

# Life in The Early Church

Studies on the 4 basics according to Acts 2:42

## BREAKING of BREAD



Maurice Barratt

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BREAD 

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by Maurice Barratt



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And they continued stedfastly in **the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.** And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Acts 2:42-47

# Preface to the Series

Bigot - a person who is intolerant towards those holding different opinions.

I was born at the end of World War 2, on the very day they dropped the bomb on Hiroshima and Nagasaki, 6th August 1945. I am writing this introduction in August 2016, so I am now in my 70s. I was brought up in revival and saw the Acts of the Apostles in action. Creative miracles of healing, supernatural manifestations, and Ananias and Sapphira type deaths were the normal activity in my father's ministry.

Because I lived with the man who carried revival, I saw his life, and his attitudes, his principles, and his ministry, first hand. I saw the price he paid

in secret for his public ministry. I can therefore say that I saw, in measure, the early church life in action.

## *A Steady Decline*

Since that time I have seen a slow but steady decline of that life in the many continents I have visited to date. I have not visited China and I believe they had a true revival in the 1990s, but I see the same decline happening in this great country of China although they may be 30 years behind the Western Nations and those influenced by the western brand of Christianity which include, Africa, India, Philippines, and many others. I have seen entertainment and showmanship introduced to Church platforms – now often called stages – just like the world. I have seen business interests and sales techniques introduced to win converts instead of the conviction of the Holy Ghost. I have seen vast amounts of money spent on building programmes when many pastors in Africa and India have congregations that are persecuted or starving. I have seen superstar evangelists living indulgent lifestyles that are directly forbidden by Jesus and the Apostles. I talk to Christians who do not know the difference between holiness and worldliness. I could go on and on with what has disturbed and distressed me especially over the last 20 years. Divorce, adultery, carnality, witchcraft, and

fornication, are rife in Evangelical and Charismatic churches.

The modern Church has been infiltrated by the Jesuits (in disguise) from the 60s. I have exposed some of this in one of my other series '6,000 Years of Babylon'. Those at the head of the Charismatic movement have mostly been seduced and are now Masons, Knights of Malta, or affiliated to the Catholic Church. The Lutherans are already in dialogue for full unity with the Catholic church which in reality means they are returning to the 'Mother church' that Martin Luther protested against 500 years ago. Footnote 1

Many denominations will follow, including the Charismatics who started this journey many years ago. The head of the Anglican Church at this present time, Archbishop Justin Welby, is in constant dialogue with Pope Francis, the first Jesuit Pope, to bring unity between their churches – which means a return to Rome. I could not have said these things a few years ago in public for no one would have believed me, even though I was aware of what was happening from the 60s, but it is now common knowledge and not debatable if you do a little research.

## *There Is A Famine Of The Word of God*

The United Bible Society (all translators of bibles have joined) which does all the bible translations

are now controlled by the Jesuits – hence so many versions (or perversions as I call many of them).

Sound biblical teaching seems to be a thing of the past in many Evangelical and Charismatic denominations, and the false prophets of the Faith and Prosperity Movements have infiltrated the churches with an unbiblical mixture of New Age and occult teachings, together with out of context verses from the bible.

Because I have lived through this slow but steady transition, I feel compelled to write a series on early church life in the hope that those who read may understand how the early disciples thought and acted in their new found freedom under a New Covenant established by Jesus.

### *It Was All Brand New*

What did they do in their Churches? The answer is simple, they did not do anything, for Christian Churches were not built for 400 years after Jesus died and only as the teachings of Jesus and the Apostles were paganised by Rome. They had no church Calendar for that was also formulated by the Catholic church and is all based on pagan feasts – not one of them has any reference to the word of God. Our modern calendar is based on the cycle of the Sun, as the roots of Catholicism is sun worship – that is why they changed the day of worship to the Sun-day. God's calendar was based on the cycle of

the moon and all the feasts under the old covenant were based on this calendar. (See my series on Israel the Church and the Kingdom of God for a full explanation of this corruption of 'holy days'.)

What did they do when they met together? Did they have a service? Did they have a programme or order of service? Did they start with worship and music? No, they had none of the these.

It was wonderful, for they had no traditions or church doctrines – these were formulated 400 years later when imperial Rome was morphed into religious Rome under the Popes.

### *Consider the Facts*

We do not need to speculate on what the early church did and what they believed for it is all recorded in the New Testament. The Acts of the Apostles show us 'how they acted', and the epistles of the Apostles tell us 'what they believed'. I find it amazing that when challenged with the evidence, Christians will still carry on observing the 'traditions of the elders'. It is as though they have been immune to the truth of the bible, and brainwashed to conform to religion over relationship and obedience. They do not adhere to what they claim they believe – the bible as the inspired word of God. To quote the denomination I was brought up in (Assemblies of God) their statements says, 'We believe that the Bible is the inspired Word of God, the infallible,

all sufficient rule for faith and practice'. How sad that they only 'believe' they believe, for they do not practice what is taught by example in Acts and the teaching in the Epistles.

The above paragraph may sound judgemental and over critical, but my answer to this accusation is to ask you not to reject it without first reading through this series with an open mind, and check the scriptures I bring to make sure they are in context, and then come to your own conclusions. If a person will not listen to another view or appraise another point of view it means they are bigoted and this is not an acceptable stance for anyone who claims to be following Christ. May God give you understanding and enlightenment as you go through this series.

## *We Are Not Drunk*

I am basing this series of books on verses from Acts chapter 2. After the 120 had received the Holy Ghost and spoken in other languages they had not learned, they were accused of being drunk. Peter stood up and challenged his accusers and the conviction of the Holy Ghost came upon them. This is true evangelism. Peter made no appeal at the end of his speech. The people made the appeal!

Now when they heard this, they were  
pricked in their heart, and said unto Peter

and to the rest of the apostles, Men and brethren, what shall we do?

**Acts 2:37**

Then Peter told them what to do.

Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.

**Acts 2:38**

Notice, Peter told them to:

1. Repent
2. Be Baptised
3. Receive the Holy Ghost

He did not offer them a converts class or any form of teaching. They did not go through an 'Alpha' type course. They could repent, be baptised in water, and receive the Holy Ghost straight away – in the bible the experience comes first and then the teaching afterwards. You do not need to teach for people to be saved, or filled with the Holy Spirit, or be baptised in water. The teaching comes after they have been reconciled to God, baptised into Jesus, and received the Holy Spirit.

An amazing thing happened after Peter had preached and the Holy Ghost convicted the crowds; 3,000 people accepted his challenge, repented, and were baptised in water the same day.

Then they that gladly received his word were baptised: and the same day there were added unto them about three thousand souls.

**Acts 2:41**

They did not start going to church and reading their bibles for there were no churches and no bibles to read, but it is recorded what they did in the next verses, and this is what I want to cover in this series on early church life. The 4 things they did were to:

1. Continue in the Apostle's Doctrine
2. Have Fellowship
3. Break Bread
4. Pray

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

**Acts 2:42**

Notice first, that they were steadfast – resolute or determined – to do these 4 things, and secondly, evangelism was not one of the activities on the list. This is because evangelism is a consequence of doing these 4 things. As E.M. Bounds says:

We should not pray because we are evangelising,  
we evangelise because we have prayed.

Evangelism without this foundation becomes a sales drive to 'win souls' and a formula to 'build the Church', both of which are unscriptural. We are told to preach the gospel: not to win souls – there is a world of difference. We do not build the Church, Christ builds his church – which are people, not denominations, buildings, or organisations. As soon as we change from a living organism to an organisation we become a part of Babylon – the very counterfeit to the bride of Christ.

## *New Covenant – New Church*

The Acts of the Apostles shows us the birth of the Church under the New Covenant and should be the example and the basis, for all our activities, ministry, and lifestyle. There were wonderful consequences to all this and it is recorded in the following verses, but I will leave this for another book. However I suggest you read these consequences in the verses below and see if your 'Christianity' fits this description.

And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

**Acts 2:43-47**

The life of Christ manifesting through a person is the only thing that is really convicting or attractive to the world. They have all the religions, including Christianity, they have entertainment and all this world's philosophies, but they are empty without this early church life and lifestyle.

### *Means of Grace*

John Wesley called these 4 things 'Means of Grace'. That is; a way to receive the life of Christ into our life. Christ lives in us and for him to manifest through our bodies we need to 'feed on him' and develop in our new nature – the character of Christ. He explained that the term is not a good

one because it is not a formula. We can read our bible and receive grace, but if we read twice as many verses it will not give us twice as much grace. The Breaking of Bread is a means of growing in Christ, but if we have it 10 times in the day it does not mean that we will receive 10 time more grace. Nevertheless it is definitely a way to grow more like Christ. What is the key to this happening? The answer is simple – faith. Reading the bible without faith will not put Christ in us, it will take him out of us.

Who also has made us able ministers of the new testament; not of the letter, but of the spirit: **for the letter kills, but the spirit gives life.**

2 Corinthians 3:6

The breaking of bread will give us the life of Christ if we take it by Faith and knowledge, but if we do not have discernment and faith we will eat and drink damnation to ourselves according to Paul.

For he that eats and drinks unworthily, eats and drinks damnation to himself, **not discerning the Lord's body.**

1 Corinthians 11:29

It is so important to know why we do what we do as believers in Christ for everything is double sided.

If it does not bring life, it is not neutral, it brings death. Therefore, it is not enough that a Christian reads his bible, prays, has fellowship, and participates in the breaking of bread. These activities only make him religious and can actually be counterproductive to the life of Christ manifesting through him. **That is why faith with knowledge is so necessary.** Faith is linked to obedience, and so a person cannot have faith if he is ignorant for he has nothing to obey. That is why I am excited to be writing this book for it will help believers to become disciples and non-religious.

### **Footnote 1**

Catholics and Lutherans Release 'Declaration on the Way to Full Unity' (**October 30, 2015**).

The text of the 'Declaration on the Way' and more information is available online:

**[www.usccb.org/beliefs-and-teachings/  
ecumenical-and-interreligious/ecumenical/  
lutheran/declaration-on-the-way.cfm](http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/ecumenical/lutheran/declaration-on-the-way.cfm)**



# BREAKING *of* BREAD



# Introduction

Ritual – a religious or solemn ceremony consisting of a series of actions performed according to a prescribed order.

Of these 4 activities the early church practiced, I feel the least understood, and the most controversial, is without doubt the Breaking of Bread, Communion, Mass, or Eucharist as it has become known in some denominations. (As Breaking of Bread is the phrase used in the verse we are looking at in Acts, this is the one I will use throughout this book).

For this reason I will start with the Breaking of Bread of the early church to see what Jesus actually said about it and what it is all about, for it is the

only ritual, apart from water baptism we are told to observe under the New Covenant. The many ceremonies and rituals of the Old Covenant were done away with in the New Covenant for they were only shadows and types of what was to come and Jesus fulfilled most of them at his first coming. Therefore, when we have the reality we do not need the shadow or prophecy after it has been fulfilled. We are not even told to keep the Sabbath under the New Covenant, because it is not part of the moral law. Jesus said that not one of the smallest parts of this moral law of God would pass away until heaven and earth are no more.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, until heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

**Matthew 5:17-18**

## *Rituals Under The New Covenant*

Because there are only 2 'rituals' under the New Covenant it becomes all the more important to understand the significance and purpose of these duties or instructions. The account of the first Breaking of Bread is in all 4 gospels; therefore we need to consult them all to get the full picture of

what happened during, and after, the Passover meal just before Jesus was Crucified.

Paul also teaches about the Breaking to Bread in 1 Corinthians chapters 10 and 11, so we also need to look at these scriptures.

Before I go any further I need to state that I do not believe in the Catholic doctrine of transubstantiation. That is, the 'host' becomes Christ himself, and that the priest handles the very body of Christ in his hands. Maybe a passage from a book written by a Catholic priest would help clarify what is taught to the priests. Most Protestants do not know what the Catholic priests are taught so I have put part of a testimony of a French Canadian priest in the appendix for those who are interested.

## *Relics and Religious Artefacts*

The host – which becomes Christ himself to a Catholic priest – is where the power is, and not in the living Christ in heaven. The host becomes sacred, whereas the unleavened bread that Christ told us to take is just that – unleavened bread – and it does not have any power of itself. The power is in our faith in the living Christ to impart his grace as we partake of it and not the dead bread which has no power of itself.

The Catholic Church have added many rituals to the 2 that Christ instituted. (Baptism and Breaking of Bread) and many of them are sacramental, which

means they are sacred and impart grace. The use of holy water, or the sign of the cross, are 2 of these rituals. They have also instituted relics and artefacts which have power in themselves just as in the host when it is blessed by a priest. They revere the bones of a saint and to touch them is to receive grace. The power is in the relic and not in Christ – this is heresy.

### *Easy to Fall into the Trap*

It is all too easy for Protestants to do this with a special ornate table for communion, stained glass windows or candles, special clerical dress with colours to denote rank, but this is also pagan practice. They are all wrong and make a building a pagan temple. People are now the temple of God, according to New Covenant teaching, and God, Jesus, and the Holy Ghost dwell in them, so a building can never be a temple under the New Covenant; only a place for the church to meet. I find it amazing that Christians would call a building 'Kensington **Temple**' or 'Bethshan **Tabernacle**' when God no longer dwells in buildings. I can't believe how 'Catholic' Protestants are and alas, they have no inclination that so many things they do are traditions of the Catholic Church and cannot be substantiated by the word of God.



# BREAKING *of* BREAD

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. **And a man's foes shall be they of his own household.** He that loves father or mother more than me is not worthy of me: and he that loves son or daughter more than me is not worthy of me. And he that takes not his cross, and follows after me, is not worthy of me. He that finds his life shall lose it: and he that loses his life for my sake shall find it. He that receives you receives me, and he that receives me receives him that sent me.

