

Chapter 1 : Understanding the Blood of Christ by David Alsobrook | LibraryThing

Understanding the Precious Blood of Our Lord Jesus Christ To understand the devotion to the Most Precious Blood of Our Lord Jesus Christ, we should look carefully at the meaning of blood and blood that is shed.

The blood of Jesus cleanses us from all sin! To understand this verse, we must know what sin is, what its consequences are, how the blood of Christ can cleanse us from sin, and what it means to walk in the light. Sin is a thought, attitude, action or inaction contrary to the will of God. Such statements are not popular! Most people tend to think that sin is actually not all that bad, especially their own sin! The bad consequences of sin are described in great detail, but except in churches sin is almost never acknowledged as a cause of human suffering. A man went to church alone because his wife was ill. When he came home, she asked: When we study the Scriptures we discover how sinful we are! Jesus teaches us to look at the inner causes of sin: For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. In the Sermon on the Mount Jesus emphasized that external sins begin with internal sins, for example, when He said: This means that looking down on poor people, racism, and all forms of prejudice and discrimination are sin, including favoritism, cronyism, tribalism, and blind patriotism. And what about sins of neglect? There are so many good things that we ought to do that we fail to do! Even our good deeds are tainted by our sins: Even those who sincerely want to do what is right, fall far short in actual practice, as Paul says: The Bible is a spiritual mirror that shows us our sins James 1: What are the consequences of sin? In addition to bringing dishonor to God, our sin causes immeasurable pain, heartache and suffering to others. Jesus warns us about eternal punishment in hell as the ultimate consequence of sin: God provides salvation through the blood of Christ. When we realize how sinful man is, and how destructive sin is, we could easily conclude that there is no hope for mankind. But there is hope because God, in His great love and mercy, has provided the blood of Christ as the means of salvation. God is willing to forgive: Water and many other solvents are used to wash away physical dirt, but only the blood of Christ can cleanse us from sin. Many people do not understand how blood can take away sins. Since death is the just penalty for sin, the only way God can preserve His righteousness when He forgives sin is if someone else, who is without sin, bears this punishment in the place of the one forgiven see Romans 3: Thus, God has given blood as the means of atonement by which sins are forgiven. Under the Old Covenant there was atonement through the blood of sacrificial animals. This prefigured the blood of Christ, who would bring the ultimate sacrifice for sin. High priests in the Old Testament offered the blood of animals. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? Christ could pay the penalty for our sin because He was without sin. The blood of Christ is the blood of the New Covenant. Jesus said something that was hard for His hearers to comprehend: God proves His love by the high price He was willing to pay for our salvation. As John the Baptist testified of Jesus: The Lamb of God who takes away the sin of the world! Cleansing by the blood of Christ is offered to all. The Old Covenant was given to the people of Israel. The New Covenant is for the whole world. To non-Jewish Christians Paul wrote: The blood of Christ is for everyone: How do we walk in the light? Through the blood of Christ, God has freed us from the power of darkness so we can walk in the light: It does mean, however, that we are not walking in darkness! Let us walk in the light! Permission for reference use has been granted. Published in The Old Paths Archive <http://>

Chapter 2 : Pleading the Blood | Jack Hayford Ministries

This book is the most complete and informative explanation of every aspect of the blood of Christ. It needs to be in the hands of every believer. It is written to serve as a guide to a deep and fuller understanding of this much neglected yet vital subject.

