

# **COMMUNION AND ITS POTENTIAL BLESSINGS, CURSES AND NEED**

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**DO THIS IN REMEMBRANCE OF ME**

**By way of introduction**, I want to say there is a great day coming – an earth change, if you will; a new heavens and a new earth as Peter so succinctly put it. It is the great and terrible Day of the Lord as Malachi, the prophet, said (*Malachi 4:5*); that it would be a day of fire where people would be “*set ablaze*” and people would be destroyed. What people? What kind of people? Arrogant people and evil doers. *Malachi 4:1*: “*For behold, the day is coming, burning like a furnace and all the arrogant and evil doers will be like chaff; and the day that is coming will set them ablaze . . .*”

In the next verse, *Malachi 4:2*, we see survivors; happy, joyous, successful survivors on that wrathful Day of God. And who are they? Those who feared God - that is, had holy reverence towards Him. *Malachi 4:1-3*: “*For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze*”, says the Lord of hosts,” so that it will leave them neither root nor branch. But for you who fear My name, the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall. Any you will tread down the wicked, for they shall be ashes under the soles of your feet on the day which I am preparing,” says the Lord of hosts.”

This message is not about the fiery, wrathful Day of the Lord. It is about, in part, being saved from the wrath that is so clearly prophesized to come. *1 Thessalonians 1:10*: “*And to wait for His son from heaven, whom He raised from the dead, that is Jesus, who delivers us from the wrath to come.*”

There will be those that are saved and Jesus identified who those people would be. *Matthew 5:5*: “*Blessed are the meek; for they shall inherit the earth.*”

The Greek word translated meek is prautes (prah-ooce). The adjective is praus and the noun is prautes. The New American Standard translates meek as “gentle”. The Farrar Fenton translates the word as “kind-hearted.”

We all need to work in this area of our lives to be kind-hearted, gentle, and meek. This preacher knows that he certainly does, but we need to more fully understand the meaning of the Greek word “*prautes*” for it really doesn’t mean what our English word “*meek*” means. Vines Expository Dictionary of New Testament Words says of the word translated in the Kings James as “*meek*”: *The meaning of prautes is not readily expressed in English, for the term meekness and/or mildness commonly used suggests weakness to a greater or lesser extent.*

*The word “prautes” suggests nothing like this. Nevertheless, it is difficult to find a rendering less open to objection than meekness. Gentleness has been suggested, but prautes describes a condition of mind and heart and gentleness is appropriate rather to actions; this word is no better than those used in both English versions. It must be clearly understood, therefore, that the meekness manifested by the Lord and commanded to the believer is the fruit of power. The common assumption is that when a man is meek it is because he cannot help himself. But, the Lord was meek because He had the infinite resources of God at his command. Described negatively, meekness is the opposite of self-assertiveness and self-interest. It is equanimity of spirit that is neither elated nor cast down simply because it is not occupied with self at all.*

So we can see, from Vines that there is much we need to learn from this Greek word that is translated as meekness.

A synonym for meekness is humility and an indication of humility is “*to be teachable,*” “*to be correctible,*” yeah, even to have an attitude that perhaps we need to be corrected, that we need to be taught more and/or more accurately. We do not have it all figured out and all right. Not that He ever requires us to do so and be so, but that we should be teachable and correctable.

The church and its members need to be teachable, willing to be corrected, and be desirous of being correct. Consider the seven churches in Asia that Jesus addressed in *Revelation 2:3*. Five out of the seven needed to make some corrections and so He told them of those needed

corrections. Did they make those corrections? They did if they were meek and they did not if they were not. Thus sayeth the Word: *“Blessed are the meek, for they shall inherit the Earth.”*

And, I say, blessed are the teachable, for they are correctable and they make the corrections needed and thus, they inherit the earth. They survive that great and fiery day of the Lord. Not only survive, but as *Malachi* says, *“they come through triumphant, treading upon the wicked, and skipping about like calves let forth in the spring from their stalls.”*

The Israelites of Egyptian captivity (*Exodus*, 1:11), were living at the point of time (as we are) which can best be described as the end of an age and the beginning of an age. They were given some rather strange instructions as to what to do to survive the days ahead. They were instructed to take the blood of a sacrificial lamb, apply it in a certain manner, and then to eat the lamb (*Exodus* 12:7-8). No doubt not all did, but they that humbly and meekly did lived, when the others did not.

Jesus Christ is that Lamb of God. *John* 1:24: *“Behold the Lamb of God who takes away the sins of the world.”*

We must, as repentant believers (and will, if we are meek), apply His shed blood as instructed in the Bible. *Acts* 2:38-39: *“And Peter said to them, repent and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.”*

*Acts* 22:16: *“And now why do you delay? Arise and be baptized, and wash away your sins, calling on His name.”*

And, we must eat His flesh and drink His blood, just as He instructed us in the Gospel of *John*, Chapter 6. His instructions then were not so very well received and the prideful, unteachable, and arrogant walked away from the salvation and life that was so easily available to them. Read the words of *John* 6:35 and *John* 6:41-66: *Jesus said to them, “I am the bread of life; he who comes to Me shall not hun-*

*ger, and he who believes in Me shall never thirst.” (John 6:45)*

*“The Jews therefore were grumbling about Him, because He said, “I am the bread that came down out of heaven.” And they were saying, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, I have come down out of heaven?” Jesus answered and said to them, “Do not grumble among yourselves . No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day. It is written in the prophets, and they shall all be taught of God. Everyone who has heard and learned from the Father comes to Me. Not that any man has seen the Father, except the One who is from God; He has seen the Father. Truly, truly, I say to you, he who believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, so that one may eat of it and not die. I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh.” The Jews therefore began to argue with one another, saying, “How can this man give us His flesh to eat?” Jesus therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who eats Me, he also shall live because of Me. This is the bread which came down out of heaven; not as the fathers ate, and died, he who eats this bread shall live forever.” These things He said in the synagogue, as He taught in Capernaum. As a result of this, many of His disciples withdrew, and were not walking with Him anymore.” (John 6:41-66)*

Take serious note of Verse 53: *“Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves.”*

We need, particularly at this time, to be taught and to be taught more

accurately concerning these words and the church needs to make correction in this area or else it will “*have no life.*” If we are to live then we must eat Him: “. . . *so he who eats Me he also shall live because of me.*”

I am talking about the same thing Jesus was talking about – i.e., communion, The Lord’s Supper, or as the early church called it, “*The Eucharist.*” Following is the definition of Eucharist from The 1996 Oxford Dictionary: “*The Christian sacrament commemorating the Last Supper; in which bread and wine are consecrated and consumed.*”

Believers in Jesus Christ need to be taught on this subject and some will receive the teaching and some will not. To some, it will seem as foolish and unnecessary as immersion in water (*Acts 2:38*); that is, baptism for the remission of sins.

