

THE PATHFINDER

TWO SUPPERS

#293.18

First Communion - The Serpents Supper
Last Communion - The Lord's Supper

First Communion — The Serpents Supper

Man has always been a creature of quest. He is intrigued by anything beyond his reach, venturing always to perilous heights and fathomless depths. His thirst for knowledge is unquenchable. Compelled to discover hidden mysteries has been the benchmark of who he is; such as we read in Proverbs 25:2 — "It is the glory of God to conceal a thing: but the honour of kings is to search out a matter."

That insatiable hunger has been supplied by volumes upon volumes of inspired revelation. Most often when we think of revelation, we assume its origin has to be by the anointing of the Holy Spirit. Not all revelation, however, comes from the inspiration of that supreme Spirit. Truthfully, most of us have not given much thought to there being any other *inspiring*

spirit by which revelation comes. As surely as inspiration comes divinely from above by the Holy Spirit, it can also come subtly from beneath by the serpent. The first indication of this scenario is played out in the third chapter of Genesis:

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and **did eat**, and gave also unto her husband with her; and **he did eat**. And **the eyes of them both were opened**, and **they knew that they were naked...**” (Gen 3:6-7).

After the serpent’s *inspiration* and the woman’s *temptation*— the man and the woman ate and *revelation came*. *Their eyes were opened*, they *knew themselves*—and *they died*. In the beginning of that deadly religious revelation, they were ashamed of what they saw, and they hid their true identity with hand-sewn fig leaves to cover themselves. To this day, their shame continues to be hidden, which we can see in abundance in the church at large; thus, *handcrafted fig leaves of activities, rituals, religious cloaks of all colors, shapes, and designs, robes, collars, crosses, steeples, statues, emblems, icons, stained glass, gold ornaments, cups, wafers, wine, doctrines, and dogmas unlimited*.

All these coverings give the appearance of godliness, but they are not. They are mere religious fig leaves. And then, there are some on the other side of the spectrum who have discarded those trappings and go walking about stark naked, so to speak. They have no religion whatsoever. We can see their nakedness, literally, in the way they dress, practically undressed in public, and they are not ashamed. They may not be covered by any form of religion's fig leaves; but neither are they covered by the light of Christ.

And then it appears that some have only changed clothes, from one of Babylon's religious attire for another that has been crafted by their own

hands that is called present day truth of new revelations. In most cases, not all, they are nothing more than the same religious fig leaves, just a different design. Paul made reference to people of this sort in his first letter to his understudy, Timothy:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to ***seducing** spirits, and doctrines of ****devils**; Speaking lies in *****hypocrisy**; **having their ****conscience *****seared with a hot iron" 1 Timothy 4:1-2**.

***seducing**: roving (as a tramp), i.e. by implication an impostor or misleader (Strong's Exhaustive Concordance).

****devils**: daimon, from daio (to distribute fortunes); a daemon or supernatural spirit (of a bad nature) (Strong's).

***** hypocrisy**: hupokrisis, G5271; acting under a feigned part... (Strong's).

******conscience**: suneidesis, co-perception, i.e. **moral consciousness** (Strong's)

******* seared**: kauteriazō, to brand ("cauterize"), i.e...**to render insensitive** (Strong's)

Their subtlety is no longer an issue to them. They are not ashamed of their craftiness. If anything, they are proud of it. Some have truly become roving impostors who mislead those who can be enticed. They are libraries of knowledge. The word coming from their books and pages and voices is often just beyond the horizon for many to clearly grasp, leaving the impression that they alone understand these deep mysteries, that they are in a spiritual place the people are not. They are storehouses of information; but their visions are not made plain as the prophet was told to do: "And the Lord answered me, and said, Write the vision, and make it plain upon tables,

that he may run that readeth it." **Habakkuk 2:2.**

Even though the vision is not clear, and sometimes they preach another gospel, people will still run hither and yon who hear and read it. By running in the wrong direction, however, they miss the mark. From that exalted place of mystical obscurity, some distribute mind-altering fortunes. Those seducing, supernatural spirits are not of Christ Jesus, not by any means. They are other *christs*, other *inspirations*, other *anointings*. Anointings, for sure, but **not** the anointing of the Holy Spirit!

Their acting can be superb; but their perception of godliness is nil with their moral consciousness having been seared over. In their claim of knowing, they know not as they ought. They have been rendered insensitive to the pure Spirit of Truth. They have been in communion with another spirit for so long that they cannot see the difference between the two. They walk a path which is another way.