**Matthew 10:34-40**

# 1

## The Night of Betrayal

The saddest thing about betrayal is that it never comes from your enemies. It comes from friends and loved ones.

The chapter title may seem strange but it is not by chance that Judas betrayed Jesus at the first Breaking of Bread Jesus instituted in the upper room in Jerusalem. The gospels mention it and Paul, in his instruction to the Corinthian Christians, specifically mentions it.

At the Church my father pioneered in Manchester, UK, we read the passage from 1 Corinthians 11:23 to the end of the chapter every Sunday before the Breaking of Bread for 40 years, and I believe not one of the congregation took any note of this fact. Every detail in the bible is worth noting and meditating upon; for nothing is without significance. Here is the first verse in the passage that was read out each week.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus **the same night in which he was betrayed** took bread:

1 Corinthians 11:23

### *Jesus Expected This Betrayal*

Jesus knew the betrayal would happen at this meal and he actually told his disciples; but they did not understand, or even accept it, when he plainly showed them who it was that would betray him.

And as they did eat, he said, Verily I say unto you, that **one of you shall betray me**. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dips his hand with me in the dish, the same shall betray me. The Son of man goes as it

is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. **Then Judas, which betrayed him, answered and said, Master, is it I? Jesus said unto him, You have said.**

Matthew 26:21-25

Before I look at this betrayal, and its significance for us, I will make some general points about this new institution to give an overall understanding. I will then look at them in greater detail in following chapters.

## — 1 —

In the upper room, Jesus and his 12 disciples went to celebrate the Passover meal not the Breaking of Bread.

The disciples asked Jesus where he wanted to hold the Passover and he told them specific details of where it was to be. They were still under the Old Covenant and wanted to fulfil the instructions of Moses. This was to be kept on the 14th day of the first month of the new calendar that God instituted when they were redeemed from Egypt.

In the fourteenth day of the first month at even is the LORD'S Passover.

Leviticus 23:5

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where do you want us to prepare **for you to eat the Passover**? And he said, Go into the city to such a man, and say unto him, The Master said, My time is at hand; I will keep the Passover at your house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover.

Matthew 26:17-19

— 2 —

Jesus said he desired to celebrate this meal as he would not eat with them again until his second coming and the kingdom was restored to Israel.

And Jesus said to them, With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

Luke 22:15-16

The Kingdom of God that Jesus talked about is the restoration of Israel where he will be their king for 1,000 years, and rule with a rod of iron

– which is obviously not grace – and the feasts of Israel will again be instituted. They will celebrate their marriage covenant with God each year as was reinstated under the law of Moses. Footnote 1

### — 3 —

Judas was with Jesus and the disciples and had the Passover meal with them.

The following scripture shows Jesus was with his 12 disciples. Judas was one of the 12 that had been sent to cast out devils and heal the sick (see Matthew 10:1-4)

And in the evening Jesus came with **the twelve**. And as they sat and ate, Jesus said, Verily I say unto you, One of you which eats with me shall betray me.

**Mark 14:17-18**

It is frightening that one so close, and with such authority to cast out devils in Jesus name, should betray him. However, it should not surprise us for Jesus said that many will come, on the day of his Judgement of the church, stating they have done wonderful things in his name, and he will say, 'depart from me'.

Many will say to me in that day, Lord, Lord, have we not prophesied in your name? And in your name have cast out devils? And in your name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, you that work iniquity.

Matthew 7:22-23

— 4 —

Jesus washed the disciples feet after the Passover meal, but before the Breaking of Bread and Judas was still present at that time (Judas left after the breaking of bread as scripture shows).

The following scripture shows that Judas had his feet washed by Jesus even though Jesus knew he would betray him.

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he rises from supper, and laid aside his garments; and took a towel,

and girded himself. After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded ...Simon Peter said unto him, Lord, not my feet only, but also my hands and my head. Jesus said to him, He that is washed needs not save to wash his feet, but is clean every whit: and you are clean, but not all. For he knew who should betray him; therefore said he, You are not all clean. So after he had washed their feet, and had taken his garments, and was set down again.

From John 13:2-12

— 5 —

The breaking of bread was instituted after the Passover meal and not during it.

I have shown that after the supper he washes all the disciples feet and then he instituted the breaking of bread.

And Jesus took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also

the cup **after supper**, saying, This cup is the new testament in my blood, which is shed for you.

**Luke 22:19-20**

The Passover was the Old Covenant in blood and the breaking of bread was to be the meal of the New Covenant in blood. Not the blood of a spotless lamb, but the blood of a spotless man – Jesus himself. The Breaking of Bread is not a replacement for the Passover, but an entirely new meal for a New Covenant, and it is wrong to mix the 2 meals and the 2 covenant. 'New wine must go in new wineskins' or damage will occur to the skins and the wine wasted. I believe, in the context of the above phrase Jesus used about wine and wineskins, he is talking to the Pharisees about the Old and the New Covenants.

## — 6 —

Judas also took the bread and the wine.

Jesus actually told Peter who would betray him at the Breaking of Bread meal.

Jesus answered Peter, He it is, to whom I shall give a sop, when I have dipped it. And

**when he had dipped the sop, he gave it to  
Judas Iscariot, the son of Simon.**

**John 13:26**

As soon as Judas had eaten it Jesus said a strange thing. He told Judas to betray him as quickly as possible.

And after the sop Satan entered into him. Then said Jesus unto him, **Do what you have to do quickly** .... He then having received the sop went immediately out: and it was night.

**From John 13:27-30**



Judas did not understand this New Covenant and drank the cup of devils.

All symbols have a dual application and Paul, in Corinthians chapters 10 and 11, gives us a fearful warning of taking this meal without understanding, or 'discernment', as he puts it. He says, that if we do not understand this meal we are eating and drinking damnation to ourselves. Why do ministers not warn believers of this fact? Paul makes it very clear that many believers are sick and weak, and many die, because of this ignorance (I believe it

applies both physically and spiritually). No wonder Churches are not full of the life of Christ when they think they are just taking something that is symbolic without any literal consequences – good or evil.

### *More Than Meets the Eye*

Read carefully what Paul says to the Corinthians. Surely the following verses should be taken seriously if we say we believe the word of God. A symbol alone could never damn us or make us weak, sick, or even kill us. There is obviously more to this meal that meets the eye. Protestants are so frightened of the doctrine of transubstantiation (and so they should be) that they have gone to the other extreme and relegated the bread and wine to mere symbols. Where is the balance in all this?

Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be **guilty of the body and blood of the Lord**. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eats and drinks unworthily, **eats and drinks damnation to himself**, not discerning the Lord's body. **For this cause many are weak and sickly among you, and many sleep.**

1 Corinthians 11:27-30

Judas drank damnation to himself. How can this be when he drank from the same cup the disciples drank from and yet they took the resurrection life of Christ when they sipped it? Paul explains more about this in chapter 10. He says you cannot drink of the cup of Christ and the cup of devils. You take one cup or the other.

You cannot drink the cup of the Lord, and the cup of devils: you cannot be partakers of the Lord's table, and of the table of devils.

**1 Corinthians 10:21**

## *The Cup of Devils*

If you compare the above verse with the one later in chapter 11 it should be obvious that to drink damnation to yourself; or to drink weakness, sickness, and death; you are drinking the cup of devils and not the cup of the Lord ...even though it is the same cup that others are drinking from and they are receiving health and life. Here is the verse again.

Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eats and drinks unworthily,

eats and drinks damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.

**1 Corinthians 11:27-30**

If I am correct, then this makes the Breaking of Bread a very serious practice and worthy of every consideration when we take it. The difference, according to Paul, as to which cup we take, is one of knowledge or ignorance. To drink unworthily is to not understand what we are doing as we take it. It has nothing to do with our weaknesses or even sin, because the sacrifice of Jesus deals with all our faults and sins if we confess them. John, in his first letter to the church, is talking to believers and confirms this.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

**1 John 1:9**

— 8 —

There is no mention of emblems or symbols when the Breaking of Bread is mentioned anywhere in the bible.

Whenever the scripture mentions the Breaking of Bread it always says it is the body and blood of

Jesus. There is a whole discourse in John 6 and not once does Jesus call it a symbol, neither does Paul when talking to the church in Corinth. I will look at this in the next chapter.

## — 9 —

**The breaking of Bread is a change from the carnal to the spiritual.**

The Passover was a natural, physical feast and a remembrance of the blood covenant between God and his wife, Israel. The Breaking of Bread is a spiritual meal and a remembrance of the blood covenant between Christ and his bride. I will look at this also in a later chapter. Paul in his letter to the Hebrews tells us that a new covenant cancels the old one. It is always the last will and testament that stands and annuls the previous ones

In that he said A new covenant, he has made the first old. Now that which decays and waxes old **is ready to vanish away.**

Hebrews 8:13

### *Ready to Fade Away*

Notice Paul says it is fading and ready to vanish. This statement was after the death and resurrection

of Jesus so Paul believed, in his day, it was **almost** finished. This is because the animal sacrifices in the temple still continued until the Roman emperor Titus came and destroyed the temple and again God's people were scattered around the world. I believe this was the time the Old Covenant finally vanished away and will not be reinstated until the return of Jesus when the last temple is built ready for the continuation of God's plan for Israel in the millennial reign of Christ.

### *The Spiritual Gospel*

The book of John is the spiritual gospel and the order and events of things written are not as important as the spiritual reality of what is conveyed. John talks about Jesus casting the money changers out of the temple at the beginning of his gospel and not just before his crucifixion, and he talks about the bread and wine in chapter 6 and does not mention it at all when he is talking about Jesus and the disciples in the upper room. I believe John's gospel is the key to the other gospels for without the spiritual understanding and application we only have the natural stories of Jesus. I believe John's gospel is the gospel of the bride – those who love God and keep his commandments. John actually says more than all the other 3 gospels about the Breaking of Bread, but most Christians miss it because it is not recorded at the end of Jesus' life around the crucifixion. It is

all in John 6, and I will devote a whole chapter to that passage later in this book. The whole of the dialogue in John chapters 13 to 18 is spoken in the upper room after the Passover Feast, and the first Breaking of Bread meal just before Jesus goes to the cross.

## *The Night Of Betrayal*

So, what is the significance to us that the institution of the New Covenant in Jesus' blood was also the night of betrayal? I believe there are 2 important things we can learn for this:

### 1

If Jesus was expecting to be betrayed so should we, for we are not better than Christ, and if they persecuted the bridegroom, surely they will persecute and betray his bride. Jesus warned the 12 disciples when he sent them out.

Brother shall deliver up brother to death,  
and the father the child: and the children  
shall rise up against their parents, and cause  
them to be put to death. And you shall be  
hated of all men for my name's sake: but  
he that endures to the end shall be saved.  
But when they persecute you in this city, flee

into another: for verily I say unto you, you shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

**Matthew 10:21-25**

And a man's foes shall be they of his own household.

**Matthew 10:36**

## 2

If Judas drank the cup of devils when he took the cup, and Paul says if we do not discern the Lord's body it makes us weak, sickly, and kills us, then can I suggest, for your consideration, the fact that maybe we also betray Jesus when we do not understand the spiritual significance and consequences of eating and drinking unworthily? If we believe in transubstantiation on the one hand, or relegate it to just a symbol or emblem on the other hand, we do not discern what we are doing and there are severe consequences. Could it be that we also betray Christ in some measure? The consequences for eating

and drinking without understanding are extremely strong so if you do not agree with me you will have to explain why the words from Paul are so damning.

**Footnote 1**

See ICKG Volume 1 for more understanding of the plan of God and the Old Covenant in Blood.

# BREAKING *of* BREAD

I have learned from my father, that whenever I teach I should expect people to be changed in their hearts because I am not speaking to their intellect, but by faith I am speaking to their spirits and the words of Jesus will bring life and change to those who have ears to hear.

# 2

## Symbols and Emblems

Symbol – a thing that represents or stands for something else, especially a material object representing something abstract.

Emblem – an abstract or representational pictorial image that represents a concept, like a moral truth, or an allegory, or a person, like a king or saint.

As I grew up in the Pentecostal church my father pioneered the elder would say before

we took the Breaking of Bread each Sunday, "These are the emblems of the body and blood of the Lord". Was he correct to say this? I think not, for he is misquoting what Jesus and Paul said. They said, '**this is the body and blood of the New Covenant**'. Evangelicals have relegated the meal to having only a symbolic function and in doing so have missed what the meal was all about. Of course, they are symbolic, so is water baptism, but there is more to them than just symbols. The bible is the dead letter and in one sense reading it is just symbolic, because there is no spiritual reality in a dead word – the alphabet on paper.

### *Types and Shadows Are Now Fulfilled*

There were many, many symbols under the Old Covenant. The whole of the tabernacle, and temple which Solomon built, were types and shadows, or symbols of something else. They were all prophesying of Christ and his bride in great detail. The animal sacrifices were only a symbol of a later reality when Jesus would fulfil the shadow, or symbol, and shed his own sacrificial blood.

I maintain that all these symbols from the Old Covenant were fulfilled in Christ and now, under the New Covenant, we do not need them. Even the carnal priesthood of Aaron's seed was fulfilled in Jesus and this carnal priesthood changed to a spiritual one – the order of Melchizedek – when

Jesus rose from the dead with his new eternal body and took his own blood into the temple in heaven.

If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertains to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning priesthood.

And it is yet far more evident: for that after the similitude of Melchisedec there arises another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life.

