

HIDDEN
IN
PLAIN SIGHT

2.0 Expanded Edition



fdg2022

Believers in Christ partake 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 and not an exhaustive study about the importance of this holy meal.

HIDDEN IN PLAIN SIGHT 2.0 - Expanded Edition

By fdg2022

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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

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, 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 proceeds from the mouth of God”* (Deut. 8.3, Matt. 4.4). 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 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. 8.11)

The body is dead because of sin? What? Did I read that correctly? Did the translator get it right? What does that mean? Then how are we who have

received Christ still alive and living in these “dead” bodies?

What does it mean that our *mortal bodies* (dead) are kept alive by the Holy Spirit? In one sense the mortal body has a power that brings us down. We could say it does so in the same way that the force of gravity works.

The etymology of the word gravity is from the Latin word “*gravitas*” which means “weighty.” It’s interesting to me that throughout history one of the main places to put a dead body is in the grave. In the New Testament we understand that *grave* to be the waters that we who confess Christ are baptized in (Rom. 6.3-4).

In another sense we could say that the power of the Holy Spirit is a force that lifts us up from the weightiness of mortality, until we are completely freed at the resurrection of our bodies (John 11.24; 1 Cor. 6.14).

This is what I call “truth in tension.” Tension is described as two forces pulling an object or subject in opposite directions. How is it then that we can come to grips with what Paul has written concerning our weighty dead bodies being made alive by the lifting power of the Holy Spirit at the same time? There are so many verses in the Scripture that are set up in just this way. Do “this” and while you are doing “this” and moving in one

direction, also do "that" in what appears to be the opposite direction!

For example, how are we to "*take no thought for tomorrow*" (Matt. 6.34) and at the same time "*count the cost*" when making plans (Luke 14.28)? I trust that this is not becoming confusing.

I will address this important truth in much detail in Addendum B, *Truth in Tension*. Concerning the Holy Communion, the addendum will help you realize that there is more than a symbol or a representation of the *body and blood* of the Lord Jesus in the bread and wine. Please consider reading it. There are many verses in the Bible that can be understood much better as we come to grips with this important concept.

The verses in Chapters 6 and 8 of Romans that I have referenced, may require 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. We can describe this as the Holy Spirit giving us life as we live in dead (mortal) bodies. This is why we cannot live by bread alone but need to be nourished by every word (that comes from the mouth) of God.

In the Old Testament, 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).

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. I believe that the Old Testament historical record concerning the manna is clearly connected to the New Testament Covenant Meal. It is

apparent to me that the bread and the wine are food and drink, both naturally and spiritually.

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

CHAPTER TWO: IS THERE LIFE IN THIS FOOD?

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

1 Corinthians 10.16

"The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly."

John 10.10

I like to tell people to start reading the Bible from the beginning. Then I ask them if they know which beginning I'm talking about. There is the beginning recorded in the book of Genesis where it is written, *"In the beginning God created the heavens and the earth"* (Gen. 1.1). Then there is the beginning recorded in the gospel of John where it is written, *"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God"* (John 1.1-2).

Of course, there is only one beginning. John is simply giving a different account that magnifies

the Word, the Son of God, Jesus Christ and His specific part in it. John declares that *"In Him was life, and the life was the light of men"* (John 1.4).

It is clear, life is in Christ. The apostle Paul also commented about the life that is in and through Christ. He wrote in his epistle to the church in Corinth, *"For as in Adam [the first man] all die, even so in Christ [the last Adam, the second Man] all shall be made alive"* (1 Cor. 15.22).

What life do I want to focus on concerning the New Testament covenant meal? First, there is life that comes through natural birth. According to the Scripture, all born into this natural life are in reality *"dead in trespasses"* (Eph. 2.5). No one comes into this life any other way. It is written, *"For all have sinned and fall short of the glory of God"* (Rom. 3.23).

Only Jesus Christ, the Word who became flesh, came into this world and departed from it without sin or a sinful nature. At this point it is good to reflect upon the high cost of Christ's sacrifice. It is written, *"For He [God] made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him"* (2 Cor. 5.21).

Then there is the life of the new birth. Jesus told Nicodemus, a teacher in Israel, not to marvel that He said to him, **"You must be born again"** (John 3.7). Jesus spoke of being **"born of the**

Spirit" (John 3.6), or we could say "born from above." This is the life that I want to speak about relating to Holy Communion. It is the life after the new birth in Christ, about which Paul wrote these words, *"Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new"* (2 Cor. 5.17).

How does one experiencing this new creation life obtain what is necessary for nourishment on the journey? The most significant source of a continuing supply of the Christ-life is hidden in plain sight. It is found in the Covenant Meal of the bread and wine, the body and blood of our Lord Jesus Christ.

Among the other apostles, it is Paul who says the most concerning this precious meal. Except for the mention of its institution as recorded in the gospels, very little reference to it is made in the New Testament. Paul's writing to the church in Corinth reveals much of what is hidden in plain sight. As you continue reading remember our question, "Is there life in this food?"

Before addressing the words of Paul, I would like to ask some rhetorical questions that may prepare us for the simplicity of his words. If one was to tell another that the reason the lights in their home cannot be turned on because the power company has shut down the source to make

repairs, would there be any failure to understand such a simple explanation? Or if one was to tell another that their car will not start because the battery is dead, would there be any failure to understand such a simple explanation?

In my Christian experience I've witnessed so many people miss such a simple statement made by Paul that gives us the answer to the reason why we are not enjoying the fulness of God's provision for us in this life. In the context of the Covenant Meal, Paul wrote these words to the church, "*For this reason many are weak and sick among you, and many sleep*" (1 Cor. 11.30).

