

# **Evening Meal Discussion**

**John 6:22-65**

**By Kurt M. Niedenfuehr**

Translated by Sarah Niedenfuehr

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## Evening Meal Discussion

(John 6:22-65)

On the 14<sup>th</sup> of Nisan in the year 33, Jesus and his 12 disciples gathered in a room in Jerusalem. After the betrayer Judas Iscariot was sent away, the first Evening Meal was celebrated by Jesus and his eleven faithful disciples. We know that it was the 14<sup>th</sup> of Nisan, for this was the day, Jesus was supposed to die according to the New Testament. It was the day of the annual Passover. The 14<sup>th</sup> of Nisan had already begun the evening before his death, after sunset. That evening Jesus first celebrated the Passover. They ate a sacrificial lamb, which, retroactively, reminded of Israel's exodus from Egypt, but also pointed to the future by foreshadowing his own sacrificial death – the death of Jesus as the sacrificial lamb of Iouo God. In the same way as Iouo freed Israel from the tyrannical enslaving by Egypt, an obedient people will be freed from slavery due to sins and death, which is Adams heritage, through Jesus' sacrifice so that one day it can live forever.

That first Evening Meal likewise was a reminder of this liberation due to the imminent death of Jesus, just as it is celebrated today as a reminder of Jesus' sacrifice. Jesus sacrificed his body and his life, which was sustained by blood. Which is why, at this celebration, Jesus also used two symbols, bread and wine, representing his body and blood. The bread should be un-leavened, just as the body of Jesus was not leavened by sin. The wine was offered in a cup and probably had the colour red just like his blood.

The first Evening Meal also served another special purpose. It was not just commemorating the death of Jesus, but also the installing of a New Covenant. This covenant was supposed to replace the Old Covenant between Israel and Iouo. This is why this new covenant is called New Covenant in the first place. Jeremiah even prophesied the following about this New Covenant in Jeremiah 31:31-34:

31 "Look! There are days coming," is the utterance of Iouo, "and I will conclude with the house of Israel and with the house of Judah a new covenant; 32 not one like the covenant that I concluded with their forefathers in the day of my taking hold of their hand to bring them forth out of the land of Egypt, 'which covenant of mine they themselves broke, although I myself had husbandly ownership of them,' is the utterance of Iouo."

33 "For this is the covenant that I shall conclude with the house of Israel after those days," is the utterance of Iouo. "I will put my law within them, and in their heart I shall write it. And I will become their God, and they themselves will become my people."

34 "And they will no more teach each one his companion and each one his brother, saying, 'KNOW Iouo!' for they will all of them know me, from the least one of them even to the greatest one of them," is the utterance of Iouo. "For I shall forgive their error, and their sin I shall remember no more."

A covenant concluded by Iouo only comes into force by means of sacrifices. The sacrificial death of Jesus was supposed to make the New Covenant effective. Thus the Evening Meal was only the contractual text. The death of Jesus and later Iouo's approving of this sacrifice then were, so to speak, the signatures of the contracting parties, which made the covenant come into force.

The New Covenant could save from sins, the Old Covenant, however, could only serve as a reminder of sins. No matter how hard one tried, one could not be saved through works of law. In order to be saved from sin, faith is a precondition. Faith also means trusting Iouo, that he will supplement whatever still lacks in terms of works. But God only supplements what lacks in terms of works of law, if we accomplish works of faith instead. Works of faith

are works of faithfulness and works of love, which are even greater than works of law, since faith activates the whole heart. Faith is only possible whole-heartedly, works of law, however, are also possible half-heartedly. The difference can easily be seen, when comparing Abel and Cain. Abel sacrificed the best he had for Iouo, he did everything in his power. Cain, however, in an unloving way sacrificed whatever he happened to come across. Only Abel found Iouo's favour. Obedience to the law leads to self-righteousness, but doesn't make one righteous in Iouo's eyes. Also Abraham sacrificed the best he had, namely his son Isaac and this faith was credited as righteousness to him. Obedience to the law is, so to speak, the foundation, obedience out of faith is the brickwork on this foundation, but it goes much further than this foundation. Jesus' ransom sacrifice alone made possible, that God does not only count works of law, but also works of faith and that one can only be saved by means of these supplementing works of faith. Hence, if one's faith is great enough, he reaches the aim to be saved to live forever, because Jesus died for us and because he redeemed us prisoners of sin by redemption. His life was the ransom for this. The ransom corresponds to the value of what is redeemed.