Perhaps all roads from beneath do lead to Rome; for that is the way of the world, and it is not hard to find the world or the spirit of Rome. However, there is only one straight road that leads to New Jerusalem, and they who follow the Lamb are the ones traveling that road. To walk the road of the Lamb is to have communion from the Tree of Life with Him. It is the road of His broken bread. People can, and do, walk other ways. This is also communion; but the bread of that ill-fated tree can only lead to a broad, crooked path, and leave its sojourners wandering aimlessly in the deserts of the world and/or fruitless religions.

Humanity's first communion was between *the serpent* and *the woman*, and it sent mankind on a long journey, one filled with delusion, heartbreak, futility, pain, and death. The woman was the honored guest at *the Serpent's Supper*. She communed with the most cunning beast in the field,

she died, and the serpent lived. She was *inspired* by it, or we could say — she was *inspirited*; for that is what an inspiration is. It is to be stirred by or to receive the spirit from whatever it is that is doing the inspiring. She was *inSPIRITed*, and **her eyes were opened and she saw**. Think about this—humanity's *first inspiration* brought about *the first *communion*, and that communion brought *the first revelation*, and that revelation brought *the first death*.

***communion:** koinonia...partnership, i.e. (literally) participation, or (social) intercourse... (Strong's).

We might add, due to the type of *revelation* she had, I believe it would be appropriate to call it a **DEVILation**; for that is exactly what she and the man had. They had a **DEVILation**. With the serpent being a type of the devil, we can see that it was the twisted, satanic spirit by which the woman was inspired, and in turn, it had opened her eyes to see that the fruit was pleasant to the eyes. We also know the Greek word from which *devil* was translated is *diabolos*, and Strong's Exhaustive Concordance defines the word as being "*a traducer*." I have mentioned this word many times before, and I surely do not want to belabor the point, but once again, it is necessary to touch upon it to bring clarity.

Traduce is not a word we often use these days; but it does tell us something about this inspiring, serpentine spirit. It simply means: *to transfer from one order to another, as you would transfer from one order of reasoning to another order of reasoning. The traducer (the devil) twists and transfers the word of God in such a manner that the carnal mind can grasp it. The traducer lowers spiritual revelation to natural understanding, i.e. making it a devilation. And devilations open men's eyes to see themselves.*

The spirit which inspires the carnal mind is the lying traducer, and the Spirit which inspires the spiritual mind is the Holy Spirit of Truth. Either can open one's eyes to see. Either can bring a person to revelations beyond the scope of common vision. Moreover, both inspirations and revelations are sweeping through the ranks of the Kingdom. The old one causes people to rise up in pride and know themselves. The new one causes people to know the Lord, and then in humble thanksgiving to know who we are in Him. Which inspiration is opening our eyes? Is it the one from *taking* fruit which causes us *to know ourselves*, or the one from *receiving*, which opens our eyes *to know Him*?

Last Communion - The Lord's Supper

The last communion is between the *Last Adam* and *the man—the Sons of God*. They commune with the living God in the Spirit. The Sons of God have supper with their Lord—the *Lord's supper*. In eating, the serpent dies, and the sons live. They are truly *inspired* by this supper, or *inSPIRITed* by it. They receive the Spirit from the one who is doing the inspiring. They are *inSPIRITed*, and **their eyes are opened and THEY SEE HIM**. Think about it—humanity's *last inspiration* brings *the last, ever-abiding communion*, and that communion brings the *revelation of the Last Man*, and that revelation brings *life*. The obedience of the Last Adam reverses everything which was disrupted by the disobedience of the first Adam. There is no comparison of this Communion to that of natural bread and wine.

Let us notice two other historical figures that had communion and a revelation. It was very unlike the communion of the first two. They were the men walking to Emmaus after the crucifixion of Jesus.

"And it came to pass, as He sat at meat with them, He took bread, and

blessed it, and brake, and **gave to them. And their eyes were opened, and THEY KNEW HIM...**" (Luke 24:30-31). "And they told what things were done in the way, and how **HE WAS KNOWN** of them **in breaking of bread**" **Luke 24:35.**

The first man and woman's eyes were opened when the woman took the fruit from the tree of knowledge of good and evil, and gave it to the man. They both ate and ***KNEW THEMSELVES***. The two from Emmaus, on the other hand, received and ate the blessed, broken bread from the hand of Jesus and ***THEY KNEW HIM!*** What a difference between eating from *the tree of knowledge* and *the Tree of Life*.

