

The Mystery of the Eucharist

The Bread of Liberty

What is the Eucharist? In modern dictionaries we can find several definitions.

Eu·cha·rist. n. A sacrament and the central act of worship in many Christian churches, which was instituted at the Last Supper and in which bread and wine are consecrated and consumed in remembrance of Jesus's death; Communion.¹

In *Webster's Revised 1998 Unabridged Dictionary*, we see the first definition in a different light:

Eucharist... n. [L. eucharistia, Gr. ... lit., a giving of thanks; e'y^ + cha`ris favor, grace, thanks; akin to chai`rein to rejoice, and prob. to yearn: cf. F. eucharistic.] 1. The act of giving thanks; thanksgiving. [Obs.]²

In the Bible 'eucharistia' is not always translated the same way. Nine times it appears as *thanksgiving* and six times as *giving of thanks, thanks or thankfulness*. Often when the word appeared in the early writings of those who did the work of the Church for the kingdom appointed by Christ it was not translated but remained in the Greek form which we have come to call the *Eucharist*. If we examine the written text of the early Church ministers we may find another and more unique answer to its meaning and God's revealed kingdom of *righteousness* and *the perfect law of liberty*.

Justin Martyr (A.D. 148-155).

There are two things to keep in mind when reading the Apology of Justin the Martyr. First, Justin was writing a foreign government leader, the Emperor of Rome, as an official of a Kingdom of God, and a minister of the Church who had been "called out". He was explaining that they, the Christians, were a different kind of government and that they considered the matter of their sovereignty settled and also quoted the Acts of Pontius Pilate, the Procurator of Rome, for part of that proof.

Secondly, we should note that the word *Eucharist* is simply the Greek word for "thanksgiving". It is about giving life to others not saving our own and being thankful for the opportunity to do so. God gives life and we were originally made in the image of God. We should be thankful that we can give our lives for our king and His kingdom by investing in the honest needs of our brothers and sisters.

Justin Martyr wrote in defense of the Christian faith to the Roman Emperor Antonius Pius makes mention of a written account of Pontius Pilate of the event of Christ's death that were known to the Emperors of Rome:

"And after He was crucified they cast lots upon his vesture, and they that crucified Him parted it among them. And that these things did happen you can ascertain from the Acts of Pontius Pilate."

And in another place he says:

"That he performed these miracles you may easily satisfy yourself from the 'Acts' of

1 The American Heritage® Dictionary of the English Language, Fourth Edition.

2 Webster's Revised Unabridged Dictionary, © 1996, 1998 MICRA, Inc.

Pontius Pilate.” Justin Martyr, Apology, 1.48

In Justin's First Apology he writes not about rituals and Church services, but the service of the Church to the people. The Church's ways were contrary to the ways of the Roman governmental services which were Nicolaitan³ in nature from the point of view of Christians. Rome had a welfare system that all were expected to take part in called Corban. Its contributions like that of the Pharisees were dependent upon compelled contributions.

Jesus who was the King of the Christians had made it clear that such system, which were like the Corban of the Pharisees,⁴ *made the word of God to none effect*. Justin explained how Christians provided the same welfare services without force:

“And we afterwards continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless the Maker of all through His Son Jesus Christ, and through the Holy Ghost.” Justin Martyr, Apology, Chapter LXVII

In explaining the way the Kingdom worked he does not make reference to social insurance or entitlement programs that take from those who have and give to those who claim they have no. He speaks of freewill charity, which even Rome depended on in the early days of the Republic. What is amongst the faithful Christians was given by the Holy Spirit acting in the midst of each individual. In our hearts and mind of everyman and woman is where the kingdom begins.

“And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons.” Justin Martyr, Apology, Chapter LXVII

In their gatherings there is first a reading and speaking about the gospels and what they mean. The Gospel or Good News, was the fact that the Kingdom of God was at hand, within your reach. It was even called the “Gospel of the Kingdom”. At Pentecost its ministers had gathered in one accord under the perfect law of liberty with only Christ as king. Christ had redeemed the people and appointed the Kingdom to men⁵ who called themselves bondservants. They then appointed other men chosen by the people to handle the *daily ministration*⁶ of that Kingdom and worked *daily in the temple*⁷ going house to house rightly dividing bread.

