

## SYMBOLS OF THE GOSPEL DEFINED

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Baptism is by immersion because it typifies the death, burial and resurrection of the Messiah. And it cannot be done, consequently, in any other way. They are all focuses in our lesson and we will not talk about it, also some other things that baptism symbolizes. It introduces the Atonement that are a little more difficult than the death, burial and resurrection aspect of it. We have the sacrament. And in the sacrament, we renew covenants that were made at the waters of baptism. And the sacrament is administered in a special way to symbolize something. Now the Lord could have said, "I want you to get down at two varying intervals and think about my atoning sacrifice, center your hearts on it, and as you do it, in your mind, renew the covenants which were made in the waters of baptism." But that would have been a seemingly difficult thing. And the generality of mankind would not pass—mankind that joins the Church—would not actually have accomplished the end. But he gives us a concrete and a specific ordinance. So that there is something before us that enables us to center our attention on what we ought to center it on. And we have the similitude that is the broken flesh and the spilt blood are involved. And this centers our attention where it ought to be.

Now the ordinance of sacrifice was precisely in principle, the same thing, from the day of Adam to the day of Christ. The Lord wanted something that was concrete that they would do that would both dramatize the principle and cause them to think formatively and expressly about it. And so they offered sacrifices in similitude of the coming sacrifice of the Son of God. It was an ordinance to them, the same as the sacrament is an ordinance. They just were not sacrificing; they were performing a gospel ordinance when they did this. It required the authority of the Priesthood the same as the sacramental administration requires the authority of the Priesthood. And everything in connection with this ordinance was done in an expressed and particular manner to typify the sacrifice of the covenant feature of the Son of God. Well, we see that in some detail, in connection with the Passover. We read them minute detail that no bones being broken and all the rest. And sacrifice is the first thing to the law and so on, all in similitude of the coming sacrifice of Christ. Now these are the ones that are the most common and the most obvious to us. But there are some others that are not as well known and are not as common and are not as crystallized in our minds because we have not been dealing with them. But they were crystallized in the minds of people in ancient Israel and one of those is this thing of giving manna from heaven. There is some symbolism in connection with that that the generality of people today are not aware of because it is the past dispensation that we are not concerned with. We have been aware of baptism because we are dealing with it.

Well, with those illustrations before us, let us just take a quick look at a few of the principles that are involved. Open to the Book of Moses, the sixth chapter and let us check the principle in our minds before we launch in to the sermon on the Bread of Life.

The sixth chapter of Moses, the 63<sup>rd</sup> verse. "Behold, all things have their likeness," now this is an interesting concept for us. "*All things have their likeness*, and all things [that] are created and made *to bear record of me*," this is Christ, "both things which are temporal, and things which are spiritual; things which are in the heavens above, and

things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath,” this completes it, “*all things bear record of me.*” This is not speaking in the sense of the creation as record of Him because it exists, but it is talking about the fact that things are ordained and arranged in a particular way so that there are similitudes. This is one of the words. This is what the angel said to Adam, that this thing is a similitude of the sacrifice. All things bear record of Christ. If we knew how to analyze and interpret every ordinance, every performance that there is in this earth, we would discover some way wherein the form and type and manner of performance it was bearing some witness of Christ. Now maybe we are not all alert enough, or none of us are alert enough spiritually to know how to do that, but we can do it in these obvious things of baptism and the sacrament and sacrifice. It is very apparent in those. I want to encourage you know that I have not thought of before, a passage, Section 84, well, really maybe we ought to skip this, but I have mentioned it and I will turn you to 84, down along about 21. Verse 20 is talking about the ordinances, presumably rites and ceremony. “In the ordinances thereof,” of the gospel, “the power of godliness is manifest.” And let us do not talk about that, although it is related—do not have time—it is related to this. The ordinances of the gospel manifest something to man, the manner in which they are performed. But let us take time to read one in Mosiah, the 14<sup>th</sup> chapter of Mosiah, or the 13<sup>th</sup> rather. And we choose this one because we want to tie down what we are talking about to ancient Israel, and get a concept of what is involved in this matter of manna coming to ancient Israel, so that we can understand what Christ meant when he talked about being the Bread of Life. Look at the 29<sup>th</sup> verse, 13<sup>th</sup> chapter, and our context is one of whether salvation comes by the Law of Moses alone or rather the Atonement is needed.

