

In the realm of Christendom, believers in Christ are partaking in one form or another of a meal which is often called the Body and Blood of our Lord Jesus Christ. Hidden in Plain Sight is written for your consideration but is not an exhaustive study about the importance of this holy meal.

HIDDEN IN PLAIN SIGHT

by fdg2020

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Other books by the Author:

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*The One whom you worship without knowing, Him
I proclaim to you.*

TRUTH BE TOLD:

A Sequel TO THE UNKNOWN GOD

TRUTH ABOUT LIES

THE INCARNATION OF TRUTH

The Word Became Flesh and Dwelt Among Us

BASKET-CASE BROTHERHOOD

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CHAPTER ONE

IS THIS FOOD?

So when the woman saw that the tree was good for food ... she took of its fruit and ate. She also gave to her husband with her, and he ate.

Genesis 3:6 [excerpt]

Blessed are those who hunger and thirst for righteousness, For they shall be filled.

Matthew 5:6

Eating and drinking are as essential to life as breathing only not as immediate. Think about it. A person can only live for a very short time, actually a matter of minutes without breathing. Without eating and drinking a person will last a number of days, maybe 40 or so, but will die just as the one who is deprived of breathing. It is a fact of life; we must eat and drink to live. Again, think about it for a moment.

The original human sin of disobedience and the cause of mortality could be reckoned to be a dietary problem. It is written, "*And the Lord God*

commanded the man, saying, 'Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die'" (Gen. 2.16-17).

To a spiritually minded person, natural food and drink are not the only necessities of a good diet for life. Both the Old and New Testaments of the Bible claim that man shall not live by bread alone, but by every word that is spoken by God. It could be said that there is food for the spirit and food for the body.

As recorded in the Gospel of John, Chapter 6, Jesus spoke about this concept after the miracle of feeding five thousand plus people with just a few loaves and a few fish. In His discourse to the people that experienced this great miracle Jesus declared, "*Do not labor for the food which perishes [natural food], but for the food which endures to everlasting life [spiritual food]*" (John. 6.27). He also declared, "*My words are spirit and they are life*" (John 6.63).

The response to His words from some of the people who ate the loaves and fish brought up the old historical account of the heavenly manna provided by God for His people in the wilderness wanderings after the great Exodus from Egypt. This is very important, for when Jesus replied He

declared Himself to be "*the bread of life*" (John 6.48); the "*living bread which came down from heaven*" (John 6.51). With these words, Jesus was revealing Himself to be the true manna of the new and "*better covenant*" (Heb. 8.6).

We must recognize what the Old Testament reveals concerning the manna provided by God for His people during the wilderness years. The historical account given in the Scripture makes it clear that the people who ate of this manna considered it to be a mystery. It is recorded in the book of Exodus that when the children of Israel saw the manna they said, "*What is it?*" *For they did not know what it was. And Moses said to them, 'This is the bread which the Lord has given you to eat'*" (Ex. 16.15).

The Hebrew word *manna*, as described in a Hebrew dictionary means "a whatness." In other words, when the people saw the manna they asked something like, "Is this food?" Or expressed another way, perhaps in disbelief or sarcastically, "This is food?" To this day the manna remains a mystery that cannot be explained by science. Could it be that it was designed by God to be that way and had to be accepted and partaken of in simple faith?

The great congregation of the Exodus was nourished by the manna for forty years. Keep in

mind that although it nourished them, they never could come up with an understanding of how to explain such a phenomenal provision from heaven. They simply believed it was a major part of God's chosen diet for them.

It is the same concerning the supernatural provision of what the apostle Paul wrote about in his letter to the church at Corinth. Paul wrote,

Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. (1 Cor. 10.1-4)

Who can adequately explain *bread from heaven* and a *Rock* that somehow could follow God's people around on their journey and provide drink for them? Only simple faith can answer the questions, "Is this food; is this drink?"

Why is this important for us as New Testament believers and what does it have to do with Holy Communion? As we have read, the words of Jesus

in His discourse concerning manna make it clear that He is the true heavenly meal to sustain us as His people during this earth-life journey. Although we cannot fully explain the power of this New Testament Covenant Meal, perhaps it's the plan of God that we simply believe and receive it just like the Old Testament people did. Perhaps it too was designed to be a mystery that cannot be explained by science.

There can be no mistake in the way that Jesus connected the Old Testament manna with His flesh and blood (the bread and the wine). Excerpts from His recorded declarations are as clear as can be. Jesus spoke these words:

I am the bread of life. I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world. Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. For My flesh is food indeed, and My blood is drink indeed. This is the bread which came down from heaven—not as your fathers ate the manna, and are dead.

He who eats this bread will live forever. (John 6.48, 51-58)

Could it be that Jesus was speaking of what we now call Holy Communion? Perhaps by simple faith we can recognize and acknowledge that no matter how much we dialogue about it the main point is that God intends for us to eat and drink what has been given to us through the sacrifice of Christ. As the manna provided nourishment for God's people until they reached the Promised Land, perhaps the New Testament Covenant Meal nourishes us on our journey into what the apostle Paul called, "*the measure of the stature of the fulness of Christ*" (Eph. 4.13).