Thus the life of Jesus corresponds to the lost perfect life of Adam, who was the primary father of all imperfect humans. Jesus sacrificed his life for them. But only he who through his faith proves that he is worthy of this ransom can permanently be redeemed of sin. On all others, however, Gods anger will remain.

Who is in the New Covenant? Since the New Covenant was a replacement for the Old Covenant, it seems obvious, that there is a parallel here: The Old Covenant was concluded between Iouo God and all former Israelites, meaning all of God's servants at that time consecrated to him. Thus, also the New Covenant seems to be concluded between Iouo God and all Christians, meaning all dedicated and baptized servants of God. Just like all Israelites were in the Old Covenant, all Christians are in the New Covenant. These Christians are also referred to as the spiritual Israel. Revelations 7 shows, that the spiritual Israel refers to all Christians. It shows, that the 144,000 are being sealed out of all tribes of Israel, 12,000 of each tribe. So every tribe consists of a great deal more than just 12,000, since only a part is taken out in order to be sealed, namely from all spiritual Israelites or Christians that belong to this tribe. Jesus confirms this as well, by having told his 12 apostles, that they would sit on thrones and judge the 12 tribes of Israel. Since the 144,000 will already have been judged by then, the entirety of all 12 tribes of Israel can only refer to all Christians and in the New System to all then living people, who have to take on a Christian way of thinking. Thus the spiritual Israel is made up of all Christians today.

But who is a Christian today? It is everyone, who is in expectation of being saved through the death of Christ, or, who at least professes wanting to live in a Christian way or to follow Christ, and who considers his baptism as a valid baptism<sup>1</sup>, even if the baptism as such was actually an unbiblical baby-baptism. Revelations talks of seven entirely different congregations and thus there are also many entirely different Christian-oriented organisations or churches today. They will all receive their judgement by Jesus. Sporadically there are people everywhere, who deserve Jesus' praise, but apart from that there are also very many people, who have to be reprehended or condemned. There is no organisation that can rightfully claim to be the only one representing Christianity. All of them went astray. As a rule, all of them turned to becoming a part of the world as part of Babylon the Great and to fornicate with the picture of the Wild Beast, the UNO, and thus bring the judgement over Babylon also upon themselves. As a wanton harlot they ride on the back of the scarlet-coloured wild beast, which is full of blasphemous names according to Revelations 17. They

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<sup>1</sup> A valid water baptism, however, is actually the immersion under water as a grown-up in the name of the father, the son and the holy spirit. Thus, Iouo, our father, decides, whose baptism is valid.

have mixed worshipping Iouo with worshipping politics, the states of this world and the UNO, and this way they turned into worshippers of Baal and the Devil, as once the apostate Israel did.

Sweep out the old leaven! Don't celebrate the festival, namely the Evening Meal, with the old leaven of wickedness!

But does the aforementioned mean that every Christian should take part in the Evening Meal and take from the two symbols – bread and wine? There is also a parallel between the New Covenant and the Old Covenant in another aspect: the Old Covenant had a second subordinate covenant for the priests, which permitted them to eat certain sacrifices at a sacred place (Numbers 18:1-20, esp. verse 19). The same way, the New Covenant has a second subordinate covenant for the priestly body of kings, the small flock<sup>2</sup>, which is to inherit the kingdom. This is the Kingdom Covenant. Let us read Luke 22:28-30 in the New World Translation:

28 "However, YOU are the ones that have stuck with me in my trials; 29 and I make a covenant with YOU, just as my Father has made a covenant with me, for a kingdom, 30 that YOU may eat and drink at my table in my kingdom, and sit on thrones to judge the twelve tribes of Israel.