Comment: Which chapter?

**BRM:** Thirteen of Mosiah. And so Abinadi says,

It was expedient that there should be a law given to the children of Israel, yea, even a very strict law; for they were a stiffnecked people, quick to do iniquity, and slow to remember the Lord their God; Therefore there was a law given them, yea, [now notice this] a law of performances and of ordinances, a law which they were to observe strictly from day to day, to keep them in remembrance of God and their duty towards him. (Mosiah 13:29-30.)

Now this is the principle that I have stated. The Lord could say to people, “Remember me and remember your duty towards me.” And all he said is an abstract thing and it would be difficult for the generality of people to do it. But he does something more. He gives them performances of ordinances which they have to do, sacrifices and various rituals. And in the process of doing them, they are put in a better mental climate to center their attention on the principle that is involved so that they are supposed, out of it, to reinsure him and their leader. Now verse 31, “But behold, I say unto you, that all these things,” that is, all the performances and all the rituals and all the things that they went through in this minute and multitudinous detail in the Law of Moses. All these things were types of

things to come, types of things to come. That is, they symbolized something. They were to bear record to their mind of something. “And now, did they understand the law? I say unto you, Nay, they did not all understand the law,” some of them did. “And this because of the hardness of their hearts.” Well, that is the way we are in the Church today, some people in the Church understand what is involved in the symbolism, in the types and in the shadows of things that we perform. Well, those passages give us somewhat of the principle. And we have taken the very obvious illustrations, which are those three, of how these things operate.

Now I will put a couple more ordinances on the board, performances and rites under them. And you see if you know how these particular things symbolize something about the coming of Christ and of His ministry. One of these is the fact that Moses took the brazen serpent up before them. The saying of this is the occasion where they were being bitten by serpents. And so Moses made a serpent out of brass and he put it on a pole and he said to Israel, “Now any of you who are bitten by these poisonous snakes, if you will look on that serpent, you will live. And if you do not look on that serpent, you will die.” And so the people got bitten and some of them looked and they lived and some of them did not look and they died. Well, this is an ordinance in Israel. Now there is this matter of manna which we have over there. There is a problem of the Sabbath-day observance. There is this over here, the Feast of the Passover and there is another thing that is particularly graphic, it is the offering of Isaac as a sacrifice by Abraham. Now somebody tells you, and this is not in the Old Testament. You cannot read the Old Testament and know this. So you just read that until doomsday and it would never dawn on you, without some added information, what is involved in Moses lifting up the serpent on the pole. Now we know this from other sources. We know it from the Book of Mormon, we know it from the New Testament: little from the New Testament, expansively from the Book of Mormon.

Comment: (Inaudible) . . . in similitude of Christ who raised up on the cross and those that did not have faith to look on it, believing he raised a . . . (inaudible).

**BRM:** That is precisely what it is. You look to Christ, who is lifted up, and you get eternal life. You refuse to look to Christ who is lifted up and you die, eternal death. So here is the symbolism: every time they looked at the serpent on the pole, they lived, temporally. And if they refused to look at the serpent, they died temporally. So here is a performance that enabled them to center their mind on the fact that if they looked to Christ, who was lifted up, they would live spiritually, and if they did not, they would die spiritually. Well, this is an ordinance. Now, that explanation is not in the Old Testament, so nobody would know from the Old Testament alone that this is how the Lord—but they knew it and it was explained to them. Fact of it is, it is written down. Now the reason we know it is because it is written down in the Book of Mormon and the Book of Mormon people were the Israelite people who came over with the culture involved and knew this and then of course, this is in the third chapter of John, where Jesus himself endorses and says that that is what is involved in the serpent . . . (inaudible).

Now what is involved in the Sabbath day? What does the Sabbath day bear record of? What is it a type and a shadow of?

Comment: The Creation.

**BRM:** Of the Creation, for one thing.

Comment: The Millennium.