**Hebrews 7:11-16**

### *Jesus had A New Spiritual Body*

What most Christians fail to realise is that spiritual things are not symbolic or mystical, they are literal.

Although Melchizedek was not human (he had neither mother nor father) he was nevertheless a real person and not some spiritual apparition or vision that came to present itself to Abraham.

When Jesus rose from the dead and appeared to the disciples through a locked door they, quite rightly, thought it was a vision or a spiritual apparition (human beings cannot materialise at will because they are governed by the laws of matter).

### *Not a Ghost!*

However, they were very wrong in their judgement as Jesus told them. He asked them to feel him and he declared he had flesh and bones even though he had a spiritual body not governed by the laws of matter. He ate food to prove he was a solid person. It seems that a spiritual body does not have blood as it is the life of the flesh, and a spiritual body does not need life from blood. This is what Jesus said to his disciples.

And as they spoke, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and afraid, and supposed that they had seen a spirit. And he said unto them, Why are you troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and

**see; for a spirit has not flesh and bones,  
as you see me have.**

And when he had spoken, he showed them his hands and his feet. And while they yet did not believe for joy, and wondered, he said unto them, Have you here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. **And he took it, and did eat before them.**

Luke 24:39-42

## *Faith is Always The Key*

Spiritual flesh is not symbolic it is literal. Spiritual reality is more real than the physical and carnal. What is the key to understanding the difference and how will it apply to our study of the Breaking of Bread and the other 3 things that the early disciples did on a daily basis?

The key that unlocks the door from carnal to spiritual, from a symbol to spiritual reality, is faith. Paul told the church that without faith we cannot please God. Everything we do needs to be mixed with faith and if it is not then it is as dead as the dodo, and counter productive to the life of Christ.

But without faith it is impossible to please him: for he that comes to God must believe

that he is, and that he rewards those that diligently seek him.

Hebrews 11:6

## *By Faith and Not Works*

Our very salvation is by faith and not works – symbolic actions and rituals. What is not of faith is sin.

And he that doubts is damned if he eat, because he does not eat in faith: **for whatsoever is not of faith is sin.**

Romans 14:23

We partake of the divine nature when we accept Christ as our saviour, and we feed that divine nature when we do the 4 things the early Church did by faith. One of them is what we are studying – the Breaking of Bread, and this is a way to feed this divine nature that is within our mortal bodies.

Whereby are given unto us exceeding great and precious promises: **that by these you might be partakers of the divine nature,** having escaped the corruption that is in the world through lust.

2 Peter 1:4

This is the reason why the Church end up in Babylon; they do not understand this wonderful key. Israel

ended up in the wilderness for 40 years because they lacked faith, and Israel ended up in Babylon because they refused to obey God. (Obedience is always linked to faith for without the action of our belief it is not faith, and the believing stays in our head.) This means we have no more faith than the devil – for he also believes but is rebellious. Unbelief is rebellion and witchcraft but obedience proves our faith.

### *It is Life or death*

Everything a follower of Jesus does brings him life or death. There is no middle ground. If you, by observing physical duties and actions, do them without faith you are losing the life of Christ, but if you do them mixed with faith you are putting more of Christ into you – literally. Remember, Christ dwells in your mortal body – your flesh, according to scripture. The Church is not the temple of God, it is you and I. We are the temples of the living God and he dwells in us.

Don't you know that you are the temple of God, and that the Spirit of God dwells in you?

**1 Corinthians 3:16**

What? Don't you know that your body is the temple of the Holy Ghost which is in you, which you have of God, and you are not your own?

**1 Corinthians 6:19**

So we are either losing that life or building it up, depending on whether our actions are mixed with faith ...or not. Faith turns material things into literal spiritual. What I have written may seem hard to believe or understand for many who are reading this so let me give you an example to help you understand what I mean by this statement.

### *The word of God.*

All the practical observances we do are not neutral. Reading the word of God is dangerous for if it is not mixed with faith and living, then it kills and destroys the life of God in a person. If it is mixed with faith it becomes flesh and we become the word instead of just believing it.

I well remember my father coming home from an Assemblies of God General Conference many years ago and telling me this testimony. He was asked to be one of the speakers to the 3,000 crowd who were present. He told me that just before he went to sit on the platform for the service he felt an unbelievable heaviness and saw himself as the worst of sinners and not at all worthy to preach. This feeling and agony remained upon him all through the worship, singing items, and announcements, but as he got up to preach it left him and the spirit of God came upon him in a mighty way and he was inspired by God the whole sermon. When he stepped down, one of the executive council, who knew nothing

of my father's experience before the sermon, came to him and said, "Bill, you didn't preach the word of God tonight, you were the word of God". My father was not boasting when telling me this for I could see he was greatly humbled by the experience.

## *The Word Living in Us*

I have learned from my father, that whenever I teach I should expect people to be changed in their hearts because I am not speaking to their intellect, but by faith I am speaking to their spirits, and the words of Jesus will bring life and change to those who have ears to hear. I have abundant evidence from people around the world to attest to this.

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also has made us able ministers of the new testament; not of the letter, but of the spirit: **for the letter kills, but the spirit gives life.**

2 Corinthians 3:5-6:

Therefore, if a minister preaches the dead letter he is killing the life of Christ in a congregation and this is observable over time. The sermon may be truth, but as E.M. Bounds says, "Truth without the anointing is worse and more deadly than lies."

## *No Power in a Symbol*

The Breaking of Bread is exactly the same. It is a dead ritual with physical bread and wine, and has no power to do anything except feed the flesh. But it cannot be only a symbol, for a symbol could not bring about weakness, sickness, and death as Paul taught. And a symbol could not bring damnation on a person. If we understand or, as Paul put it, discern the Lord's body we, by faith, turn the dead emblem into the spirit of Christ and we feed not on bread but Christ. This is not transubstantiation, but nevertheless a literal spiritual thing happens or it is all in vain. If the word of God does not feed my spirit with more of Christ why would I read it? If the bread and wine do not feed my spirit and put more of Christ in me then why would I participate in a dead ritual when I am under the New Covenant and claim to live by faith?

After I heard my father speak on the Breaking of Bread from John 6 I changed my attitude completely, and ever since that time have looked forward to this 'means of grace' as a way to become more like Christ, for surely that is the aim, or should be, for every believer.

*Till we all come in the unity of the faith, and  
of the knowledge of the Son of God, unto a  
perfect man, unto the measure of the stature*

of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

**Ephesians 4:13-14**

If I don't eat Christ how can I grow like Christ – only food makes us grow and only spiritual food can make me grow spiritually. If the bread and wine are only physical symbols then how can they feed my spirit? The answer is simple; they can't!

I have a carnal nature which I inherited from Adam and if I look at pornography, or listen to gossip, it will feed my old nature spiritually, resulting in me manifesting carnality in my daily lifestyle. If I do the 4 things that the early church practiced by faith it will feed the new nature of Christ in me and it will manifest in my lifestyle at home, work, and in the body of believers. Natural things will produce the natural man, but if by faith the natural act becomes a spiritual act then it will feed my new nature and I will become like Christ.

This I say then, walk in the Spirit, and you shall not fulfil the lust of the flesh.

**Galatians 5:16**

If you are not convinced with my arguments and still believe the Breaking of Bread is just symbolic

then can I challenge you to at least use the correct symbols. The Christian Churches are inconsistent in what they do and it causes confusion. For example; if I say I am going to be baptised and I am only sprinkled with water, then I would be told by Evangelicals that this does not symbolise what baptism is all about – it is about being immersed into Christ so I need to be fully immersed to signify what is happening in the spiritual realm. However, when they anoint with oil, for the healing of the body, they dab a bit of oil on a person's forehead and say they are anointing them. The biblical anointing is to pour a horn of oil over the head so that it runs down over them, not a smear of oil on the forehead.

### *Jesus – the Vine not a Blackcurrent Bush*

If you believe the Breaking of Bread is only symbolic then please use the correct symbols – unleavened bread shows that you are not taking the leaven of the Pharisees which is hypocrisy and self righteousness. And, as Jesus said in his discourse at the first Breaking of Bread in the upper room – "I am the vine". Surely blackcurrent juice does not symbolise the vine. Only grape wine and unleavened bread can be the correct symbols of this meal.

I will finish this chapter with a passage on the Breaking of Bread. Read it slowly, carefully, and prayerful, and may God grant you revelation and understanding.

I speak as to wise men; judge what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

What say I then? That the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. **You cannot drink the cup of the Lord, and the cup of devils:** you cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he?

1 Corinthians 10:15-22

# BREAKING *of* BREAD

A man of God must minister out of brokenness and humility, not pride and ego.

Only broken bread will feed the multitudes.

# 3

## Breaking the Bread

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, you will not despise.

**Psalm 51:16-17**

**T**he Old Covenant was celebrated with the Passover lamb and wine, so why didn't Jesus institute the New Covenant with lamb and wine? Why change the symbols? Why keep the wine yet change the lamb to bread? It is not difficult to understand if we think about it. The Passover was a natural meal to do with the carnal priesthood of

Aaron and the lamb represented the physical body of Jesus who would be crucified and his blood shed for the salvation of mankind.

### *New Symbols Needed*

With the New Covenant there needed to be new symbols because there was a change from natural (or carnal) to spiritual. Bread has no blood in it, just as Jesus had no blood in his resurrected spiritual body. The bread symbolised the resurrected body of Jesus and not his natural one that was crucified.

The Bread is the resurrection meal of the bride not the crucifixion meal. We are told to remember his death when we take it because the New Covenant was in Christ's blood, but in John's gospel we are told that if we eat his flesh and drink his blood we will be raised up at the last day. The Passover prophesied the crucifixion, but the Bread and Wine symbolise the new spiritual food. This is the reason Melchizedek came to Abraham, because he was a spiritual priest, not after the order of Aaron. He brought Abraham, the father of faith, spiritual food – bread and wine. This was the first Breaking of Bread in the Bible and Jesus only confirmed it when the old order was ready to fade away.

Melchizedek king of Salem brought bread and wine. He was the priest of the most high God.

**Genesis 14:18**

Bread represents the basic food of life in the natural realm, but it also represents the basic food of the spiritual life. When Jesus told us in his Sermon on the Mount prayer to pray, "Give us this day our daily bread", he was not talking about natural food. How can I claim this? Because we do not need to ask God for food and clothes according to what he said later in the Sermon on the Mount. Jesus said, "Take no thought for food and raiment".

We may be required to ask God for a car if we need one, or for a wife if we do not have one, but we never need to ask for food because no good father would refuse to feed his children and they would never need to beg for bread. Jesus was asking us to pray for this 'Bread of life', Jesus, the bread that came down from heaven, the Bread that feeds our spirits.

### *John's Gospel is the Key*

I now want to look at John's gospel, chapter 6, because there is much teaching on the Breaking of Bread. I have already stated that John's gospel is the key to understanding the spiritual application of what happened in the other gospels. The other 3 gospels all start with the birth of the physical Jesus, but John begins with the Jesus before he became a man and shows us that in the beginning he was the spiritual 'word of God at creation'.

In the beginning was the Word, and the Word was with God, and the Word was God.

**John 1:1**

All through his gospel John shows us spiritual reality if we only have our understanding enlightened. It is very apparent in the chapter I will now look at if we have discernment. At the beginning of the chapter we have the account of Jesus feeding a crowd of possibly 10,000 people (5,000 men, not counting women and children). Jesus gave thanks, broke the bread, and gave it to the disciples – not the crowd. The disciples fed the multitudes supernaturally, but it was natural bread to feed their bodies.

And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

**John 6:11**

When they had all eaten Jesus asked them to collect the fragments and there were 12 baskets full. Jesus was already showing them that he was able to feed the whole of Israel if they accepted him; there was enough for the whole of Israel – the 12 tribes.

When they were filled, he said unto his disciples, Gather up the fragments that

remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

**John 6:12-13**

## *Enough for the Whole Body of Christ*

It is interesting that the other incident, where Jesus fed 4,000 people, there were 7 baskets left over – enough for the whole Bride of Christ (see Revelation 2 and 3).

And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children.

**Matthew 15:37-38**

The crowds were no different than the followers of Jesus today – they wanted miracles and physical benefits from Jesus, and wanted to make Jesus King before the time. Jesus came to feed them with the Bread from heaven, but they could not see with their darkened hearts and blind eyes – so Jesus left them.

Then those men, when they had seen the miracle that Jesus did, said, This is of a

truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, **he departed again into a mountain himself alone.**

John 6:14-15

## *A Wonderful Prophecy*

Neither the crowd nor the disciples realised he was giving an illustration and teaching them a spiritual principle. He was showing them that if the physical bread was broken he could feed the multitudes with natural bread; this would feed their bodies, but he was also prophesying that if his own body, the Bread of life, was broken on a cross, he could feed the whole world spiritually with this Bread from heaven.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.

1 Corinthians 10:16-17

## *Jesus Was Not Pleased*

The day after this miracle the multitude came across the lake thinking he would feed them again,

but he told them off for wanting the meat that perishes (natural bread) and said that they should seek the bread which endures (the Bread of life – Jesus).

Labour not for the meat which perishes, but for that meat which endures unto everlasting life, which the Son of man shall give unto you: for him has God the Father sealed.

**John 6:27**

God's people thought that the manna in the wilderness was the bread from heaven, just as many preachers say that the Manna was a type of Christ. They asked Jesus for a sign and told him that Moses gave them the bread from heaven – the Manna. This is not true for Jesus contradicted this belief. He told them that he was the Bread of heaven and not the Manna.

