



## *How things fit together in the Kingdom*

### Holy Communion from a Kingdom Perspective

#### Background

Holy Communion is also known as Communion or the Lord's Supper, as well as the Eucharist<sup>1</sup> and 'The Blessed Sacrament'. It is a Christian rite<sup>2</sup> that is considered a sacrament in most churches, and as an ordinance in others. Christians believe that the rite was instituted by Jesus at the Last Supper, the night before his crucifixion, giving his disciples bread and wine.<sup>1</sup> Passages in the New Testament state that he commanded them to "do this in memory of me", while referring to the bread as "my body"<sup>ii</sup> and the cup of wine as "the blood of my covenant, which is poured out for many"<sup>iii</sup>.<sup>3</sup>

#### History

Unfortunately, Communion is the religious application of Jesus' statement to carry out a component of the Passover meal until he returns. The jargon term has its origin in Christian religion, as far back as the end of the 1<sup>st</sup> century.<sup>4</sup> When Christianity then morphed into Roman Catholicism, Communion was cemented in centrally as the Eucharist. From there it was transferred to protestant denominations after the Protestant Reformation.

The expression "The Lord's Supper", derived from Paul's usage<sup>iv</sup> and may have originally referred to the Agapē feast (or 'love feast'), the shared communal meal with which Communion is believed to have been associated. The Agapē feast was mentioned by Jude<sup>v</sup> but "The Lord's Supper" is now commonly used in reference to a celebration involving no food other than the special bread and wine.<sup>5</sup>

#### Analysis

'Sacrament' is applied to Communion in the majority of church organisations,<sup>6</sup> which gives it the aura of being holy in 'God's'<sup>7</sup> sight. However, that's a religious concept of holy, rather than what Father thinks. That's a bit like the laws of the Scribes and Pharisees (Mishnah or 'oral law') which they augmented the Torah with and were treated as just as holy as the Mosaic Law.

There is no indication that Jesus set up the remembrance as a law that must be followed. That air of legalism has been attributed to it by religion, which operates on works rather than a heart connection with the Trinity.

The love feasts were an outworking of community among the first believers and the compassionate act of sharing food so that everyone had enough.<sup>vi</sup> These were not designed to be a platform for the propagation of the 2<sup>nd</sup> century Eucharist which became the central component of the Roman Catholic mass a short time later.

1 – From Koinē Greek: εὐχαριστία. Romanized to 'evcharistia', literally meaning 'thanksgiving'.

2 – i.e. religious ceremony

3 – PARAGRAPH: "Eucharist" [en.wikipedia.org/wiki/Eucharist](https://en.wikipedia.org/wiki/Eucharist)

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4 – SEE: Writings of Ignatius of Antioch (born 35 or 50, died between 98 and 117) In: 'Letter to the Philadelphians' [www.newadvent.org/fathers/0108.htm](http://www.newadvent.org/fathers/0108.htm) [chapter 4]

5 – PARAGRAPH: "Eucharist" [en.wikipedia.org/wiki/Eucharist#First\\_Epistle\\_to\\_the\\_Corinthians](https://en.wikipedia.org/wiki/Eucharist#First_Epistle_to_the_Corinthians)

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6 – [en.wikipedia.org/wiki/Sacrament](https://en.wikipedia.org/wiki/Sacrament)

7 – 'God': I use this term in inverted commas because 'God' is the generic term people use, while I don't any more. I have an intimate relationship with the members of the Trinity, so I refer to them by name, out of relationship. From my oneness with them, I also refer to them as The Trinity.

If we are to practise Communion until the Lord “comes”,<sup>vii</sup> we must consider that he has already returned in 70AD. This fact may be news to many of my readers, as they most probably adhere to Futuristic Eschatology with the Rapture and Great Tribulation sometime in the future. His return at that time was to deal with unrepentant Jews, as well as to end the Old Covenant which allowed the New Covenant to operate in full, following the cessation of ritual sacrifice and the removal of God’s presence from the Jerusalem temple.