There is a communion that brings death. That supper is being tempted *to be like God* by eating from the tree of knowledge of good and evil. The carnal mind's *motive* and *the source*, is what made the fruit poison to them, not the fruit itself. Adam received from the woman that which was forbidden to them, and upon eating they had *a revelation of themselves* and died to the living reality of God walking and talking with them in the cool/spirit of the day. That supper proved fatal as the blanket of night fell upon them. They and those born of them throughout the ages have slept the sleep of death, that is, until Jesus Christ. It will remain so until they hear the resounding word: "**Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.**" **Ephesians 5:14.**

The two men of Luke 24 received that which was legally and freely given by the hand of *the blessed, broken, resurrected Son of God*. They had *a revelation of Him* and lived. Prior to receiving the broken bread, they could not know their Lord, for until then, their eyes were not open to see past the veil of human reasoning. "And it came to pass, that, while **they communed together and reasoned**, Jesus himself drew near, and went with them. But **their eyes were holden that they should not know Him**"

Luke 24:16.

They were having communion to a degree. They communed together; but their spiritual eyes were held closed so *they could not know Him*. They had *come together* and were *reasoning* with one another, even as we do at times. We come together and reason with one another, sometimes about certain doctrines, perhaps about who is ministering a tremendous word of truth, and surely about a man who once walked the shores of Galilee, and even about that same man who had once moved mightily in our midst. Reasoning, of course, is not bad. It is good to have the ability to reason and then exercise or respond with our findings in a godly manner. However, simple reasoning will not open our eyes to *know our Lord*.

The two disciples walking to Emmaus communed and reasoned together concerning the one they once knew, and Jesus Himself drew near. He walked with them, talked with them, and even *expounded unto them in all the scriptures beginning at Moses and all the prophets, the things concerning Himself (Luke 24:27)*. But their eyes were not opened until "...he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him..." **Luke 24:30.**

Let us now notice something Paul mentioned about this. "Therefore when you come together...into one place, **this is not to eat the Lord's supper.**" **1 Corinthians 11:20.**

If you read correctly and understood what was said, it might be a shock to some, that their "Communion" is not always the Lord's Supper when meeting together. Some practice the ordinance once a month, for others it is every Sunday that they partake of the bread and wine.

Even so, in Paul's day, some were coming together so they could eat and drink. That was just about the only place a person could get a free meal with wine. Such was certainly not the Lord's Supper, and even if it

had been done with very small portions, a wafer and a sip, it still was not the Lord's Supper wherein His life is the portion.

Many believe, and so do I, that true Communion is when the real *bread* and *wine* from heaven is given. It is when *His anointed Word* and *Holy Spirit* (His *spiritual flesh* and *blood*) flows through our midst, and we receive it. However, when divisions and factions are the order of the day, as it was with the Corinthians, it is not the Lord's Supper regardless of what form it might be. Moreover, natural bread and wine (or grape juice and crackers) are not the elements of His body and blood.

Perhaps we can see that it matters not how many times we might quote His words, "This is my body..." the fact remains, those natural elements are not His body. He was using the bread as an analogy of a spiritual reality that would be coming to pass. There is little, if any, communion between Jesus and the ones eating and drinking. On an individual basis, some may be deeply touched by His Spirit and Word when they partake of that church ordinance. If that is where they meet their Lord, I will say nothing against it.

In reference to Jesus, the writer of Hebrews wrote: "Who is made, not after the law of a **carnal commandment**, but after the power of an endless life." ***Hebrews 7:16***. But not only that, he said: "Which stood only in meats and drinks, and divers washings, and **carnal ordinances**, imposed on them **until the time of reformation.**" ***Hebrews 9:10***. You see, there is a time for natural, carnal ordinances, and there is also a time for them to end. Temporal things are good and should abide ***UNTIL*** He comes who is eternal. It is then that He becomes the manifestation of the carnal types of which they speak.

Paul spoke of one of those ordinances which pertained to the flesh. "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: And when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this **do in remembrance of Me**" 1 Corinthians 11:23-24.

"After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in My blood: this do ye, as oft as ye drink it, **in remembrance of Me.**" 1 Corinthians 11:25.

"For as often as ye eat this bread, and drink this cup, proclaim the Lord's death **UNTIL HE COMES.**" 1 Corinthians 11:26 NASB).

Is there anything that stands out in these verses? I am sure you see what I ask; namely, the bread to be eaten and the wine drunk was to be ***IN REMEMBRANCE OF HIM***, and this was to be done as a proclamation ***UNTIL HE COMES***.