**BRM:** The Millennium? This is a little hard, a little harder than the other one. The Sabbath day was three different things and every one of them was something that bore record of Christ. All of these bear record of me, of Christ. Same way or other, their Sabbath observance from Adam to Moses was the creation matter and it bore record of Christ because Christ was the Creator. They rested on the seventh day, commemorating the fact that Christ has created—has finished his creative enterprise. Now what was the Sabbath to Israel? The Sabbath to Israel was something different than that. It commemorated what?

Comment: Deliverance from Egypt.

**BRM:** Deliverance from Egypt. How do you know that?

Comment: Deuteronomy says it.

**BRM:** Not you, Margaret. Over here. How do you know that?

Comment: It tells in Deuteronomy, it makes that clear . . . (inaudible).

**BRM:** It commemorates the deliverance from Egypt in so many words. That is the account of the fact of the Sabbath was gone—the second set of commandments that the Lord gave and that centers our attention in Christ, the God of Israel, who is the deliverer. Now the Sabbath to us, from Christ to the present and on down, commemorates what?

Comment: Resurrection.

**BRM:** Resurrection. It is the Lord's day. It points our attention to the fact that men are resurrected through Christ. We are not alert to symbolisms like we ought to be. The Jews were. We would do better if we were. If we knew, for instance, when it says the Lord's day, every time it came around, it was to point our attention to the fact that on this day, Jesus rose from the dead. And the glorious Atonement was perfected and the resurrection was available to all men and immortality to those who see him. It would help us center our attention on what the Sabbath is all about. Well, really you do not know that from the Old Testament, although to a degree, you do, because these first two are written in the Old Testament.

Comment: (Inaudible.)

**BRM:** Yes, it is the day of rest. And the Millennium is a day of rest. And that is quite analogous to the fact that he rested the seventh day in the Creation. I think you can weave that in without too much difficulty.

Now what symbolism is involved here? Abraham takes Isaac up onto the mountain and offers him as a sacrifice.

Comment: God offering His son.

**BRM:** God offering His son. How do you know that? Do you know it from the Old Testament?

Comment: No . . . (inaudible) . . . book of Jasher.

**BRM:** I do not know anything about from Jasher, but I know something about some other book where this is taught. Do you have any idea where that would be?

Comment: Well, is it chapter four?

**BRM:** It is the Book of Mormon. The way we know this is the book of Jacob in the Book of Mormon. And it explains that this was in similitude of the sacrifice of the Only Begotten Son. Well, if we really knew what they were doing back in ancient Israel, we would discover that they were preaching sermons over and over and over again. And what they were saying was that God's son will be offered as a sacrifice and the similitude of this is Abraham. And they tell the story of Abraham and Isaac on the mount and after they told the story, they would say, "This thing was in similitude of the coming sacrifice of God's son." We learn that, obviously, from this Book of Mormon account. So once again, you have got something that is bearing record of Christ.

Comment: It sounds like the lamb that was taught and it says that God . . . (inaudible) . . . over that lamb and also . . . (inaudible) . . . Does that mean from the Creation? That they did . . . (inaudible) . . . all that period of time, it was . . . (inaudible).

**BRM:** Oh, no. I never thought that. That never entered my head.

Comment: Jasher does say that and I was wondering if . . . (inaudible)?

**BRM:** Well, I do not know whether I agree. I suppose that is sort apocryphal. In a sense, you could say God prepared everything from the Creation, although, whether he prepared that express one for this express thing, that is a little far-fetched, isn't it?

Comment: I believe it is, I do not know.

**BRM:** Offhand, it is to me. Well, now I bring this much out to get our minds thinking in terms of types and shadows and similitudes. We have now mentioned this was here, the Passover, and now I came to this one, this matter of manna. Why God gave manna to Israel. Now I want to talk about that in the light of this concept. In the light of the concept that the Lord is operating with types and shadows. And it just so happens that the generality of all that we have said here is not known in the Old Testament, in consequence of which, is not known to the world. Be we know it because of the Book of Mormon and because of latter-day revelation and amplified knowledge. But, it just does so happen that this one is in the Old Testament. And the Old Testament says, “Why, what similitude and what type and what shadow was involved in manna?” And I am pointing this out because there would be some indication there that the Jews would have a better concept of why they were eating manna in the wilderness than they would as to why the serpent was raised or why Isaac was offered. That is, the Jews of Christ’s day, because this one happens to be plainly stated. Now, does somebody know why God gave manna to Israel? Why the Lord, every day, six days a week, for forty years gave manna to Israel.