## **The Kingdom**

The Kingdom is about spiritual life manifesting in the natural, not the other way around, which is what a sacrament<sup>8</sup> is. Therefore, because ‘remembrance’ is a mental or emotional activity, not a spiritual one, it has no place in a person’s spiritual connection with the Trinity.

So, has Father provided any teaching on Communion in recent times on this matter? Has he deprogrammed and reprogrammed someone in regard to Communion? Yes he has. Here’s the retraining that Mike Parsons’ received.<sup>9</sup>

**VIDEO: “From Doing to Being”** [youtu.be/w2G8f6QHs0g](https://youtu.be/w2G8f6QHs0g) [2:30-7:00]

The main points from Mike are these:

1. As sons, we don’t try to create anything to display our sonship, we just live out of who we are.
2. On our journey of transformation into mature sonship, we start out doing and then transition into being.
3. Mike would take Communion every day, make declarations about what it meant to him, engage in the life of God, allow himself to be transformed by it, etc.
4. Father prompted him one day, “There’s more to it than this.” The aim was to get Mike to think about where his training was taking him.
5. He then changed to seeing every time he ate as life transforming and engaging the Father’s life, rather than in a special religious ceremony.
6. When he had his meals, he’d then focus on receiving life, rather than just eating. He did that for quite a while.
7. Eventually, Father prompted him, “What about life? You eat, but what else do you do for life?”
8. He realised that he received life from breathing, which is just as essential as food and water.
9. He then started focusing on being aware of breathing and doing breathing exercises. While doing it he consciously thought about it as a source of life from Father.
10. Eventually, he came to the realisation that he was living in a state of communion and didn’t need the practise the religious ceremony of Communion.
11. His declarations, then, simply became the things he said, rather than thought up statements.
12. He then moved to a state of communion with Father. That is: He lived life as a son knowing that he received life from Father all the time; he’s constantly in Father's presence; and he’s constantly in fellowship (communion) with him.
13. He’s now in a state of complete being, having been weaned off all religious ceremonies and activities, and he lives in communion. This is oneness, where Father’s in Mike and Mike is in him.
14. Life is in Mike and he’s in life.
15. Mike is in everything that Father is. Every thing that Father is, is in Mike.
16. Rather than doing (i.e. taking communion), Mike say’s “I am”.

8 – [en.wikipedia.org/wiki/Sacrament#Etymology](https://en.wikipedia.org/wiki/Sacrament#Etymology)

9 – TOPIC: “The Kingdom Move Away from Holy Communion”

VIDEO: “From Doing to Being” [youtu.be/w2G8f6QHs0g](https://youtu.be/w2G8f6QHs0g) [2:30-7:00]

**NOTE:** A person is free to take part in a ceremony of Communion as it's not inherently unrighteous. Father looks at their heart attitude in this matter, just as he does if they desire to celebrate Jēwish feasts.<sup>viii</sup>

So, from a Kingdom perspective, we don't participate in any religious activities. We only take part in Kingdom activities, which are the assignments we're given that are additional to living life in the natural.

No activities, whether Jēwish or Christian, does anything for us as sons. They only impact our mind and soul because we're looking for something that's pleasing and gratifying to our senses.<sup>ix</sup>

Holy Communion has no place in the Kingdom, because it comes from the minds of men, not Heaven. Instead, life comes from Heaven.

**WATCH:** Mike Parsons "Living in Communion Part 1" [youtu.be/RrT5IJ66HrA](https://youtu.be/RrT5IJ66HrA)

**WATCH:** Mike Parsons "Living in Communion Part 2" [youtu.be/MVOXppWhwmw](https://youtu.be/MVOXppWhwmw)

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**\*References are on the next page\***

## REFERENCES

- i – Matthew 26:26-29
- ii – Matthew 26:26
- iii – Matthew 26:28
- iv – 1 Corinthians 11:17-34
- v – Jude 12
- vi – Acts 2:44-46
- vii – 1 Corinthians 11:26
- viii – Galatians 4:9-11
- ix – Similar to ‘itching ears’ (2 Timothy 4:3)