Paul clearly shows, that one has to differentiate the body at the Evening Meal! So who belongs to Christ's body?<sup>3</sup> All those who are in the Kingdom Covenant. The Kingdom Covenant, which was concluded with David, guaranteed his house to receive the kingdom. Such a covenant was never concluded with Saul, even though he also was a king. This shows, that only he is in the Kingdom Covenant who is a member of Jesus' body and who definitely belongs to the 144,000, which is the small flock. Does this include all the anointed Christians? What actually is a Christian anointing?

Just as Saul was not in the Kingdom Covenant, but was only anointed as king, but later lost the kingdom for his house, the same way not every anointed Christian is automatically in the Kingdom Covenant. Note that Jesus only concluded the Kingdom Covenant with those who were steadfast and who endured his trials together with him. Thus it was certain, that the eleven faithful apostles would once be kings within the small flock of 144,000, because at this point in time they had already been completely tried for this purpose. They were the first members of Christ's body and, as tested foundation stones of New Jerusalem, a secured start for Christianity. Even though they were not anointed before Pentecost. Like Saul, however, one can also get anointed without having held out in the trials of Christ yet. The holy spirit causes this anointing, which goes along with a spiritual begetting, a new inner spiritual stage of life (1.John 2:20).

Romans 8:15,16 shows, that the spirit lets one know, if he received this anointing. Then this person says Abba, meaning dad, to Iouo God, from this moment on when he is being adopted as a son of God, although he had actually lost the son-ship due to Adams sin.

But John shows, that his own anointing stayed with him. He wrote: The anointing that you received from him stays in you! (1.John 2:27)

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<sup>2</sup> The small flock consists of exactly 144,000, meaning all the ones firmly belonging to it.

<sup>3</sup> In the greater sense the body of Christ is, of course, the entirety of all Christians (1.Cor. 12:12-30, esp. 27). However in a more narrow sense, which is referred to in the following, the body of Christ is the Christians, who belong to Christ, thus the 144,000 (1.Cor. 15:23).

That means, one can also lose his anointing again, returning to the original state. Then one has lost the Kingdom like Saul, and one has not held out in the trials of Christ. One was not able to become a member of Christ's body and to belong to the 144,000 or to the small flock which receives the Kingdom from our father.

But has Saul lost everything by that? After Saul's death, David dedicated a song of praise to the deceased Saul. Would he have done so, if Saul had not also been a faithful worshipper and fighter for Iouo, deserving everlasting life? Hardly! He failed as king! But not as a human being! The same way, many, many anointed ones will have lost their anointing, but will only have failed as kings, not as human beings! Nevertheless, they will still live forever and even be honoured to some extent, as Saul once was with a song of praise, because as anointed sons of God they have carried a special yoke. Thus they were also the sons of Jesus, who, after the resurrection in the New System, will, instead of his forefathers Abraham and Isaac, Jacob and David, etc., appoint such Saul-like anointed ones as princes on all the earth, as predicted in Psalms 45:16.

But other kings also have ruled in Israel who were not given a final salutation with songs of praise like Saul! These were kings like Ahab and Jeroboam and many others, who have not only completely forfeited their kingdom, but also their name as a human being and servant of God.

They represent those Christian anointed ones, that not only lose their anointing but also completely lose Gods favour by becoming apostate by denying their master Jesus Christ and turning into wicked slaves that beat their fellow slaves (Matthew 24:49).

In other words, because they sin against the holy spirit, with which they were anointed. These will lose their kingdom as well as their everlasting life. They go into the Gehenna, meaning eternal destruction.

Who of all these should take from the symbols, then? (Luke 22:19)

In any case, those can take from the symbols who are anointed and also possess the testimony of the holy spirit that they definitely belong to the 144,000, those who are true members of Christ's body and thus members of the small flock, because they are in the Kingdom Covenant.