Everyone in Judea who got the Baptism of Jesus Christ instead of the Baptism offered by Herod's

3 Who are the Nicolaitians? <http://www.hisholychurch.org/sermon/nicolaity.php>

4 The Corban of the Pharisees. It made the word of God to none effect.

Is our Corban making the word of God to none effect today?

<http://www.hisholychurch.org/sermon/corban.php>

5 Lu 22:29 “And I appoint unto you a kingdom, as my Father hath appointed unto me;”

6 Ac 6:1 “And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.”

7 Ac 5:42 “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”

Scribes⁸ were cast out of their government controlled welfare system.⁹

When the Christians met they did not read from what we call the Bible for it would not be compiled for another century or more. They read from what Justin calls the *memoirs of the apostles*. There is no reason to believe that such texts were limited to the four Gospels commonly read today. These early Christians were closer to the original teachings of the Gospels and were not yet burdened with centuries of apostasy, internal and external persecutions nor inquisitions and book burning. Many of these men were taught in their youth by the apostles themselves. They knew what the kingdom looked like and how it worked in liberty¹⁰ and love for one another¹¹ from first hand knowledge.

What kind of president?

8 Baptism, the Ritual and the Jurisdiction. Are Christians repenting and getting baptized or are they just all wet?
<http://www.hisholychurch.org/sermon/baptismjura.php>

9 The Coercive and Non-Coercive Churches. Concerning what the "Church" is or should be and what it is not.

<http://www.hisholychurch.org/sermon/coercivechurch.php>

Audio On the Coercive Church. The Coercive Church BlogTalkRadio 29:10

<http://www.hisholychurch.net/audio/10-10-3TS-412548CC.mp3>

The Coercive Church TalkShoeQandA 48:43

http://www.hisholychurch.net/audio/10-10-3show_1295668CC.mp3

10 The Higher Liberty

<http://www.hisholychurch.org/media/books/THL/tableofcontents.php>

Le 25:10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

Ps 119:45 And I will walk at liberty: for I seek thy precepts.

Isa 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

Jer 34:8 This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them;

Jer 34:15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:

Jer 34:16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

Jer 34:17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

Eze 46:17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

Lu 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Ac 24:23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

Ac 26:32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

Ac 27:3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

Ro 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

1Co 7:39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

1Co 8:9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

It may also be of interest to note that they call the presiding minister a “president”. He is sitting in the place of *instructor* or possibly a *moderator*, but not a ruler who exercises authority over the people.

He conducts or supervises the *prayer* or *application of the people* as well as oversees the distribution of the offerings. This form of *thanksgiving* was called *eucharistia*. They even send some of these supplies by what was called a “deacon” from *diakonos* often translated *minister*. This was the government of, for and by Christians called the Kingdom of God, ministered by men called out for that task of *public service*.¹²

“And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the

1Co 10:29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man’s conscience?

2Co 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

Ga 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

Ga 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Ga 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

Jas 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Jas 2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.

1Pe 2:16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

2Pe 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

11 Joh 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

Joh 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.

Joh 15:12 This is my commandment, That ye love one another, as I have loved you.

Joh 15:17 These things I command you, that ye love one another.

Ro 12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

Ro 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

Ga 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

Eph 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

1Th 3:12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

1Th 4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

Heb 10:24 And let us consider one another to provoke unto love and to good works:

1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

1Pe 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

1Jo 3:11 For this is the message that ye heard from the beginning, that we should love one another.

1Jo 3:23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

1Jo 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

1Jo 4:11 Beloved, if God so loved us, we ought also to love one another.

1Jo 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

2Jo 1:5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

12 Liturgy is from the Greek word meaning “public Service”.

strangers sojourning among us, and in a word takes care of all who are in need.” Justin Martyr, Apology, Chapter LXVII

With this system there was no need to apply at the *civil altars* of Antonius Pius, Emperor of Rome, or any other president or government authority. There was no need for insurance companies either for each member of the congregation was intimately bound to the other by faith, hope and charity. The rich and poor did not drift apart but grew closer together as we see in the paragraph above. Society remained whole and strong, blessed and nurtured by the Spirit of God in everyman.

What Justin describes is no different than what John the Baptist explained more than a century before in Luke 3:11:

“He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.”

Both Herod and John had ministers who would baptize you into the kingdom of Heaven.