Why did Jesus shed his blood? We sin and do evil like lying, stealing, murdering, etc. In any society, people expect evildoers to be punished. God is the judge of all the earth and his law is perfect. Sin is the transgression of the law of God and sin must be punished. Lies, murders, adulteries, and other crimes against the law of God must be punished. God loved this world and he made a way for us to be saved and to know him--he gave us his Son, the Lord Jesus Christ. The Lord came here as a man in order to pay for our sins. The blood of Jesus is the atonement for our sins. Reconciliation; restoration of friendly relations; agreement; concord after enmity or controversy. Expiation; satisfaction or reparation made by doing or suffering that which is received in satisfaction for an offense or injury; amends. When the Lord Jesus Christ shed his blood, he paid for our sins and crimes so that we can be saved from the wrath to come and can know God as our Father. Israel continually shed the blood of beasts, but the blood of beasts could not take away sins ref. In spite of the sacrifices, the Israelites were still unfaithful to their God as evidenced by their awhoring after other gods. We see this in much of the Old Testament including the books of the prophets. Israel sacrificed, but the blood of beasts could not make them perfect ref. Consequently, the Levitical priesthood had to keep on offering sacrifices--not just for the sins of the people but for their own sins, too. They had to sacrifice over and over again, year in and year out. A better sacrifice was needed. About years before the coming of the Lord Jesus Christ, God told his people, the children of Israel, that he was going to make a new covenant with them-- Jeremiah He is that better sacrifice that came to earth in the fullness of time. The Lord Jesus Christ is the perfect Lamb of God that shed his blood for us so that we could be saved from our sins that we have committed. It is the blood of Jesus that God requires now, not the blood of beasts. The blood of Jesus has the power to cleanse men from both the guilt and power of sin and it purges us all the way down to our very consciences. The blood of Jesus is the blood of the everlasting covenant. It saves us for eternity, it delivers us from sin, it purges our consciences, it gives us power--power to overcome the flesh, the devil, and the world. The sacrifice of Jesus Christ, the Son of God, has completely abolished the system of animal sacrifice for ever. There no way to approach God but through the blood of Jesus, that is it. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Jesus saith unto him, I am the way, the truth, and the life: For it is not possible that the blood of bulls and of goats should take away sins. The blood of beasts was only a picture of the blood of Jesus that would be shed on the cross for the remission of our sins. Christ Jesus came as a high priest by a greater and more perfect tabernacle than that of the Levitical priesthood and not with the blood of beasts but with his own blood--blood that purges the conscience from dead works to serve the living God-- Hebrews 9: Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Hebrews 9: The Lord Jesus Christ-- God manifested in the flesh --came to this earth to take away our sins. He lived a perfect life, was without sin, and died in our place so that we could live. He shed his blood to pay for our sins so that we can be saved and have everlasting life. Jesus Christ is the Lamb of God which taketh away the sin of the world ref. He shed his blood on the cross to take away our sin. God so loved the world that he gave us his only begotten Son that whosoever believeth on him should not perish but have everlasting life. Our Lord and Saviour Jesus Christ is the Lamb of God slain from the foundation of the world--he is perfect, holy, beloved, and righteous altogether. In him is no sin and when we put our trust in him, we are accepted of God. We must believe in the death, burial, and resurrection of the Lord Jesus Christ. He was delivered for our offenses, and raised again for our justification before God ref. He died for our sins and rose from the dead on the third day. He came here to earth in order to pay for our sins. And having been saved by the blood of Jesus, we have peace with God and a new life in him and his word. Now that we are saved, we no longer live according to the old evil manner, but in accordance with the word of God. God has made a way for us to be forgiven of our sins and for us to live uprightly. The

blood of Jesus atones for sin and purges our consciences so that we become new creatures. Old things are passed away and all things are become new. A person will either receive the Lord Jesus Christ as the Lord of their life and follow his word as it is written; or, they will live they way that they want to in this world and believe what they want to believe in. Many religious people will go to hell--this not only includes Catholics, Muslims, Buddhists, evolutionists , Hindus, etc. For true Christians, there is no "Christianity" only a kingdom, the kingdom of God]. When you die, where you go depends on what kingdom you chose to live in while you were on this earth. There are only two places to which a person can go-- The kingdom of heaven. Hell and the lake of fire. Those that do not repent and believe on the Lord Jesus Christ will not see life. They will go to hell and the lake of fire that burneth with fire and brimstone --they will suffer with the devil, his angels, and the other rebels that rejected the Lord. There is no Roman Catholic "purgatory. God is just and sin has to be paid for. Lying, murder, theft, etc. If a person does not repent and believe on the Lord Jesus Christ as his sinbearer and Saviour from sin, he will be cast into the lake of fire for all eternity. The blood of Jesus paid for the sins of all ref. They want to live the way that they want to and believe in what they want to believe in. The Roman Catholic institution teaches that Roman Catholic priests continue to sacrifice the Lord Jesus Christ over and over again during the "mass. This is a blasphemy. They call this abomination, "transubstantiation". There was a time the Roman Catholic institution killed people for rejecting this heresy. The Bible makes it clear that the precious blood of Jesus was shed one time-- Hebrews Christ was once offered to bear the sins of many Look at what the blood has done for saved people: The blood bought us. We now belong to God and are no longer under the power of Satan ref. The blood justifies us before a holy God. The blood redeems us. But now in Christ Jesus For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. The blood brought Jew and Gentile regardless of race or nationality into a right relationship with God. The blood brought peace. The blood purges our consciences from dead works. The blood lets us enter into the holiest place before the throne of God. The blood forges an everlasting covenant between the believer and God. The blood cleanses us from all sin. The blood washes away our sins. Unto him that loved us, and washed us from our sins in his own blood, The blood causes us to overcome the devil. We believe in the blood unto the death. In order to become a child of God, you must:

Chapter 3 : The blood of Jesus cleanses us from all sin

To appreciate the significance of Christ's blood, we must understand that it is a Biblical principle that "the life of all flesh is the blood thereof" (Lev.). Without blood a body cannot live; it is therefore symbolic of life.