*1 Corinthians 2:14: But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.*

Just as five out of seven of those first-century churches in Asia (*Revelation 2, 3*) needed to be corrected so does the church of today on this subject of communion. And the church of today needs to understand communion and properly partake of it just as the early first-century church did - just as often, just as reverently, and with the same understanding.

We need to understand that our spiritual, physical, and eternal life has to do with this subject.

Jesus once said, in *John 15:1-8: I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can*

*you, unless you abide in Me. I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned. If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you. By this is My Father glorified, that you bear much fruit, and so prove to be My disciples.”*

Notice that the church and its people cannot bear fruit apart from “*abiding in Him.*” Communion determines whether or not we “*abide in Him.*” *John 6:56: “He who eats My flesh and drinks My blood abides in Me, and I in him.”*

It is really quite simple. We simply will not bear fruit unless we abide in Him (*John 15:5*) and we cannot abide in Him unless we eat His flesh and drink His blood (*John 6:56*). We do that in communion – i.e., the Lord’s Supper. If we abide in Him (and His Word abides in us) great, great things will be done and the Father will be glorified in the glorious fruit (*John 15:7-8*).

If we do not abide in Him and bear fruit, we will be thrown into the fire. *John 15:6-7: “If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned.*

*Matthew 7:19: “Every tree that does not bear good fruit is cut down and thrown into the fire.*

*Malachi 4:1: “For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,” says the Lord of hosts, “so that it will leave them neither root nor branch.”*

That great and terrible fiery Day of the Lord that Malachi and many, many other prophets speak of will be a day when the branches that do not bear fruit will be burned.

Take this subject of communion seriously, my Christian brethren. We all need to if we are to live (have life in Him) and bear the fruit of the early church (the power that the early church had).

When you study what took place in the first and second century, you will find that there was power in that early church that is not present today. You will also find that they were treating communion differently then than we do today.

Paul described the type of powerless Christianity we have today as being a last day phenomenon. *II Timothy 3:1-5: "But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, Unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, Treacherous, reckless, conceited, lovers of pleasure rather than lovers of God; Holding to a form of godliness, although they have denied its power; and avoid such men as these."*

The church denies the power (miracles, healings, gifts, etc.) because it denies (and even sees as foolish, sometimes) the simple teachings that make the power possible.

Communion is to be done reverently as it is a time of holy remembrance. *I Corinthians 11:23-34: "For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; And when He had given thanks, He broke it, and said, "This is My body, which is for you; do this in remembrance of Me." In the same way He took the cup also, after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes. Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood and the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup." For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly. For this reason many among you are weak and sick, and a*



*number sleep. But if we judged ourselves rightly, we should not be judged. But when we are judged, we are disciplined by the Lord in order that we may not be condemned along with the world. So then, my brethren, when you come together to eat, wait for one another. If anyone is hungry, let him eat at home, so that you may not come together for judgment.*

It was a great sacrifice that our God gave for us. *John 3:16: “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.”*

He wants us to remember and never, ever forget. Thus He instituted the Lord’s Supper.

I once had an only begotten son and apart from the Lord’s son, never a finer son ever lived than my boy. He died at age 33 on New Year’s Day, 2000; now, of course, every New Year’s Day I remember him and everyday I drive to town I pass by a small, lone cross that stands near the highway and I remember him. I’ve asked many who have lost a child if it ever gets any better and they all give the same answer – NO! As a parent, you never forget and you don’t really want to. You know others will forget them but you never will. When you’ve lost a loved one in that fashion, you think the world should stop, but it does not. You remember but you know others will forget. You know that the family will never forget.

And, God wants His family never to forget Him - His only begotten son. HE NEVER WANTS YOU TO FORGET HIS SON and so He instituted the Lord’s Supper.

The following newspaper story taken from the Laramie Daily Boomerang, March 31, 1990, may help you understand the Heavenly Father wants you to remember that His son died not only **for** but **because** of our sins.

Fairfax, Va. *For the drunken driver and the parents of the teenage girl he killed, \$1 a week is the price for getting on with the rest of their lives. “I told the kid face-to-face, if you*

*want to get on with your life and never see me again, just put a dollar in the mail every Friday,” said Louis Herzog. Susan Herzog was 18 when she was killed on New Year’s Day 1982. Kevin Tunell was 17, so his case went to Juvenile Court where he was convicted of manslaughter and drunken driving. Louis and Patricia Herzog filed a \$1.5 million suit against Tunell, but settled for \$936, to be paid \$1 at a time to remind Tunell what he had done to their daughter. Tunell, now 26, keeps missing his payments. The Herzogs keep taking him to court. He was sentenced Thursday in Fairfax County Circuit Court to 30 days in jail for contempt because he has not lived up to his agreement to make the weekly payments. Circuit Judge Jack B. Stevens allowed him 30 days to appeal. Testifying Thursday, Tunell said he is haunted by Susan Herzog’s death and tormented by the payments. “It’s like I’m not purposely not writing them because I want to defy the court and I’m trying to hurt the Herzogs. I just don’t feel good. It hurts,” he said weeping.”*

Of course, this newspaper article illustration breaks down as a comparison when we realize that our Heavenly Father does not want us to remember His Son’s death on the cross in order to bring us sorrow or to cause us to hurt (although a little such Godly repentant sorrow is good for us). *II Corinthians 7:9: “I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance.”*

He wants us to remember so that we have life and power and the truth of *Romans 8:32: “He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?”*

So, how often are we to partake of communion? once a year? whenever? what? Admittedly, the Bible isn’t as clear on the “when” of communion as compared to the “where,” “how” and “why”, but it is clear enough for the truth seeker. **It was once a week upon the first day of the week.**

To learn this truth we shall not only consider the Bible teaching on this subject but also the historical record and the writings of the early church. Concerning this later source, we need to be introduced to the writings of what is called the Ante-Nicene Fathers or the early church fathers. These were the Christian men who lived in the first and second centuries, some of whom were taught by the Apostles, themselves, or taught by the men who were taught by the Apostles. Their writings are not inspired nor did they claim inspiration but they did claim they were faithfully passing along the faith the Apostles had delivered to the church. Their writings serve as an excellent commentary.

