

Celebrating the Lord’s Supper is equivalent to the Old Testament (OT) Moses, being told to “speak to the rock.”

The Exodus & Numbers passages noted above recount the story when on two occasions there was no water. The first time God instructs Moses to strike the rock, but on the second to speak to the rock. But at the second occasion, Moses, being angry & frustrated with the grumbling people he was called to lead, disobeyed God by violently striking the rock twice with his rod. Both times, water was miraculously supplied, but Moses was judged for his disobedience. God disqualified Moses from completing the journey into the Promised Land.

Discussion: According to [Exodus 4:17](#) & [20](#), who gave Moses the rod; and who’s rod was it?

What is the “Rock”? – The Old Testament calls it the “Rock of our salvation” [2 Samuel 22:47](#); [Psalms 89:26, 95:1](#)

That OT “rock” is further identified in the New Testament – [1 Corinthians 10:4](#), “that Rock was Christ”

What is the Water? – The Water symbolizes Salvation: [John 4:14](#); [Revelation 21:6, 22:1, 17](#).

Discussion: 1) According to [Isaiah 53:4](#) (*that speaks of the Messiah*), who was Jesus stricken and smitten by?
2) According to [Isaiah 53:8](#), for whose transgressions was the Messiah stricken for?
3) If Jesus is the Rock, and the water is Salvation, what does striking the Rock represent?

We’ve established that Jesus is the Rock that was stricken & smitten by God for us. The “stricken & smitten” is identified as Jesus’ punishment & abuse leading up to, and including His subsequent death, on the Cross. God told Moses to strike the Rock on the first occasion; but at the second encounter with the Rock, Moses was told to simply “speak to the Rock.” [Hebrews 10:9-10](#) explains why Jesus was to be stricken only once. Paul said in, [2 Corinthians 12:9](#), that God’s grace extended to us is “sufficient” (i.e., Jesus’ single sacrifice is all-sufficient).

Discussion: 1) Why (*according to* [Heb 10:10](#)) does Jesus not ever have to repeat His sacrifice on the Cross?
2) Why was Moses told to strike the Rock with the Rod of God only once (*but not the 2nd time*)?

On that second occasion however, Moses, operating in the flesh by not allowing himself to be led of the Spirit in obedience to God, instead of simply speaking to the rock as he had clearly been instructed, struck the Rock with the Rod of God (*not once, but*) twice! Amazingly, even though Moses disobeyed God’s clear command, water came out of the rock abundantly ([Numbers 20:11](#))! Moses was disciplined by God for his disobedience, but the people weren’t deprived of water because of Moses’ willful moment of disobedience.

Celebrating the Lord’s Supper is equivalent to “speaking to the Rock” because the Sacrifice that provided our Salvation was fully completed at Calvary. We now commemorate Jesus’ crucifixion in obedience to God’s Ordinance of “Holy Communion” ([1 Cor 10:16](#) / also referred to as: The “Lord’s Supper”-[1 Cor 11:20](#); the “Lord’s Table”-[1 Cor 11:21](#); “Breaking of Bread”-[Luke 24:35](#); the “Eucharist”/giving thanks -[Luke 22:19](#); “Love Feasts” [Jude 12](#); etc.) Taking Communion is done in remembrance of what has already been fully accomplished by Christ on the Cross, it is not, in effect and in any way, a repetition of the Crucifixion.

Regarding Communion however, there are Christian traditions that teach a doctrine that suggests there is, a ‘sort of’ equivalent of a re-crucifixion occurring while celebrating at the Lord’s Table. This is, in effect, the same as Moses, on his second occasion, striking the Rock for water instead of speaking to it. Basically, these traditions believe that each time Communion is taken, three things are being accomplished in relation to the participants’ salvation: 1) they receive forgiveness for ongoing sins; 2) it allows them to retain their salvation; and 3) it helps to shorten “Purgatory” time before being allowed to enter heaven. We know from clear Bible teaching that this doctrine is faulty at every level.

Discussion: In light of [Numbers 20:11](#), are those sincere believers who partake of Communion with a wrong understanding of it because of faulty Biblical teaching, precluded from being saved?

Having said all this... it is also true that the Ordinance of Communion (*by whatever name it’s called*) is unique in that there are unprecedented prerequisites to be able to participate in it. Unlike any other Christian devotion (*prayer, Bible reading, going to church, even baptism...*), there are clear warnings about Communion found in [1 Corinthians 11:27-34](#). We are called to “examine ourselves” before partaking, lest we bring spiritual and/or physical harm to ourselves (*weakness, sickness, premature death, judgment, chastisement, condemnation...*).

Discussion: Why is ingesting the Communion elements of bread & wine (*representing Jesus’ body & blood*) require a holy preparation?