We might also note what it is to proclaim something, or to make a proclamation. One example of *proclaiming* a word can be seen in the scenario of a beloved king who was on a long journey with his army to the foreign land to conquer their arch enemy. All the weeks he was gone, the people would fondly remember him saying that he would be victorious and would certainly return to them with spoil of their foe.

When all the battles were won and the war was over, upon returning home to his people, and while he was perhaps a furlong away from the city, those in the countryside would first see him coming in all his glorious majesty. They would shout and proclaim, "**The king is coming! The king is coming!**" Those guards on the wall would hear the commotion and would proclaim the same. The men with their trumpets would rush to the city's square and began to trumpet while the others proclaimed his coming. **The trumpets and proclamations would continue *UNTIL* the king had fully arrived and his coach came to a stop at the entryway to the door of the castle.**

Upon his arrival, the trumpets would become silent with a hush falling over the proclaimers. Every ear and eye would have been tuned and turned to the king himself. Neither the trumpets nor the joyous crowd were of notice or importance at all. It would all be about Him, their beloved king who was gone but has now come back to them. Therewith, they were no longer remembering Him. He was with them in all his splendor and wisdom of their great king.

As with the scenario, by and large, Christendom has remembered His words and stories told and preached about Him. The teachers and their students have been proclaiming for many hundreds of years the death and the coming of their King, Jesus Christ. Their proclamations would not only be saying that He was put to death; but for Him to come again, a resurrection would be of necessity. Proclaiming His death and resurrection is good; for it is a fact, but if they are still proclaiming His death, it would seem that He is still dead and has not yet to come to them.

But what about us? Is it the same? Let me pose this question: Is Jesus Christ a man we remember, the one who was once a part of our walk, and are we hoping He will come again someday and stir us to the life we remember having? Is He, as it is with Christendom, only a memory as an historical man we read or hear about? If He is merely a memory of any kind, then it is probably good for us to eat the bread and drink the cup and proclaim His death until He comes to us and in us. However, if He has come, if He is come, if He is a present reality in us, then let us cease from proclaiming that He is coming. Let the carnal ordinance be quelled so the King who has arrived can be seen and heard. Don't we know that creation is waiting for the manifestation of the sons of God? Of course we know it; yet we also know that we cannot make it happen by wishing for or proclaiming it. We can know, however, that He is here, and the

communion we have is in us spiritually and in His Body as well.

It is easy for most people who embrace the Kingdom of God teachings that do away with eating and drinking the natural bread and wine; but many promote the ordinance in a different manner. They do this as the two who walked with Jesus to Emmaus. **They communed** with each other, and **reasoned** about many things concerning Jesus. Today, He is often walking with them in various members of His body, He is speaking to them; but their eyes are holden, and they do not know He is in their midst. **They remember** all the wonderful things He did in days gone by. **They remember** the revivals and awesome moves of God, saying "*Such mighty deeds and powerful words poured from the throne as torrents of liquid life. When He would come to us, we thought one of those visitations would surely establish the Kingdom.*" I suppose it did in a measure with those who were in the midst of His coming to them; but it was not time for His sons to be manifested in full glory throughout the world.

Such *communion* of reasoning and remembering is akin to the *bread of the harvest and the fruit of the vine*. It is done *in remembrance of Him*; for to them, He is yet to come. He is the Lord of yesterday, and the Lord of tomorrow; but He is not the Lord of today. Therefore, they *eat the bread of past experiences and the doctrinal reasoning in remembrance of Him*. Please know, Brethren, as wonderful and pure as experiences and doctrines are, our Lord is more than experiences and doctrines. He is a present reality and to be received and eaten daily.

Paul said, "Therefore whosoever shall eat this bread, and drink this cup of the Lord, *unworthily, shall be guilty of the body and blood of the Lord." **1 Corinthians 11:27**. There is no question about it; the natural bread can be eaten *irreverently* to those awaiting His coming as well as those who do not know Him. Their eating can be for the selfish pleasure of filling their

bellies, and drinking unto drunkenness that has nothing to do with remembering the Lord or desiring anything from Him.

* **Unworthily**: anaxios...irreverently (Strong's)

This is certainly not what commonly transpires today; but if it did, the people would not be proclaiming His death until He comes, but *irreverently* showing their insolence in self-indulgence. They would be treating the symbol of His body as nothing more than a tasty meal to satisfy their natural appetites. In this, they would certainly not be discerning the Lord's body.