"Herod's scheme of initiation into a new form of Judaism was immensely successful. Jews everywhere were willing to join the worldwide society ... Entry was for members only; they had to show at the door an admission token in the form of a white stone from the river Jordan which the missionaries gave them at baptism." "The missionaries... with their leather wallets full of white stones, would come back with the same wallets full of money, in foreign currency. Once put into Jewish currency by the money-changers, it would be stored in vaults, ready to be used by Herod for his vast building projects, or any subsequent causes."¹³

John's plan was not based on a central treasury nor an authoritarian government with scribes acting as accounting agents. Christians did not take from their neighbor nor even covet what was their neighbors but relied upon a network of fellowship based on *the perfect law of liberty*.¹⁴ It was a self disciplined republic that flourished in the heart of the decaying and corrupt Rome Empire. There was no need for the faltering commercial temples such as the one at Ephesus¹⁵ because men began to invest in one another as they followed the *way* taught by Christ which turned the world right side up.

A work day in the kingdom

What day did they meet? Was in Sunday or Sabbath? The Sabbath was originally a day of rest.

“But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration.” Justin's First Apology 65-67.

The reference to Sunday is not a violation of the Sabbath but a keeping of it. This is not saying that

13 Jesus and the Riddle of the Dead Sea Scrolls by Barbara Thiering.

14 Jas 1:25 “But whoso looketh into the perfect law of liberty, and continueth [therein], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

15 Temples and Churches <http://www.hisholychurch.org/media/books/TKC/TKCi9-1TemplesandChurches.html>

the Sabbath was moved to the first day of the week. The Sabbath¹⁶ was a day of rest¹⁷ not a day of business and what we see at this meeting was the business of the Church and Kingdom.

Food and drink was brought in, needs applied for and met, distributed amongst those who were there and those who were at a greater distance.

Here is another quote from Justin Martyr:

"We call this food eucharist (thanksgiving), and no one else is permitted to partake of it, except one who believes our teaching to be true and who has been washed in the washing which is for the remission of sins and for regeneration [baptism] and is thereby living as Christ enjoined." (First Apology, 66:1-20)

Understanding the purpose of rituals like the Feasts, Sabbaths, Eucharist and Baptism is important in comprehending the purposes of God and His ways. Baptism was not just the idea of being dunked or washed in water with the recitation of *specific* words. The outward symbol was evidence to a personal commitment to a particular way of life, of being submersed in the precepts of the Gospel of the Kingdom of God as opposed to the schemes of Herod. It was about changing your ways and actually living as Christ proscribed us to live.

Bishop Ignatius of Antioch, a student of John the Evangelist, was born in Syria about 20 years after the crucifixion. Around the turn of the century, he was arrested and sent to Rome to be thrown to wild beast at the games. During his journey he wrote seven letters to churches and individuals, warning against heresy and giving summary of his beliefs. He speaks of a strong organized network of the Church around bishops¹⁸ with a system of presbyters and *deacons*,¹⁹ and the joy of thanksgiving and sharing amongst Christians.

"I have no taste for corruptible food nor for the pleasures of this life. I desire the bread of God, which is the flesh of Jesus Christ, who was of the seed of David; and for drink I desire his blood, which is love incorruptible." (Epistle to the Romans, 7:3)

The blood of Jesus is incorruptible love, not wine that has been magically changed. And the nature of the *bread* of God is the joyful freewill giving in thanks or being thankful for the opportunity to give. This *thanksgiving* is the "eucharist" which is simply the Greek word for "thankful giving".

"Take note of those who hold heterodox opinions on the grace of Jesus Christ which has come to us, and see how contrary their opinions are to the mind of God...."

"They abstain from the Eucharist and from prayer because they do not confess that the Eucharist is the flesh of our Savior Jesus Christ, flesh which suffered for our sins and which that Father, in his goodness, raised up again. They who deny the gift of God are perishing in their disputes." (Epistle to the Smyrnaeans, 6:2; 7:1)

Christ gave His whole body, His life, for us to teach us to give to one another like He did rather than

16 Article on the Sabbath of Faith <http://www.hisholychurch.org/sermon/sabbath.php>

17 Exodus 16:23 "And he said unto them, This [is that] which the LORD hath said, To morrow [is] the rest of the holy sabbath unto the LORD: bake [that] which ye will bake [to day], and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

18 e.g. Overseers with no exercising authority of family groups of ten ministers.

19 e.g. The Public Servants of the Kingdom.

covet the labor and goods of our neighbor. Have you eaten this spiritual meat of giving of ourselves for the sake of others? Or do you eat the meats of those who must sacrifice to idols?

