

# The Lamb - Feasting Or Famine

*“Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats.”*

*“And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.”*

## **Exodus 12:5 & 10**

The lamb was to be completely consumed. Nothing was to be left on the outside - external to us. What was not eaten was consumed with fire. Also, the priests were not just to sacrifice but to eat the offerings (Joshua 13:14). Their ability to eat and partake of the sacrifices was their specific inheritance and what made them priests. Originally, God wanted the whole nation to be a kingdom of priests. In other words, in the earth, they were those who ate the Lamb instead of just letting it die for them. According to I Peter 2:9, we were meant to be the fulfillment of the Old - those who eat the Lamb. Jesus as the Lamb is to be our portion and our inheritance. We cannot just be set free by His death but must partake of His kind of life. In other words, just having Christ as our Savior is not our inheritance but eating the Lamb is.

## **What Does Communion Represent?**

In John 6:53-56, Jesus told them to eat His flesh and drink His blood. Symbolism is found in eating the elements to commemorate His death but, by doing so are we partaking of the Lamb and becoming the Body of the Lamb? In Matthew 26:26-29, Jesus said, “Take, eat.” During this final gathering with His disciples before His death, Jesus did not want simply to depart from them but to leave from the external form. What He now wanted was for them to consume the lamb *till nothing was external*. To Him it was about changing forms. Eating of symbolism is not eating of the bread of life. Religion partakes of symbols of the body and blood. Reality partakes of the life of the Person whose body and blood it is. There is no life in symbols or symbolism.

Communion is not just done in remembrance of the act of Christ's death, but “in remembrance of ME” (Luke 22:19). We are reminded of the spirit in which it is done. In this way, we see if the Lamb nature has been partaken of by the spirit in which people act. If they comprehended this spirit then some would not eat much while others had little or some eat before others. There is a spirit of deferring to others, of thinking of others

first, about seeing yourself as one and equal with His Body, about being mindful of the need or lack of others (1 Corinthians 11:17-22). “When I see the blood (the truly deadness of the lamb), I will pass over you” (Exodus 12:13). “For our passover also hath been sacrificed, even Christ” (1 Corinthians 5:7 R.V.). Responding to communion with a heart to truly partake of the Lamb in His nature will show forth His death in practical ways that bear the marks of His spirit.

Paul quoted Jesus when he said: “For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come” (1 Corinthians 11:23-26; Luke 22:19-20). We are to show forth His death till He comes. Has He come yet? If not then we need to keep showing forth His death.

### **When Disciples Will Go No Further - John 6:66**

At what point do true disciples turn back? They do so when the message of Jesus is required to be assimilated into our being as Life and as to how we live... “many of HIS disciples.” These were not those of the multitude who were leaving - they were disciples or learners. But they were not just disciples either. They belonged to Him... “*His*” disciples. This is clear by the fact that Jesus seemed disappointed at their departure. Before this incident, they clearly had left the old view and fully embraced the message and they were learning it. They were moving with Jesus in it.

But we must understand this: the issue of departure was not of a doctrinal nature. They did not leave because of the message. They left because Jesus was telling them that *it was more than a message* - it was a life. Jesus did not tell them to “eat the book” for that could be understood to mean eating up the teachings, terminology and viewpoint. He said to “eat my flesh and drink my blood.” This means that who He is, is supposed to be in us in terms of flesh and blood. Not a message but a life.

We can appear to others as “spiritual” by the deep words we speak or by the way we carry our demeanor (superior, aloof, confidence as one who

only has the truth and all others must be taught by him). But the true “spiritual” appearance is one who takes the lower seat, lifts up others, etc.

Though the men of John chapter six were true disciples in that they embraced the truth of the teachings, they eventually resisted the encroachment of a life they were not prepared to let invade them on the inside. Yes, they let “Christ in you” be in them as a knowledge on the inside - meaning they let the teaching IN. But in the areas of temperament, humility and human relations - they were not prepared to surrender THAT ground. Eat the truth but not eat the life. Eat the words but not eat the flesh. Just think, if Jesus had kept it all only on a basis of teaching then He would have had a larger following. But was a larger following really what He was about?

Peter understood that to seek after Jesus as one who has the “words of eternal life” was to embrace also the eating of Jesus' flesh. As seen in his epistles, Peter would not stop until Christ as nature was formed in him and he was partaker of the divine nature.

### **Participation Not Just Communication**

The Lord Jesus Christ knew that if His disciples did not first partake of His death they would not have any life. All that we constitute as revelation must stand through and by the impartation of His Life. We can sit at the communion table and talk about the merits of eating His flesh and drinking His blood, and never consume anything. Cerebral assimilation of information cannot be constituted as eating His flesh and drinking His blood. Jesus was broken so that He could be consumed. In His brokenness they could freely receive His Spirit and Life. Paul stated that, as death first works in us then life can work in you (I Corinthians 4:10). Jesus said the servant is not greater than the Master (John 13:16). If we are ministers of His kind, then to serve the Lord Jesus Christ to His Body will require a brokenness in the minister specifically to facilitate the release and impartation of His Spirit to others. This is where just the spoken name of “Jesus” by such a one can say more than hours of preaching. It is at such a time that His name becomes as ointment poured forth and able to cover the Body with His like Spirit.

What is communication, and what is the communication of His Spirit? There is a communication of the things of the Gospel that is not on the basis of clear speech. In Galatians 2:2, Paul went up to Jerusalem by

revelation and communicated to them the Gospel. His participation in the Gospel was not through conferring with flesh and blood (Galatians 1:16) but through the revelation of the Son. "He who has the Son has LIFE" (1 John 5:12). Such a gospel could not be communicated through the flesh and blood of man's efforts and abilities, but through the revealed life of the Son manifesting from within. There is no longer a conferring on the human level, nor a communication on a fleshly level, but an impartation on a spiritual level that requires the spiritual man to discern the living witness of Christ and partake of His Spirit.

If the Lamb is openly set before us, it is ours to choose if we partake of that Spirit. As we have said before, to some it will be death to death and bring the offense of the cross. To others it will life to life and bring forth of His increase in us (2 Corinthians 2:16). Paul said that his time with the Galatians was such a presentation of the Divine Image of the Crucified One that it was as if Christ had been evidently set forth, crucified among them (Galatians 3:1). It is easy to applaud a powerful oratory convention of great speakers. It is quite a different situation to be confronted with the life of Lamb openly set before you. Will we partake? Will we demand that the table be set according to the true desires of the Lord's heart? If there is not a hunger in the people to be fed in such a way, then is it not primarily a reflection back on those who serve the wrong menu. Yet it is also a statement concerning the people who continue to come to the table of such an establishment just to compliment the chef over the wonderful menu he has presented to us. A person cannot live off of well scripted menus.

In closing let me say that, in Hebrews the writer talks about having an altar that they do not know about (Hebrews 13:10). It is not just an altar that is to be talked about or merely to be sacrificed on but something we eat of. We are not of those who just believe in the offering of the Lamb for us but we eat it and become one with its spirit.

When will our hearts rise for Jesus and in so doing remove all menus and chefs who speak only of altars but never feed on the Lamb themselves? Instead, let us rise and go to the table of the Lord and feast on Lamb.