The dogma of transubstantiation does not embrace any philosophical theory in particular. Such evidence lends credence to the argument that the doctrine of transubstantiation, as codified by the decrees of the Fourth Lateran and Tridentine councils, did not canonize Aristotelian philosophy as indispensable to Christian doctrine. But whether it did so or not in principle, it has certainly done so in effect". In the case of the person, the distinction between the person and his or her accidental features is after all real. Therefore, even though the notion of substance and accidents originated from Aristotelian philosophy, the distinction between substance and accidents is also independent of philosophical and scientific development. The hat itself the "substance" has the shape, the color, the size, the softness and the other appearances, but is distinct from them. While the appearances are perceptible to the senses, the substance is not. For what the Council distinguishes from the "substance" of the bread and wine it uses the term species: The Council of Trent summarizes the Catholic faith by declaring: This change the holy Catholic Church has fittingly and properly called transubstantiation. It raises the Eucharist above all the sacraments as "the perfection of the spiritual life and the end to which all the sacraments tend. In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained. In the arguments which characterised the relationship between Roman Catholicism and Protestantism in the 16th century, the Council of Trent declared subject to the ecclesiastical penalty of anathema anyone who: They are still the appearances of bread and wine, not of Christ, and do not inhere in the substance of Christ. They can be felt and tasted as before, and are subject to change and can be destroyed. If the appearance of bread is lost by turning to dust or the appearance of wine is lost by turning to vinegar, Christ is no longer present. This is the cup of my blood In the Eucharist, we consume God and become that which we consume. He is perceptible neither by the sense nor by the imagination, but only by the intellectual eye. Thomas Aquinas gave poetic expression to this perception in the devotional hymn Adoro te devote: Godhead here in hiding, whom I do adore, Masked by these bare shadows, shape and nothing more, See, Lord, at thy service low lies here a heart Lost, all lost in wonder at the God thou art. Seeing, touching, tasting are in thee deceived: How says trusty hearing? Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. The end result was that, though Western theologians from Radbertus until St. Bonaventure of Bagnoregio had held for the consecratory potential of the epiclesis, Torquemada represented the Dominican position as if it was universal and non-controversial among the Latins. In these debates, Benedict had condemned an alleged Armenian theory never verified among any of the dozen or so Armenian commentaries from the period that denied all consecratory value to the words of institution and confined the consecration ONLY to the epiclesis which was not the Byzantine position. Lastly, the Armenians were alleged to hold that the eucharistic change was not substantial and only imperfect and typological, and therefore not transubstantiation. However, the position which he attributed to the Orthodox was confused for the actual Byzantine position expressed from Kabasilas to the Council of Florence. This has led to a gross misunderstanding, still evident also among modern and contemporary scholars when attempting to speak of Theological differences between the Catholic Church and the Eastern Orthodox Church. This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. November Main article: The debate on the nature of "transubstantiation" in Greek Orthodoxy begins in the 17th century, with Cyril Lucaris , whose The Eastern Confession of the Orthodox Faith was published in Latin in In Orthodox confessions, the change is said to start during the Liturgy of Preparation and be completed during the Epiklesis. He is not present typically, nor figuratively, nor by superabundant grace, as in the other Mysteries, nor by a bare presence, as some of the Fathers have said concerning Baptism, or by impanation , so that the Divinity of the Word is united to the set forth bread of the Eucharist hypostatically, as the followers of Luther most ignorantly and wretchedly suppose.

But [he is present] truly and really, so that after the consecration of the bread and of the wine, the bread is transmuted, transubstantiated, converted and transformed into the true Body Itself of the Lord, Which was born in Bethlehem of the ever-Virgin, was baptized in the Jordan, suffered, was buried, rose again, was received up, sits at the right hand of the God and Father, and is to come again in the clouds of Heaven; and the wine is converted and transubstantiated into the true Blood Itself of the Lord, Which as He hung upon the Cross, was poured out for the life of the world. Thus, it can be argued that by being part of the dogmatic "horos" against the iconoclast heresy, the teaching on the "real presence" of Christ in the eucharist is indeed a dogma of the Eastern Orthodox Church. Anglicanism[edit] Official writings of the churches of the Anglican Communion have consistently affirmed Real Presence of Christ in the Eucharist, a term that includes a belief in the corporeal presence, the sacramental union , as well as several other eucharistic theologies. The Articles declared that "Transubstantiation or the change of the substance of Bread and Wine in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. Indeed, for many years it was illegal in Britain to hold public office whilst believing in transubstantiation, as under the Test Act of Archbishop John Tillotson decried the "real barbarousness of this Sacrament and Rite of our Religion", considering it a great impiety to believe that people who attend Holy Communion "verily eat and drink the natural flesh and blood of Christ. And what can any man do more unworthily towards a Friend? How can he possibly use him more barbarously, than to feast upon his living flesh and blood? In the Church of England today, clergy are required to assent that the 39 Articles have borne witness to the Christian faith. As with all Anglicans, Anglo-Catholics and other High Church Anglicans historically held belief in the real presence of Christ in the Eucharist but were "hostile to the doctrine of transubstantiation". John Calvin "can be regarded as occupying a position roughly midway between" the doctrines of Martin Luther on one hand and Huldrych Zwingli on the other. He taught that "the thing that is signified is effected by its sign", declaring: For why should the Lord put in your hand the symbol of his body, unless it was to assure you that you really participate in it? And if it is true that a visible sign is given to us to seal the gift of an invisible thing, when we have received the symbol of the body, let us rest assured that the body itself is also given to us. The Catechism for the use of the people called Methodists thus states that, "[in Holy Communion] Jesus Christ is present with his worshipping people and gives himself to them as their Lord and Saviour".