“And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.” 1 Corinthians 10:1-3

What is Paul talking about, meat and drink and that coming from a spiritual rock?

“Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as [were] some of them; as it is written, The people sat down to eat and drink, and rose up to play.” 1 Corinthians 10:6-7

The people ate and drank but of a common purse of the camp of the golden calf²⁰ where all were compelled to vest their wealth in one purse,²¹ one treasury.²² This was idolatry not free thanksgiving from and to the body.

“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 word ‘blessing’ is ‘eulogia’ which is also translated ‘bounty’. The words “we bless” is ‘eulogeo’ meaning “to invoke blessings... to cause to prosper, to make happy, to bestow blessings on”. If we are the body of Christ we should be bestowing a bountiful blessing of substance in spirit and in truth upon one another in free congregations through the aid of a servant Church.

The word ‘communion’ is from ‘koinonia’ which is translated ‘fellowship’ 12 times and ‘communion’ only 4 times. It was also translated ‘communication’, ‘distribution’, ‘contribution’, ‘to communicate’ once each. It is defined “1) fellowship, association, community, communion, joint participation, intercourse 1a) the share which one has in anything, participation 1b) intercourse, fellowship, intimacy 1b1) the right hand as a sign and pledge of fellowship 1c) a gift jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship.”

It is clear that communion is not just a token wafer of bread but an actual contribution, participation and distribution that exhibits true fellowship. It involves intimate intercourse of sharing and association in joint fellowship in real and practical ways.

The word ‘blood’ is ‘haima’. It does mean *blood* but we have already seen Paul talking about spiritual drink and meat. Is he also talking about *spiritual blood*? Is community charity through the ministers of the Church, the giving of ourselves, our sweat, our substance on living altars appointed by

20 Chapter 11. of the book The Covenants of the gods, Money vs Mammon

Audio <http://keysofthekingdom.info/COG-11.mp3>

Text <http://www.hisholychurch.org/study/gods/cog11movma.php>

21 Pr 1:10 “My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: Let us swallow them up alive as the grave; and whole, as those that go down into the pit: We shall find all precious substance, we shall fill our houses with spoil: Cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.”

22 Mt 6:19 “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.”

Christ.²³ Is government by charity a precept of God and the life's blood given freely by those who seek the righteousness of God? Do those people living by faith form a living body of Christ? If we take from others by any means other than a freewill offering have we taken their sweat and blood? In Leviticus Moses says:

"And whatsoever man [there be] of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood." Leviticus 17:10 -12

Was he just talking about food laws or a precept of God's law?

Moses tells us:

"For [it is] the life of all flesh; the blood of it [is] for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh [is] the blood thereof: whosoever eateth it shall be cut off." Leviticus 17:14

They are cut off, dead to Israel because they take the life of others. Are we dead to Christ because we take the life of our neighbor? Are we devouring one another by asking governments of power to take from our neighbor so that we shall gain a benefit? If we do this even a little are we biting²⁴ one another? If you choose not to take benefits from your neighbor like free education, welfare or healthcare they desire to force you to take the benefit.²⁵

In legal systems people become obliged by application, law and contract to give into the common purse of the state where everyman is in a civil flesh pot.²⁶ They have made their choice upon applying to or joining the city state or civil powers, who now like the *governments of the gentiles exercise authority but call themselves benefactors*. If we pray and apply for the benefits of these civic altars of sacrifice and bounty we may not be stealing, but are certainly coveting the life of our neighbor. This is not the *thanksgiving* of a blessed fellowship but a compelled sacrifice required by the covetous greed of the people, by the people and for the people, making the word of god to none effect.

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." Ex 20:17

Samuel said he was foolish for doing this and he had "not kept the commandment of the LORD thy

23 Adventures of Artifice in Languageland, The Sophistry and the Sacrifice.

<http://www.hisholychurch.org/sermon/sacrifice.php>

24 Ga 5:15 "But if ye bite and devour one another, take heed that ye be not consumed one of another."

25 Mic 3:5 "Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him."

26 Eze 11:3...17 "Which say, [It is] not near; let us build houses: this [city is] the caldron, and we [be] the flesh. Therefore prophesy against them, prophesy, O son of man..."

Ex 16:3 "And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, [and] when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

God” but because he *compelled the sacrifice* of the people [he taxed them] his kingdom would not continue.