Could we say that Holy Communion is all about eating and drinking what is essential to life? Keep in mind that the original sin of disobedience was a violation of God's simple dietary law as recorded in the book of Genesis. Could the solution, the antidote also be that simple?

Have you ever noticed the complexity of the Old Testament dietary laws given by God to His people after the Exodus? Command after command, instruction after instruction, words upon words, all concerning eating and drinking. A quite extensive, exhaustive and deliberate diet. Yet, how simple are the New Testament dietary instructions?

Apart from a few other references here and there in the New Testament, our prescribed dietary instructions can be found in the words of Jesus which was quoted by the apostle Paul to the church at Corinth: *"Take, eat; this is My body which is broken for you; do this in remembrance of Me.'* In the same manner He also took the cup after supper, saying, *'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me'"* (1 Cor. 11.24-25). Could it be that simple?

Why wrestle with the mystery? Why divide ourselves over what was not intended to be dissected into knowledge, but rather ingested and digested for the spiritual and natural food and drink that we need. Jesus said, *"He who eats My flesh and drinks My blood abides in Me, and I in him"* (John 6.56). Jesus recognized that His followers then, as many still do now, would respond with such words as, *"This is a hard saying; who can understand it"* (John 6.60)? Many were actually offended to the extent that they stopped following Him. Yet others responded, *"Lord to whom shall we go? You have the words of eternal life"* (John 6.68).

Is the New Testament Covenant Meal really food or not? What if we could receive the words of Jesus in a simple, childlike manner? Could it be possible

that Jesus wants us to know that when we receive His body and blood it's as if His body was entering our bodies and His blood was entering our blood? Perhaps this truth is hidden in plain sight. This is a thought to meditate on.

Could we also view partaking of such heavenly provision as if it were a "mouth to mouth" encounter with God? This is not as strange a thought as it might seem at first. Such a phrase is often used concerning the resuscitation of a person whose life is in danger and in need of correcting a physiological disorder to continue living.

It may help to understand this application as we recall the words of Paul to the church at Rome. Paul wrote,

And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. (Rom. 8.10-11)

These verses may take a little meditation to get a grasp on what Paul has written. Once

understood, these verses help show us our need for an ongoing lifestyle of “mouth to mouth” resuscitation. As we have already referenced, we do not live by bread alone. We can look further into the word of God to see if such a thought may be applicable or not.

Concerning the Old Testament instructions about the manna, the Lord gave this admonition and explanation:

*And you shall remember that the Lord your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not. So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the Lord.
(Deut. 8:23)*

Perhaps these words reveal a few things that contain more than we ingest at first glance. It’s as if they reveal things that are hidden in plain sight. I

use the word *ingest* because, in the Scripture, God's word is described as something to be eaten. The prophet Jeremiah used this analogy when he wrote, "*Your words were found, and I ate them*" (Jer. 15.16).

Notice that the Lord instructed us to *remember*. This can be likened to what the Lord revealed to Paul concerning partaking of His body and blood. Specifically, concerning the cup of the new covenant, He said, "*This do, as often as you drink it, in remembrance of me*" (1 Cor. 11.25). Once again, it's as if there is an intended connection here that connects the old with the new, the old being a foreshadowing of the new and the new being a fulfillment of the old. The Lord desires that we remember where we came from and where we are headed to. It always helps to stay focused on the process. One of my favorite verses in the Scripture reminds us of the process. Paul wrote to the church in Galatia, "*My little children, for whom I labor in birth again until Christ is formed in you*" (Gal. 4.19).

Christ is indeed being formed in us. It happens as we travel on the journey of life. When we remain humble through the tests we face, continually feeding on God's provision (especially concerning the things we cannot find sufficient answers to), then we truly come to know that it is

not only natural food that sustains us but "every word that proceeds from the mouth of God" (Deut. 8.3).

When we partake of Holy Communion, we partake through our mouths. Perhaps the *mouth to mouth* analogy is right there, hidden in plain sight. It seems to me that the Old Testament historical record concerning the manna is clearly connected to the New Testament Covenant Meal. As for me, yes, this meal is food and drink indeed.

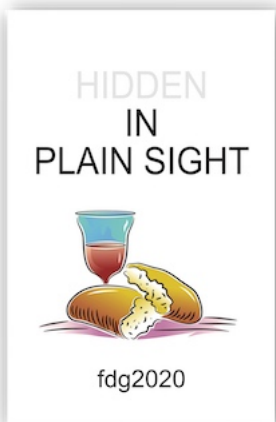
It is very possible that partaking of Holy Communion is a major part of what the book of Hebrews calls enlightenment for those who have received the Holy Spirit and have "*tasted the good word of God and the powers of the age to come*" (Heb. 6.5). What do you think?

*Oh, taste and see that the Lord is good;
Blessed is the man who trusts in Him!*

Psalm 34:8

Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you."

John 6:53



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