From their writings (as well as from the Bible and the historical record) we learn how often communion was taken. For example, Justin Martyr was one such man and he wrote the following in about 160 A.D: *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 us and exhorts us to imitate these good things. Then we all rise together and pray. And, as we said before, when our prayer is ended, bread and wine and water are brought. Then, the president in like manner offers prayers and thanksgivings, according to his ability. And the people assent, saying "Amen." Then, (the Eucharist) is distributed to everyone, and everyone participates in that over which thanks have been given. And a portion of it is sent by the deacons to those who are absent."*

This writing lines up with what the Bible teaches on the subject of how often the early church partook of communion. *Acts 20:7: "And on the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to depart the next day, and he prolonged his message until midnight."*

Notice they "broke bread" on the first day of the week. Some maintain that this was not communion but simply eating a common, ordinary daily meal. This is not the case at all.

*Acts 2:38* instructed the people how to apply the blood to their lives, which then put them into the “New Covenant” relationship with their God and *Acts 2:42* shows the simplicity of that “New Covenant.” *“And they were continually devoting themselves to the Apostles’ teaching and to fellowship, to the breaking of bread, and to prayer.”*

Notice their new life in Christ in the New Covenant entailed four simple activities – the Apostle’s teachings, fellowship, breaking of bread, and prayer. The “breaking of bread” was part of their Christian worship. Obviously, they ate bread – a common ordinary meal before becoming Christians and just as obviously they did so after becoming Christians. Equally obvious the term “breaking of bread” was part of their worship services and not an ordinary meal, just as was reading the Apostle’s teachings that was spoken of by Justin Martyr.

It is the opinion of this preacher that there was good reason why the Heavenly Father made the “when” not quite as obvious as the “where”, “how” and “why” of communion. He knew *Acts 2:42* and *Acts 20:7* would be sufficient for the truth seekers with the gift of the Holy Spirit and humility or meekness. He purposefully kept the “when” a bit obscure to protect people from harm because partaking of communion is as dangerous as it is beneficial if it is not done so properly.

People can become weak, sick, and even die if they do not partake of communion properly. *1 Corinthians 11:28-30*: *“But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep.”*

Thus it would appear that to keep the people from just partaking in an irreverent, ritualistic weekly fashion (and thus bringing harm to themselves), the Bible let the “when” be somewhat obscure. So when they do partake, be it annually or quarterly or whatever, at least it is done so reverently. The down side is that the branches are weak and only hanging on with little abiding life flow, and therefore, little fruit

and power. Many are dangerously close to drying up completely. If that happens they will be thrown into and consumed by the fire.

The early church taught, just as the Scripture teaches (*II Corinthians* 11), that it was dangerous to partake irreverently. Cyprian wrote the following in about 250 A.D.: *“The Eucharist is to be received with fear and honor. In Leviticus it says, “But whatever soul will eat of the flesh of the sacrifice of salvation, which is the Lord’s, and his uncleanness is still upon him – that soul will perish from his people” (Leviticus 7:20). Also, in the first letter to the Corinthians: “Whoever will eat the bread or drink the cup of the Lord unworthily, will be guilty of the body and blood of the Lord.”*

The early church believed the words of *I Corinthians* 11:29-30: *“For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly. For this reason, many among you are weak and sick, and a number sleep.”*

They also saw it as a sacrifice, which it is, and one which many are not willing to make on a weekly basis. If nothing else, it is a sacrifice of time and effort; but, sacrifice to our God is what we are called to do.

*Romans 12:1-2: “I urge you, therefore, brethren by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind that you may prove what the will of God is, that which is good and acceptable and perfect.”*

The Bible also talks about making a sacrifice of praise. Sacrifice to our God is what we are called to do and the early church considered the partaking of communion as a sacrifice. Here is another writing of Cyprian from 250 A.D.: *Certainly, only the priest who imitates that which Christ did (i.e., using wine mixed with water) is the one who truly discharges the office of Christ. He only offers a true and full sacrifice in the church to God the Father when he proceeds to offer it in the manner that he sees Christ Himself to have offered it.*

When making such a sacrifice, it was once understood that it should be done so properly. Lactantius wrote the following in 304 A.D.: *In our religion, there is no place even for a slight and ordinary offense. And if anyone comes to a sacrifice without a sound conscience, he hears what threats God denounces against him.*”

As we have already shown in this writing, the Scripture teaches us that our abiding life in Christ is connected to communion. The following writing of the Ante-Nicene fathers shows the early church understood this. Ignatius wrote in 105 A.D.: “. . . *breaking one and the same bread, which is the medicine of immortality, and the antidote to prevent us from dying, so that we should live forever in Jesus Christ.*”

Cyprian wrote this: *“He says that whoever will eat of His bread will live forever. So it is clear that those who partake of His body and receive the Eucharist by the right of communion are living. On the other hand, we must fear and pray lest anyone who is separate from Christ’s body - being barred from communion – should remain at a distance from salvation. For He Himself warns and says, “Unless you eat the flesh of the Son of man and drink His blood, you have no life in you.”*

Irenaeus wrote in 180 A.D.: *“But if (the flesh) indeed does not obtain salvation, then neither did the Lord redeem us with His blood, nor is the cup of the Eucharist the communion of His blood, nor the bread which we break the communion of His body.”*

Cyprian in 250 A.D. wrote: “. . . *The Lord’s cup incorporates those who drink it in such a manner as to make them sober. It restores their minds to spiritual wisdom. . . The cup of salvation having been drunk, the memory of the old man is laid aside. And there arises an oblivion of the former worldly life. . . .*”

In 180 A.D., Irenaeus wrote: *“Our opinion is in accordance with the Eucharist, and, in turn, the Eucharist establishes our opinion. For we offer to Him His own, announcing consistently the fellowship and union of the flesh and spirit. For the bread, which is produced*

*from the earth, when it receives the invocation of God, is no longer common bread, but the Eucharist – consisting of two realities, earthly and heavenly. So also our bodies when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity.*

The Bible commands us to pursue sanctification (*Hebrews 12:14*) and it was the belief of the early church that one's sanctification came in part from properly partaking of communion. Clement of Alexandria wrote in 195 A.D.: *“To drink the blood of Jesus is to become partaker of the Lord's immortality . . . As wine is blended with water, so is the Spirit with man . . . And the mixture of both – of the water and of the Word – is called the Eucharist, renowned and glorious grace. Those who by faith partake of it are sanctified both in body and soul.”*