Chapter 4 : Transubstantiation - Wikipedia

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It gave a fresh look at the very element that has brought about our salvation—literally the only element. It is one of the greatest of human tragedies that so many lack knowledge and understanding concerning the importance of His blood. The cup of the Communion table is also a reminder of blood. Throughout the centuries, undoubtedly many have partaken of the Communion elements without understanding what the bread and the cup really represent. Get Spirit-filled content delivered right to your inbox! Click here to subscribe to our newsletter. His blood is necessary for reconciliation with God. At first the cross seemed a tragedy, but in the end it resulted in the ultimate good—the forgiveness of sins. This buying back could not be accomplished with money or any other physical thing because the price was higher than anything on earth could buy. Blood was the only price, as is understood in the breaking of any blood covenant. Few things in life are as troubling as the constant reminder and condemnation resulting from sin. The problem with such accusations is that more often than not, they are true. Once sin is dealt with through Christ, in a very real sense, it is as if it never happened. It is gone forever, never to be acknowledged again. It is easy to pursue religious activities in order to appease God or our own conscience or to pay Him back for the wrongs we have done—or even to earn the right to enter into His holy heaven. All of this is worthless in light of what the Bible says about justification. We are already justified by His blood: In one way or another, everyone is looking for peace. This is by no means the entire list. But I hope you would agree it is magnificent enough to dwell on it occasionally. Help Charisma stay strong for years to come as we report on life in the Spirit. Click here to keep us strong!

Chapter 5 : What is the Power in the Blood of Christ? - The Crucifixion

Because the blood of Christ has redeemed us, we are now new creations in Christ (2 Corinthians), and by His blood we are freed from sin to serve the living God, to glorify Him, and to enjoy Him forever.

However, it is through the Holy Eucharist that we become intimately united to our Lord and Savior Jesus Christ, who becomes our spiritual nourishment, leading us into life everlasting. Therefore the central part of the Holy Liturgy is the Prayer of Thanksgiving in Greek " Eucharistia , in which the celebrant thanks Almighty God for all His benefits, especially for the gift of redemption. In the biblical sense, then, thanksgiving eucharist is blessing God for His manifold gifts bestowed on us. Thus, in apostolic times, the Breaking of Bread became a technical term to indicate the celebration of the Holy Liturgy. Homilies on 1 Cor. At the end of the first century a new term Eucharist Thanksgiving appeared, as indicated by the Didache, about 96 A. By the end of the second century the term " Holy Eucharist prevailed. The Holy Eucharist can be considered as a sacrifice of the New Testament, as well as a mystery sacrament of the Body and Blood of our Lord. Since the sacrificial aspect of the Holy Eucharist was already discussed in one of our previous leaflets cf. Byzantine Leaflet Series, No. The Eucharist is the Holy Mystery of the New Testament instituted by Jesus Christ, in which under the species of consecrated bread and wine we receive the Body and the Blood of our Lord as our spiritual food. The Holy Eucharist is indeed a mystery in Greek " mysterion means a secret, a hidden thing to the human eye , since in it, to use the words of St. One thing we see bread and wine , and another we believe Body and Blood of our Lord. And it is a unique mystery, since by Holy Communion we receive not only the increase of saving grace, by the very Author of grace, our Lord Jesus Christ. Thus we become intimately united with our Savior, who assured us: In this way, according to blessed Peter 2 Pet. The Holy Eucharist was instituted by our Lord at the Last Supper, which was celebrated in the atmosphere of tender love, as testified by St. Prompted then by His infinite love, our Lord took a loaf of bread in His hands and, after giving thanks, He broke it and gave it to the Apostles, saying: This is my body- This is my blood, these are simple words, but they are the words of Almighty God, who by His word created heaven and earth: A similar explanation is also given by St. The Word of God Jesus said: On the Orthodox Faith, IV, In Holy Scripture we read that when the Prophet Elijah was persecuted by the impious Queen Jezebel, he fled into the desert, and hid. After some time on the run, Elijah became very dejected and, at the end of his strength, he asked God to take his life. Then he fell to the ground and soon was fast asleep. But before long an angel of the Lord awakened him, and, offering him a loaf of bread and a jug of water, he encouraged him: Being refreshed he then walked forty days and nights, until he came to the holy mountain Horeb, where he had a vision of God 1 Kgs. Along the road of our life, we too, being persecuted by the enemy of our salvation, often become weary and dejected and at the end of our spiritual strength. Then our Lord, through his messenger Greek " angelos , the celebrating priest, at the Divine Liturgy invites us: In the Holy Eucharist, then, Jesus gives us His own body and blood as spiritual food in order to nurture and sustain divine life of grace in us. And He himself assures us: Epistle to Ephesians, Our Lord did not give any specific instruction concerning the frequency of the reception of Holy Communion, but He warned us: Otherwise we run the danger of losing our soul. From the very beginning, the Fathers of the Church insisted that the faithful receive Holy Communion as often as possible, even daily. And who can doubt that to share continually in the life of Christ is nothing else than to enjoy a full divine life? The practice of frequent, even daily Holy Communion in the Church lasted until the Middle Ages, when the fervor of Christian life began to decline considerably. Peter and Paul, and the Dormition of the Blessed Mother, in order that the people properly prepare themselves by going to confession, thus being properly disposed to receive Holy Communion at least on those solemn feastdays. As the moral life of the faithful steadily continued to decline and Holy Communion became more and more neglected, the Church was finally forced to impose a special precept, binding the faithful, under pain of mortal sin, to go to confession and receive Holy Communion at least once a year during the Easter Season. Therefore the precept of the Easter duty should be taken very seriously. The Easter Season which the faithful are able to fulfill their Easter duty extends from the first day of the Great Fast Lent until the Sunday after Pentecost, the Sunday of

