Dick Reuben DVD Series Pt5a
The Covenant Meal

Dick opens with an explanation of an image captured by the TV cameras on the previous nights session. Whilst the image may be explained technically, what was seen is described in Rev 4:1-3 and emerald circle encircled by a red circle. The image describes the appearance of God as depicted in that passage and it was in the roof space in the midst of the smoke from the incense of prayers. It was confirmation to Dick that God was in the House lifted up on the prayers, praise and worship of His people.

The fire on the brazen and the golden altar was not lit by man, it was ignited by God from heaven. It was the responsibility of the priests to keep the fire going on the altars. You as His priests now have the responsibility of fanning the flames and keeping the fire going. You have the responsibility to keep the river flowing.

The outer court was full of blood and guts, it was a smelly place, there is a stench to burning flesh, it is not always clean work in Gods service. The priesthood is a place of service.

As the priest entered the Holy Place it was faced with the heavily embroidered walls, ceiling and veil, surrounded by angels. You are surrounded by angels as you serve Him. The angels are illumed, revealed, by the lampstand representing the light and oil of Holy Spirit.

Tonight we are focussing on the Table of Shewbread – a golden table with two stacks of loaves, six loaves in each, and on top of the loaves are containers for frankincense and also on the table is a flask of wine. The frankincense had to be removed from the top of the loaves before the bread was eaten and it was place on the Golden Altar to make a sweet fragrance before the Lord as the covenant meal was partaken.

There is power in the table of the Lord.

The Jewish people who celebrate Shabbat each Friday partake of this table every Friday night in the following manner. The lady of the household, covers her head, lights the candles, and waves the light towards her saying the prayer of Shabbat – Blessed is the light that is given.

This privilege is given to the woman because it was a woman, Mary, who bought the light back into the world, after the woman Eve put the light out of the world. It was Mary who gave birth to the light of the world in Beth Lechem, the House of Bread. The woman has traditionally waved the light towards her three times, the reason unknown to most Jews, but to a Messianic Jew it is clear that the light is representative of Father, Son and Holy Spirit.

The bread on the Shabbat table is a challat loaf – two pounds in weight, to represent the double portion, braided in five strands and covered in poppy seeds, to remind the Jews of the crunching sound under their feet in the desert as they eat it. The five braids represent – 3 the Trinity plus 2 = unity, and five being the number of grace.

Middle Eastern culture has long held the sharing of bread to represent the establishing of a covenant between two parties.

Leviticus 24:5-9 "Take fine flour and bake twelve loaves of bread, using two-tenths of an ephah[a] for each loaf. 6 Set them in two rows, six in each row, on the table of pure gold before the LORD . 7 Along each row put some pure incense as a memorial portion to represent the bread and to be an offering made to the LORD by fire. 8 This bread is to be set out before the LORD regularly, Sabbath after Sabbath, on behalf of the Israelites, as a lasting covenant. 9 It belongs to Aaron and his sons, who are to eat it in a holy place, because it is a most holy part of their regular share of the offerings made to the LORD by fire."

This is a weekly ordinance laid down by the Lord.

Luke 22:15-16 15 Then He said to them, "With *fervent* desire I have desired to eat this Passover with you before I suffer; 16 for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God." NKJV

Jesus was excited, despite He knew and had witnessed on numerous occasion's the painful death He was about to suffer, about sharing this covenant meal with His disciples. Why was He excited? Because He knew He was establishing an ordinance with the church that would be shared regularly until He shared that cup again with each person on their resurrection.

The church has gone through an evolution, and not a good one, since the early church and Pentecost. God cannot bless that which does not conform to His pattern, and the church today is nothing like the pattern of the early church which is modeled on the pattern seen within the Holy Place.

Rev 2 – this message is directed towards believers – they had lost their first love – what was their first love? The first love is translated from the Greek protos agape - protos = above all in supremacy – and agape here means love feast.

The church is held to account for not maintaining the ordinance of the love feast – its first works i..e. the first ordinance Christ left with the church, and was ratified the following day in His crucifixion.

The judgment was that the lamp stand would be removed from their midst, this speaks of the removal of the anointing oil of Holy Spirit to bring revelation.

The church of Ephesus had done many good things for which they are commended, but they had left their observance of the love feast.

1 Corinthians 5:7-8 7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.* NKJV

Paul encourages the church of Corinth to keep the love feast

The first time bread and wine are mentioned together is in Genesis 14 – after the order of Melchizedek. This is the first covenant marked with bread and wine between God and man.

Exodus 29 tells us that two sacrifices are offered daily of two lambs, one in the morning, one in the evening, they are offered with flour and oil (unleavened bread) and with wine. It was an impossibility to serve as a priest without bread and wine with the lamb of sacrifice. The significance for us as priests should not go unnoticed, we need the bread and wine with The Lamb of sacrifice.