Origen wrote in 248 A.D.: *“We also eat the bread presented to us. And this bread becomes by prayer a sacred body, which sanctifies those who sincerely partake of it.”*

Communion should be taken only **by** baptized Christians and only **with** baptized Christians. This was the teaching of the early church fathers. Cyprian wrote in 250 A.D.: *“These presbyters, contrary to the Gospel law . . . before penitence was fulfilled . . . dare to offer on their behalf and to give them the Eucharist. That is, they dare to profane the sacred body of the Lord. However, it is written, “Whoever eats the bread and drinks the cup of the Lord unworthily, will be guilty of the body and blood of the Lord.” What a crime is theirs who rashly seize communion and touch the body and blood of the Lord . . . even though their foulness is not washed away by the labor of the church. For it is written, “Whoever eats the bread or drinks the cup of the Lord unworthily will be guilty of the body and blood of the Lord.”*

Read this quote from the [Apostolic Constitutions](#) compiled in 390 A.D.: *“When they wish to repent, we receive the pagans into the church to hear the Word. However, we do not receive them to communion until they have received the seal of baptism and are made*

*complete Christians.*

Didache, who lived from 80 to 140 A.D., wrote: *“But let no one eat or drink of your Eucharist but those who have been baptized into the name of the Lord. For concerning this also the Lord has said, “Do not give that which is holy to the dogs.” But after you are filled, give thanks in this manner.”*

Another quote from Cyprian in 250 A.D.: *“By baptism, the Holy Spirit is received. Therefore, those who are baptized and have received the Holy Spirit are allowed to drink of the Lord’s cup . . . . The cup should be mingled with a mixture of wine and water. . . The cup that the Lord offered was mixed, and it was wine that He called His blood. Therefore, it appears that the blood of Christ is not offered if there is no wine in the cup. The Lord’s sacrifice is not celebrated with a legitimate consecration unless our oblation and sacrifice correspond to His passion.”*

The bread is to be unleavened bread. The definition of leaven from the 1996 Oxford Dictionary is: *A substance added to dough to make it ferment and rise up; yeast or fermenting dough reserved for the purpose.*

The drink that represents the blood is identified by Jesus in the Last Supper as “the fruit of the vine.” *Mark 14:22-26* says: *“And as they were eating, He took some bread, and after a blessing He broke it, and gave it to them and said, “Take it; this is My body.” And when He had taken a cup, and given thanks, He gave it to them, and they all drank from it. And He said to them, “This is My blood of the covenant, which is poured out for many. Truly, I say to you, I shall never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.” And after singing a hymn, they went out to the Mount of Olives.”*

Obviously, wine is the “fruit of the vine,” and just as obviously grape juice is the fruit of the vine. Wine is simply fermented grape juice and grape juice is wine that is yet to be fermented. Without getting into all of the arguments, this preacher states his position that the cup



of communion can contain either or both – for both are “fruit of the vine.”

Whichever is used, it is my recommendation (from the writings of the early church fathers) that some water be mixed with it. It was water and blood that flowed out of the pierced side of the sacrificial Lamb of God (*John* 19:34). Consider the following writing of Justin Martyr: “*Then there is brought to the president of the brethren, bread and a cup of wine mixed with water. He takes them and gives praise and glory to the Father of the universe . . . . And when the president has given thanks, and all the people have expressed their assent, those whom we call deacons give to each of those present the bread and wine mixed with water over which the thanksgiving was pronounced, to partake of. And they carry away a portion to those who are absent. And this food is called among us the Eucharist (Thanksgiving). And no one is allowed to partake of it but the one 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 living as Christ has commanded.*”

As a double witness of the teaching of the early church on the wine and water matter, consider the following quote from Cyprian in about 250 A.D.: “*Thus the cup of the Lord is indeed neither water alone, nor wine alone. . .*”

Clement of Alexander wrote in 195 A.D.: “*To drink the blood of Jesus is to become partaker of the Lord’s immortality. . . . As wine is blended with water, so is the Spirit with man . . . . And the mixture of both – of the water and of the Word – is called the Eucharist, renowned and glorious grace. Those who by faith partake of it are sanctified both in body and soul.*”

Let’s partially summarize what has been taught concerning communion. We must abide in Christ to bear fruit and not dry up and be thrown into the fire. *John* 15:1-9.

1. To abide in Christ we must partake of communion. *John* 6:56.
2. The later day apostasy would be one where people hold

a form of Godliness but deny the power thereof.

3. There is obviously great power in partaking of communion, though many today deny the fact. So much power that if it is not partaken properly one can become weak, sick, and even die. *1 Corinthians 11:30*.

(I might add that I think that is why many Christians are sick – because they either do not partake or partake improperly. For example, the Bible tells us in *Psalms 105:37* that not one feeble person was among all of the Israelites that came out of Egypt after having eaten the Passover meal (and there were over one million of them). Think about it – is it possible that when they partook of the Passover meal they were healed of all afflictions? How could there be one and one half million people and not one infirm person, as the Bible says? Communion is to us today as was the Passover meal to them in that day.)

4. Communion is the breaking of bread of *Acts 2:42*, which was one of the four acts of worship – i.e. Apostles' teaching, fellowship, breaking of bread, and prayer.
5. Communion is to be taken every first day of the week.  
*Acts 20:7*

Perhaps I should say a few words concerning the issue of the Sabbath. We have a four part tape series that shows that the Biblical day begins at noon and ends at noon. In that series, I point out that, for the most part, Israel has been in sorts keeping a Sabbath of noon on Saturday to noon on Sunday. In days gone by, people would begin doing their chores early on Saturday, take their Saturday night baths, and go to church on Sunday morning. Things began to fire up again on Sunday afternoon. I suggest that you listen to those four tapes.