All Saints, so that there would be no excuse to receive the Eucharist at least once a year. But we should keep in mind that, in the light of the teachings of Jesus Christ, it is not enough to receive Holy Communion only once a year. Remember me, O Lord, when You shall come into Your kingdom. Remember me, O Master, when You shall come into Your kingdom. Remember me, O Holy One, when You shall come into Your kingdom. May the partaking of Your holy mysteries, O Lord, be not for my judgment or condemnation, but for the healing of my soul and body. This entry was posted in Byzantine Catholic Faith by Editor.

Chapter 6 : Understanding the Precious Blood of Our Lord - The American TFP

In the New Testament, the blood of Jesus Christ, therefore, becomes the foundation for God's new covenant of grace. At the Last Supper, Jesus said to his disciples: "This cup that is poured out for you is the new covenant in my blood." (Luke , ESV).

Posted by agapegeek Ver 1. I did a Bible lesson a long time ago on this subject and received another question concerning it and this will be a follow-up to that initial lesson with new details that requires your understanding. Lesson 1 presented a radical new spiritual perspective on the subject of communion and the Eucharist. The primary emphasis of that lesson was for us not to focus on just the natural elements or eating or drinking something physical in an ignorant religious ritualistic way to satisfy or appease the works of the flesh or the views of others around us using peer pressure to get us to participate. I know there are many that struggle with that belief and these still do not understand how to combine the act of partaking with the reason for doing the act and that is why I am teaching in this manner. People need to learn that doing right things without right motivations, understanding and reasoning will be vain religious attempts to please God with no value or rewards. The Christian ceremony commemorating the Last Supper, in which bread and wine are consecrated and consumed. As you can read from this definition the Eucharist is said to be a Christian ceremony. Christians perform this ceremony but we will soon discover that this act is also imitated and perverted by the devil in many other false religious types of ceremonies. A ceremony is defined as a formal occasion typically one celebrating a particular event or anniversary. What we learn from this definition is that this is a planned occasion using planned items bread and wine , planned actions drinking and eating and that this event involves willing planned participants that are present. What I will say is that there is a connection between the two even though they are not the same events. That definition actually has great merit to what the rest of this lesson will be focused on. But I do want to still stress that the Eucharist or the communion is not the Last Supper but rather just a recollection or memory celebrating its fulfillment. Please do not get caught up or distracted with finding or not finding a theological term and miss the lessons found in the Bible about the term. This word is used in 15 verses in the N. I firmly believe that and I hope that you will take hold of that and plant it within your heart going forward. There are several ways to find scriptures on this subject and I will go over a few to help you get started. One method of finding verses is to search the Bible for key words of the elements of the event. For example in this verse in Acts it was translated as fellowship with a direct connection next to the partaking of bread within the church: However this word is still immediately followed with the partial description of the Eucharist where bread is broken and passed among the church members. God appears to me to be linking these two things together for a reason. I would like you to consider that prayer should be a linked fellowship communion with God according to this verse. What I can see being developed in this verse is that taking the bread and wine should be done with the same reverential attitude of fellowship communion with God as in our time of prayer. Does prayer have anything to do with being thankful? I hope that you can see how God linked these three subjects intimately together. The bread which we break, is it not the communion of the body of Christ? Here in this verse God associates two different things that are present during the ceremony together with two other things that are not physically present during the ceremony. God is saying when you take the cup of wine physically present it is representative of you participating with the shed blood of Christ not physically present. I know there are many people who believe that as we drink the juice or wine that it is transformed miraculously into the blood of Christ but that is not what the Bible teaches us as you should have learned this from the first lesson but this will be further confirmed with other witnesses as we continue. Bread is the second element being emphasized by God to be broken and this bread physically present was representative of the body of Christ not physically present. What God is doing is taking naturally seen elements and using them to symbolically teach us about unseen spiritual elements and I seriously hope you comprehend the differences between physical and spiritual realities. I could do a long lesson on what the specific elements represent today but that is not my primary emphasis. I will introduce the fact that the bread is always stated to be unleavened. Unleavened bread is simply a basic pure wheat cracker. Unleavened bread

