

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. eucharistie.] 1. The act of giving thanks; thanksgiving. [Obs.]²

In the Bible 'eucharistia' is always translate. 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 the perfect law of liberty.

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

There are two things to keep in mind when reading Justin the Martyr. One is that an official of a kingdom, who was "called out" as a minister of that kingdom of God, was writing a foreign government leader, the Emperor of Rome, 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 not saving it 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 God gives life and we were originally made in the image of God.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:

"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 Pontius Pilate."
Justin Martyr, Apology, 1.48

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

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

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 Nicolaitian³ in nature:

“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.”

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 not but he speaks of freewill charity. What is given is given by the Holy Spirit acting in the midst of each individual. In our hearts and mind 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.”

There is first a reading and speaking about the gospels and what they mean. The gospel of course was the fact that the Kingdom of God was at hand, within your reach, and that it was gathered in one accord under the perfect law of liberty with only Christ as king. Christ had redeemed⁴ the people and appointed the kingdom to men⁵ who called themselves bondservants. They appointed other men chosen by the people to handle the daily ministration of that kingdom and worked daily in the temple going house to house rightly dividing bread.

They did not read from what we call the Bible for it would not be compiled or limited by men for another century or more. They read from what he 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 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 liberty from first hand knowledge.

It may also be of interest to note that a “president” is sitting in the place of instructor. What kind of president? He supervises the prayer or application of the people as well as oversees the distribution of the offerings. This form of *thanks giving* 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.

“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

³ Who are the Nicolaitians? <http://www.hisholychurch.net/news/nicolaitans.PDF>

⁴ “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

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

sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need.”

With this system there was no need to apply at the altars of Antonius Pius, Emperor of Rome, or any other president or government. 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.

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."⁶

John's plan was not based on a central treasury or an authoritarian government but upon a network of fellowship based on the *perfect law of liberty*.⁷ 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 Ephesus⁸ 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

“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.” (From Ch. 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 the Sabbath was moved to the first day of the week. The Sabbath was a day of rest⁹ 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 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

⁶ Jesus and the Riddle of the Dead Sea Scrolls by Barbara Thiering.

⁷ 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.

⁸ Temples and Churches <http://www.hisholychurch.net/pdfiles/Achurchbk.PDF>

⁹ 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.

remission of sins and for regeneration [baptism] and is thereby living as Christ enjoined." (First Apology, 66:1-20)

Baptism was not just the idea of being dunked or washed in water but being submersed in the precepts of the gospel and actually living as Christ proscribed us to live.

Bishop Ignatius of Antioch, a student of John the Evangelist, was born around 20 years after the crucifixion in Syria. 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 the strong organization network of the Church around *bishops*¹⁰ with a system of presbyters and *deacons*,¹¹ 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 giving in thanks or being thankful for the opportunity to give. This *thanks giving* 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 like he did rather than covet. Have you eaten this spiritual meat of giving of ourselves for the sake of others?

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 calf where all were compelled to vest their wealth in one purse, one treasury. This was idolatry not free thanksgiving from and to the body.

1 Corinthians 10:16 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?

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

¹⁰ e.g. Overseers with no exercising authority of family groups of ten ministers.

¹¹ e.g. The public servants of the kingdom.

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 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 charity, the giving of ourselves, the life's blood of the 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 17:10 -12 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."

Was he just talking about food laws? 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. In legal systems people become obliged by application, law and contract to give into the common purse of the state. 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 that has been collected. 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.

Ex 20:17 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.

Samuel said he was foolish for doing this and he had "not kept the commandment of the LORD thy God" but because he compelled the sacrifice of the people [he taxed them] his *kingdom would not continue*.

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

Saul's kingdom was counted *foolish* and its demise was prophesied by Samuel. This was he compelled a tax. 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?

The kingdom of God depends upon faith, hope and charity then, now and in the future. 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.

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

Who are these devils? It is the cup of the Nicolaitian 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"¹² 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 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.¹³ He was turning these official positions over to a new crowd.

This idea of tables being deceitful or snares is common. Psalms 69:22 Let their table become a snare before them: and [that which should have been] for [their] welfare, [let it become] a trap.

This is repeated by Paul in Romans 11:9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:

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.

¹² There are gods many <http://www.hisholychurch.net/pdfiles/godsmany.PDF>

¹³ Temples and churches <http://www.hisholychurch.net/temples.asp>

So, what is the devils table? Proverbs 23:1 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.

Like the leeks and onions of Egypt, these are the gratuities of governments. They offer the benefit of benefactors but that autocratic system 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 exercising authority over their brother.

Proverbs 23:6 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.

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 aid at the Nicolaitian altars¹⁴ which compelled contribution and coveted their neighbors goods through authoritarian taxation, often eating out their substance. Wafers of bread would not have sustained the faithful during such calamities.

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 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.¹⁵ 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 Church which imitates the true Church:

¹⁴ Who are the Nicolaitians? [Http://www.hisholychurch.net/pdfiles/book2/nicolaitans.PDF](http://www.hisholychurch.net/pdfiles/book2/nicolaitans.PDF)

¹⁵ 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:

"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*, of which no one is allowed to 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, 66.

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. 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 eu-charis-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. Now Jesus was setting the captive free in the kingdom of God at hand. His offerings were again by freewill giving. Freely giving and receiving marks the character of Christ. 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.

This Passover meal was a symbol of the sharing of our sacrifices. 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 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 *thanks giving*.

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:

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.

We do not scatter bread over the hills nor do we cast it upon the waters. 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 Eucharist of Christ is seen in the Gospel and in Acts:

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

Romans 8:32 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?

2 Corinthians 9:12 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;

If you want to receive communion of the blood of Christ start giving to the sheep of the kingdom, 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,¹⁶ Jesus said not to take oaths¹⁷ of any kind, not to call any man father.¹⁸ Jesus told us not to be like the governments of other nations who say they are benefactors but exercise authority one over the other.¹⁹ 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

¹⁶ Employ vs. Enslave <http://www.hisholychurch.net/study/gods/eve.htm>

¹⁷ Oaths...cometh of evil! [Http://www.hisholychurch.net/news/a4constitution6aoath.html#oaths](http://www.hisholychurch.net/news/a4constitution6aoath.html#oaths)
Charters and Oaths <http://www.hisholychurch.net/news/a4constitution8charters.html>

¹⁸ Call no man on earth Father <http://www.hisholychurch.net/sermon/father.HTM>

¹⁹ ARTICLE X - [Http://www.hisholychurch.net/study/polity/articlex.html](http://www.hisholychurch.net/study/polity/articlex.html)

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.

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

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

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

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.

Mt 23:13 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.

How could they shut up the kingdom and not enter into it if it was not real? Man has often been tempted in history to participate in schemes of social security and 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.

Lu 11:45 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.

The lawyers wrote new laws and established new systems and laid them on the table of the government to entice the people to sin against the father by coveting the goods, sweat and even the life of their neighbor who may do the same in a social contract executed by judges.²⁰

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

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.

²⁰ There are gods many <http://www.hisholychurch.net/sermon/theosgod.HTM>

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.²¹ James 1:27

The religion of the gentiles compelled the offerings of the people through membership in a system of corban²² 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

²¹ 2889 kosmos, 1) an apt and harmonious arrangement or constitution, order, government

²² 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.