They said therefore unto him, What sign do you show, that we may see, and believe thee? What work do you do? Our fathers ate manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, **Moses did not give you that bread from heaven;** but my Father gives you the true bread from heaven. For **the bread of God is he which comes down**

**from heaven, and gives life unto the world.**

**John 6:30-33**

### *Brokenness is the Key*

The Manna is not a type of Christ because they ate the Manna and died. It had no power to feed their spirits or put resurrection life in them. It was natural food. The Manna in the wilderness did not need to be broken – it could just be eaten. Jesus had to be broken on the cross and that is why we 'break Bread'.

I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which comes down from heaven, that a man may eat thereof, and not die.

**John 6:48-50**

### *We Need to be Broken*

As part of the physical body of Christ on earth we also have to be broken. The 'Church' always wants to be whole and complete, but our completeness is in the brokenness. We should minister out of brokenness and experience, and not knowledge or ego. Ego produces pride and brokenness produces humility. We take our choice and minister

accordingly, but we can never feed people whilst we remain unbroken. The more we are broken the more we will feed the multitudes and bring the resurrection life of Christ to them.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, you will not despise.

**Psalm 51:16-17**

The Manna was supernatural food, but not spiritual. David said in his psalm that it was angels food and the corn of heaven.

And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full.

**Psalm 78:24-25**

There are many verses in John 6 showing us that to eat Jesus flesh and drink his blood is to put the resurrection life of Christ in us now. We do not need to wait for the trumpet to sound to get resurrection life. In fact, if we have no resurrection life in us we will not be in the first resurrection! We may be saved and have eternal life, but we will have to stand before God at the Great White Throne judgement. If our names are in the book we will live forever on the new earth in our mortal bodies

and have access to the tree of life so that we will live forever. If we are in the first resurrection then we do not need to stand before the Great White Throne because our fate is already sealed – we will have the eternal spiritual body just like Christ when he was resurrected from the dead.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that has part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

**Revelation 20:5-6**

### *The Butterfly is in the Caterpillar*

I believe this Bread, taken by faith, puts the resurrection life of Christ in a person (the life of the butterfly is already in the caterpillar and this is a wonderful picture of what happens when we change from mortal to immortal if we are in the first resurrection). We do not get a new body when the last trumpet sounds, for this mortal body will morph into a spiritual one in the 'twinkling of an eye' as Paul puts it.

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed. In a

moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

**1 Corinthians 15:51-53**

Here are the verses in John 6 showing that Jesus believed this 'Bread from heaven' is resurrection Bread.

**Verse 39** And this is the Father's will which has sent me, that of all which he has given me I should lose nothing, **but should raise it up again at the last day.**

**Verse 40** And this is the will of him that sent me, that every one which sees the Son, and believes on him, may have everlasting life: **and I will raise him up at the last day.**

**Verse 44** No man can come to me, except the Father which has sent me draw him: **and I will raise him up at the last day.**

**Verse 50** This is the bread which comes down from heaven, **that a man may eat thereof, and not die.**

**Verse 51** I am the living bread which came down from heaven: **if any man eat of this bread, he shall live for ever:** and the bread that I will give is my flesh, which I will give for the life of the world.

**Verse 54** Whoever eats my flesh, and drinks my blood, has eternal life; **and I will raise him up at the last day.**

**Verse 58** This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: **he that eats of this bread shall live for ever.**

## *A Stumbling Block*

The teaching of Jesus to the Pharisees and to the disciples was not understood at all. When Jesus said that they would have to eat his flesh and drink his blood it was a stumbling block, just as it is today to most Christians; this is the reason why they have relegated it to mere symbols. They did not realise that Jesus was talking spiritually and so they thought it would be cannibalism, which was forbidden under the law of Moses.

The Jews strove among themselves, saying,  
How can this man give us his flesh to eat?

**John 6:52**

Instead of saying it was only symbolic to ease their minds Jesus reiterated the same words and stumbled them even more.

Then Jesus said unto them, Verily, verily, I say unto you, Except you eat the flesh of the Son of man, and drink his blood, you have no life in you. Whoever eats my flesh, and drinks my blood, has eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eats my flesh, and drinks my blood, dwells in me, and I in him.

As the living Father has sent me, and I live by the Father: **so he that eats me, even he shall live by me.** This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eats of this bread shall live for ever.

John 6:53-58

### *Eyes to See - Ears to Hear*

Although he gave them a clue by saying that they would live forever, natural food could never claim to produce this. The disciples could only look at the natural implications thereby missing the literal spiritual reality that Jesus was trying to convey to them if only they had spiritual eyes to see, and ears to hear.

Even Jesus' disciples were mystified and bewildered that Jesus could even suggest such a thing.

Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

**John 6:60**

Jesus then spoke plainly to them and told them he was talking about spiritual not natural flesh and blood.

When Jesus knew in himself that his disciples murmured at it, he said unto them, Does this offend you? What if you shall see the Son of man ascend up where he was before? It is the spirit that quickens; the flesh profits nothing: **the words that I speak unto you, they are spirit, and they are life.**

**John 6:61**

Those who had ears to hear understood and those who had not ears to hear were stumbled and left following Jesus. He was willing to lose disciples if they could not grasp this truth. I believe it is the same today. Because of fear of being accused of believing the doctrine of transubstantiation, Protestants have been stumbled by the teachings of Jesus in John 6 and have missed what the Breaking of Bread is all about.

From that time many of his disciples went back, and walked no more with him.

**John 6:66**

Unless the physical symbols we take become literal spiritual reality we take them in vain and the life of Christ drains from us, just as our bodies would be drained of life without physical food.

### *Faith is the Key*

**The key to this transformation is faith.** When we read the word of God by faith it becomes Christ in us. When we have true fellowship and not just social intercourse, it puts the life of Christ in us. When we listen to sound teaching it puts the life of Christ in a person and they grow into the image of God. How else can we become like Christ. Our efforts in the flesh, and our works, will never produce the life of Christ – it has to be actions by faith that convert the natural into the spiritual.

### *Growth is a Simple Process*

Growth is a very simple process. If I want my children to grow, then there is nothing I can tell them that will help the process. Their efforts and thinking will not make them any taller or more mature. They do not even have to understand that they need to grow, and indeed if they told me they did not want

to grow any taller, then it would make no difference at all ...so long as I feed them good food. They grow despite their efforts and thinking.

### *We Become What We Eat*

So it is in the spiritual life. If we have good spiritual food we will become like Christ without all the efforts and positive affirmation mind games that are prevalent today in Evangelical and Charismatic circles. We become what we eat! Remember, only eating by faith will put Christ in us and the Breaking of Bread is one of the ways to get spiritual nutrition.



# BREAKING *of* BREAD

Christians have also been deceived by bloodlines, and they talk about the bloodline of Abraham, through to David and then to Jesus, but this is not biblical for there is not one mention of bloodlines in the whole of the bible.

# 4

## The Blood & The Wine

This is the covenant that I will make with them after those days, says the Lord, I will put my laws into their hearts, and in their minds will I write them.

**Hebrews 10:16**

**T**here has been much mystery over the centuries regarding the bloodlines of the ruling families who control the world. Of course the DaVinci Code book and film highlighted what the occult have believed for centuries, that the blood line of

Jesus will produce the Messiah, albeit the false one. Christians have also been deceived by bloodlines, and they talk about the bloodline of Abraham, through to David and then to Jesus, but this is not biblical for there is not one mention of bloodlines in the whole of the bible.

### *It's All About the Seed*

The bible talks about the seed not the bloodline which is completely different. The blood of a child does not come from the father or for that matter, from the mother; it varies. So, in reality, tracing bloodlines misses the whole point because in the bible the man carries on the line. It's all about the seed. It is Abraham, Isaac, and Jacob, not Sarah, Rachael, and Rebekkah. The bible talks about the seed of Abraham, or the seed of David. It is the seed of the man that carries the important line. Jesus was of the seed of David not the bloodline. Here are 3 scriptures from the New Testament which confirm this – there are many in the Old Testament as well.

Has not the scripture said, That **Christ will come of the seed of David**, and out of the town of Bethlehem, where David was?

John 7:42

Concerning his Son Jesus Christ our Lord,  
which was made **of the seed of David  
according to the flesh;**

Romans 1:3

Remember that **Jesus Christ of the seed of  
David** was raised from the dead according  
to my gospel.

2 Timothy 2:8

The seed, in modern terminology, is the DNA; which puts a new perspective on the whole matter. I now, as a person who has the seed of God in me, inherit the very character, DNA, of my new father, God.

Throughout the bible blood does not speak of character or inheritance like seed does, blood is only the life of the flesh created in the bones. Character and sin comes through the seed and not the blood.

Every moving thing that lives shall be meat  
for you; even as the green herb have I given  
you all things. But **flesh with the life, which  
is the blood**, you shall not eat.

Genesis 9:3-4

Only be sure that you do not eat the blood:  
**for the blood is the life**; and you must not  
eat the life with the flesh.

Deuteronomy 12:23-24

Jesus told his disciples that the wine he gave them was his blood. It is obvious that he did not mean the physical blood in his body that came from the egg of Mary and the seed of David, for drinking blood was forbidden as the scriptures above show. Therefore, if what Jesus said was literal and not just symbolic then by drinking wine by faith we can only be participating of the spiritual life of Christ – the divine nature; the 'seed of God' as John puts it in his letter to the churches.

Whoever is born of God does not commit sin;  
for his seed remains in him: and he cannot sin,  
because he is born of God.

**1 John:9**

Jesus said that there is no life in us if we do not drink his blood. He must mean the spiritual life. How else can I feed this new life of Christ if I do not understand the principle – for eating and drinking without discernment means that I cannot benefit from this food for it has to be by faith, and not ignorance.

Jesus said unto them, Verily, verily, I say unto you, Except you eat the flesh of the Son of man, and drink his blood, you have no life in you.

*John 6:53*

Human blood distributes life to every part of the physical body and so by faith this blood (Wine) that

we drink along with the Bread will permeate our spirits and give us spiritual nutrition. It is no wonder that Christians are weak and sickly spiritually – it is because they are not feeding on spiritual food. They think that if they do the works (that is, to read their bible, take the bread and wine, pray, socialise with other Christians, and evangelise), they will grow in grace. This is not true, for the actions alone are insufficient and in fact the life of Christ will be drained from them. My observation of so many Christians is that they have all the doctrines and religious observances, and they do all the works of Christ, but **the life of Christ is not manifest in their mortal bodies** and they live a life no different to that of the world. They do not live as pilgrims or aliens and they engage in every activity of this life including entertainment, politics, culture, and status. They are religious for sure, but they are not growing in the image and likeness of God. They stay proud and unforgiving, they do not show the humility and meekness of a true disciple. They feed on entertainment as much as they do on the life of Christ – and it shows.

### *Natural and Spiritual Senses*

The natural blood in our bodies feeds all the organs that we use to communicate with this world. Our eyes, and ears, our touch, taste, and smell are all fed with the life of the flesh. Our spirits also

have senses so how much more will the Wine – the blood of Christ – feed our spiritual man and allow us to hear God clearly, feel his presence rather than emotional corporate unity, and receive revelation – spiritual sight. We will see, hear, and think, from a spiritual perspective, and not a natural one. How necessary is the spiritual food and how we neglect it at our peril if we eat and drink unworthily (that is, not understanding what we are doing, according to Paul)?

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body.

1 Corinthians 11:27-29

## *The Blood of the Covenant*

Jesus said that the Blood was a New Covenant. The bread was not part of this New Covenant. All the Gospels agree with this. Jesus said the bread was his body given for us, but in the 4 Gospels it says '**this is the blood of the New Covenant**'.

There were many covenants that God made with man in the Old Testament, and many of them involved sacrifices, but it does not say they were blood

covenants. There is only one place that mentions a covenant in blood and that is when Moses sprinkled the people and they made a covenant with God to keep his laws. It was the marriage covenant between God and Israel. There is only one blood covenant in the New Testament and it is the marriage covenant between Christ and his bride (I will look at this in a later chapter).

### *Drink My Blood!*

Jesus did not sprinkle the disciples with blood, he told them to drink it. No wonder the disciples could not understand what, to them, was a pagan practice – that of drinking blood. We need to ask the question, 'Why did he not sprinkle the blood on the disciples as Moses did to ratify the first covenant?' The answer is because now **we are the temple** and that is why we need the wine – blood internally. Our temples need cleansing just as the holiest of holies in the temple in Jerusalem had to be purified with blood by the high priest once a year. Our bodies are only the outer court of the temple and our minds are the holy place. Our heart is the holiest of holies of our body which is now the temple of God and it needs purging. Paul explains this to the Hebrew Christians in his letter to them.

For if the blood of bulls and of goats, and  
the ashes of an heifer sprinkling the unclean,

sanctifies to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, **purge your conscience from dead works to serve the living God?**

**Hebrews 10:13-14**

Our hearts and minds are where God has now put his laws. Our hearts needs to be constantly purified and our minds need to be renewed.

This is the covenant that I will make with them after those days, says the Lord, I will put my laws into their hearts, and in their minds will I write them.

**Hebrews 10:16**

I will finish this chapter on a serious note for I believe blood covenants are the most powerful of covenants. The blood is the life of all flesh and so it is the ultimate form of contract. The Devil knows this and many black magic and occult ceremonies involve blood covenants that bind people to Satan.

### *Serious Consequences*

There are serious consequences for breaking a blood covenant and Paul makes it very clear in the passage below. He reminds us that those who broke the first covenant of Moses were killed physically

but that it is more serious for us, and we should expect a greater punishment, if we break the New Covenant. Read the words slowly for they are serious and will bring the fear of God into your life – something that is missing from modern Christians who have been lied to by being informed that God just wants to bless them and that he will never judge them. What folly to believe such nonsense.