Exodus 25:30 – the word showbread is used but is more correctly translated in the NIV as the Bread of Presence – the Hebrew panaea = the Face, the appearance of God.

The Passover bread, the unleavened bread, looks like a Jacobs cracker, it is striped and it is pierced. This has been the way it has looked for centuries before Christ and is prophetic about Jesus bearing our stripes and piercing. This bread is known as Matzah

There is controversy over how frequently the Lords Supper was shared in the early church. Some scholars say daily, others say that the daily eating referred to normal meals. This comes over the translation of Acts 2:42 which includes commas to separate statements, the commas did not exist in the early text.

The text contains three elements – kononia (fellowship), breaking of bread (agape love feast) and apostles teaching.

These three are represented by the three pieces of furniture in the Holy Place – golden altar of incense = kononia the sharing together in prayer, praise and worship, the table of showbread = communion, and the lampstand = the anointed revelation and explanation of Gods word.

The priests every week ate the Bread of Presence – Acts 20:7 tells us the early church at least shared communion every week (if not daily) so why have we reduced it to the third Sunday of every month.

Some claim to do it weekly would make a ritual out of it, but is reading the Bible daily a ritual, is praying constantly a ritual – NO we need all these things regularly, it is His pattern.

Check your watch at the door of church if you think you do not have time to follow Gods pattern.

The cup which we bless is not this the communion (kononia = fellowship)

1 Cor 1:9 – Kononia in the Greek is the word for social intercourse – it speaks of intimacy with Jesus – intimacy is built at the Lords Table – would we enjoy a marriage where intimacy was only every third Sunday.

Matthew 7:21 Jesus says depart from me I never knew you, and to the five virgins I don't know you. The word knew is the same as used in the Bible elsewhere e.g. Matt 1:24, to describe sexual intercourse with a spouse.

Luke 24:14 the two on the road to Emmaus did not know Jesus until He broke the bread. Sharing the bread opens our eyes to His Presence.

Luke 24:30 as Jesus broke the bread He would have said the Hebrew prayer = Blessed are thou oh Lord our God, King of the Universe who brings forth the bread out of the earth

Hosea 4:6 My people perish for lack of knowledge, because you have rejected knowledge I reject you as priests.

Priests must pursue knowing Him

1 Cor 11:27-29 has been used by many to scare people from taking communion if they are in sin. The word translated unworthy is actually a Greek word for irreverent manner. Dick reasoned that the table was for sinners, it's a place for purging of sin, and whilst he may be a nut he is screwed onto the right bolt.

CJW's note Dick is right to point out that the context to which Paul is writing he is addressing irreverent behaviour at the Table. Also note Paul goes on to encourage the believers to examine themselves and not to drink damnation on themselves the extra unworthily word in verse 29 is not in the original text. I suggest that the Table is not a place to be scared of but one we should treat reverently and come to having confessed our sins.

John 6:35 – I am the bread of Life – that you may eat and not die. Jesus calls people to partake of Him so that they should not die. In fact if we do not partake of Him 6:53 we have no life within us – if we partake of Him we will be raised up on the last day because we have kononia with Him (communion). These promises are phenomenal when read in the light of participating at the Table.

John 6:66 (the Anti Christ verse) tells us that those who were offended by sharing in His body and blood, departed from Him.

The Table – is soul food, and if we partake of it we will grow out of our spiritual socks.

Smith Wrigglesworth was a great believer in the importance of communion and participated daily, it undergirded this great mans life.

Exodus 12:33 anyone who is not circumcised is told not to partake of this table – you can breath a sigh of relief because in the New Covenant we are talking about circumcision of the heart. This table IS a table just for believers.

Hebrews 10:19-20 tells us of two veils – the blood and the flesh of Christ. Jesus is the new and living way Luke 22:20, and He said this is the cup of my New covenant and He is the Living bread John 6:51 – we need to partake of this table to pass through both veils into His Presence. We enter into the glory at the Table of His Presence.

1 Sam 21:5 King David took of the bread and here the Hebrew words describe another aspect of the bread – it talks about the bread of battle – the bread that gives strength for engaging the enemy. We are more than conquerors, and we need to eat at this table.

Psalm 105 – everyone who came out of Egypt came out having just eaten the Passover. They were so strengthened that they had no disease, they walked in the heat of the desert, they carried their bounty from the Egyptians.

The enemy does not want us to regularly eat this bread and drink this cup. He will make us sick, tired and distracted so that we do not make it to the communion table. He does all he can to rob us from the strength and healing that comes through The Table of His Presence.