“And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.” 1 Samuel 13:9

Saul’s kingdom was counted *foolish* and his election by the voice of the people had been called a rejection of God. Because of this forcing a sacrifice from the people he should not rule over them. His kingdom's demise was prophesied by Samuel in Chapter 13:13. So is the democratic kingdom of men foolish and condemned when they collectively rule over their neighbor compelling their sacrifice to fulfill their desire for benefits?

“And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not....While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.” 2Pe 2:3...20

The kingdom of God depends upon faith, hope and charity. That kingdom and the fellowship it requires is within your reach and with out the exercise of that daily prayer and application, free giving and chosen sacrifice we betray the teachings of Christ. We should not make token ceremonies and superstitious rituals out of simple and basic instructions about fellowship, charity and sharing.

Who are these devils?

“Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord’s table, and of the table of devils.” 1 Corinthians 10:21

It is the cup of the Nicolaitan altars of compelled sacrifice that covets the goods of your neighbor. The word ‘*daimonion*’ is most often translated ‘devil’ but also ‘god’. It is defined “1) the divine power, deity, divinity”

And of course Paul tells us that there are “gods many”²⁷ and what these gods are is simply those who have the power to judge and exercise authority by their own judgment.

So, how does one drink of the cup of devils? Do they have a communion of devils?

“Do we provoke the Lord to jealousy? are we stronger than he? All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.” 1 Corinthians 10:22-23

We often hear about ‘tables’ in the bible. The word translated ‘table’ is also translated into ‘bank’. The tables Jesus turns over in the temple were literally treasury counters where millions of dollars passed each year. Those funds were accounted to the royal treasury for the maintenance of the government services administered by the temple. Those who administered these tables leading to the

²⁷ There are gods many. Who are these gods many and what is a god?
<http://www.hisholychurch.org/sermon/godsmany.php>

national treasury received a handsome commission, a ‘porterhouse’ cut of the proceeds.

Jesus said those tables were being administered by thieves and he drove them out with a string whip. As king he simply fired these porters of the temple’s royal treasury so that new porters could be elected by the people.²⁸ He was turning these official positions over to a new crowd.

This idea of tables being deceitful or snares is common.

“Let their table become a snare before them: and [that which should have been] for [their] welfare, [let it become] a trap.” Psalms 69:22

This is repeated by Paul in Romans:

“And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:” Romans 11:9

There are two kinds of tables for us to eat at. One is the table of the Lord that is filled with the freewill offerings of the body of Christ. The other is the table of the adversary, the devil, who sets his bountiful table as a snare to entice the people to covet their neighbors goods. It is a table not filled with the life of Christ which is a freely given life but one filled with the blood of the people who are compelled to offer upon it or be punished by lords and benefactors who exercise authority.

So, what is the devils table?

“When thou sittest to eat with a ruler, consider diligently what [is] before thee: And put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat.” Proverbs 23:1

Like the leeks and onions of Egypt, these are the gratuities of governments that force the people by the sword to give. They offer the benefit of benefactors but that autocratic system foolishly does not wait for the free will offering of the people. They exercise authority as Saul did and fall into condemnation. They have this power because they have called for oaths and pledges and offer entitlements through application or prayer. Such entitlements are a license to eat out the substance of your neighbor, to drink of his sweat and blood, to devour the flesh through covetous acts of the agents of government.

Rituals of Christ and Mithra

A desire to exercise authority over our neighbor in social democracies is an eye for evil. When we call for rulers who can exercise authority we attract men who have an eye for authority over their brother and not to service.

“Eat thou not the bread of [him that hath] an evil eye, neither desire thou his dainty meats: For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.” Proverbs 23:6

The free will offerings of Israel and the first century Church had to sustain those in need during severe depressions, extreme inflation, plagues, catastrophes and wars. Christians could not apply for

28 <http://www.hisholychurch.org/media/books/TKC/TKCi9-1TemplesandChurches.html>

aid at the Nicolaitan altars²⁹ which compelled contribution and coveted their neighbor's goods through authoritarian levy, often eating out their substance.

“But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord’s, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man’s conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” 1 Corinthians 10:28-31

The word ‘thanks’ here in 1 Corinthians is ‘*eucharisteo*’ which only means thanks “(1) to be grateful, feel thankful 2) give thanks”.