Let us take a side note at one passage of scripture. Open to Exodus, in the 16<sup>th</sup> chapter. Now this is the account, we will not read it, but just to get things before us and be aware of the principle . . . (inaudible) . . . temporal food, why God gave mamma—temporal food. Exodus 16, look at the fourth verse, if I can find the book. The fourth verse, “Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.” Now there is same test involved here, isn’t there? There is some test. Let us see if we cannot begin to envision what that test is. He is going to rain bread from heaven and it has got something to do with whether they walk in my law. What does this possibly mean? What does raining bread from heaven got to do with walking in the Lord’s law? Now this is the concept.

Comment: Could it mean the free gift that God has given us, according to the course of our righteousness, to get into the highest degree of the Celestial Kingdom, that is really a second . . . (inaudible) . . . when we live the law?

**BRM:** Well, let us hold that for a minute. Let us read the rest of this to see what else it could mean. Look at the fifth verse. “It shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.” You know the account, it lasted for two days. The 15<sup>th</sup> verse; “And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.” Verse 31; “And the House of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.” Thirty-five, “And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.” Well, the eating of manna has got something to do with walking in the Lord’s law. Now there is not any question that they had a lot of meetings and things to do, and they sat through many long meetings and they had their Sunday School classes and they discussed manna. And they said, “Here the Lord has given us every day except the Sabbath, manna from heaven.”

And it means to us such and such. It symbolizes such and such. It symbolizes that we will walk in the Lord's law and so when they partook of the manna, what did they do?

Comment: They obeyed the Lord.

**BRM:** They obeyed the Lord's law. They made a covenant to obey the Lord's law, some way or other. Now what is the symbolism?

Comment: Is it like our bread?

**BRM:** I do not think it is really like our bread, but there is a little element of that, yes.

Comment: (Inaudible.)

**BRM:** Well, this is true. But this is a lot bigger. This is a lot larger than just preparing for the Sabbath.

Comment: It is to walk in the spirit.

**BRM:** To walk in the spirit?

Comment: (Inaudible.)

**BRM:** Let us take one more. Let us take one more. Now open to the book of Deuteronomy, the eighth chapter. This is a fabulous thing. This is the basis of the turn off of the Bread of Life. Deuteronomy eight, look at the second verse here. Now Moses is talking, summarizing the law. And he says,

Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, (they are the only people that had manna from heaven.) That he might make thee know (now this is it), that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

Now isn't this a glorious concept? Here he says, "I am going to give you manna from heaven and it is going to test you and prove you whether you will walk in the law of Christ." And now, when Moses comes to summarize the law, he tells us a little more that is not quite evident in this original account. And the reason he made the manna was to discover whether—so that they would know that man doth not live by bread only, but by every word that proceedeth forth from the mouth of God. This is a pure matter of spiritual bread, isn't it? Spiritual food. Man doth not live by bread alone. Jesus said this same thing in principle. "By every word that proceedeth forth from the mouth of God." Is that a command to us? Do we ever get a command, that says, "You live by every word that

proceedeth forth from the mouth of God”? Let us take it from our standpoint, Section 84; Section 84:44. Let us start with 43 and get a little better . . . (inaudible). . . “Now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life. For you shall live by every word that proceedeth forth from the mouth of God.” You live by it. Now if you live by the word, what is it? If you live by it. All right, here is manna and it is temporal food. Suppose you do not eat the manna. You die. There is no other food in the world except for the manna. And so if you do not eat the manna, you die physically. And your spirit leaves the body and your body gets put in the grave. All right, if you do not eat the spiritual food, what happens to you?

Comment: You die.