is considered to be unadulterated bread and not bread that has been corrupted with other additive ingredients. Leaven is a form of bread additive that according to Jesus causes the whole pure substance to become tainted. Jesus taught us a lot on this subject in the Gospels. Jesus explained this leaven to be symbolically a substance of false teachings and hypocrisy. If I had more time I would explain this in more depth and perhaps that will come in a future lesson. The wine is always based on the fruit juice coming from the crushed grape and that is all symbolic of the blood of Jesus coming from the body of the Lord Jesus Christ. Grape juice is even called the blood of the fruit in Genesis. Both of these are natural elements that symbolize and point us to the greater spiritual truths found in Jesus and if you want to learn more about them you can search your Bible for their keywords and read what they say. If you do not understand any of these verses you are free to ask questions about them. As I have repeatedly said this communing should be done with an attitude of thankfulness to God for giving to us what we did not deserve to receive. These unseen gifted items clearly represent the resurrected eternal body of Christ and the shed blood poured out from His mortal body John 3: How can we commune with the blood of Jesus by physically drinking literal wine from a cup? How can we commune with the body of Christ by eating a piece of literal bread? You see those are excellent questions to consider and we need to learn that the only way we can do this is by gratefully setting our mind upon His shed blood and His body as we drink and eat. Correct reflection and recollection are the keys for spiritual participation to occur. This is exactly why God instructs the church in Colossians 3: Jesus Christ is above in heaven and the bread and wine are literally here on the earth. Which ones do you believe are more important now? This is all critical information to understand. Stop and ask yourself where the Lord is right now? I think you can see what I am doing by asking basic questions that need to be answered. If God is a Spirit, is this a natural meal or a spiritual meal? These are obviously symbolic figurative expressions and they are not to be taken literally while we are still physically present on this earth during the church age. In order to fully understand these statements we need to examine the context more closely. Reading in the preceding verses you should find that God was speaking of the natural people of the earth who were sacrificing their eatable offerings to idols. This is a common practice in many foreign religions still today. For example Buddhism still offers food to their statue gods. God is basically synonymizing this eating of sacrificed idol food with eating from the table of spiritual devils. Devils are real beings but they are clearly revealed to be unseen spiritual entities. It is plain to me based upon this information that partaking of communion is the positive antithesis of the negative of eating natural elements sacrificed to devils. This is a fascinating chapter to consider and learn from. God basically says within the context that natural things are not the things that are important. It is the spiritual forces behind the natural things being worshiped that need to raise the level of attention and concern for the participant. This was one of the main points from lesson one and I just tried to show you that there are other witnesses in the Bible to what I taught previously. Also within the context of this verse is a description of the priests of Israel which ate from the sacrificed items within the temple of Israel. What we are learning from these repeated patterns is that the natural food items are insignificant but the focused attention of the spirit or spirits that they are being offered to is very significant. I believe after reading this context you should reevaluate your reason for your participation. If it is not for the praise and worship of God then it could be misdirected. In this letter written to the church we are informed and firmly warned about acts of participating in the breaking of bread and the drinking of the wine that are very direct and to the point. What we will soon observe occurring in this church was the mishandling of an intended righteous action. Any good act or truth can be perverted into error by the human application of unbalanced extremism. You should be able to quickly recognize this as you read the verses: The context here is rich with valuable information. I included several verses that are not usually included because they must not be ignored. These are much ignored statements in the modern extreme Grace message. I rarely hear any modern Grace preachers teach that we need to judge our own thoughts, motivations, spoken words and actions in order not to be judged by God. But, that is clearly the Word from God for us right here and right now! I know this because God speaks of us judging ourselves within the context of us partaking of the communion in church. Clearly these are warnings written to saved church people. Perhaps your church has eliminated communion along with the personal judging and that would be a clear sign to me that you are in the wrong church. Perhaps your church still takes communion but has eliminated the context message of

being a self-judge of your own actions. You cannot separate one subject from the other simply because you do not want to view them together. Believe in the whole of scripture or die with the selective part; it is your choice to make. You can clearly read the context before these scriptures and see that Paul was rebuking the church in Corinth for getting drunk and having a party with the bread and wine in church. This church was abusing the purpose for the whole ceremony being present. God gives us a prime example of wrong human motivation for participating in communion. This church has clearly misapplied wrong reasons and neglected the purpose for the communion. This plainly proves to us that wrong motivations do not make right actions correct. This again was what I have been attempting to teach in these lessons and God continues to place additional emphasis from His Word to confirm it. Paul starts out by telling the Corinth church in verse 23 that what he gave to them was what was given to him from the Lord. Paul was not speaking of any literal bread or literal wine. If you do not understand that you will soon be lost in the rest of the discussion in the chapter. Let me give you another statement of rebuke written to this church: You can obviously see that Paul told them the Word of God came unto them and did not come through them.

Chapter 7 : What is the meaning of the blood of Christ?

Because of Christ's shed blood, God is able to forgive us for our sins and give the punishment that we deserved to Christ. Christ had a special way of explaining this to his disciples during the Last Supper, which also was the Passover meal celebration.