Nowhere is the text talking about wafers of bread magically turned into the fellowship of Christ or with Christ by Latin incantations. This is all a part of Mithra deception and delusion. Some claiming to be the Church are found doling out mere crumbs of bread instead of feeding the needy of the congregation and then crowning kings as the authoritarian benefactors of the people.³⁰ This penurious *eucharist* compels the people to turn to these authoritarian altars of civil sacrifice to aid them in time of need and famine.

The keepers of the authoritarian tables of men serve deceitful dainties. At first the benefits of such rulers look tasty but eventually they lose their sweetness and become sour in the belly.

Tertullian tells us of the historical presence of another false Church and rituals which imitates the true Church:

"He [Satan], too, baptizes some— that is, his own believers and faithful followers; he promises the putting away of sins by a layer [of his own]; and if my memory still serves me, Mithra there, [in the kingdom of Satan,] sets his marks on the foreheads of his soldiers; celebrates also the oblation of bread, and introduces an image of a resurrection, and before a sword wreathes a crown. What also must we say to [Satan's] limiting his chief priest to a single marriage? He, too, has his virgins; he, too, has his proficient in continence."

Tertullian, Prescription Against Heretics XI,

He speaks more than once of Satan worshipers who imitate the rituals we call Christian today:

“For washing is the channel through which they are initiated into some sacred rites--of some notorious Isis or Mithras. The gods themselves likewise they honour by washings. Moreover, by carrying water around, and sprinkling it, they everywhere expiate country-seats, houses, temples, and whole cities: at all events, at the Apollinarian and Eleusinian games they are baptized; and they presume that the effect of their doing that is their regeneration and the remission of the penalties due to their perjuries.” Tertullian wrote on Baptism. II. Chap. V.

In Chapter 61 of the First Apology of Justin Martyr of this Eucharist or thanks and giving he states:

“And this food is called among us thanksgiving [eucharistia], of which no one is allowed to

29 Nico and Bal [Http://www.hisholychurch.org/media/books/THL/nicolaitanbal.php](http://www.hisholychurch.org/media/books/THL/nicolaitanbal.php)

30 Lu 22:25 “And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so:”

partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined.” Justin Martyr, First Apology, 61.

Some renderings of Justin’s Apologia fail to translate the word “eucharistia” into *thanksgiving* thereby creating a mysterious rite of communion rather than the substantive giving that is true fellowship. Even the word ‘thanksgiving’ does not do the word ‘eucharistia’ justice.

Eucharistos is from the word ‘eu’ which is defined “to be well off, fare well, prosper”. *Charizomai* is commonly translated *forgive* but also *give* and *freely give*, even *deliver* or *grant*. To eu-charistos is to ‘freely give prosperity’ or *freely forgive with the grace of our giving*.

Justin talks of washing which the ritual appears as baptism, but the substance of baptism is the active repentance of our hearts, minds and souls. This is the washing that allows the entering of God’s spirit within us. When that Holy Spirit truly enters may we covet our neighbor's goods? Could we desire to take from our neighbor? Justin specifically points out that the washing is for those ‘who are so living as Christ has instructed.’

“For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh.” Justin Martyr, First Apology, 66.

This sharing of substantive offerings given freely in fellowship which includes bread and drink for all those of the brethren is the *Ritual of Christ* that nourishes not only our bodies, but also our souls. This charitable sharing with one another is the very flesh and blood of Jesus Christ. Even the word *eucharis-ia* is formed from the Greek word ‘charis’ which is commonly translated ‘grace’ but also ‘favor’ and ‘thanks’ and can be defined as “what is due to grace... benefit, bounty”. Although we get the word charity from ‘charis’ when we see the word charity in the Epistles it is translated from the Greek word *agape*. When Paul says ‘agape’ it is translated ‘charity’ but when Jesus says ‘agape’, it is always translated ‘love’.

“For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, ‘This do ye in remembrance of Me, this is My body;’ and that, after the same manner, having taken the cup and given thanks, He said, “This is My blood;” and gave it to them alone.” Justin Martyr, First Apology, 66.

When Jesus said these words they were not magical incantations, but it marked the fulfillment of the promise of the Passover meal prior to the Exodus from Egypt when God freed the people from the that government.³¹ Now Jesus was setting the captive free in the Kingdom of God at hand.