**BRM:** You die spiritually. You die spiritually just as surely if you do not eat spiritual food as you die temporally if you do not eat temporal food. And so God gives these people both temporal and spiritual food. And he keeps them alive temporally and every time he does it, he puts them under a covenant that says, “Now look, you are alive temporally because you ate temporal food. And I want you to know, by this miraculous providing of food, that you are alive spiritually only on condition that what?” You will walk in my law, that you live by every word that proceedeth forth from the mouth of God.” The only way you get fed spiritually is to live by the law of the Lord. And the only way they were getting fed temporally was to live on the manna that was provided. Now that is pretty good, isn’t it? That is in view of what we read in Mosiah, isn’t it? They would not remember the Law of the Lord unless they had some encouragement and performances of some ordinances that centered their attention in it. And so, not only is it a matter like it is with us of going and partaking of the sacrament, hopefully every Sunday, but with them, it was a matter of getting manna from heaven six days of the week and on the seventh, they were reminded of the same thing because they did not get the manna. So that every day of the lives, almost, they had a tangible thing come to their attention that kept them alive temporally and bore record to their souls that they could live spiritually by eating the bread from heaven. Well, there is just no way of getting any real comprehension of what Jesus was talking about in this sermon on the Bread of Life unless you have at least that much knowledge of the setting. And this setting, this knowledge, was in the minds and in the heart of these people whom Jesus was teaching. Now I do not know that that means that every person in the congregation who heard it was alert to this, but the Jews generally understood these symbolisms. And they had always been taught and they knew what was involved in this temporal and spiritual food business and they knew what these scriptures said. So they had a background that the generality of the Christians who start reading this passage do not have.

Now we want to take a little look at this, but in general, you have to study this by yourself, which you can do much better having this background. Now, any question about this overall principle of types and shadows and symbolisms and the glorious illustration of them that we have done . . . (inaudible) . . . here?

Comment: Will they pass away?



**BRM:** Will they what?

Comment: Pass away. Will we have them . . . (inaudible)?

**BRM:** Types and shadows? No, I do not think they will. I do not know what will happen in the next world, but isn't there some statement of Joseph Smith that says we will proceed to enjoy the ordinances of the house of the Lord forever? Isn't there something to that effect? Talking about temple ordinances, the rites and ceremonies, by which it seems that he means that there will always be ordinances and ceremonies that are bearing record of something.

Comment: (Inaudible) . . . and ordinance . . . (inaudible)?

**BRM:** Well, I do not know. We will not be having manna from heaven in the sense of temporal food. Although you and I can look back and catch the meaning of this and remember everlastingly that temporal and spiritual food has to come from God, that we rely on him and that we die temporally without temporal food and we die spiritually without spiritual food. This is quite a glorious concept and learning this ought to open up our eyes as far as . . . (inaudible) . . . a little as to what some of the symbolisms of the gospel are.

Comment: The prophet taught that in the restoration of all things, even the law of sacrifice would be restored, and I thought that that was your point . . . (inaudible) . . . be better symbolism . . . (inaudible).

**BRM:** No, this will not be restored, I would not think. Everything will be restored that pertains to the fullness of the gospel. But the rites and ceremonies of the Mosaic law, no. A sacrifice pertaining to the fullness of the gospel was performed different then.

Comment: (Inaudible.)

**BRM:** Well, there are things of short . . . (inaudible) . . . but not the ritual and performances of the Mosaic Law. The Lord's sacrifice now a broken heart and a contrite spirit, excepting this isolated instance of restoration for the purpose of completing the restitution of all things, and not for the purpose of removing the ordinance . . .

Comment: I think they are more a type of symbolism from which that outline that . . . (inaudible).

**BRM:** Of course. What did you really have in mind?

Comment: Well, what I was going to ask was if either was of comprehensive work in the Church.

**BRM:** Oh, no.

Comment: One that I had mentioned that could possibly have been the creation of Adam or the creation of Eve. I read one of the contrary was symbolic of the birth of the Church . . . (inaudible) . . . of the Adam . . . (inaudible) . . . with the . . . (inaudible) . . . of the Church and Adam . . . (inaudible) . . . symbolism there.