Twitter The Passover in the Old Testament Scriptures is the focal point of understanding the power of the blood. All sacrifice that proceeds after that in the Mosaic system is founded on this principle: This mighty forecasting picture was fulfilled in the Person of Jesus. Jesus had not even begun his ministry when, appearing before the waters of baptism, John the Baptist announced of Him: Everyone present understood the implication of his words, but it was difficult for them to come to terms with the idea that the Messiah, who is the King, is also the sacrifice, who is the Lamb. John was raising a signal not only to that day but also to all history. When we deal with the subject of the blood, we are not dealing with some gory residue of ancient human superstition. When we talk about the blood of Christ, we are dealing with that which the Scriptures refer to as precious for its transcendent value to address human sin, need, failure, and bondage. Its value is related to the inestimable price of human liberty from the bondage of spiritual torment. The blood of Jesus is the central economic factor in all human order. Pleading the blood of Jesus is not the superstitious application of a magic formula of words. Rather, a spiritual dynamic is being applied. The power of the blood of Jesus Christ is greater than both the energy of our own humanity and that of our Adversary. The power that saves is also the power that releases, delivers, and neutralizes the enterprises of hell and the weaknesses of the flesh. The appropriation of the power of the Blood in tough situations is intended for every believer in Christ to know, to understand, and to employ. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt. So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations. As believers in Jesus Christ, we can look at four things which took place in that ancient event that have unmistakable, direct application to us today: The Blood Provides Protection First, the blood provided protection. With regard to the plagues, God was not dealing vindictively but redemptively. He was seeking to bring two million people out of slavery. God was teaching a lesson that there is a high and painful price in order for redemption to take place. As much affection as the family had for the lamb, nothing compares to the heart of God who so loved the world He gave his only begotten Son. Still, this act, which was required by God of His people, demonstrated more than the casual or indifferent attitude that can be so characteristic of human beings. Then, with the brush of reeds, the slapping of the blood upon the side posts and on the lintel overhead. No one on that side of Calvary could have imagined that it was more than an umbrella over the door as it dripped down, but we see from this side a picture of the Cross of ultimate redemption. It was a miracle by every measure and has become the central point of worship to this day in Jewish tradition. Our children will ask about it; it relates to future generations. Like Israel, you may be right now at what seems to be the end of your own hope and strength. But through the power of the Blood, there comes the promise to you, just as it came to Israel so long ago: The Blood Provides a Witness As the blood was put over the door, it was a testimony that there was a place of safety for anybody who wanted to come in from out of the circle of death. The record of Scripture is that there were some Egyptians who did. Seeing the power of the God who had already visited fierce judgments upon their land, they believed that He was the God of all, and they fled into the Jewish households. Is there a different mood and atmosphere in your home than that of the world? It provides a witness that invites them out of the circle of death and into His safety. For Israel, there was a risk in putting the blood over the outside of their doors. Just imagine what the mockers might have said. And that power, having come into our lives, is to penetrate our homes. It is the power of the Blood that protects, that delivers, that opens a new day, and that becomes a witness and an invitation to others. There is an abiding presence of power in the blood of Jesus all the time, in every situation in which we apply it. We are not peddling in the realm of superstition. We are functioning in the realm of the supernatural. The next day, there was nobody who thought the people who put blood on their houses were just superstitious. They knew those people had penetrated a realm of divine power that had

insulated them from the forces of darkness and death in the land. This is what we mean by pleading the blood of Jesus. Lay Claim to the Body of Evidence Pleading the blood of Jesus is a heaven-given resource that grants us a license to stand in dominion over the works of hell. When you and I come before the court of heaven—and in every circumstance we face in life—we have the legal right, through the blood of Jesus Christ, to enter a plea and to lay claim to the evidence His slain body, His shed blood at the Cross which is proven to neutralize the power of sin, the power of affliction, the power of death, and the power of hell. It is to that I make my plea when I plead the blood of Jesus, whether I face demonic, physical, or personal attack, condemnation or the temptation to sin. Partner with us online or call toll-free to donate within the U.

Chapter 8 : Why did Jesus shed his blood?

Christ can only have been the ultimate sacrificial lamb if his blood was pure of sin and completely innocent. Innocent blood that paid the price for our guilty blood. Christ was a the second Adam.