At Pentecost everyone who got the Baptism of Christ would be cast out of the welfare system of Judea.³² True followers of Christ the king, who would some day be called Christians, would no longer

31 Chapter 4. of the book The Covenants of the gods. Employ vs Enslave
<http://www.hisholychurch.org/study/gods/cog4eve.php>

32 Joh 9:22 “These [words] spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.”

be bound in that system of welfare and Corban set up by the Hasmoneans, the Sanhedrin and Herod. But they now had their own system of welfare at their own table³³ set by John the Baptist, Jesus Christ and the apostles through the charity and love of the people for one another.

His Kingdom's offerings were again by freewill giving to others. By them we become habitation for His Holy Spirit. Freely giving and receiving marks the character of Christ in us. This Passover meal was a symbol of the sharing of our sacrifices. The body of the lamb that laid upon that Passover table and the blood of the lamb upon the lentils which guarded those who took refuge with the Lord of that household was passing from the kingdom of God established by Moses to the kingdom of God established by the highest son of David, Yeshua, the Anointed King, the Christ. His redemption of us provided for the day of Pentecost which was a new Exodus from an alien dominion.³⁴

This sharing was the body and blood of the nation of Israel. Christ gave himself as a holy paradigm of what we must be to be blessed in the abundance of His Kingdom. Those who give up their life for Christ and his sheep may have life more abundant.

“Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn.” Justin Martyr, First Apology, 66.

There was another group that imitated the liturgy of the kingdom but like the Pharisees they put more emphasis upon the ritual and rite than upon the righteous meat of God's blessed table. They served deceitful dainties through the altars of the kings they crowned, deluding the people with their lavish ceremonies and tickling their ears with vanities while delivering them into bondage. Their chanting and mysterious dogmas mesmerized the people in a false piety and pomp offering a form of godliness but denying the power thereof.

When the Bible speaks of piety it uses the word ‘eusebeo’ which is from ‘eusebes’ meaning *devout, dutiful*. The duty of society is to feed the body of Christ ‘who are so living as Christ has instructed’ “from which our blood and flesh by transmutation are nourished” in our *thanksgiving*.

From the Didache

In several excerpts from the *Didache* which is called the “The Lord's Teaching Through the Twelve Apostles to the Nations” and was considered an early Church polity we see several points of interest concerning the practice of the Eucharist, or thanksgiving.

Chapter 9. The Eucharist. Now concerning the Eucharist, give thanks this way. First, concerning the cup:

33 2Th 3:8-10 “Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.”

1Ki 18:19 “Now therefore send, [and] gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.”

34 “Redemption is deliverance from the power of an alien dominion and the enjoyment of the resulting freedom. It involves the idea of restoration to one who possesses a more fundamental right or interest. The best example of redemption in the Old Testament was the deliverance of the children of Israel from bondage, from the dominion of the alien power in Egypt.” Zondervan's Pictorial Encyclopedia of the Bible

And concerning the distributed bread:

“We thank Thee, our Father, for the life and knowledge which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power through Jesus Christ for ever.” The Didache Chapter IX

We do not scatter bread over the hills nor do we cast it upon the waters. These are metaphors for a deeper meaning. The bread is the substance of our Being, the product of our sweat and toil, and the hills are the people of the kingdom scattered in the world. As we gather together in faith, hope and charity rather than fear, desire and compulsion we enter the better *rest* of the kingdom of God.

The Greek word ‘eucharistia’ in the Bible is translated “thanksgiving” 9 times, “giving of thanks” 3 times, “thanks” 2, “thankfulness” once. It means 1) thankfulness 2) the giving of thanks

There is nothing confusing about this unless you leave the word in the Greek so that people do not know what you are saying. Some capitalize the word Eucharist and began to change sharing our substance with each other in the Kingdom of God to handing out wafers of bread on Sunday while we make our real prayers and offerings at the altars of Caesar, or the civil State the rest of the weak.

The transition of the Biblical text from something about a formula to go to heaven after you die to something that guides us in how we live is more than most people want to accept.

The Eucharist of Christ is seen in the Gospel and in Acts:

“Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.” Matthew 10:8

“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” Romans 8:32

“For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings [the eucharist] unto God;” 2 Corinthians 9:12

If you want to receive communion of the blood of Christ start giving to the sheep of the kingdom and its shepherds. Give service so that you may be served, forgive that you may be forgiven.

"Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy

kingdom; for Thine is the glory and the power through Jesus Christ for ever." Didache
Chapter IX, 1

Again, *hills* are people and the bread is the substance of their being which was scattered and now should come together. They are not broken apart by the system of men but live in fellowship according to the system of Christ. At least in part the point is that God said not to return to Egypt,³⁵ Jesus said not to take oaths³⁶ of any kind, not to call any man father.³⁷ Jesus told us not to be like the governments of other nations who say they are benefactors but exercise authority one over the other.³⁸ We are to be nation servants under the perfect law of liberty.

“And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.” Luke 22:25

35 Chapter 4. of the book The Covenants of the gods
Employ vs Enslave
<http://www.hisholychurch.org/study/gods/cog4eve.php>

36 **Covenants Part VIII**
8. Charters and Oaths
<http://www.hisholychurch.org/study/covenants/ccc8.php>

37 **Call no man Father**
What was Christ trying to tell us about fathers on the earth?
<http://www.hisholychurch.org/sermon/fatherabba.php>

38 ARTICLE X - The prime directive of the Church.
<http://www.hisholychurch.org/study/polity/articlex.php>

People turn a simple Greek word like “thanksgiving” into a superstitious ritual which allows a violation of the precepts of God under a cloak of false piety in neglect of their duty to one another. If we will not seek to do the will of God we shall be deceived. Sight shall be taken from us.

“And for this cause God shall send them strong delusion, that they should believe a lie:” 2 Thessalonians 2:11

If the Church openly violates its mission then it is no longer the Church.

What mission?

“For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” 2 Peter 1:11

The entrance of the kingdom is facilitated by doing the will of the Father, by ministering to the free congregations of the people according to the appointment of Christ. There are those who choose who tempt, entice and snare the people to do contrary to God’s will.

“But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in [yourselves], neither suffer ye them that are entering to go in.” Mt 23:13

How could they shut up the Kingdom and not enter into it if it was not real? Was it the same way they make the word of God to none effect? Man has often been tempted in history to participate in schemes of social security, national insurance or common welfare that take from their neighbor by force to provide benefits. Through democracies or placating despots these systems become a burden to the people bankrupting society both economically and spiritually.

“Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.” Lu 11:45

The lawyers wrote new laws and established new systems and laid them on the table of the government leaders to entice the people to sin against the Father in Heaven by coveting the goods and even the life of their neighbor who may do the same in a social contract executed by judges.³⁹

“Enter ye in at the strait gate: for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.” Matthew 7:13

Jesus took the kingdom from the Jews who did not know Christ or the Father, who did not bear fruit nor enter the gate and then he gave it to the gentiles and Jews who followed his ways. What were those ways? His ways were God’s ways, according to His Name: His Character and His Authority.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” Matthew 7:21

³⁹ **There are gods Many** SS Video <http://www.youtube.com/watch?v=Yr1SBMbK5Aw>

God's nature is Eucharistic, it is filled with charity and forgiveness and if we are to see and enter His Kingdom we must be filled with the same Eucharistic charity. Such loving bonds once held the nation of Israel and the early Church together in the face of catastrophe and calamity, pestilence and war. Israel successfully sustained itself for centuries with no king, no compelled tax, no central army.

The first century Church survived persecution and prospered during the collapse of the Roman Empire by the exercise of mutual charity not by fatuous rituals. Superstitions plague the people and distract them from the flesh and blood of the kingdom, the hope and charity of His Righteousness.

We are to feed His sheep, and we are His sheep. We are to love and care for one another as much as we love and care for ourselves. We must freely choose to invest ourselves in one another in order to strengthen the spiritual bonds of each other in a system of hope. The congregations of the people is bound together in a network and system of fellowships and love, not force and fear, apathy and greed, i.e. covetousness. That system of charitable self governance under the perfect law of liberty is called the Kingdom of God. It is pure religion.

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, [and] to keep himself unspotted from the world.”⁴⁰ James 1:27

The religion of the gentiles compelled the offerings of the people through membership in a system of corban⁴¹ under the exercising authority of Herod. To subvert the living reality of that individual and collective spiritual election to live by charity, hope and love is to bar the entrance to His kingdom and the practice of its righteousness. It is a violation of Religious freedom and the establishment of an authoritarian religion.

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Matthew 6:33

40 2889 kosmos, 1) an apt and harmonious arrangement or constitution, order, government

41 Mark 7:11, 13 But ye say, If a man shall say to his father or mother, [It is] Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; [he shall be free]. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.