**BRM:** Well, now what I did here, I am not listing the symbolism, I am listing the principle that all things have their likeness. Everything the Lord has done has been done with a particular thing in view to bear testimony of something about Christ. And then I just picked out these obvious ones that we can read about in the scriptures, and that are easy. Now there are probably some hard ones, and some difficulty, and take some spiritual insight to show what similitude and what type and what shadow was involved. And you could go on to—I am getting to our sermon—but you could go on and on, on this, in ancient Israel they had a . . . (inaudible) . . . didn't they? And before the sins of the people and they took him every year and they laid their hands on his head and they put the sins of Israel on his head and they sent him out into the wilderness. Well, go ahead, figure out some similar things . . . (inaudible) . . . The fact of the matter is, you could go through all of this minute, all the minutes of the Mosaic law and somehow or other, you figure out a symbolism. You get to this matter of sacrifice and the symbolisms are not in the Old Testament. But if you turn to the book of Hebrews, what do you discover? You discover Paul taking up these old Mosaic rituals and saying that they meant such and such, saying for instance, that the people got forgiveness of sins through the shedding of the blood of animals. Now I have, I do not know categorically, but I do not have any present recollection but that is in the Old Testament. I have some doubts that it is . . . (inaudible) . . . to read, that the . . . (inaudible) . . . plain so the sectarians would know it. But Paul picks it up and sets it in Hebrews. Now this is just the same old thing about these things being in the Old Testament and people not having the vision of what they mean. And you could enlarge indefinitely on that.

Comment: I have often wondered why God said that . . . (inaudible).

**BRM:** Oh, I do not know. That is off our subject. Let us not go on to that. But let us just take a minute here. Now we have not analyzed our sermon, but maybe for the purposes of studying them, we have done better than if we had analyzed our sermon because you can analyze it by yourself. And the heading, the problem just quickly summarized, is this, these are our text references. Our second heading is, "Jesus Feedeth the Five Thousand." Now he did this for a couple of reasons. The reasons are listed in the text, but one reason he did this was to lay a foundation for a sermon on the Bread of Life. He just deliberately performed a miracle, for one reason among others, so that the matter of manna from heaven would be before the people in such a dramatic way that everybody would have to listen to his sermon. Now if he had gone out and announced, "I am the Bread of Life," and started preaching the sermon cold, without a background, it would be like that matter we considered yesterday. He would not have had a congregation. He would not have compelled people to listen to what he said. But he fed five thousand, among other reasons, to form a basis for the sermon on the Bread of Life. And the Jews understood it and they knew what he was doing and they said, "Oh, how can this be so great? Sure you fed five thousand, but Moses fed two million for 40 years every day. How can you be the

Son of God? Moses was doing much better than you were doing.” That was the reaction of the disbelievers.

Now, the rest of our outline, page 351, is the discussion that Jesus is the living manna that comes down from heaven. Salvation is gained by eating living bread. These are the breakdowns, the headings within the sermon. It is at 354, 357, this may be (now you can go ahead and analyze the sermon) number five, the conclusion, in some respects, the climax of what is involved. And if we have time to discuss something, this probably will be what we ought to discuss. And it is how men eat the flesh, and drink the blood of Jesus. This is the climax of what is involved. And it raises the question of what is meant by eating the flesh and drinking the blood of Jesus. In your minds, all of just a minute is left, open the Book of Mormon. We are of a mind that they all do this in remembrance, we do it in remembrance. Yes, we do it in remembrance. Third Nephi, we do it in remembrance and types and shadows and similitude and all the rest. But look in the 18<sup>th</sup> chapter of Third Nephi and the 29<sup>th</sup> verse. It sounds like the fall of Israel, but it is not. “For whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood ye shall forbid him.” Now Paul said it, of course, but I picked it out of the Book of Mormon so there is no question about . . . (inaudible) . . . or about the language that is being used. So here is an announcement that we eat the flesh and we drink the blood of Christ. Now what does it mean? How do you eat the flesh and how do you drink the blood? I think we had better read First Corinthians 10, three and four and include the scriptural . . . (inaudible) . . . to inbound, somewhat, the fact that what we were saying here was known and understood in Israel. 1 Corinthians 10, “[And] were all baptized unto Moses in the cloud and in the sea,” the second verse, “and did all eat the same spiritual meat.” Now we are right centered on this concept again. “Did all eat the same spiritual meat; And did all drink the same spiritual drink.” Spiritual meat and spiritual drink. “For they drank of that spiritual Rock that followed them: and that Rock was Christ.” Well, aren’t we right back where we started over here about spiritual food? They ate spiritual food, spiritual meat and spiritual drink and that rock was Christ. “Ye shall live by every word that proceedeth forth from the mouth of God.” All right, how do you men eat the flesh and drink the blood of Jesus? Do you partake of the sacrament? Heavens no. You do not eat the flesh and drink the blood of Christ by partaking of the sacrament. You partake of the sacrament in similitude of the fact that you eat the flesh and drink the blood of Christ. Now what does this mean to eat his flesh and drink his blood? Dale?

