

Nuggets and Gems from the Bible

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THE
MAN-SAVIOR

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Living Stream Ministry

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REMEMBERING THE MAN-SAVIOR

In [Luke 22:7-23](#) the Man-Savior instituted His supper, the Lord's table, after He and the disciples ate the Passover feast. He initiated His supper for His believers' remembrance of Him to continue and replace the Passover feast, the Old Testament practice of the elect's remembrance of the Lord's salvation ([Exo. 12:14; 13:3](#)). This new practice of the New Testament is to remember the Man-Savior by eating the bread, which signifies His body given for His believers ([1 Cor. 11:24](#)), and drinking the cup, which signifies His blood shed for their sins ([Matt. 26:28](#)). The bread denotes life ([John 6:35](#)), the life of God, the eternal life, and the cup denotes blessing ([1 Cor. 10:16](#)), which is God Himself as their portion ([Psa. 16:5](#)). As sinners, their portion should have been the cup of God's wrath ([Rev. 14:10](#)). But the Man-Savior drank that cup for them ([John 18:11](#)), and His salvation has become their portion, the cup of salvation ([Psa. 116:13](#)) that runs over ([Psa. 23:5](#)), the content of which is God as their all-inclusive blessing. Such bread

and such a cup are the constituents of the Man-Savior's supper, which is a table (1 Cor. 10:21), a feast, set up by Him so that His believers may remember Him by enjoying Him as such a feast. Thus they testify of His rich and marvelous salvation to the entire universe and display His redeeming and life-imparting death (1 Cor. 11:26).

Before His death the Man-Savior was a Lamb. But after His death and in His resurrection, He became a loaf. In the Old Testament feast of the Passover the enjoyment was of the lamb, but in the New Testament feast the enjoyment is of the loaf. The Lamb has become a loaf through the process of death and resurrection.

At the Lord's table we display, exhibit, the Lord's death. But we display His death in His resurrection. Whenever we come to the Lord's table, we should keep in mind that we are not in His death but in His resurrection. Because we are now participating in the loaf, in the Lord's resurrection we are displaying His death. This loaf includes not only the Lord Himself; it includes the Lord with us. Therefore, the loaf is no longer the individual Christ; it is now the corporate Christ (1 Cor. 12:12), including the Lord Jesus and the believers.

In the institution of the Lord's table the loaf

is the main element. On the cross we see the Lamb, but on the table we see the loaf. When we are at the Lord's table, we need to realize that the loaf includes the Head and the Body; that is, it includes Christ and all the believers. Hence, it is a complete loaf, a corporate entity. Praise the Lord that the Lamb has become the loaf! Through His death and in His resurrection, the Lamb has become the loaf. According to [John 12:24](#), the Lord fell into the earth and died as a grain of wheat and then in resurrection became a loaf composed of many grains. This loaf is inexhaustible!

After considering the Lord's table again and again for many years, I can testify that the bread and the cup are inexhaustible. Before the Lord Jesus went to the cross, He was the Lamb individually. But after passing through death and coming forth in resurrection, He became a loaf that includes both Him and us. Furthermore, the blood He shed on the cross has become a covenant, and this covenant has become a cup, a portion that is God Himself as a blessing for our enjoyment. God is allotted to us in this cup; He is our portion for us to enjoy. In this we see the significance of the Lord's supper instituted in [Luke 22](#). We thank the Lord for giving us such an understanding of His supper.

THE DISCIPLES' LACK OF UNDERSTANDING

It is not likely that Peter, James, John, and the other disciples understood the significance of the Lord's supper when it was instituted. Peter might have said to himself, "The Lord speaks of a loaf and then of His body? What does this mean? How can a loaf be a body? A loaf is of the vegetable life, and a body is of the animal life. How can the vegetable life become the animal life? I don't understand this." Furthermore, James and John may not have cared for the loaf, but only for sitting on the Lord's right and left. James may have said to himself, "I don't care for this loaf. I care for the throne and for whether or not I shall sit at the Lord's right or left." The disciples had neither the heart nor the ears for the Lord's word concerning the loaf and the cup.

We should learn of the disciples and be different. We should not care for the throne or for sitting at the Lord's right or left hand. Rather, we should care for the loaf, the Body, the church life, and we should also care for the cup, for the Triune God being our portion for us to enjoy for eternity.

DEATH AND RESURRECTION

In His ministry, whether in Galilee or on the way to Jerusalem, the Man-Savior emphasized His death and resurrection. Three times He unveiled His death and resurrection to His disciples ([Luke 9:21-22, 44-45; 18:31-34](#)). Now with the institution of His supper the most important matter emphasized by Him was again His death and resurrection. It was through His death and resurrection that He terminated the disciples, buried them, redeemed them, and germinated them. By germinating them He made them one with Himself to be the loaf. Furthermore, through His death and resurrection He has brought us all into the Triune God as our blessing. Therefore, by His death and resurrection the Man-Savior has brought us into oneness with Himself as His Body and also into the enjoyment of the Triune God and all that He has been doing for us.

A SIGN OF THE JUBILEE

To be one with the Lord as the Body is a matter of life, and to enjoy the Triune God is a matter of blessing. At the Lord's table we have the loaf signifying the Body in life, and we have the cup signifying the blessing of the Triune God. At the

table we have life and blessing. Here we are free from bondage, and we are in the enjoyment of the Triune God. This is the significance of the Lord's table as a sign of the jubilee, which is the enjoyment of God through His redemption ([Luke 4:17-21](#)).

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Life-study of Luke

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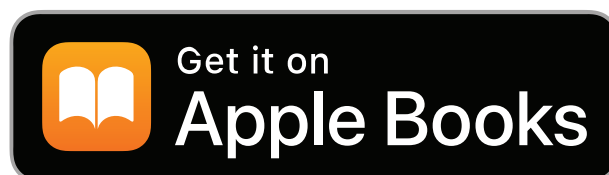
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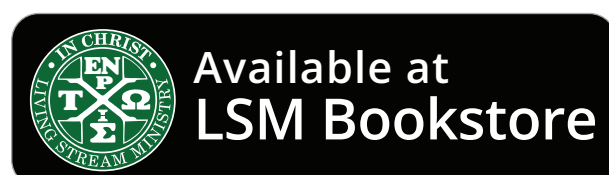
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