The Sabbath that existed in the days of Moses was the one that existed when they had the Hebrew calendar. The Christians (those three thousand souls that were baptized into Christ in *Acts 2*) were not living under the Hebrew calendar. This is what is taught in the writings of the early church fathers. They assembled on the morning of the first day of the week and they partook communion. If you read

*Acts*, Chapter 1, you will find that the question was asked of our Lord if this was the time that he restored the kingdom to Israel. The point is that there was a restoration process to be done. From what I can see from the writings of the early church is that while they did not keep all of the feasts that the Israelites kept when they were following Moses, they did keep the feast of Passover. Communion should be taken on the first day of the week as the early church did, as is taught in *Acts* 20:7, and on that Passover day. That Passover day has been replaced today with pagan Easter and the Apostate church follows a day called Easter. But, the early church did not. They kept the Passover day and on that day you should take communion. There will be a day when the calendar that existed in the days of Moses will be in place again. Then you will find that the 91<sup>st</sup> days that you have heard me talk about always fell on a Sabbath day. The early church was under Roman rule and the Roman calendar; God did not put upon them any extra burden other than for them to gather on the first day of the week to partake of communion and to keep the Passover day.

6. Communion is to be taken as a time of remembrance.
7. Communion is to be taken only **by** and **with** baptized believers who are living a Christian life or attempting to live an upright Christian life. Those that are not are to be denied communion until there is repentance.

There is more to all of this. The Bible tells us of the snakes – i.e. the evil people who disguise themselves as righteous Christians but are not. In reality, they are sons of the devil who sneak in and revel in their deception and partake of the love feast with us (Jude 12). It is my conviction that communion has a lot to do with eliminating them from the body of Christ – the church. Read the following scriptures before considering how communion can easily remove these creatures from us. *Matthew* 23:33: “*You serpents, brood of vipers! How shall you escape the condemnation of hell?*”

*Matthew* 23:27-28: “*Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside are full of dead men’s bones and all unclean-*

ness.” *Even so you too outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.*

*Jude 12-16: “These men are those who are hidden reefs in your love feasts, when they feast with you without fear, caring for themselves; clouds without water, carried along the winds; autumn trees without fruit, doubly dead, uprooted; wild waves of the sea, casting up their own shame like foam; wandering stars for whom the blackness of darkness has been reserved forever. Now about these also Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord comes with ten thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”*

*2 Peter 2:12-14: “But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed, suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you.”*

*2 Corinthians 11:13-15 “For such men are false Apostles, deceitful workers, disguising themselves as Apostles of Christ.” And no wonder, for even Satan disguises himself as an angel of light. Therefore, it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds.”*

In my opinion, if we are to warn such dogs and snakes at the time communion is served that if they dare to partake of what is holy and not for them they will be struck with sickness, weakness, and death; every bit as much as the Canaanite Philistines were stricken when they took the ark into their midst. *1 Samuel 5:1, 6-7: “Now the Philistines took the ark of God and brought it from Ebenezer to Ashdod “Now the hand of the Lord was heavy on the Ashdodites, and He ravaged them and smote them with tumors, both Ashdod and its territories. When the men of Ashdod saw that it was so, they said, “The ark of the God of Israel must not remain with us, for His hand*

*is severe on us and on Dagon our god.”*

The saints partaking should pray this be done and it will be done; thus the evil will be removed from the midst of the saints by the power of God. We must not hold a form of godliness and deny the power of God. If we pray at the time communion is served that God will deal in a like fashion and even more so on the dogs and snakes who might be in the midst, daring to partake of that which is holy and for them, then I believe the power of God will be made manifest.

Our God wants us to be holy and separate from the unclean. The unclean is not to be in the temple and we are to take efforts to see that they are not. Many Christians think that the temple is simply their bodies and fail to consider the other temple in Scripture – the church. It is true there is a Scripture that teaches the body of a believer is a temple. *1 Corinthians 6:18-20: “Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price; therefore glorify God in your body.”*

The teaching of the temple in *1 Corinthians*, Chapter 3, is not about a Christian body but about Christ’s body which is the church. *Ephesians 1:22-23: “And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all.”*

The Bible also uses the word “dog” for evil people and commands us not to give what is holy to the dogs, and certainly communion is holy and not to be given to such people. However, the Bible further teaches that such people feign righteousness and come in even as spies. *Luke 20:19-20: “And the scribes and the chief priests tried to lay hands on Him that very hour, and they feared the people; for they understood that He spoke this parable against them. And they watched Him, and sent spies who pretended to be righteous, in order that they might catch Him in some statement, so as to deliver Him up to the rule and the authority of the governor.”*

It was done then and it is still done today. The Bible warns us to beware of the dogs and not to give what is holy to them. *Philippians 3:2*: “*Beware of the dogs, beware of the evil workers, beware of the false circumcision;*”

*Matthew 7:6*: “*Do not give what is holy to dogs, and do not throw your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces.*”

*Revelations 22:13-15*: “*Blessed are those who wash their robes that they may have the right to the tree of life, and may enter by the gates into the city. Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.*”

The cursed Canaanites that God’s people were to eradicate from the face of the earth (and did not –*Deuteronomy 7:1-7* and *I Kings 9:20*) are referred to in the Bible as “*dogs*”. Jesus referred to the Canaanite woman who came to him for the healing of her daughter as a dog. *Matthew 15:21-27*: “*And behold a Canaanite woman came out from that region and began to cry out, saying, ‘Have mercy on me, O Lord, Son of David; my daughter is cruelly demon-possessed.’ But He did not answer her a word. And His disciples came to Him and kept asking Him, saying, ‘Send her away, for she is shouting out after us.’ But He answered and said, ‘I was sent only to the lost sheep of the house of Israel.’ But she came and began to bow down before Him, saying, ‘Lord, help me!’ And he answered and said, ‘**It is not good to take the children’s bread and throw it to the dogs.**’”*

The Canaanite dogs often disguised as sheep (but are nothing but wolves) are sneaky serpent people that come and try to eat the bread of communion. The problem is that they often look like God’s people and believe like them.