Such irreverence is often in the ranks of the elect as well; but it is not so obvious. This can happen when we gather together to hear and receive *The Word*. *The Word*, of course, is *Jesus Christ personified* (***John 1:1-4***).

When we come together, we should discern and know when the word preached is an *Oracle of God*, the very expression and embodiment of our Lord. We should know when the word is sound doctrine, good for instruction, for edification. And we should also know when it is right off the rack of ridiculous imaginations and preposterous proclamations. When the Lord's body and blood are being presented, it is with thanksgiving and reverence that we *receive and eat and drink* of Him.

There is a word not worthy to be eaten, and it comes in cunning disguises and produces various fruits. It is that word which is *taken* from the tree of knowledge of good and evil. It elevates the natural man in boastful pride. It might cause him to declare that he is God, or it can lower him into false humility, making him believe he is nothing but a sinful, wretched worm. Some are proud that they are such a lowly creature and strut around in that pitiful façade. There are other fruits which are born

from the word taken by force or received from the wrong source; but we will not mention them here. Nevertheless, let us ask—will we throw caution to the wind and receive that soul-enlightening word as being the flesh and blood of our Lord? Will we eat traduced knowledge and call it the Lord's Supper, claiming each word as being handed down from the throne of God? Or will we refuse to even taste the death it carries to see if it is good? With keen discernment, we can detect its foul smell and won't try it.

Brethren, when the broken bread is served, it is essential to know and receive that living Word coming from the living body of Christ. Otherwise, it will be taken irreverently, eaten gluttonously, and we will also be heaping death upon ourselves. Let such be far from us, as we discern the Lord's body and receive from it.

We saw that the natural bread and cup was not the supper of the Lord, and the same apostle said something about what is the Communion of His wine/blood and bread/body.

"For WE, being many, ARE ONE BREAD and ONE BODY; for we all partake of that ONE BREAD." 1 Corinthians 10:17.

When we know this, we can *examine ourselves and receive that bread, and drink of that cup*. Our eyes will then be opened, and we will know Him. Many are already open, yet many more are not.

The ones whose eyes are holden due to not discerning the Lord's body walk and talk with Him more than they may imagine, because they do not know Him. They are excited by the word which burns in their hearts; but until they receive the blessed broken bread, their eyes will remain closed and they will not know Him. They may know a lot about Him, which is good; but knowing about Him is not the same as *receiving* true

Communion and knowing Him.

Given the way many may perceive and take the word of the body of Christ, eating and drinking unworthily/irreverently, picking and eating the low hanging fruit from the branches of man's knowledge—it is no wonder so many are spiritually sick and dead among us, as Paul wrote in ***1 Corinthians 11:29-30***. According to the King James Version, ***verse 29*** says the man eats and drinks *damnation* to himself. *Damnation*, however, is a strong word. The uncaring, spirit of self-righteousness may like the word; but those who have the word and ministry of reconciliation, know that *damnation* does not come close to what *the apostle of reconciliation* was saying.

Even though wolfing down sacred oracles like a hungry dog is a serious thing—*damnation* is not the right word to be used. You see, *damnation* and *discerning* come from the same root word in the Greek, which is ***krino***, meaning to distinguish or to decide.

The Greek word for *damnation* speaks of a *decision*. It brings forth an *effect against* the person. It *distinguishes* between *the humble* and *the proud*, between the *receivers* and *the takers*. And the seed sown into their lives weakens and severely tries them. It brings them to the valley of fire and of decision, and finally to correction. That is what ***krino*** speaks. And if we fail to ***discern*** the body — *to separate thoroughly, to withdraw from the carnal notions of Christ's true body, and withdraw from those who say they bear the marks of Christ but do not* — ***krino*** will be their portion which will ultimately bring them to a godly sorrow unto repentance.

Now, with whom, or with what, are we having communion? Is it the broken bread of Jesus, the true bread from heaven, or is it the leavened bread from the traduced ones with the fruit of knowledge? *Are we having*

the Lord's Supper or is it the serpent's supper? Hopefully, it is the former and thereby we know Him, rather than the latter and we know ourselves. If it is the latter, we may find ourselves sitting in the dead of night around manmade campfires and being mesmerized by the sparks and flames of our own making against the backdrop of darkness.

To sum it up, true Communion is in *knowing* Jesus Christ in a way that will produce a living manifestation from that union, such as when Adam *knew* his wife—a **son was born!**

Now, that is close...

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