For if we sin wilfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgement and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, do you suppose shall he be thought worthy, who has trodden under foot the Son of God, and has counted **the blood of the covenant**, wherewith he was sanctified, an unholy thing, and had done despite unto the Spirit of grace?

For we know him that has said, Vengeance belongs unto me, I will recompense, says the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

Hebrews 10:26-31

# BREAKING *of* BREAD

And the vine said unto them, Should I leave  
my wine, which cheers God and man, and  
go to be promoted over the trees?

Judges 9:13

# 5

## The Cup of Suffering & of Blessing

It is not by chance the bible records that Jesus gave the disciples the wine in a cup, for a cup symbolises many things. Let me show some of them.

– 1 –

The cup can be the cup of God's anger, judgement, and damnation.

We use the phrase, 'My blood is boiling', when we want to convey our strong anger. Here are some scriptures to show the cup as God's anger and judgement.

But God is the judge: he puts down one, and sets up another. For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he pours out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

**Psalm 75:7-8**

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

**Revelation 14:10**

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

**Revelation 16:19**

It should make sense when we read what Paul told the Corinthian Christians about the Breaking of Bread. He said we need to judge ourselves so that God will not judge us.

For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

**1 Corinthians 11:31-32**

### *A Sober Thought*

The final judgement, of course, is the lake of fire (damnation) and Paul says that we can eat and drink damnation. What strong words, and how much we should take them fearfully and soberly.

Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup for he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.

**From 1 Corinthians 11:27-30**

The bible shows us that God will often make disobedient people drink of the cup of his wrath.

For the LORD God of Israel says to me;  
**Take the wine cup of this fury** at my hand, and cause all the nations, to whom I send you, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

Jeremiah 25:15-16

When we discern the Lord's body we take the cup of blessing, but when we do not discern then we take the cup of devils, just as Judas did, when drinking from the same cup. It is not the cup of wine that determines our blessing or judgement, it is the lack of discernment which makes us eat and drink 'unworthily', according to what Paul says.

For he that eats and drinks unworthily, eats and drinks damnation to himself, **not discerning the Lord's body.**

1 Corinthians 11:29

You cannot drink the cup of the Lord, and the cup of devils: you cannot be partakers of the Lord's table, and of the table of devils.

1 Corinthians 10:21

In taking the cup when we are Breaking Bread we are either judging ourselves or we are being judged by God.

— 2 —

The cup can be the cup of suffering and sacrifice.

We can take this cup of suffering that Jesus took for he told his disciples that they could.

But Jesus answered and said, You don't know what you ask. Are you able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with? They said unto him, We are able. And he said unto them, **You shall drink indeed of my cup,** and be baptised with the baptism that I am baptised with.

**Matthew 20:22-23**

When we take the bread and wine we show, or identify, the Lord's death and suffering. Christians are frightened of the word suffering and equate it with flagellation and works for salvation, or to merit less time in purgatory. A Christian's suffering has nothing to do with his salvation, it is all about the lifestyle of a disciple – if we suffer with Christ we shall also reign with him. I have included a few scriptures to show

that this is not an isolated concept under the New Covenant but is spoken of throughout the Epistles.

And if children, then heirs; heirs of God, and joint-heirs with Christ; **if so be that we suffer with him**, that we may be also glorified together.

Romans 8:17

**If we suffer, we shall also reign** with him: if we deny him, he also will deny us.

2 Timothy 2:12

For unto you it is given on behalf of Christ, not only to believe on him, **but also to suffer for his sake.**

Philippians 1:29

So that we ourselves glory in you in the churches of God for **your patience and faith in all your persecutions and tribulations** that you endure, which is a manifest token of the righteous judgement of God, that you may be counted worthy of the kingdom of God, **for which you also suffer.**

2 Thessalonians 1:5

Yes, and **all that will live godly in Christ Jesus shall suffer persecution.**

2 Timothy 3:12

For this is why you were called: because **Christ also suffered for us, leaving us an example, that you should follow his steps.**

1 Peter 2:21

For as much then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind: **for he that has suffered in the flesh has ceased from sin.**

1 Peter 4:1

But the God of all grace, who has called us unto his eternal glory by Christ Jesus, **after that you have suffered a while**, make you perfect, establish, strengthen, and settle you.

1 Peter 5:10

The early Church rejoiced that they were counted worthy to suffer for Christ – a far cry from today's 'namby pamby', soft, weak, and sickly Christians who want to float to heaven on a cloud of glory. What a shock they will get when they face Jesus at his judgement seat to account for deeds done in their body.

And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And

they departed from the presence of the council, **rejoicing that they were counted worthy to suffer** shame for his name.

Acts 5:40-41

### – 3 –

It represents the cup of blessing.

Wine, although a symbol of the judgement and wrath of God, can also be a symbol of blessing and fruitfulness. Canaan was described, in Deuteronomy, as a land of corn and wine.

Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

Deuteronomy 33:28

King David also talks of it in a good light.

And **wine that makes glad the heart of man**, and oil to make his face to shine, and bread which strengthens man's heart.

Psalm 104:15

Jesus is the vine and he produces the grapes – a symbol of the character of God, the fruit of

the spirit. Wine represents the life of Christ. The massive grapes of Eschol that the spies brought back from Canaan were a foretaste of the promise God gave to Israel, and is a prophecy of the millennial reign of Christ when we will feast on the milk and honey, and enjoy the grapes of Eschol.

Wine has many wonderful properties. It can be used medicinally as an anti-septic. Remember, that the 'Good Samaritan' poured oil and wine into the wounds of the man that had been beaten and robbed on the road to Jericho. Timothy was told to take wine as a medicine for his stomach problems.

No longer drink water, but use a little wine  
for your stomach's sake and your often  
infirmities.

**1 Timothy 5:23**

To those who understand what they are doing when they take the bread and wine it is a wonderful life-giving cup of blessing for they are partaking of the life and grace of God himself. Paul says this in his discourse on the Breaking of Bread.

The cup of blessing which we bless, is it  
not the communion of the blood of Christ?  
The bread which we break, is it not the  
communion of the body of Christ?

**1 Corinthians 10:16**

Here is a rarely known scripture from Judges:

Then said the trees unto the vine, Come and reign over us. And the vine said unto them, **Should I leave my wine, which cheers God and man**, and go to be promoted over the trees?

**Judges 9:12-13**

As with so many natural herbs and medicines they are a double edged sword that can bring devastation to a person's life if they abuse them. Wine and strong drink are a double edged sword and we are warned about them in the bible. Notice it talks about being deceived.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

**Proverbs 20:1**

Christians have often derided wine because of the abuse of it and I understand this, but if Christ used it to convey something very precious then we should take note. Let me state again that wine is a double edged sword for it has amazing health properties if taken in small amounts, yet too much of it is very damaging to our health. It has power to give life or condemn in the spirit, and in the natural it is the same. It has power to destroy a person's life or bless

it. It has power to give life or to kill, and we should understand why Jesus used it. Why would Jesus use such a symbol when it can be abused so easily. He wanted us to understand that, as all spiritual things, they are very dangerous, for if they do not give us life they have the reverse effect and damage us.

I have put in Appendix 3 a list of the wonderful properties of wine and also the damaging effect of too much wine. I am not advocating the drinking of wine, nor am I advocating the abstention. You will have to decide for yourselves, but let me remind you that what is not of faith is sin, and Paul instructed us not to stumble a weak brother in the case of meat or drink.

# BREAKING *of* BREAD

And Jesus said unto them, Full well you reject the commandment of God, that you may keep your own tradition.

**Mark 7:9**

# 6

## The Leaven of The Pharisees

Leaven definition (Hebrew 'seor') the remnant of dough from the preceding baking which had fermented and become acid. The chemical definition of ferment or yeast is "a substance in a state of putrefaction, the atoms of which are in a continual motion".

**B**read is an interesting food and when Jesus used it at the communion meal instead of the lamb (as was used in the Passover) it was

because of its properties and the process by which it is made.

The first mention of bread in the bible is interesting. It is right at the beginning of the book of Genesis, and was mentioned as part of the curse to Adam. Before Adam sinned he was given the herbs and fruit to eat, but after he had disobeyed God he was told to eat bread. He had to work for his existence – bread is 'worked grain'. He was told he would sweat to eat.

In the sweat of your face you shall eat bread, until you return unto the ground; for out of it you were taken: for dust you are, and to dust you shall return.

**Genesis 3:19**

### *Wine is 'Worked Fruit'*

It is interesting, in this study of the Bread and Wine, to note that wine is also 'worked grapes'. They have to be trodden in a wine press to produce the wine. The first mention of wine in the bible is of Noah's drunkenness after the flood when he planted a vineyard. It says he was a husbandman – someone who tills the ground – the same occupation as Cain, the first murderer.

And Noah began to be an husbandman, and he planted a vineyard: and he drank of the

wine, and was drunk; and he was uncovered within his tent.

**Genesis 9:20-21**

The second mention of bread in the bible is when Melchisedec brought bread and wine to Abraham – the father of faith and the one who started the Church – the first man to be called out of Babylon. This was the bread from heaven as it was the first communion and a prophecy of the New Covenant of Christ and his Bride many years later. Under the Old Covenant, Israel had to use unleavened bread for the Passover and for the sacrifices where bread was used.

You shall not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the Passover be left unto the morning.

**Exodus 34:25**

Moses called unleavened bread 'bread of affliction', for it reminded him of the 400 years of toil that God's people endured under the taskmasters of Egypt.

You shall eat no leavened bread with it; seven days you shall eat unleavened bread, **even the bread of affliction**; for you came forth out of the land of Egypt in haste: that

you may remember the day when you came forth out of the land of Egypt all the days of your life.

**Deuteronomy 16:3**

Eating bread with leaven in it during the Passover week was punishable by death it was so serious to God, and it is just as serious with the Breaking of Bread. If eating unworthily brings damnation to ourselves then it is spiritual death as well as physical. The scripture can be applied to both the natural life and the spiritual life.

For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.

**1 Corinthians 11:29-30**

Sleep in the bible often means death, so how important must it be to have the correct symbols when taking this Breaking of Bread? If you understand what leaven is, and what it represents in the bible, you will understand the severity of taking it spiritually when you take the bread and wine. The Hebrew word for leaven is 'seor'. It acts like yeast, but is in fact sour dough in a state of high fermentation. A woman, when making bread, would keep some of the dough and let it go rotten, or ferment. This

would be added to the next mixture of dough and it would act like yeast and swell the bread. The bread would be full of 'hot air' and many times bigger than its substance really was. The symbolism is obviously very clear – to add some rottenness or putrefied dough to the mix would permeate through it and effect it all, puffing it up and making it false.

### *Serious Business*

There are many scripture references to this process and they are all critical. Paul uses it to show that immorality in the Church (in this case, sleeping with your step-mother) makes the whole church immoral. It was so serious to Paul to keep the Church pure that he suggested they hand this person over to Satan for his body to be destroyed so that his soul could be saved at the judgement throne of God.

Your glorying is not good. Don't you know that **a little leaven leavens the whole lump**? Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even Christ our Passover is sacrificed for us: therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

**1 Corinthians 5:6-8**

Jesus told a parable about leaven and many Christians have put their own interpretation on it instead of letting the bible interpret itself. This is one of the 7 parables in Matthew 13 that shows the progression of the kingdom from its inception when someone hears the word (the parable of the sower), to the end of the kingdom when the angels will separate the good from the bad for punishment or rewards (the parable of the net cast into the sea).

### *Big is Not Beautiful*

There are 2 parables that show how the kingdom is infiltrated, and false growth makes it so big that the whole is contaminated. Silly Christians, who want the kingdom to be big at any cost, use these 2 parable to show the growth we should expect; and yet Jesus is showing that when it becomes big it is the false kingdom.

In the parable of the mustard seed (Matthew 13:31-32) the kingdom becomes so big that the fowls of the air can nest in the branches. The bible clearly, in this very chapter, says that the fowls of the air are the evil spirits. Jesus is showing us that when the church becomes big, the devils can sit on the front row and enjoy the worship, because the leaven has done its job and the whole Church has become the whore.

The parable of the leaven is the next one that Jesus gives and he is saying the same thing with another

application. I have copied below the second parable about the leaven for you to read.

He spoke another parable unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened.

**Matthew 13:33**

If we understand the meaning of leaven, this again is an indictment of how the church is infiltrated (notice it was hidden, just like the tares), and how the fowls of the air were able to hide in the tree for it was so large it gave them cover.

What is the leaven we must not allow in the body of Christ today? Well, we have already seen, from Paul's writings, that immorality is leaven in the Church, but Jesus warns us against 2 other areas which he considers to be corrupt and in danger of seducing and growing the Church falsely.

— 1 —

## The Leaven of the Pharisees and Sadducees

Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees ...How is it that

you do not understand. I wasn't speaking to you concerning bread but that you should beware of the leaven of the Pharisees and of the Sadducees? **Then they understood how he warned them not to beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.**

From Matthew 16:6-12

What was wrong with the doctrine (teaching) of the Pharisees and Sadducees? The bible tells us and I have listed 5 areas below for your consideration. I will put after each one a modern day equivalent for it is all too easy to see how the Pharisees of Jesus' day were deceived and yet not see how the church is full of this same leaven today.

## A. Hypocrisy

They taught but did not do – they were hypocrites.

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples first of all, Beware of the leaven of the Pharisees, **which is hypocrisy.**

Luke 12:1

All therefore whatsoever they bid you observe, that observe and do; but do not after their works: for they say, and do not.