The serpents, however, will suffer the consequences if properly warned and if the Christians properly pray. *I Corinthians, 3:10-17*: “*According to the grace of God which was given to me, as a wise*

*master builder I laid a foundation, and another is building upon it. But let each man be careful how he builds upon it. For no man can lay a foundation other than the one which is laid, which is Jesus Christ. Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, Each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work. If any man's work which he has built upon it remains, he shall receive a reward. If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire. Do you not know that you are a temple of God, and that the Spirit of God dwells in you? If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are."*

This passage of Scripture is about the temple of God, which is the church of God. It is talking about building on the foundation. It is not talking about a Christian's body. So it is when it says in *II Corinthians* 6:16 that we are the temple of God it is referring to the church; as it says in that passage, we are to be separate. *II Corinthians* 6:14-18: "*Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I will dwell in them and walk among them; And I will be their God, and they shall be my people. Therefore, come out from their midst and be separate, says the Lord. And do not touch what is unclean; And I will welcome you. And I will be a father to you And you shall be sons and daughters to Me, Says the Lord Almighty.*

It should be stated here, as Paul stated, that it is the body of Christ (the church, the temple) where we are to have nothing to do with sinners. It is not talking about the world. That is why the early church would not serve communion to those Christians not living a Christian life. On this subject Paul writes in *I Corinthians* 5:9-13: "*I wrote you in my letter not to associate with immoral people; I did*

*not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then, you would have to go out of the world. But actually, I wrote to you not to associate with any so-called brother if he should be an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one. For what have I to do with judging outsiders? Do you not judge those who are within the Church? But those who are outside, God judges. Remove the wicked man from among yourselves.”*

Communion, then, is to be closed to all but the baptized believers. On this point we should discuss the age of accountability. There is much discussion in the churches concerning the age of accountability; that is, when a child can be held accountable and can be baptized. The Bible gives us this age, if we would just read it and accept it. *Numbers 14:26-29: “And the Lord spoke to Moses and Aaron, saying, “How long shall I bear with this evil congregation who are grumbling against Me? I have heard the complaints of the sons of Israel, which they are making against Me. Say to them, ‘As I live,” says the Lord, ‘just as you have spoken in My hearing, so I will surely do to you; Your corpses shall fall in this wilderness, even all your numbered men, according to your complete number from twenty years old and upward, who have grumbled against Me.”*

This passage is talking about the sin that was committed when the children of Israel did not go into the promised land as they had been instructed because they were afraid. Notice, in this scripture, God held those that were twenty years old and upward accountable. Those under twenty were not held accountable. Young people need to know that they are accountable to God, that they are required to live faithful and holy lives, obedient to their parents, to serve their God, to be a light to the world, and to abstain from sin. They also need to know that His grace is sufficient and that their God sustains them; thus they have abiding life as they live their faithful lives even though they do not partake of communion until baptized. Those that are baptized are twenty years old and older. If God’s people will put forth the effort to attempt to be a holy people and to remain a holy people by not knowingly partake of communion with the unholy -



with the Canaanite dogs, the serpents - God will assist in keeping the church body clean, holy, and separate. This He did in the early church when the hypocrisy of Ananias and Sapphira was exposed and dealt with in a powerful way as recorded in Acts 5:1-11: *But a certain man named Ananias, with his wife Sapphira, sold a piece of property, And kept back some of the price for himself, with his wife's full knowledge, and bringing a portion of it, he laid it at the Apostles' feet. But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back some of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men, but to God."* And as he heard these words, Ananias fell down and breathed his last; and great fear came upon all who heard of it. And the young men arose and covered him up, and after carrying him out, they buried him. Now there elapsed an interval of about three hours, and his wife came in, not knowing what had happened. And Peter responded to her, *"Tell me whether you sold the land for such and such a price? And she said, "Yes, that was the price."* Then Peter said to her, *"Why is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they shall carry you out as well."* And she fell immediately at his feet, and breathed her last; and the young men came in and found her dead, and they carried her out and buried her beside her husband. And great fear came upon the whole church, and upon all who heard of these things."

There needs to be a little fear and reverence concerning communion because communion is dangerous. It is dangerous not to partake and dangerous to partake if not taken properly. It needs to be made dangerous to partake by the evil snake people who infiltrate the churches. This can be done by calling on the power of God to come against such people and to warn the people concerning the taking of communion. When Judas Iscariot, who wickedly disguised himself as a faithful Apostle, ate at the Lord's Supper he soon died; I think that principal applies even today and to the subject at hand.

It is the opinion of this preacher that the reason the power of God has

been held back in this area is out of God's loving concern for His sheep. You see, His people are obliged to warn the wicked as the following passages teaches in *Ezekiel 3:16-21*: "*Now it came about at the end of seven days that the word of the Lord came to me, saying "Son of man, I have appointed you a watchman to the house of Israel; whenever you hear a word from My mouth, warn them from Me. When I say to the wicked, 'You shall surely die'" and you do not warn him or speak out to warn the wicked from his wicked way that he may live, that wicked man shall die in his iniquity, but his blood I will require at your hand. Yet if you have warned the wicked, and he does not turn from his wickedness or from his wicked way, he shall die in his iniquity; but you have delivered yourself. Again, when a righteous man turns away from his righteousness and commits iniquity, and I place an obstacle before him, he shall die; since you have not warned him, he shall die in his sin, and his righteous deeds which he has done shall not be remembered; but his blood I will require at your hand. However, if you have warned the righteous man that the righteous should not sin, and he does not sin, he shall surely live because he took warning; and you have delivered yourself."*

Notice, according to *Ezekiel, 3:18*, that if you do not warn the wicked concerning his wicked way and he dies in his iniquity then God will require his blood at our hand. Since His people, out of ignorance, have not been warning the wicked, if God had been striking them His own people would have been held guilty. Thus to now warn the wicked snakes and dogs who would dare to partake of Holy communion frees the saints of any guilt for failure to do so and frees the God of Abraham, Isaac, and Jacob to strike the Canaanite dogs in our midst who would dare to partake of what is holy and not theirs to take.

The following truth and warning concerning communion when stated to the people about to partake will help faithful Christians meet their responsibility concerning this subject. It will serve as a tacit acknowledgement and agreement to the words. The word tacit, according to Blacks Law Dictionary means: "*Existing, inferred, or understood without being openly expressed or stated; implied by si-*

*lence or silent acquiescence, as a tacit agreement or a tacit understanding.”*

Here are the warnings and the truth about communion you need to know and must acknowledge before communion will be served to you.

1. You must be a repentant believer in Christ, twenty years of age or older, who has been baptized (immersed in water) for the remission of sins (*Acts 2:38*).
2. You must be a faithful Christian, i.e., one who takes his or her Christianity seriously, one who attempts to be faithful in the Apostles’ teachings, communion and prayer, or repent prior to partaking for not having been faithful.
3. You must partake reverently (not ritualistically) and in remembrance of the crucified Jesus Christ, as per the instructions of *I Corinthians 11:23-32*.

