**R888 (R223/R9) Rumination for 30 Jan, 2022**

The **T**heme:**At The Table of the King**[berita-bethel-ung.com](http://www.berita-bethel-ung.com/)

The **T**ext: *While the* ***king*** *sitteth* ***at his table****, my spikenard sendeth forth the smell thereof.* **S of S 1:12**

The **T**hots:

Intro.: Today the **C**hristians gather at the Lord’s Table for the Lord’s Supper.

Tomorrow night the **C**hinese **C**ommunity will gather at the Table for their **C**NY-Eve Family Reunion Dinner. Consider…

* 1. **The Table of the King S of S 1:12-14**

*While* ***the king sitteth******at his table****, my spikenard sendeth forth the smell thereof.*

1. **The Shulamite Maiden at the King’s Table** – Three main thots are brought up in this text: 1:12a cf. 6:13
2. *The king* - **S**tating the **H**ost’s King**ship**.
3. *(Sitteth) at His table* - **S**uggesting **H**is Head**ship**
4. *My perfume spread its fragrance. -* **S**acrificing **H**er Wor**ship**. 1:12b-14, NIV
	1. Her **A**ttraction to her lover –

 *Pleasing is the fragrance of your perfumes; your name is like perfume poured out.* Cf. 1:3

* 1. Her **A**ffection for her lover – *My lover is to me a sachet of myrrh resting between my breasts.*
	2. Her **A**ppreciation of her lover – *My lover is to me a cluster of henna blossoms from the vineyards of En Gedi.*
	3. Her **A**doration of her lover – *While the king was at his table, my perfume spread its fragrance.*
		+ Compare the Shulamite’s **A**ttitude to her king with ours towards our King at His table. See #B below.

1. **Mephibosheth at the King’s Table** –*… did eat continually* ***at the king's table****.* **II Sam. 9:13**
2. Mephibosheth’s Unworthi**ness**:
3. He was the **H**eir (grandson) of the king’s “enemy”, Saul. 3:1, 6

 *Now there was long war between the house of Saul and the house of David:*

1. He was **H**andicapped – *Jonathan hath yet a son, which is lame on his feet.* 9:3, 13
2. The King’s Kind**ness**:
3. The king showed kindness to Mephibosheth *for Jonathan’s sake.* 9:1, 7

*The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.* 18:1b

1. The king showed kindness to Mephibosheth *for God’s sake.* 9:3
2. The King’s Gracious**ness**: Mephibosheth was invited to eat at the king’s table continually. 9:7
3. The **P**ersonal assurance: *Fear not: for I will surely show thee kindness for Jonathan thy father's sake.*
4. The **P**romise: *I will restore thee all the land of Saul thy father.*
5. The **P**rivilege: *thou shalt eat bread at my table continually.*

**Mephibosheth’s Privileges at the King’s Table**

* *Thou shalt eat bread at my table continually.* 9:7
* *Mephibosheth thy master's son shall eat bread alway at my table.* 9:10
* *Mephibosheth, said the king… shall eat at my table, as one of the king's sons.* 9:11
* *Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table;* 9:13

***and was lame on both his feet.***

* + A **G**rim **R**eminder of his **C**ondition – he was **H**andicapped and **H**elpless.
	+ A **G**reat **R**emembrance of the king’s **C**ondescension – to **H**ave **H**im seated at the king’s table!
		- Would not Mephibosheth’s condition and position sound like ours as we sit at the King’s table?
1. **The Table of the Lord – the King of kings I Cor. 10:22; 11:23-29**
	* 1. **The Lord’s Supper** **I**nstituted and His Lord**ship** **I**ndicated. 11:20, 23