According to Paul's account also all of those can take from the symbols, who are anointed and well-versed in their Christian battle since they haven't obstructed their prospect of definitely belonging to the 144,000 yet and thus haven't yet brought great reproach from Iouo upon themselves, like Saul once had. Let us remember, that in the Old Covenant not only the priests, that were in the Priestly Covenant, were permitted to eat in a holy place, but also the Levites. However, there are two crucial points. All options must still be open and one cannot have committed great errors and bad sins.

So who should therefore in any case never take from the symbols?

There are more reasons not to take from the symbols than there are reasons to take from them, since the great majority of the anointed ones living among us today, either belong to the Saul-like future princes or to the Ahab-like wicked slaves. Such persons should, therefore, never take from the symbols, because differentiating the body does not just mean differentiating whether one has been anointed or not - as some people thought -, but mainly whether as an anointed one he or she still has the anointing or not!

So if there is the slightest doubt, whether one is anointed at all, or any doubt whether one has still preserved the anointing, one should never take from the symbols. The Bible shows, that he who eats in spite of having doubts, is already condemned (Romans 14:23).

Also if there is any doubt, whether one is momentarily worthy, because he isn't sure whether he has recently committed graver sins or not sure if he has already fully repented graver sins or turned around in the right way or if these sins are fully blotted out already, then one should never take from the symbols, even if one definitely is in the Kingdom Covenant. If one is unsure whether he is actually well-trying, meaning if he has served Iouo enough, done enough good works, or if he failed to do necessary things, then he should not take from the symbols.

If someone is not sure, if he has swept out all leaven, so that he is without old leaven of wickedness, then he should not take from the symbols. If, moreover, one is uncertain, whether he hasn't maybe somehow in his battle against the demons, the wicked spirit forces in the heavenly realms, given in to them, then he should not take from the symbols.

But even if there are none of the aforementioned doubts and after a thorough examination one feels being completely well-trying and un-leavened - meaning pure, cleansed and sanctified - then it could still be that he can cause others to stumble by taking from the symbols. It is possible that some reject a young anointed one and don't believe that he's anointed. Or they don't believe that he is well-trying. Or he got reprimanded and you can't be sure if he's faithful enough. Or he is mentally ill and others believe he misappropriates of the symbols, while being under demonic influence or due to megalomania.

All of this could raise doubts about a fully well-trying anointed one. By taking from the symbols he could cause others to stumble. Such things could also cause a fully well-trying anointed one to start doubting, that maybe he might cause someone to stumble by taking from the symbols. Paul once said, that he'd rather want to eat nothing of anything anymore, than to cause someone to stumble due to a meal. In such a case it is wise to give up his right to take from the symbols. It is even an act of love towards the weak and the uninformed (compare Romans chapter 14).

Of course, in any case, a person with an alcohol problem should not take from the symbols, because by taking from them he causes himself to stumble and have a setback into the addiction. But also others who are only onlookers at the Evening Meal, who don't take part themselves, could get uneasy due to something like that, especially if they know of the anointed one's alcohol-problem.

What does it mean to drink oneself a judgement and how far can this judgement go? (1.Cor. 11:17-34)

Adam and Eve ate something forbidden, that Iouo had especially sanctified. The same way, enjoying most sanctified food is possibly a reason for being punished with the Gehenna like Adam and Eve were, if Iouo cannot forgive it anymore. In the past Paul said that many already sleep the sleep of death because they have misappropriated of the symbols bread and wine.

Others, however, got very sick, which in the first place refers to spiritual sickness, but of course also all other sicknesses are thinkable as a godly punishment for careless handling of the most holy symbols. Something like this can happen to Saul-like future princes, or also to all others who take from the symbols in an unauthorized, unworthy, unapproved or

thoughtless manner, but who Iouo doesn't have to pronounce the Gehenna-judgment, because they can still repent and turn around.