**Matthew 23:3**

## Today.

A comparison is to say we trust God and believe the bible but then run to the world for our help when we have problems; or to say we have faith, yet have our 'plan B' if God does not do what we want or expect him to do for us. Jesus exposes us with the 6 examples he gives in his Sermon on the Mount. He says that to not kill, but have anger without a just cause, is to be in danger of the judgement – it is hypocrisy. He says that for a child of God to refrain from committing adultery and yet lust after a woman in their heart is hypocrisy and they are deceiving themselves.

## B. Self Righteousness

They believed in their own righteousness.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven.

**Matthew 5:20**

Jesus spoke this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a publican ...

Luke 18:9-10

## Today

We can compare this scripture to Christians who are trying to control the old nature of Adam that they were born with. Self can never change self. If they achieve, by strength of will, a measure of righteousness it can only be self-righteousness.

### *Walk in the Spirit*

The key to true, unassuming righteousness is to walk in the spirit and this will stop a person walking in the flesh. It is the antidote to hypocrisy.

## C. They Loved the Praise of Men

The actions of the Pharisees showed that they esteemed themselves more highly than they should have done and Jesus condemned them for it.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the

uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.

But don't be called Rabbi: for one is your Master, even Christ; and you are all brethren. And call no man your father upon the earth: for one is your Father, which is in heaven.

**Matthew 23:5-9**

## Today

A congregation will clap a preacher or singer which is actually giving praise to men, however they disguise it by saying it is giving God the glory – this has been ingested into the body of Christ from the world and show business.

## D. Covetousness

Cursed are you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretence make long prayer: therefore you shall receive the greater damnation.

**Matthew 23:14**

## Today

The Faith and Prosperity preachers confirm they are covetous by their indulgent lifestyles. A man

of God should be content with food and clothing according to Paul and Jesus' teachings. This is what Paul told the young minister, Timothy:

Perverse disputing of men of corrupt minds, and destitute of the truth, **supposing that gain is godliness**: from such withdraw yourself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. **And having food and raiment let us be content**. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. **For the love of money is the root of all evil**: which while some coveted after, have erred from the faith, and pierced themselves through with many sorrows. But you, O man of God, flee these things...

### 1 Timothy 6:5-11

If you are then risen with Christ, seek those things which are above, where Christ sits on the right hand of God. Set your affection on things above, not on things on the earth. For you are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then you shall also appear with him in glory. Mortify therefore your members which

are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, **and covetousness, which is idolatry.**

Colossians 3:1-5

## E. Traditions of Men

For laying aside the commandment of God, you hold the tradition of men, as the washing of pots and cups: and many other such like things you do. And he said unto them, Full well you reject the commandment of God, that you may keep your own tradition ... Making the word of God of none effect through your tradition, which you have delivered: and many such like things you do.

From Mark 7:8-13

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Colossians 2:8

## Today

As all the holy days of the Church have no scriptural basis they can only be traditions of men

at best, or convey a rebellious spirit at worst, as they are all pagan holy days. If we adhere to them we show that the traditions of our denominations are stronger than the word of God, as the New Covenant does away with all fixed holy days and as Paul says, we can set aside any day we desire as separated to God

One man esteems one day above another:  
another esteems every day alike. Let every  
man be fully persuaded in his own mind.

Romans 14:5



## The Leaven of Herod

Jesus also tells us of another leaven that we need to be aware of and it is the Leaven of Herod. What is this rottenness that will permeate the body of Christ and make it into a false body when it has grown large? Herod is a type of antichrist for he was the counterfeit 'King of the Jews'. He was from Idumea, which is Edom, and the enemy of Israel; he had no lineage to Abraham. The Pharisees sought favour with Herod for political power and Herod was a tool of Rome so he 'ran with the hare and hunted with the hounds', as all politicians do. Herod killed all the children under 2 years of age thinking

he would kill the Messiah (the new King of the Jews –according to the astrologers of Babylon).

Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts, from two years old and under, according to the time which he had diligently enquired of the wise men.

**Matthew 2:16**

Herod persecuted the Church during the early church age.

Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

**Acts 12:1-3**

## Today

The leaven of Herod is when those who call themselves Christians court this world and its politicians, or use worldly methods to promote their 'own gospel'. It is also those who call themselves Christians and yet persecute those who are the true

bride of Christ. Remember it was God's people who persecuted Christ and not the world. The Acts of the Apostles show us that the persecution which came upon them was not from the Greeks, or heathen, but from the unbelieving Jews, and the leaders at that. Compromise is the bane of Christ's true church and is rife in our politically correct and intolerant 'tolerant' society. The best definition of compromise, and my favourite, is this. 'The partial surrender of ones position for the sake of coming to terms'.

### *Take the Pure Bread*

When we take the bread and wine we would do well to remember that if the bread contains leaven, we are symbolically stating that we do not want the pure bread from heaven, but have compromised and are content with the contamination in the body of Christ along with the deception of worldliness, business, politics, and religious deception.

You will have to decide what you do for I can only present the evidence. For myself I have decided to refuse the bread and wine if the symbols convey the wrong message.



# BREAKING *of* BREAD

Let him kiss me with the kisses of his mouth:  
for your love is better than wine. Because  
of the savour of your good ointments your  
name is as ointment poured forth, therefore  
do the virgins love you. Draw me, we will  
run after you: the king has brought me into  
his chambers: we will be glad and rejoice in  
you, we will remember your love more than  
wine: the upright love you.

**Song of Solomon 1:2-4**



## The Meal of The Bride

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

**2 Corinthians 11:2**

**I**n this chapter I want to show that the bread and wine that Jesus instituted after the Passover meal, just before his crucifixion, was the meal of his bride, and a marriage contract and covenant in blood.

## *A Marriage Contract*

Permit me first to show that the initial covenant in blood was the marriage contract between God and Israel. God wanted a relationship with the people he chose to be separate from the rest of the people of the whole earth. He did not want a casual or transitory relationship but a covenant one; and what is stronger than a marriage covenant where a man and his bride give all to each other for as long as they shall live?

God promised that if Israel would give themselves wholly to him, then he would do the same.

And I will walk among you, and will be your God, and you shall be my people.

**Leviticus 26:12**

The prophets often reminded Israel of their covenant when they, in God's terms, played the whore and committed spiritual adultery.

Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall you be my people, and I will be your God.

**Jeremiah 11:4**

God gave Moses the law whilst he was in the mountain 40 days and 40 nights. He came down and read it in the ears of all the people. Notice, the response of all the people was very much like the words in a wedding ceremony where we say, 'I will', to all the conditions laid before us. This is exactly what was happening. God was showing them the conditions he required from them to be his wife and for him to be their husband.

And Moses came and told the people all the words of the LORD, and all the judgements: and all the people answered with one voice, and said, All the words which the LORD has said will we do.

**Exodus 24:3**

Moses wrote the words down and built pillars as a witness to this covenant.

And Moses wrote all the words of the LORD, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

**Exodus 24:4**

Then Moses read the covenant once again and the people, again, said they would obey all of it. When they had affirmed the covenant Moses ratified it in blood and sprinkled them with the blood of an animal sacrifice.

And he took the book of the covenant, and read in the audience of the people: and they said, **All that the LORD has said will we do, and be obedient.** And Moses took the blood, and sprinkled it on the people, and said, **Behold the blood of the covenant,** which the LORD has made with you concerning all these words.

Exodus 24:7-8

As with all marriage contracts there is a time of celebration and feasting, and this was no exception.

### *Betrothal Contract – not Marriage*

In Bible days the marriage contract actually became effective at the betrothal and not the marriage ceremony. After the contract had been agreed the man would go away to prepare a home for his bride and then return to take her back to his fathers house and only then would the marriage be consummated. Of course, there is feasting and celebration for this event also (for an explanation of when and where I believe the marriage of God and Israel was consummated, and the feasting that accompanied it, see my series on 'Israel the Church and the Kingdom of God' Footnote 1).

This was indeed a rare and unprecedented feast, for 70 of the elders (special guests), and Aaron,

Nadab, and Abihu, ate and drank with Almighty God. They actually saw him yet did not die. Of course they should have died, but God allowed them to live because this was such a special occasion. God's eternal plan was being played out in physical time and he now had the contract of betrothal. Later in Israel's history he would consummate this marriage and there would be a conception which would bear God a son (God did not marry Mary, the wife of Joseph, Israel was God's wife, but Mary was chosen and allowed to birth the physical body of Jesus).

Then Moses, Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. **And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.**

Exodus 24:9

From this time God referred to Israel as his wife. Here is one of the many scriptures to confirm that God considered Israel to be his wife.

For your Maker is your husband; the LORD of hosts is his name; and your Redeemer the

Holy One of Israel; the God of the whole earth shall he be called.

**Isaiah 54:5**

God used marital terms to describe Israel when they served other gods. He called it adultery and whoredom. Of the 15 references to adultery in the Old Testament, 9 of them refer to Israel's adultery against God. Here is one of them;

And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

**Jeremiah 3:8**

## *The New Covenant*

If the first covenant in blood was a marriage contract it is reasonable to presume that the second, or New Covenant in blood, would also be a marriage contract and, of course, that is what the Breaking of Bread is all about. It is the marriage contract between Christ, God's son, and his bride – it is the betrothal meal. The consummation will not happen until the body of Christ (now in flesh and blood) is transformed into the bride of Christ (the spiritual body of Christ) and then there will be the consummation and marriage feast of the lamb.

## John – The Spiritual Gospel

John's is the only gospel to show this and Jesus' discourse in the upper room after the Passover meal, his washing of the disciples feet, and giving of the Bread and Wine, is all marriage talk. Let me show this to be the case. After the Bread and Wine, where Jesus says it is the New Covenant in his own blood, he waits until Judas has left the group, then shares the marriage talk with the rest of the disciples. He could not say these things whilst Judas was present for he was not part of the bride.

Therefore, **when Judas was gone out**, Jesus said, Now is the Son of man glorified, and God is glorified in him.

**John 13:31**

Chapter 14 of John's gospel sounds like a marriage proposal to me with Jesus showing his disciples that he can look after them, and that his father is wealthy. This is the kind of language any man would use if he wanted to impress his future bride. Read the following verses in this light.

Don't let your heart be troubled: you believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare

a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also.

**John 14:1-3**

When Jesus comes the second time he is coming to take and present his bride to his father in heaven. Paul understood this and used it as an example to men, that they should have the same attitude towards their wives as Christ has towards the church.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

**Ephesians 5:25-27**

## *The Holy Chaperone*

Jesus then tells his disciples that they will not be left without help when he goes for he will send the Holy Spirit to guide and lead them into truth, and remind them of all he had told them. The Holy Ghost is the chaperone of the bride, and I have written a whole chapter on this facet of the relationship of God to

his son and his future 'daughter in law', the bride of Christ, in the 'Israel, the Church, and the Kingdom of God' series of books so I will not repeat it. Footnote 2 Suffice to say here, all the attributes of an earthly chaperone are the ones the bible uses concerning the Holy Ghost.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it does not see him, neither does it know him: but you know him; for he dwells with you, and shall be in you. I will not leave you comfortless: I will come to you ...But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

**From John 14:16-26**

## John 15

This chapter is about abiding in the vine, but it is still marriage talk if you have discernment. Let me pick out a few verses to help you. When a marriage is consummated then it becomes fruitful and new life results from the union. Jesus talks about this fruitfulness in the upper room to his future bride.

One of the discussions that a bride and bridegroom have before the consummation of the marriage is that of fruitfulness – how many offspring they would like.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me.

Verse 4

I am the vine, you are the branches. He that abides in me, and I in him, the same brings forth much fruit: for without me you can do nothing.

Verse 5

Herein is my Father glorified, that you bear much fruit; so you shall be my disciples.

Verse 8

A man will court the woman he is attracted to and chosen as his future wife. Jesus reminds them that they are entering a marriage contract.

**You have not chosen me, but I have chosen you,** and ordained you...

Verse 16

## John 16

Again, in this chapter, Jesus reminds the 11 disciples that he will not leave them without

someone to look after, protect, and guide them. They did not understand all this marriage talk until Jesus had risen and returned to them. He explained, not in parables, but plainly, what had been a mystery to them before the cross.

Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Verse 7

I have yet many things to say unto you, but you cannot bear them now. However, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father has are mine: therefore I said that he shall take of mine, and shall show it unto you.

Verse 12-15

Now Jesus knew that they were desirous to ask him, and said unto them, Do you enquire among yourselves of what I have just said, A little while, and you shall not

see me: and again, a little while, and you shall see me?

Verse 19

## *Sorrow and Joy*

Jesus knew that they would be sorrowful when he left them because they did not know the plan, even though he tried to explain it. He also knew that when they saw him after his resurrection and explained things to them they would be ecstatically joyful.

And you now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man will take from you.

Verse 22

These things I have spoken to you in proverbs: but the time will come, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

Verse 25

## John 17

In this chapter the last prayer of Jesus is recorded and it is significant that he is praying, not for the world, but for his bride with whom he has just made

a blood covenant of marriage before he leaves them. He asks his father to take care of those he has given to him. Remember that the bridegroom does not choose his own bride – the biblical marriage is always an arranged marriage, and so God chooses whom he wants to be a bride for his son. Although Jesus said that we did not choose him but he chose us, it was only the ones his father told him to choose, and his prayer here proves this.

I pray for them: I don't pray for the world, but for them which you have given me; for they are yours. And all mine are yours, and yours are mine; and I am glorified in them.

**Verse 9-10**

And now I am no more in the world, but these are in the world, and I come to you. Holy Father, keep through your own name those you have given me, that they may be one, as we are. While I was with them in the world, I kept them in your name: those that you gave me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

**Verse 11-12**

I in them, and you in me, that they may be made perfect in one; and that the world

may know that you have sent me, and have loved them, as you have loved me. Father, I want those whom you have given me, to be with me where I am; that they may behold my glory, which you have given me: for you loved me before the foundation of the world.

