not praise Him. The flesh can't praise or give thanks for anything except what pleases it (1 Jn 3:22).

Messiah's death, of course, is the end of our separation from our Creator who loved us enough for Him to make atonement for us. This ends all sacrifices made to God for man's sin, which separated him from God. Messiah sacrificed Himself, made a personal offering of Himself, the *Word* Himself (Phil 2:7). His death is the end of all sacrifices or atonements. But His sacrifice has a continuing effect and ministry on the community He founded in the first century — and the one He restores in the last century. It is the basis for all future sins to be forgiven, and we have that boldness to go to Him in His Son's name, on the basis of His poured-out life's blood, to atone for all our sins — past, present, and future.

So, as we have said, and with repeating in the understanding we have of the scriptures, the community is also required to make sacrifices equivalent or corresponding to His (Rom 12:1; Mt 10:37,38; Mk 8:34,35). This is to be *daily* after their baptism into the community (Lk 9:23; Rom 12:1; Heb 13:15) — sacrifices of praise and thanks. There is a daily offering (Ex 29:38-42),

a continual burnt offering (1 Chr 23:30). Num 28:3,4 speaks of the priests of old. Now we are the anti-type (1 Pet 2:5-10; Ps 116:1-19).

The community sacrifice is in response to His natural human life being put to death, and His soul made a guilt offering for our collective guilt (Isa 53:10). We offer our bodies as a living sacrifice, and give Him a sacrifice of praise (Heb 13:15). We give praise and thanks for our Master's unique sacrifice which we all share in (1 Cor 10:16).

This last supper Yahshua had with His disciples we now commemorate as a meal of recollection and thanksgiving. We look back to something that has happened. “For as often as you do this” — eat and drink the bread and the wine — “you proclaim the Master's death until He comes” (1 Cor 11:26). What a vision we have! We, as Isa 53:10 and Mt 24:34 says, are the last generations that will not die before He comes to carry out His good pleasure on earth.

This is a meal of joy, thanksgiving and praise, a meal of fellowship, and of the covenant. In this meal the community looks at the present, in which the New Covenant has been established in His blood, which covered our transgressions and sins that made us God's enemies, loving the world as we did. But this covenant required us to hate our life in this world (Jn 12:25) and serve our Master where He is in the community (verse 26). Now that we are gathered, and He is in our midst, we worship Him and give thanks to our Father in heaven for His wonderful gift (1 Pet 2:9; Col 1:13; Mt 1:21-23).

At each meal we renew the covenant He made with us by His blood and our own death (Rom 6:2-5) to enter into this covenant with Him, in accordance with His words we are to keep (Jn 8:51) and His commandments we are to obey (1 Jn 2:4) by the grace of the Holy Spirit and His love He poured out into our hearts (Rom 5:5). By His grace we shall be faithful to Him (Rev 17:14) to the end (Mt 24:13).

We have entered into this covenant with Him to obey His words and keep His commandments by the grace He gives us. This relationship will never be broken. This covenant is what we re-establish each week with Him anew (1 Cor 11:26-32). We share the meal with all

who have entered into this covenant by their own death with His (Rom 6:1-7). He is with us as we are with Him.

This meal is an anticipation of the Banquet Meal with Him, in His personal body when He returns in the future (Lk 22:15,18; Mt 26:29; 1 Cor 11:26). In this supper together the community looks forward to the future until His second coming (Mk 14:25; Acts 2:46; 20:7-9). But He will not drink again of the fruit of the vine "...until the day when I drink it new in the kingdom." Gladness is the only way His forgiven people can eat and drink at His table (Acts 2:46), now and then (1 Jn 2:28; 2 Tim 4:8; Heb 9:28; 10:38,39; Acts 2:46,47). With gladness and sincere hearts, praising and giving thanks as the priests of old (1 Chr 23:30), even every day as Acts 2:46. Every day, every day, every day — this is a community, as we meet in our temple courts.

This supper we share each week started 22 years ago, restored from the ruins of misconception and gross misinterpretation. This was for His community after 1900 years. It's the new beginning and the fulfillment of this meal we will eat with Him in the Kingdom when He comes with all who overcome and who overcame in the first century or the second (1 Ths 4:15-18). If one does not attend this meal when he or she could, then he is cut off from fellowship with the community, for this is a fellowship meal. If one, however, is absent through no fault of his own, he remains a member of the Body of Messiah.

We receive the fellowship of the Spirit of our Master Himself by eating and drinking His Body and Blood in faith. That is the Spirit who makes us one. Every believer (that is, those who have faith) in the community is called upon to eat and drink, to share in offering thanks and praise (1 Cor 10:16).

The community is continually united in communion with Him (Rev 3:20) and with one another. So whoever eats the bread and drinks the cup in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup (1 Cor 11:27-29). Whoever eats or drinks without discerning the Lord's body and blood eats and drinks judgment upon himself.