How often should the Evening Meal be celebrated? (1.Cor. 11:26)

Again, there is a parallel to the Old Covenant: The Passover, which foreshadows the Evening Meal, was celebrated annually on the 14<sup>th</sup> of Nisan. The same way, it is reasonable to celebrate the Evening Meal as an annual commemoration of the death of Jesus, that occurred on the 14<sup>th</sup> of Nisan and to celebrate it at the same time the Passover was celebrated. This is exactly on the 14<sup>th</sup> of Nisan according to the Old-Jewish calendar. It was a full moon night right after sunset.

Who should be present?

Should only the ones taking from the symbols be present? Of course not just them! Since the death of Jesus should be proclaimed by this celebration until he comes (1.Cor 11:26). Thus all are invited, who were preached the good news to or also all who have already reacted positively to this proclamation and became Christians.

Thus all Christians who don't take from the symbols as well as all non-Christians who hear the good news are also invited to the Evening Meal.

The Evening Meal is an occasion to proclaim the death of Jesus. Thus we proclaim that the death of Jesus has a reason, an eternal use for all the ones who are redeemed from Adam's enslaving sin and who no longer sin in the likeness of Adam (Romans 5:14).

This redemption of sin was only made possible by the great love of the great shepherd Iouo, our heavenly father and creator, who loved his sheep so much, that he sacrificed his faithful son Jesus as if sacrificing one of his lambs. If you love an animal, would you send your own son, who is a human, to suffer being caged in with wild animals for years and years and then let him be torn apart by these wild animals, and by doing so, you would lead this one animal, that you love so dearly, to everlasting life?

We sinful humans were all like animals, without any prospect of everlasting life. But Iouo has freed us out of this hopelessness by letting his only-begotten beloved son be killed by the wolve-like rapacious wild animals in the form of fanaticised Jews and Romans.

What love did also his son have, who understood his fathers love so exactly and well, that he let himself be sacrificed. Didn't he have love just as great and unique as his fathers? Would you assist your father, if he wanted you to get torn apart by wolves, only so that one of his sheep – meaning literal sheep – could thus live forever? One of these dumb sheep?

Many types in the Bible point toward this ransom sacrifice<sup>4</sup>, not just Abraham, who almost sacrificed Isaac, but also Jacob, who lost Joseph, then almost lost Benjamin and Simeon and almost all of his sons. Jacob also lost his beloved wife Rachael, her name meaning lamb, which points to the sacrificial lamb Jesus. Jephtah sacrificed his daughter. David first lost his friend Jonathan, then his nameless first son from Bathseba and then his son Amnon. Also Isaac had to sacrifice his son in the sense that he had to send him far away just like in the parable where the father of the lost son sacrificed his son this way. Also all of the animal sacrifices in Israel and even the bloody animal sacrifice of faithful Abel and all other animal sacrifices of the patriarchs like Noah, Abraham, Isaac and Jacob foreshadow the sacrificial

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<sup>4</sup> Also compare the book of Ruth: redemption.

death of Jesus, the ransom sacrifice, just like Abel himself became such an example by his martyr death.

All the ones that walked in the footsteps of Jesus as Christians were also persecuted like Abel and in many cases killed in a cruel way. By their sacrifice they, too, underline the sacrificial death of Jesus, because by this they imitate the love that Jesus showed by his death. The same applies not only to the Christian martyrs but also to all pre-Christian prophets, who often had to sacrifice their lives because they reflected Gods love and proclaimed the truth.

So if we now celebrate the Evening Meal, let us think of God's, the father's, great love, of the love of his son Jesus, whose love is just as great, and also of the great love of all martyrs, who gave their life for doing what is good. Starting with Abel, then the prophets of ancient times, then of all Christian martyrs from Stephanus to John Hus to the Bible students of modern times, who died in Hitler's concentration camps and many other faithful people of various backgrounds, who till this day have been brought to death in various different ways and under the most flimsy accusations, because they loved God or even simply loved what is good.