Verse 23-24

### *Ready to Face Judas Again*

Jesus has now finished his last words in the upper room with his newly betrothed bride and is ready for the next event – his betrayal and death. Jesus is now ready to face Judas again for he has had his secret love talk with his newly covenanted wife. Chapter 18 starts with these words.

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. **And Judas also, which betrayed him, knew the place:** for Jesus often resorted there with his disciples.

John 18:1-2

### *Until I Come*

Jesus said, when he gave the disciples the Bread and Wine, "Do this in remembrance of me until I

come". Why? Because he wanted them to remember that they had a marriage contract and that he was coming again to take them to the home he had prepared for them where the marriage would be consummated. He wanted them to stay pure and without spot until the day he returned.

### *Memorial Meal of the Bride*

Christians should be aware of this each time they take the Bread and Wine, for it is the memorial meal of the bride. It is the resurrection meal with the promise that they will rise to meet their saviour, lover, and husband, and remain with him forever. How the Church has sold its members short when, on one hand, they make it a mere symbolic ritual tagged on to a service once a month, and give no instruction as to the seriousness and gravity of it, nor of the warnings in scripture for taking it unworthily. This is, therefore, encouraging their members to eat and drink damnation to themselves. On the other hand how blasphemous it is to believe that it changes into the physical body of Christ.

And he took bread, and gave thanks, and broke it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

**Luke 22:19**

**Footnote 1**

I have written a series of 7 books on 'Israel the Church, and the Kingdom of God'.

They are available from the website bookshop at **[www.barrattministries.org.uk](http://www.barrattministries.org.uk)** as a paperback or PDF download. They are also available as a kindle download from Amazon.



# BREAKING *of* BREAD

Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

For they eat the bread of wickedness, and drink the wine of violence.

**Proverbs 4:14-17**

## Postscript

I am convinced that the 4 activities the early church participated in, from house to house, are the key to a fruitful, balanced, and exciting life in Christ. I am also convinced that to stray from this model of living is to begin to form a religion, and to start on the slippery road to Babylon, and the very counterfeit of what Christ instituted in his lifetime, and turn away from the instructions he gave to his disciples after he rose from the dead.

This volume covers just one of those activities, the Breaking of Bread, and although I cannot say that it is the most important (for I believe we neglect any of them at our peril), I do think it is the least understood and most neglected in its practice and teaching. I trust this book will have alerted your thinking as to the importance of discerning this

practice, and the danger of not taking it by faith and with understanding. I also trust it will give you a healthy fear of this meal for it is life and death both physically and spiritually. If you understand that the Breaking of Bread is the new blood covenant of Christ and his bride, then the writings of Paul in Hebrews makes it all the more serious.

## *2 Covenants in Blood*

Paul could not have put it more plainly in his letter to the Hebrew Christians – those who knew about the old blood covenant under Moses as well as the new one that Jesus made with his disciples. He compares the 2 covenants and suggests that to despise the second one warrants a greater punishment than for breaking the first. You can decide for yourself after reading what he says. He is not talking about the Breaking of Bread, but about disobedience and rebellion, and compares the 2 covenant as an example.

For if we sin wilfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgement and fiery indignation, which shall devour the adversaries.

He that despised Moses' law died without mercy under two or three witnesses: of how

much sorer punishment, do you suppose he shall be thought worthy, who has trodden under foot the Son of God, and has counted **the blood of the covenant**, wherewith he was sanctified, an unholy thing, and has done despite unto the Spirit of grace? For we know him that has said, Vengeance belongs to me, I will recompense, says the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

**Hebrews 10:26-31**

Again in chapter 12 Paul uses the 2 covenants to show the seriousness of punishment under the new blood covenant. This time the illustration is of Esau who sold his birthright for a bowl of soup.

Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. You know how that afterwards, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. For you are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the

word should not be spoken to them any more: (for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake).

But you are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to **Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaks better things than that of Abel.**

See that you don't refuse him that speaks. For if they escaped not who refused him that spoke on earth, much more shall not we escape, if we turn away from him that speaks from heaven: whose voice then shook the earth: but now he has promised, saying: Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be

shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.

Hebrews 12:16-29

## *Benediction*

I will finish this volume with the benediction that Paul gives at the end of his letter to those who understood the 2 covenants in blood.

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, **through the blood of the everlasting covenant**, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Hebrews 13:20

# Appendix 1

**Cannon 1 Council of Trent 1563** If anyone shall deny the body and blood together with the soul and divinity of our Lord Jesus Christ and therefore entire Christ and truly really and substantially contained in the sacrament of the Most Holy Eucharist and say that he is only in it as a sign or in a figure – let him be accursed **(Ratified Vatican 11 Council 1963)**  
**Still in force.**

# Appendix 2

## **Fifty Years in the Church of Rome**

BY CHARLES CHINIQUY

### **CHAPTER 18**

On the day of my ordination to the priesthood, I had to believe, with all the priests of Rome, that it was within the limits of my powers to go into all the bakeries of Quebec, and change all the loaves and biscuits in that old city, into the body, blood, soul, and divinity of our Lord Jesus Christ, by pronouncing over them the five words: Hoc est enim corpus meum. Nothing would have remained of these loaves and biscuits but the smell, the colour, the taste.

Every bishop and priest of the cities of New York and Boston, Chicago, Montreal, Paris, and London, etc., firmly believes and teaches that he has the power to turn all the loaves of their cities, of their dioceses, nay, of the whole world, into the body, blood, soul, and divinity of our Saviour, Jesus Christ. And, though they have never yet found it advisable to do

that wonderful miracle, they consider, and say, that to entertain any doubt about the power to perform that marvel, is as criminal as to entertain any doubt about the existence of God.

When in the Seminary of Nicolet, I heard, several times, our Superior, the Rev. Mr. Raimbault, tell us that a French priest having been condemned to death in Paris, when dragged to the scaffold had, through revenge, consecrated and changed into Jesus Christ all the loaves of the bakeries which were along the streets through which he had to pass; and though our learned Superior condemned that action in the strongest terms, yet he told us that the consecration was valid, and that the loaves were really changed into the body, blood, soul and divinity of the Saviour of the world. And I was bound to believe it under pain of eternal damnation.

Before my ordination I had been obliged to learn by heart, in one of the most sacred books of the Church of Rome (*Missale Romanum*, p. 63) the following statement: "If the host after consecration disappear, either by any accident, as by the wind, or a miracle, or being taken and carried off by any animal; and if it cannot be recovered, then he shall consecrate another."

And at page 57 I had learned, "If after consecration a fly has fallen in, or anything of that sort, and a

nausea be occasioned to the priest, he shall draw it out and wash it with wine, and when the mass is finished, burn it, and the ashes and lotion shall be thrown into the sacrarium. But if he have not a nausea, nor fear any danger, he shall drink them [ashes and lotion] with the blood."

In the month of January, 1834, I heard the following fact from the Rev. Mr. Paquette, curate of St. Gervais, at a grand dinner which he had given to the neighbouring priests:-

"When young, I was the vicar of a curate who could eat as much as two of us, and drink as much as four. He was tall and strong, and he has left the dark marks of his hard fists on the nose of more than one of his beloved sheep; for his anger was really terrible after he had drank his bottle of wine.

"One day, after a sumptuous dinner, he was called to carry the good god (Le Bon Dieu), to a dying man. It was in midwinter. The cold was intense. The wind was blowing hard. There were at least five or six feet of snow, and the roads were almost impassable. It was really a serious matter to travel nine miles on such a day, but there was no help. The messenger was one of the first marguilliers (elders) who was very pressing, and the dying man was one of the first citizens of the place. The curate, after a few grumblings, drank a tumbler of good Jamaica

with his marguillier, as a preventive against the cold; went to church, took the good god (Le Bon Dieu), and threw himself into the sleigh, wrapped as well as possible in his large buffalo robes.

"Though there were two horses, one before the other, to drag the sleigh, the journey was a long and tedious one, which was made still worse by an unlucky circumstance. They were met half-way by another traveler coming from the opposite direction. The road was too narrow to allow the two sleighs and horses to remain easily on firm ground when passing by each other, and it would have required a good deal of skill and patience in driving the horses to prevent them from falling into the soft snow. It is well known that when once horses are sunk into five or six feet of snow, the more they struggle the deeper they sink.

"The marguillier, who was carrying the 'good god,' with the curate, naturally hoped to have the privilege of keeping the middle of the road, and escaping the danger of getting his horses wounded and his sleigh broken. He cried to the other traveler in a high tone of authority, 'Traveler! let me have the road. Turn your horses into the snow. Make haste, I am in a hurry. I carry the good god!'

"Unfortunately that traveler was a heretic, who cared much more for his horses than for the 'good god.'

He answered:

"Le Diable emporte ton Bon Dieu avant que je ne casse le cou de mon cheval!" "The d take your "good god" before I break the neck of my horse. If your god has not taught you the rules of law and of common sense, I will give you a free lecture on that matter," and jumping out of his sleigh he took the reins of the front horse of the marguillier to help him to walk on the side of the road, and keep the half of it for himself. "But the marguillier, who was naturally a very impatient and fearless man, had drank too much with my curate, before he left the parsonage, to keep cool, as he ought to have done. He also jumped out of his sleigh, ran to the stranger, took his cravat in his left hand and raised his right to strike him in the face.

"Unfortunately for him, the heretic seemed to have foreseen all this. He had left his overcoat in the sleigh, and was more ready for the conflict than his assailant. He was also a real giant in size and strength. As quick as lightning his right and left fists fell like iron masses on the face of the poor marguillier, who was thrown upon his back in the soft snow, where he almost disappeared.

"Till then the curate had been a silent spectator; but the sight and cries of his friend, whom the stranger was pommeling without mercy, made him lose his

patience. Taking the little silk bag which contained the 'good god' from about his neck, where it was tied, he put it on the seat of the sleigh, and said, 'Dear good god! Please remain neutral; I must help my marguillier. Take no part in this conflict, and I will punish that infamous Protestant as he deserves.' "But the unfortunate marguillier was entirely put hors de combat before the curate could go to his help. His face was horribly cut three teeth were broken the lower jaw dislocated, and the eyes were so terribly damaged that it took several days before he could see anything.

"When the heretic saw the priest coming to renew the battle, he threw down his other coat, to be freer in his movements. The curate had not been so wise. Relying too much on his herculean strength, covered with his heavy overcoat, on which was his white surplice, he threw himself on the stranger, like a big rock with falls from the mountain and rolls upon the oak below.

"Both of these combatants were real giants, and the first blows must have been terrible on both sides. But the 'infamous heretic' probably had not drunk so much as my curate before leaving home, or perhaps he was more expert in the exchange of these savage jokes. The battle was long, and the blood flowed pretty freely on both sides. The cries of the combatants might have been heard at a long

distance, were it not for the roaring noise of the wind which at that instant was blowing a hurricane. "The storm, the cries, the blows, the blood, the surplice, and the overcoat of the priest torn to rags; the shirt of the stranger reddened with gore, made such a terrible spectacle, that in the end the horses of the marguillier, though well trained animals, took fright and threw themselves into the snow, turned their backs to the storm and made for home. They dragged the fragments of the upset sleigh a pretty long distance, and arrived at the door of their stable with only some diminutive parts of the harness.

"The 'good god' had evidently heard the prayer of my curate, and he had remained neutral; at all events, he had not taken the part of his priest, for he lost the day, and the infamous Protestant remained master of the battle-field.

"The curate had to help his marguillier out of the snow in which he was buried, and where he had lain like a slaughtered ox. Both had to walk, or rather crawl, nearly half a mile in snow to the knees, before they could reach the nearest farmhouse, where they arrived when it was dark.

"But the worse is not told. You remember when my curate had put the box containing the 'good god' on the seat of the sleigh, before going to fight. The horses had dragged the sleigh a certain distance,

upset and smashed it. The little silk bag, with the silver box and its precious contents, was lost in the snow, and though several hundred people had looked for it, several days at different times, it could not be found. It was only late in the month of June, that a little boy, seeing some rags in the mud of the ditch, along the highway, lifted them and a little silver box fell out. Suspecting that it was what the people had looked for so many days during the last winter, he took it to the parsonage.

"I was there when it was opened; we had the hope that the 'good god' would be found pretty intact, but we were doomed to be disappointed. The good god was entirely melted away. *Le Bon Dieu etait fondu!*" During the recital of that spicy story, which was told in the most amusing and comical way, the priests had drunk freely and laughed heartily. But when the conclusion came: "*Le Bon Dieu etait fondu!*"

"The good god was melted away!" There was a burst of laughter such as I never heard the priests striking the floor with their feet, and the table with their hands, filled the house with the cries, "The good god melted away!"

*Le Bon Dieu est fondu!* "*Le Bon Kieu est fondu!*" Yes, the god of Rome, dragged away by a drunken priest, had really melted away in the muddy ditch. This glorious fact was proclaimed by his own priests

in the midst of convulsive laughter, and at tables covered with scores of bottles just emptied by them! About the middle of March, 1839, I had one of the most unfortunate days of my Roman Catholic priestly life. At about two o'clock in the afternoon, a poor Irishman had come in haste from beyond the high mountains, between Lake Beauport and the River Morency, to ask me to go and anoint a dying woman. It took me ten minutes to run to the church, put the "good god" in the little silver box, shut the whole in my vest pocket and jump into the Irishman's rough sleigh.