**Warning:** *Just as it is dangerous not to properly partake of communion (John 6:53), it is equally dangerous to partake of communion improperly (I Corinthians 11:27). Should you be a deceiver attempting to portray yourself as a Christian when you’re not (Luke 20:20), or be deceiving yourself in your unfaithfulness (Galatians 6:3) and partake of communion with Christians who are attempting to be separate from the unclean (II Corinthians 6:14), you will be held guilty by God and risk the consequences of ill health and possibly death(I Corinthians 11:30). This warning is given out of Christian love and concern and having thus been given we as Christians are free of knowingly violating II Corinthians 6:15 through II Corinthians 7:1 and have met the obligation given in Ezekiel 3:18. (Your partaking of communion during our communion service is your acknowledgement of and agreement to the above).*

Hopefully, by now, the meek, humble recipient of this teaching will see that there is much more to this subject than we have ever seen before. We need to see communion for the wonderful sacrament it is. It keeps abiding life and abiding fruit flowing in the life of the

Christian. Thus it keeps the Christian from being thrown into the burning fire as an unfruitful branch on the Day of the Lord.

It, if done properly with proper warning and prayer, removes the wicked, unclean snakes, dogs, and Canaanite cockroach-like locust from our midst and allows us to be separate. This in itself is so very important and such a blessing in the worship process of the saints. Communion is a time of God's children gathering at the King's table, dining with a King - A King who is their father. It is an intimate family time and not a time for strangers. A salesman once told me he always tried to get his customer to the dining table because friends and family sat there and decisions were made there. So it is at the Lord's table and He has told us he would dine with us – *Luke 22:14-16: "And when the hour had come He reclined at the table, and the Apostles with Him. And He said to them, "I have earnestly desired to eat the Passover with you before I suffer; For I say to you, I shall never again eat it until it is fulfilled in the Kingdom of God."*

For Christians to fail to properly partake of communion, to be hit and miss about it, and have a could-care-less attitude about it is tantamount to pure shameful neglect, indifference, and an insult to God. The following scriptures speak to this in *Hebrew 10:26-31: "For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain, terrifying expectation of judgment and the fury of a fire which will consume the adversaries. Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? For we know Him who said, "Vengeance is Mine, I will repay." And again, "The Lord will judge His people." It is a terrifying thing to fall into the hands of the living God."*

*Hebrew 2:1-3: "For this reason we must pay much closer attention to what we have heard, lest we drift away from it. For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just recompense, how shall we escape if*

*we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard.”*

The wisdom of God is seen in the institution of communion for it is a time when the Christian puts out of his or her mind the affairs and cares of the world and puts into his or her mind the things of God; when they remember the great price God paid to redeem us (*John 3: 16*). It is a time one specifically pictures in the heart and mind the physical abuse and beating of our Lord’s body and the nailing of that body on the cross. This picturing in one’s mind and heart needs to be done prior to symbolically eating that body represented by the communion bread. It is a time of visualizing the crimson red blood pouring from the wounds of that body and then drinking it by drinking the cup of the fruit of the vine that represents it.

It is a time of self examination and thus a time of continued commitment and/or recommitment; a time of quiet, sincere repentance when the self-examination and the Holy Spirit reveals sin that should not be there. If the Christian dare not repent of such revealed sin, he or she will be subject to being judged by God and thus to becoming sick, weak, and perhaps even die. This is the loving doing of a God who has told us He chastens or disciplines those whom He loves (*Hebrews 12:6*). Thus, when He does judge and discipline the Christian who does not repent of sin prior to partaking He does so that they are not condemned. *I Corinthians 11:27-32*: “*Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we should not be judged. But when we are judged, we are disciplined by the Lord in order that we may not be condemned along with the world.*”

I have seen people who could not or would not forgive others who had wronged them and who would hold on to bitterness. I have seen these people suffer pain and sickness as a result. One needs to read

and consider *Matthew 18:21-35*, with very close attention to Verses 33 and 35: “*Then Peter came and said to Him, “Lord, how often shall my brother sin against me and I forgive him? Up to seven times?” Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven. For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he had begun to settle them, there was brought to him one who owed him ten thousand talents. But since he did not have the means to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made. “And the slave therefore falling down prostrated himself before him, saying, ‘Have patience with me and I will repay you everything.’ And the lord of that slave felt compassion and released him and forgave him the debt. But that slave went out and found one of his fellow slaves who owed him a hundred denarii; and he seized him and began to choke him, saying, ‘Pay back what you owe.’ So his fellow slave fell down and began to entreat him, saying, ‘Have patience with me and I will repay you.’ He was unwilling, however, but went and threw him in prison until he should pay back what was owed. So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened. Then summoning him, his lord said to him, ‘You wicked slave, I forgave you all that debt because you entreated me. **Should you not also have had mercy on your fellow slave, even as I had mercy on you?’ And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him. So shall my heavenly Father also do to you, if each of you does not forgive his brother from your heart.**”*”

I have seen people tortured with physical affliction and have seen the pain sort of purify them. I think that this is what it means when the scripture says, “*But when we are judged we are disciplined by the Lord in order that we may not be condemned along with the world.*”

It is important the Christian today not be found as the people of the last days who hold a form of Godliness but deny the power thereof

(*II Timothy 3:5*). There is much power in partaking of communion; positive power, (blessings when done and done right) and negative power (discipline and even a curse when not done properly).

Along this line, consider the power revealed in the *Numbers*, Chapter 5. There one reads of the spirit of a jealous husband suspicious that his wife had been unfaithful to him, he brought her before the priest and had her drink the water of bitterness. *Numbers 5:19-22*: “*And the priest shall have her take an oath and shall say to the woman, “If no man has lain with you and if you have not gone astray into uncleanness, being under the authority of your husband, be immune to this water of bitterness that brings a curse; if you, however, have gone astray, being under the authority of your husband, and if you have defiled yourself and a man other than your husband has had intercourse with you” (then the priest shall have the woman swear with the oath of the curse, and the priest shall say to the woman), “the Lord make you a curse and an oath among your people by the Lord’s making your thigh waste away and your abdomen swell; and this water that brings a curse shall go into your stomach, and make your abdomen swell and your thigh waste away.” And the woman shall say, “Amen. Amen.”*”

*Numbers 5:27-28*: “*When he has made her drink the water, then it shall come about, if she has defiled herself and has been unfaithful to her husband, that the water which brings a curse shall go into her and cause bitterness, and her abdomen will swell and her thigh will waste away, and the woman will become a curse among her people. But if the woman has not defiled herself and is clean, she will then be free and conceive children.*”

Consider such power of God to reveal unfaithfulness in light of Christ the husband and His bride. Our Lord has told His people to be faithful and pure to Him and not to play the harlot, not to go whoring after other gods, not to love the world over him, etc. Can not and will not His power to bring a curse upon the unfaithful manifest itself through the communion? We dare not partake of communion in an irreverent, ritualistic fashion. We dare not *not* partake, so we must learn to partake properly. Thus I bring this teaching and the teachable (the

meek) will receive it.