Note the six occurrences of *Lord* and *Lord’s* – in 11:20-29

1. *When ye come together therefore into one place, this is not to eat the* ***Lord's*** *supper.* 11:20
2. *I have received of the* ***Lord*** *that which also I delivered unto you,* 11:23a
3. *That the* ***Lord*** *Jesus the same night in which He was betrayed took bread:* 11:23b
4. *As often as ye eat this bread, and drink this cup, ye do show the* ***Lord's*** *death till He come.*11:26
5. *Whosoever shall eat this bread, and drink this cup of the* ***Lord****, unworthily…* 11:27a
6. *Shall be guilty of the body and blood of the* ***Lord****.* 11:27b
	* 1. **The Lord’s Table** –
7. His Lord**ship** at the head of the Table. 10:21, NRSV
	1. The **C**up is the **Lord’s**: *You cannot drink the cup of the Lord and the cup of demons.*
	2. The **C**ommunion is of the **Lord’s**: *You cannot partake of the table of the Lord and the table of demons.*
8. Our Fellow**ship** around the bread and cup 10:16, 17
	1. *The cup of blessing which we bless, is it not the* ***communion*** *of the blood of Christ?*
	2. *The bread which we break, is it not the* ***communion*** *of the body of Christ?*
	3. *For we being many are* ***one*** *bread, and* ***one*** *body: for we are* ***all*** *partakers of that* ***one*** *bread.*
		* At the Table of the King of kings, we are one with Him and one with each other.
		* At the Supper, we eat of the bread and drink of the cup worthily in remembrance of our King. 11:24-27

Around Thy Table, holy Lord, We see Thy face and Thee we adore.

We break the bread – we remember Thine body for us was bruised sore,

We partake of it – we remember our fellowship with one another in Thine Body,

We drink the cup - we hear Thee saying: *this do ye, as oft as ye drink it, in remembrance of Me*.

Thus, this day, at Thine Table, we revere Thine Kingship, Thine Headship and Lordship,

And unto Thee we now bow in Worship. KC Ung

**REFLECTIONS FOR THE WEEK R. 888**

1. The Bible Mentions the Lord’s Table and the Lord’s Supper. What is the difference?

**The Lord’s Table**, unlike **the Lord’s Supper** which Commemorates the Remembrance of the Lord in the participation of the elements on the Table, embraces and emphasises the wider Concept of the Community of Christ’s people in Communion with Him in the Body of Christ and with one another as symbolised in our participation of the one loaf of bread and the drinking of the cup.

*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?*

***For we being many are one bread, and one body:***

***for we are all partakers of that one bread****.* I Cor. 10:16, 17

The one loaf not only symbolises the body of Christ sacrificed for us on the Cross:

*Take, eat: this is My body, which is broken for you: this do in remembrance of Me.* 11:24

But also the oneness of His Church in Communion with one another in the Body of Christ:

*For we being many are one bread, and one body:*

*For we are all partakers of that one bread* I Cor. 10:16, 17

*For as the body is one, and hath many members, and all the members of that one body,*

*being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.* I Cor. 12:12-14

Taking into consideration these thoughts about the Bread as the Body of Christ in two aspects, what do you think are your responsibilities as you partake of the loaf of the broken bread? Also Consider that…

*One cannot take part in both* ***the Lord's table*** *and the table of demons.* I Cor. 10:21, NIV

*A man ought to examine himself before he* ***eats of the bread and drinks of the cup****.* 11:28f

 **REFLECT**

1. Tomorrow is Chinese New Year Eve. As is the Custom, the Chinese will Celebrate this day with a Family Reunion Dinner when all members of the family will gather round the dining table to renew their relationships.

This event is important to the Chinese family and all its members will seek to return to the family home for a family reunion on Chinese New Year Eve wherever they may be located unless distance, and work conditions, etc. make it impractical for them and their respective family members to return in time.

The dinner is believed to be the most important part of the festival and the most significant meal of the year. Big families of several generations sit around round tables and enjoy the food and time together.

“*The reunion dinner is an annual feast where family members reaffirm the love and respect that bind them together as a unit. ... This event is of sociological significance as it is a means to ensure the solidarity of the family and its cohesiveness.”* **REFLECT**

My wife and I take this opportunity and occasion to wish all our Chinese brethren

***A Blessed and Prosperous Chinese New Year***

with wishes from **Psa. 1:1-3**, NKJV:

***Blessed*** *is the man Who walks not in the counsel of the ungodly,*

*Nor stands in the path of sinners, Nor sits in the seat of the scornful;*

*But his delight is in the law of the LORD,*

*And in His law he meditates day and night.*

*He shall be like a tree Planted by the rivers of water,*

*That brings forth its fruit in its season, Whose leaf also shall not wither;*

*And whatever he does shall* ***prosper****.*

**Points To Ponder:**

*On Sunday, the* ***C****hristian Family* ***C****omes together to* ***C****ommemorate their Lord’s* ***R****emembrance. On Monday, the* ***C****hinese* ***C****ommunity* ***C****omes together to* ***C****elebrate a* ***F****amily* ***R****eunion.*