The roads were exceeding bad, and we had to go very slowly. At 7 p.m. we were yet more than three miles from the sick woman's house. It was very dark, and the horse was so exhausted that it was impossible to go any further through the gloomy forest. I determined to pass the night at a poor Irish cabin which was near the road. I knocked at the door, asked hospitality, and was welcomed with that warm-hearted demonstration of respect which the Roman Catholic Irishman knows, better than any other man, how to pay to his priests.

The shanty, twenty-four feet long by sixteen wide, was built with round logs, between which a liberal supply of clay, instead of mortar, had been thrown, to prevent the wind and cold from entering. Six fat, though not absolutely well-washed, healthy boys and

girls, half-naked, presented themselves around their good parents, as the living witnesses that this cabin, in spite of its ugly appearance, was really a happy home for its dwellers.

Besides the eight human beings sheltered beneath that hospitable roof, I saw, at one end, a magnificent cow, with her new-born calf, and two fine pigs. These last two boarders were separated from the rest of the family only by a branch partition two or three feet high.

"Please your reverence," said the good woman, after she had prepared her supper, "excuse our poverty, but be sure that we feel happy and much honoured to have you in our humble dwelling for the night. My only regret is that we have only potatoes, milk and butter to give you for your supper. In these backwoods, tea, sugar, and wheat flour are unknown luxuries."

I thanked that good woman for her hospitality, and caused her to rejoice not a little by assuring her that good potatoes, fresh butter and milk, were the best delicacies which could be offered to me in any place. I sat at the table, and ate one of the most delicious suppers of my life. The potatoes were exceedingly well-cooked the butter, cream and milk of the best quality, and my appetite was not a little sharpened by the long journey over the steep mountains.

I had not told these good people, nor even my driver, that I had "Le Bon Dieu," the good god, with me in my vest pocket. It would have made them too uneasy, and would have added too much to my other difficulties. When the time of sleeping arrived I went to bed with all my clothing, and I slept well; for I was very tired by the tedious and broken roads from Beauport to these distant mountains.

Next morning, before breakfast and the dawn of day, I was up, and as soon as we had a glimpse of light to see our way, I left for the house of the sick woman after offering a silent prayer.

I had not traveled a quarter of a mile when I put my hand into my vest pocket, and to my indescribable dismay I found that the little silver box, containing the "good god," was missing. A cold sweat ran through my frame. I told my driver to stop and turn back immediately, that I had lost something which might be found in the bed where I had slept. It did not take five minutes to retrace our way.

On opening the door I found the poor woman and her husband almost beside themselves, and distressed beyond measure. They were pale and trembling as criminals who expected to be condemned.

"Did you not find a little silver box after I left," I said.  
"O my God!" answered the desolate woman; "yes,

I have found it, but would to God I had never seen it. There it is."

"But why do you regret finding it, when I am so happy to find it here, safe in your hands!" I replied. "Ah; your reverence, you do not know what a terrible misfortune has just happened to me, not more than half a minute before you knocked at the door."

"What misfortune can have fallen upon you in so short a time," I answered.

"Well, please your reverence, open the little box and you will understand me."

I opened it, but the "good god" was not in it!! Looking in the face of the poor distressed woman, I asked her, "What does this mean? It is empty!" "It means," answered she, "that I am the most unfortunate of women! Not more than five minutes after you had left the house, I went to your bed and found that little box. Not knowing what it was I showed it to my children and to my husband. I asked him to open it, but he refused to do it. I then turned it on every side, trying to guess what it could contain; till the devil tempted me so much that I determined to open it. I came to this corner, where this pale lamp is used to remain on that little shelf, and I opened it. But, oh my God! I do not dare to tell the rest."

At these words she fell on the floor in a fit of nervous excitement her cries were piercing, her mouth was foaming. She was cruelly tearing her hair with her own hands. The shrieks and lamentations of the children were so distressing that I could hardly prevent myself from crying also.

After a few moments of the most agonizing anxiety, seeing that the poor woman was becoming calm, I addressed myself to the husband, and said: "Please give me the explanation to these strange things?" He could hardly speak at first, but as I was very pressing he told me with a trembling voice: "Please your reverence; look into that vessel which the children use, and you will perhaps understand our desolation! When my wife opened the little silver box she did not observe the vessel was there, just beneath her hands. In the opening, what was in the silver box fell into that vase, and sank! We were all filled with consternation when you knocked at the door and entered."

I felt struck with such unspeakable horror at the thought that the body, blood, soul and divinity of my Saviour, Jesus Christ, was there, sunk into that vase, that I remained speechless, and for a long time did not know what to do. At first it came into my mind to plunge my hands into the vase and try to get my Saviour out of that sepulchre of ignominy. But I could not muster courage to do so.

At last I requested the poor desolated family to dig a hole three feet deep in the ground, and deposit it, with its contents, and I left the house, after I had forbidden them from ever saying a word about that awful calamity.

In one of the most sacred books of the laws and regulations of the Church of Rome (*Missale Romanum*), we read, page 58, "If the priest vomit the Eucharist, if the species appear entire, let them be reverently swallowed, unless sickness arise; for then let the consecrated species be cautiously separated and laid up in some sacred place till they are corrupted; and afterwards let them be cast into the sacarium. But if the species do not appear, let the vomit be burned, and the ashes cast into the sacarium."

When a priest of Rome, I was bound, with all the Roman Catholics, to believe that Christ had taken His own body, with His own hand, to His mouth; and that He had eaten Himself, not in a spiritual, but in a substantial material way! After eating Himself, He had given it to each of His apostles, who then ate Him also!!

Before closing this chapter, let the reader allow me to ask him, if the world, in its darkest ages of paganism, has ever witnessed such a system of idolatry, so debasing, impious, ridiculous, and diabolical in its

consequences as the Church of Rome teaches in the dogma of transubstantiation!

When, with the light of the gospel in hand, the Christian goes into those horrible recesses of superstition, folly, and impiety, he can hardly believe what his eyes see and his ears hear. It seems impossible that men can consent to worship a god whom the rats can eat! A god who can be dragged away and lost in a muddy ditch by a drunken priest! A god who can be eaten, vomited, and eaten again by those who are courageous enough to eat again what they have vomited!!

The religion of Rome is not a religion: it is the mockery, the destruction, the ignominies caricature of religion. The Church of Rome, as a public fact, is nothing but the accomplishment of the awful prophecy: "Because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." (2 Thess. ii. 10, 11.)

# Appendix 3

## Wine as a blessing.

### 1) Reducing risk of depression

A team from several universities in Spain reported in the journal BMC Medicine that drinking wine may reduce the risk of depression. The authors found that men and women who drank two to seven glasses of wine per week were less likely to be diagnosed with depression.

Even after taking into account lifestyle factors which could influence their findings, the significantly lower risk of developing depression still stood.

### 2) Preventing colon cancer

Scientists from the University of Leicester, UK, reported at the 2nd International Scientific Conference on Resveratrol and Health that regular, moderate red wine consumption can reduce the rate of bowel tumors by approximately 50%.

### **3) Anti-aging**

Researchers from Harvard Medical School reported that red wine has anti-aging properties. Specifically, resveratrol was the compound found to have the beneficial effect. The resveratrol in wine comes from the skins of red grapes.

A study carried out at the University of London found that procyanidins, compounds commonly found in red wine, keep the blood vessels healthy and are one of the factors that contribute towards longer life spans enjoyed by the people in Sardinia and the southwest of France. The researchers also found that red wine made in the traditional way has much higher levels of procyanidins than other wines.

### **4) Preventing breast cancer**

Regular consumption of most alcoholic drinks increases the risk of breast cancer. However, red wine intake has the opposite effect, researchers from Cedars-Sinai Medical Center in Los Angeles found. In the *Journal of Women's Health*, the scientists explained that chemicals in the skins and seeds of red grapes reduce estrogen levels while raising testosterone in premenopausal women - which results in a lower risk of developing breast cancer. The authors emphasized that it is not just the red wine that has the beneficial compounds, but its raw material - red grape. They suggested that when women are choosing an alcoholic drink to consume,

they should consider red wine. They reiterated that they were not encouraging wine over grapes.

### **5) Preventing dementia**

A team from Loyola University Medical Center center found that moderate red wine intake can reduce the risk of developing dementia.

In this study, the researchers gathered and analyzed data from academic papers on red wine since 1977. The studies, which spanned 19 nations, showed a statistically significantly lower risk of dementia among regular, moderate red wine drinkers in 14 countries.

The investigators explained that resveratrol reduces the stickiness of blood platelets, which helps keep the blood vessels open and flexible. This helps maintain a good blood supply to the brain.

Both white and red wines contain resveratrol, but red wine has much more. The skin of red grapes has very high levels of resveratrol. During the manufacturing process of red wine there is prolonged contact with grape skins.

### **6) Protecting from severe sunburn**

Wine and grape derivatives can help reduce the damaging effects of UV (ultraviolet) light, scientists from the University of Barcelona in Spain reported in *The Journal of Agricultural Food and Chemistry*. The authors explained that when UV rays make

contact with human skin, they activate reactive oxygen species (ROS), which oxidize fats, DNA and other large molecules, which in turn stimulate other enzymes that harm skin cells. Flavonoids, found in wine and grapes, inhibit the formation of the ROS in skin cells that are exposed to sunlight.

### **7) Preventing blinding diseases**

Red wine can stop the out-of-control blood vessel growth in the eye that causes blindness, researchers at Washington University School of Medicine in St. Louis reported in the *American Journal of Pathology*.

Diabetic retinopathy and age-related macular degeneration, which is the leading cause of blindness among Americans aged 50+ years, are caused by an overgrowth of blood vessels (angiogenesis) in the eye.

The researchers explained that resveratrol is the compound in wine that protects vision. Grapes, blueberries, peanuts and some other plants are rich in resveratrol.

### **8) Damage after stroke**

Red wine may protect the brain from stroke damage, researchers at Johns Hopkins University School of Medicine wrote in the journal *Experimental Neurology*.

Professor Sylvain Doré believes that resveratrol in red wine raises levels of heme oxygenase, an enzyme known to protect nerve cells in the brain from damage. When somebody suffers a stroke, the brain is ready to protect itself because of higher enzyme levels.

Doré added that nobody yet knows whether it is just the resveratrol that has the health benefits, or it is the alcohol in the wine which may be needed to concentrate the levels of the compound.

### **9) Improving lung function and preventing lung cancer**

Dutch scientists reported on a study that looked at the effects of resveratrol, red wine, and white wine on lung function.

They found that:

Pure resveratrol was good for lung function

White wine was also good for lung function

Red wine made no difference

A reviewer of the study wrote "Resveratrol may well be just the bystander of something else present in wine. The beneficial effects on lung function are probably related to many compounds present in wine, and not just resveratrol."

According to a number of scientific studies, moderate wine drinkers appear to enjoy better lung function, the authors added.

In another study, a team from Kaiser Permanente wrote in the journal *Cancer Epidemiology, Biomarkers and Prevention* that red wine consumption may reduce lung cancer risk. Chun Chao, Ph.D., said "An antioxidant component in red wine may be protective of lung cancer, particularly among smokers."

### **10) Raising levels of omega-3 fatty acids**

Wine is better than other alcoholic drinks in raising levels of omega-3 fatty acids in plasma and red blood cells, according to the IMMIDIET study involving European researchers from various countries.

The study, published in the *American Journal of Clinical Nutrition*, examined 1,604 adults from London in England, Abruzzo in Italy, and Limburg in Belgium. They all underwent a comprehensive medical examination with a primary care physician (general practitioner) and also completed an annual food frequency questionnaire which included details of their dietary and drinking habits.

They found that regular, moderate wine drinkers had higher blood levels of omega-3 fatty acids, which are usually derived from eating fish. We know that omega-3 fatty acids protect against coronary heart disease.

The scientists found that drinking wine acts like a trigger, boosting levels of omega-3 fatty acids in the body.

### **11) Preventing liver disease**

A study carried out at the UC San Diego School of Medicine concluded that modest wine consumption reduced the risk of non-alcoholic fatty liver disease by half compared to people who never drank wine. Their finding challenged conventional thinking regarding alcohol consumption and liver health.

The researchers reported in the journal *Hepatology* that regular, modest beer or liquor drinkers had more than four times the risk of non-alcoholic fatty liver disease compared to the wine drinkers.

### **12) Protecting from prostate Cancer**

A study published in the June 2007 issue of *Harvard Men's Health Watch* reported that male moderate red wine drinkers were 52% as likely to be diagnosed with prostate cancer as men who never drank red wine.

They defined moderate drinking as an average of four to seven glasses of red wine per week.

Initially, the Seattle researchers looked at general alcohol consumption and found no link to prostate cancer risk. However, when they went one step further and looked at different alcoholic beverages, they identified a clear association between red wine drinking and lower prostate cancer risk.

Even extremely moderate red wine consumption

(one glass per week) reduced men's risk of prostate cancer by 6%, the authors informed.

### **13) Preventing type 2 diabetes**

In an animal experiment, scientists at the Chinese Academy of Sciences discovered that a chemical found in red wine and the skin of red grapes - resveratrol - improved sensitivity to insulin. Insulin resistance is the most important critical factor contributing to type 2 diabetes risk.

## **Wine as a Curse – Double Edged Sword**

While wine consumption may appear to be good for the health, drinking too much can have consequences for your health. and can lead to a higher risk of:

- 1. depression**
- 2. mental health problems**
- 3. cardiomyopathy**
- 4. arrhythmias**
- 5. stroke**
- 6. hypertension**
- 7. fatty liver**
- 8. alcoholic hepatitis**
- 9. cirrhosis**
- 10. cervical cancers**
- 11. pancreatitis**
- 12 many other chronic diseases.**

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