Comment: Well, aren’t we back to rebirth, of being adopted?

**BRM:** Yes.

Comment: John said—John called him the “hidden manna,” and he said, “those who overcome it, they will be given the hidden manna.”

**BRM:** Good.

Comment: And so what we are really talking about is being reborn again by patting our lives—acceptance of the Atonement through the articles of adoption that will bring us into his family and thus we will live.

**BRM:** I had forgotten this for the moment, but that . . . (inaudible) . . . those that overcome are going to eat and drink hidden manna, it is hidden to the world. It is known to the spiritual eat the Bread of Life, “I am the Bread of Life, I am that bread which came down from heaven.” You eat of Christ, you do not eat the sacrament, you eat of Christ spiritually. This is figurative. But we say things like this, don’t we? “I went to sacrament meeting and it was a real spiritual feast.” Do you ever say that?

Comment: Spiritual feast?

**BRM:** It might . . . (inaudible) . . . “We had a spiritual feast.” “We were fed spiritually.” “We ate of the hidden manna.” “We ate the flesh spiritually of Christ.” Well, the way you eat the flesh and drink the blood of Christ, it is to believe in him, to accept him as the Son of God, and to keep his commandments. You keep his commandments, you eat of his flesh and you drink of his blood and you are adopted into his household and you are alive to the things of the Spirit. You get spiritual life because you ate spiritual bread. And the spiritual bread that you ate was the laws of God. And you ate them by keeping his commandments.

Comment: Then how can we eat of his bread unworthily?

**BRM:** You partake of the symbol of the bread unworthily and you are certifying to God when you do it that you will keep his commandments and you are unworthy to partake of that symbol because you have not lived in harmony with what you ought to live, so that you are actually getting the spiritual food. You are unworthy unless you are actually partaking of the spiritual food, which is Christ. When you go through the ordinance, it certifies that that is what you are doing.

Comment: (Inaudible.)

**BRM:** That is good.

Comment: (Inaudible.)

**BRM:** Christ is the spirit of truth, isn’t he? “I am the spirit of truth.” The spirit has got to feed. It feeds on the revelation from the Holy Ghost, a spiritual bread. Now the great thing in life is to live by every word that proceedeth forth from the mouth of God is to walk in the Lord’s law. And to help us center our attention on that, we have the sacrament. And we make the covenants in the sacrament . . . (inaudible) . . . Israel was supposedly making an effigy, in this manna episode. Well, we did not take the sermon,

did we? I extended it into . . . (inaudible) . . . You read the sermon and you evaluate it and you will see what it means, this Bread of Life in it. But this is more than this sermon. His lesson is an overall concept. You have the potential of opening up the door and having a little investigation in the whole field of symbolism.

Comment: In 13, Paul talks about partaking. In fact, when he talks is he talking about spiritual or temporal?

**BRM:** I do not know, maybe he is talking about both. Maybe he is talking about both, I do not know.

Comment: It says that . . . (inaudible).

**BRM:** Well, obviously he is talking about spiritual. He could not help but do that. But maybe this carries over to something more than that. So I will tell you what we will start with tomorrow and it grows out of what we have been doing today. We will take up the sacrament and the Bread of Life and tie this Bread of Life into our ordinance of the sacrament, building on this foundation we have laid.