Weak, sick and sleep? These are not desirous conditions, are they? In the Greek language of the New Testament, "*weak*" can be understood to be "without strength or unable." It means to "be feeble or impotent." Wouldn't we like to know the reason why so many of us and our loved ones are in this condition? What is going on in the church if there really is life in the Covenant Meal?

The Greek word "*sick*" can be understood to mean "being infirm or unhealthy." Again, wouldn't we like to know the reason why? The Greek word "*sleep*" certainly does not mean napping or catching forty winks. We could say it's as if one dies in a way or a time that could have been avoided.

In my personal ministry experience of over 40 years, I have been privileged to share the word of God all over the United States and in many foreign countries. I have found that every congregation I have ministered in has been filled with weak and sickly believers. I have heard story after story of apparent untimely deaths accompanied by extremely unusual, unexplainable circumstances. Unfortunately, my ministry colleagues share the same experiences. How can these things be if there is life in this food?

These conditions of life that Paul mentions are contrary to the will of God as recorded in His word. We are not to be *weak*. It is written, "*Be strong in the Lord and in the power of His might*" (Eph. 6.10). We are not to be *sick*. It is written, "*Beloved I pray that you may prosper in all things, and be in health, just as your soul prospers*" (3 John 2). We are not to have our lives cut short. It is written, "*With long life I will satisfy him, and show him My salvation*" (Ps. 91.16).

Paul tells us the reason so many are in this condition. It's so simple; it's hidden in plain sight. He wrote,

Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the

body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. (1 Cor. 11.27-29)

These verses could certainly be subject to theological exegesis and scholarly debate. I would like you to simply consider the reason Paul gives. Perhaps the reason is that the Covenant Meal is not recognized with reverence. In the Greek language that Paul wrote in, his choice of words means irreverently.

Just how much did this meal cost? How much is it worth? What was the price for our salvation? The answer is most assuredly known among us. Perhaps it is time for each of us to do as Paul admonishes us to do and examine ourselves as to our reverence concerning this meal.

If, so to speak, we reversed the polarity from negative to positive concerning the statement about many being *weak and sick and who sleep among us*, we could understand Paul's words in a better light. It would be as if he wrote something like, "Those who partake of this meal reverently, acknowledging the value that is in it, will be

strong, able, healed, healthy and live a good long satisfying life reaching the fulness of their days.”

I certainly am hungry and thirsty to be nourished with Christ’s life, aren’t you? He declared,

“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. My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. He who feeds on Me will live because of Me.” (John. 6.53-57)

That’s what I want for myself and all believers. So, what about you? I believe such a testimony of this new life in Christ can be true for us all. We somewhat understand the price that was paid to redeem us and reconcile us to God. It was the death of God’s own Son. However, there is more to be seen that is hidden in plain sight. This is so important.

To the church in Rome, Paul recounted the condition we were born in and how the death of God’s Son saved us. He used terms such as *without strength, ungodly, still sinners and*

enemies of God. This was the indictment against us all. In each case, Paul declares the source of our salvation. He wrote that Christ died and that it was "*through the death of His [the Father's] Son*" we were all saved (Rom. 5.6-10).

This we know and acknowledge. There is more to the story, much more. Paul concludes his line of thinking with a huge statement that is often misread as a question but is a powerful revelation and declaration of truth. Paul wrote, "*much more, having been reconciled, we shall be saved by His life*" (Rom. 5.10). Saved by His life? That's a new thought!

Much more. How much more? Don't we believe that Christ is now alive? Of course we do. Our faith would be in vain if Christ had not been raised from the dead. So how much more, is much more? It's much more!

Although my intention is to remain as simple as possible in what I have written, it is sometimes necessary to concentrate and focus to be able to see what we are looking at. Again, I want to refer to Paul's writing to the church in Corinth. His insight was astonishing and can be so helpful for us to understand this new life in Christ.

In the second epistle that Paul wrote to the church in Corinth, concerning some of the hard challenges in this life, he penned these words,

"Always carrying about in the body, the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body... that the life of Jesus also may be manifested in our mortal flesh" (2 Cor. 4.10-11).

The point in all this is that Christ is alive, and His life is manifested in us! When we partake of Holy Communion, we are receiving the very life of Christ that saves us to the much more dimension of living. It is the abundant life that Jesus spoke about. His words ring as true today as when He spoke them on the shores of the Sea of Galilee. As we have already read, Jesus declared,

"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. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him." (John 6.53-56)

Jesus Christ is alive today and there is life for us in the Covenant Meal! Christ in us is *"the hope*

of glory" (Col. 1.27). John recorded these words of Jesus, "**Because I live, you will live also**" (John 14.19b). Let us not miss what is hidden in plain sight in the body and blood of our Lord.

I am so hungry and thirsty for the blessing of His righteousness to be more in my life than a promise for the future. There is not only life after death; there is life after birth! If you are a true New Testament believer then you have been "born again." It is time to enjoy all the benefits of our life in Christ. Lord Jesus, reveal Yourself to us as we eat and drink what You have provided.

Please see Addendum C, *Saved By His Life*, for a more detailed description of what the "good news" means for us as we live on this earth as laborers in the harvest field. It is there that you will find insight into the present-day ministry of our Lord Jesus Christ. According to the Book of Hebrews it is a more excellent ministry, after the order of a changed priesthood and a better covenant provided for us through the ascended Christ. There certainly is life in the food that Christ has provided us.

He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him. And they said to one another, "Did not our heart burn within us while He talked with us

on the road, and while He opened the Scriptures to us?" He was known to them in the breaking of bread.

Luke 24.30-35 [excerpts]

As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.

John 6.57

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