1 Cor 10:17 — One bread... We who are many are one Body, for we eat of the one Bread. The supper we all share together, without one missing, as a community, is a fellowship, *koinonia*, communion in Messiah. We are called to fellowship, to have communion with Messiah. Make sure He is not on the outside as Rev 3:20 or Rev 3:1-4, because of a stained garment. 1 Cor 1:9 — Communion with the glorified Messiah is a deep and intimate relationship (Rom 6:8; 2 Cor 7:3; Rom 8:17; 6:6; Gal 2:19; Rom 6:4; Col 2:12; 1:10; Col 3:1,13; Eph 2:6; Col 2:13). Here the fellowship we have is taken to the table in participation in the blood of Messiah (1 Cor 10:16), just as Christians take part in the table of demons or become partners with demons (1 Cor 10:20,21) — mysterious rites.

We who are in fellowship with Him become partners with Messiah and our brothers and sisters. If one is not in fellowship with his brother, he is not in fellowship with Messiah. The one is not possible without the other, because they all partake of the same Bread (1 Cor 10:17). This is a joining with our brother in a common meal, which reveals the true nature of our communion and of His community. By the meal they all share, the members of Messiah are united in complete fellowship (1 Jn 1:6,7). This meal is the center, the “high place” of the community worship. Here we can determine by our praise and thanksgiving what we are, and who we are, and who we are trying to fool (Ps 116).

Here the community is gathered for its most sacred assembly, its most intimate fellowship as sharers in a special meal. In this fellowship each one draws strength for the work ahead, for his service in the community, his works of service (Col 1:10; Titus 2:14; Eph 4:12; 1 Cor 11:24,25; Lk 22:19). Because this meal is a meal of recollection and thanksgiving, the community which remembers Him and His death gives Him thanks. Because this meal is a meal of covenant and fellowship, the community loves, and prays (Acts 2:42) without ceasing. This meal is in anticipation of His return for us, we who are alive and remain until His coming (1 Ths 4:15-18), which is our confidence, and hope, and assurance. If it is not these things it is not the community He calls “My community” in Mt 16:18. The “church” is community or it is not the “church.”

In the Lord's supper community is constantly constituted anew. If we owe to baptism the fact that the first church was the church in Acts 2:41, but was not followed by verses 42-47, then it would be a false baptism, and a false spirit, and a false gospel and a false savior (2 Cor 11:4) — false apostles (Mt 28:20). If Acts 2:41 was not followed by Acts 4:32-38, it may as well have become Christianity from its origin. The true church is the church through works of service (Eph 2:10; 4:13; Titus 2:14; Col 1:10) prepared for Rev 19:8.

Baptism is the sign for entry into Messiah's Body, while the meal is the sign that we are actually in Him, participating in His life together with one another, in covenant. 1 Cor 1:10 is the outcome, not of baptism, but of works of love by grace (1 Cor 1:10,17) as we are constantly being conformed to Him (Rom 8:28,29) because those who eat the bread become a Body, sustained by the grace we receive. Baptism places you into a community in which you are inaugurated into a new covenant in the meal we all partake of together. The community reveals itself as a Body in the meal — the community constituted as a Body (1 Cor 10:16,17). Where there is no fellowship in the meal, there will be division (1 Cor 11:17-34). Then there is no real fellowship, and there can be no real meal (1 Cor 11:34,26). The meal, if it is real, gives concrete and visible expression to the fact of our daily life together being real also. We belong together and form a real fellowship (1 Cor 12:12; Rom 12:2; 1 Cor 12:27).

The reason and purpose for the breaking of bread will not be fulfilled except a people keep this covenant meal as 1 Cor 11:24-33 *until He comes* (verse 26). It is also to be kept until it is fulfilled in the Kingdom of God (Lk 22:16) and until the Kingdom of God comes, as in the one and same event, brought about by the ones who remember Him and His death (Lk 22:19; 1 Cor 11:24,25). “In remembrance of Me” — looking back and looking forward (Dan 7:14,18,22,23). We want to remember Him (Lk 22:19) and look to the future (1 Cor 11:26) *until He comes*. His people must remember Him until He comes again (1 Pet 2:9,10; Rev 5:9; 1:6; 5:10). These are His people who remember Him and proclaim His death until He comes — until it is fulfilled in the Kingdom of God, and until His Kingdom comes (Rev 5:9,10). His Kingdom is made up of all who partake in this meal until His Kingdom comes (Ex 19:6; 1 Sam 15:28; 1 Chr 29:11; Ps

22:28; 45:6; 145:13; Dan 2:44; 7:14,18,22,27; Gal 5:21; Heb 12:28; 1 Pet 1:11; Lk 22:16,18). All who remember Him in the breaking of bread are those saints (Dan 7:18; Mt 6:10; Rev 1:6; 5:9,10; 1 Pet 2:9; Mt 21:43; 24:14). *Until He comes* (1 Cor 11:26) — until He comes for the faithful (Rev 17:14; 1 Cor 11:24-33).