This teaching is not in most churches today for most today have become apostate and many in church leadership will reject this teaching (and must, for their own survivals sake), for they are often snakes themselves. The very snakes Jesus and the Bible warns us about. In way of example of this, I think of a news article about an Alabama judge named Moore who placed a granite monument of the ten commandments in the State Judicial Building. Following are quotes from the article: *“More than 40 Alabama clergy and religious leaders from a variety of denominations and faith traditions have joined an amicus brief opposing an Alabama Supreme Court Chief Justice Roy Moore. Prepared by the Baptist Joint Committee, the friend-of-the-court brief supports a challenge to the constitutionality of the 5300 pound monument filed by two civil liberties organizations. Twenty-one Alabama Baptist were among the clergy and religious leaders who joined the brief the list of clergy and religious leaders also included Disciples of Christ, Episcopal, Jewish, Presbyterian, Unitarian-Universalists, and United Church of Christ representations.”*

Though few will say it, these men, posing as religious and Christian leaders, are nothing more than snakes; lying, deceitful, cunning, slithering, stinking, sneaky snakes. And the modern day Christian world is so devoid of the word of God and the leading of the Holy Spirit that they can't see snakes and even think it's wrong to accuse these so called pious, sweet Reverends of being a brood of vipers.

These are the very kind of creatures John the Baptist and Jesus Christ Himself identified as serpents and vipers. *Matthew 3:7: “But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers, who warned you to flee from the wrath to come?”*

*Matthew 23:33: “You serpents, you brood of vipers, how shall you escape the sentence of hell?”*

The context of the two above verses clearly show that John the Baptist and Jesus were talking about men. Men who were religious lead-



ers and men no one suspected of being evil, viperous snakes in the grass, so to speak. Of these men Jesus said in *Matthew 23:27-28*: “*Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men’s bones and all uncleanness. Even so you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.*”

The Greek word Jesus used, translated serpent, is #3789 in Strong Concordance and it means: “*Ophis (of-is); probably from NT:3700 (through the idea of sharpness of vision); a snake, **figuratively (as a type of sly cunning) an artful malicious person, especially Satan.** (emphasis added).*”

The snakes will not believe in what this preacher has taught nor will they want you to believe in it either. This was also the way in the early church. Consider the following writing of Ignatius around 105 A.D.: “*They (the Gnostics) abstain from the Eucharist and from prayer, because they do not believe the Eucharist to be the flesh of our Savior Jesus Christ . . . Those, therefore, who speak against this gift of God, incur death.*”

This brings us to the last point of this teaching on communion. If you can find a church that teaches baptism for the remission of sins, gathers on the first day of the week to break bread, teaches the Apostles’ teaching, and will allow you to fellowship with them, attend. But the problem is if you do find such a church it most likely will have open communion and not give the warning given in this teaching. Then you will most likely be partaking with the unholy dogs and snakes in the midst and thus not meet the admonition of *II Corinthians 6:15- -7:1*. *Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, “I will dwell in them and walk among them; and I will be their God, and they shall be My people. Therefore, come out from their midst and be separate,” say the Lord. “And do not touch what is unclean; and I will welcome you. And I will be a father to you, and you shall be sons and daughters to Me,” says the Lord Almighty. Therefore, having these promises, beloved, let us*

*cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.*

In light of the times and the scattering of God's remnant people, the solution seems to be home church. Such a concept is certainly scriptural. *Colossians 4:15: Greet the Brethren who are in Laodicea and also Nympha and the church that is in her house."*

*Romans 16:3-5: "Greet Prisca and Aquila, my fellow workers in Christ Jesus, Who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles; Also greet the church that is in their house."*

*Philemon 1-2: "Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved brother and fellow worker, And to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house."*

I suggest that the remnant begin to assemble together on Sunday mornings, in a designated home or designated homes (as it can change from week to week which house to meet in). Have a Christian man who meets or mostly meets the qualifications given for elders and deacons in the *Book of Titus* and the *I and II Books of Timothy* preside over communion. It may be that a single family will have to do this themselves in their own home if they know of no other families; but, fellowship is important so pray for it and try to find it. There should be singing, prayer, Bible reading and teaching, and communion. (Many people do this using this preacher's tapes for the sermon).

In the future, I may hook my Sunday morning church service into the internet so people can attend church via the internet and have communion as we have communion.

Take the fruit of the grape vine and mix it with some water. Make your unleavened bread and partake as it is taught in *I Corinthians 11:23-33*. Have a time of exhortation and then meditation. Have the leader remind the participants periodically of the warning given in

this teaching. Then have him pray over the loaf and break it and pass it out. He then should pray over the cups containing the fruit of the vine and pass them out. With everyone holding the cups and the loaf have a time of silence for meditation and self examination. Then the leader prays over the loaf and all participants partake together. Then he prays over the cup and all drink together. Then, if you can, I suggest you sing a hymn and adjourn.

If there is no one to partake with then partake by yourself.

*Matthew 26:26-30: “And while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, “Take, eat; this is My body.” And when He had taken a cup and given thanks, He gave it to them, saying, “Drink from it, all of you; For this is My blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.” And after singing a hymn, they went out to the Mount of Olives.*

I would also suggest that for those who have Home Church that those attending keep their children in line and quiet while in someone else’s

home; and, that the people do not stay long in the home based upon the teaching of *Proverbs 25:17*.

I pray that this teaching will be a blessing to the meek who shall inherit the earth.

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**NOTICE:**

There is more information on this subject on the following cassette tapes containing sermons delivered by Pastor Peters.

**Communion, Part 1** #971

**Communion, Part 2** #972

**Communion, Part 3** #973

Available from

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**Recipe for Unleavened bread**

*1 cup flour*

*3 tablespoons olive oil*

*1/4-1/2 teaspoon salt*

*1/3 cup water*

Mix salt with flour; stir in oil. Add water. Roll out 1/4 inch thick on a lightly floured board. Place rolled-out dough into a 9X13 lightly-oiled pan (glass works well). Bake @ 350 degrees for 40-45 minutes. You can draw lines in the dough before baking so it breaks into small pieces easier. Freezes well and thaws quickly.

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