By doing this, we can then consider the meaning of the shedding of the Precious Blood of Christ. We all know that blood is biologically part of our body. However, blood is also intimately associated with the vital element of the individual as a person. That is why we give to the Blood of Christ all the adoration due to Christ Himself. Our blood is naturally meant to be inside the body. Hence, every time we bleed, it is something of an unnatural or catastrophic nature. Many illnesses, for example, are perceived by bleeding caused by some malfunction inside the body. Bleeding is almost a sign of alarm, which because of its violence, calls attention to the fact that something is terribly wrong with the person. For example, the idea of bloodshed instantly calls to mind the blood of Abel, shed by Cain and which, according to Scripture, rose to God clamoring for vengeance. When blood is shed by crime, we sense a profound violence applied to the body that conveys the idea of something unjust, brutal and iniquitous which profoundly disturbs an existing order and clamors to God for the reestablishment of order. That Blood was shed by the great anguish of soul when Our Lord, in His agony, began to suffer and sweat blood all over His Body. We think of that blood begotten in the womb of Our Lady. We think of that Blood that was shed, leaving His Body from whence it should never have left. That Blood, like everything else in the Body of Christ, is in hypostatic union with Him and when it leaves His sacred Body, it is as if symbolizing all the dignity of that Body. We might compare this departure to the juice that comes from the grape to make up wine. That juice represents the essence of the grape, all the best the grape has to give. Through a series of unspeakable, violent deicidal actions, that Blood was shed in the scourging, the crowning with thorns, the cross, and torments of all kinds. That Blood was shed by the great anguish of soul when Our Lord, in His agony, began to suffer and sweat blood all over His Body. Eternal and Natural Law: It is a manifestation of how far human wickedness can go. It is a manifestation of the mystery of iniquity. We see in that Blood how much God tolerates. We are reminded how fallen human nature in this valley of tears above all when guided by sin and the devil is capable of going to the extremes of evil shrinking from nothing. These considerations should lead us to always be extremely suspicious towards evil. One can expect everything from it. Thus, we should do great violence to ourselves to fight against it. We should avoid all drowsiness, foolish optimism or procrastination in face of evil. Indeed, failing to combat evil is a true crime since we see that if evil was capable of such horrible acts against Our Lord, it is capable of everything. Evil calls unto other evils and can go to the very depths of all evil. In a sense, every drop of blood is like a tiny death, for it is a drop of life that goes away. Tears, a Miraculous Warning Looking at this bloodshed, we should note that the mercy of God wanted all that Blood to be shed with unheard-of abundance. All the blood in the Body of Our Lord Jesus Christ was shed, as if to show that He gave us everything, without holding back even one drop, because of His immense desire to save us. One drop of His blood would have sufficed, yet He shed all His blood to the point that the last drops were mixed with water that left His Side when Longinus pierced His Heart with the lance. He wanted to hold nothing back in order to redeem us. He wished to suffer death from the beatings, anguish and the shedding of every drop of blood in His sacred Body. In this sense, every drop of blood is like a tiny death, for it is a drop of life that goes away. Such considerations lead us to confide in His mercy. If He so wanted to save us, we should understand that we might cover ourselves in His Blood and present ourselves to the Eternal Father. On the other hand, we must consider how horrible is the eternal destiny of the damned. If Our Lord suffered all these torments to spare us from eternal doom, then this damnation is a very serious thing. This inevitably leads us to other considerations. First, we must see how the Blood of Christ calls to mind the tears of Mary, shed along with the Blood of Christ. Our Lord did not want Our Lady to shed any drop of her own blood. He allowed all types of torments against Himself but forbade the powers of evil from raising even a finger against His Immaculate Mother. Thus, she suffered no physical torments. None of her blood was shed on behalf of humanity, nor would it have had the redeeming force of the infinitely precious Blood of Christ. However, Our Lady did shed a kind of blood: We can say that tears are the

blood of the soul. She suffered all the pain of His death and shed tears. That is why it is impossible to think about the Blood of Christ without at the same time considering the tears of Mary that were joined to that Blood and constituted the first tribute of Christendom to complete the part of His Passion that God wanted to be completed " with the suffering of the faithful " so that souls would be saved in great numbers. That Blood of Christ is found entirely in the Holy Eucharist. How many times we have received this Blood of Christ in us. We are receiving this Precious Blood, shed for us. Inside us, it is like the blood of Abel, not to clamor for punishment against us, but to clamor for mercy for us. So let us receive the Eucharist with great confidence and joy, as we receive the Blood of Christ that rises to Heaven clamoring for mercy on our behalf. It has been translated and adapted for publication without his revision.

Chapter 9 : What the Bible Says About the Blood of Jesus

Pleading The Blood is like saying: I'm innocent, I'm protected and pass over me right now. IF THERE IS A CASE AGAINST YOU OR AN ACCUSER COMING FOR YOU THE BLOOD OF JESUS CANCELS, OVERRIDES AND STOPS IT ALL!

Without blood a body cannot live; it is therefore symbolic of life. Sin results in death Rom. For this reason the Israelites were expected to pour out blood each time they sinned, to remind them that sin resulted in death. These incidents point forward to the supreme importance of the blood of Christ. This blood pointed forward to that of Jesus, with which we must cover ourselves. However, this shedding of animal blood was only for teaching purposes. Sin is punishable by death Rom. The animal he offered had no appreciation of right or wrong; it was not fully representative of him: The question therefore arises, Why did the Jews have to sacrifice animals when they sinned? Paul sums up the various answers to this question in Gal. These pointed forward to Christ, "a lamb without blemish" 1 Peter 1: The blood of those animals therefore represented that of Christ. On account of this, God was able to forgive the sins of His people who lived before the time of Christ. His death was "for the redemption of the transgressions that were committed under the first testament" Heb. All the sacrifices offered under the law pointed forward to Christ, the perfect sin offering, who "put away sin by the sacrifice of himself" Heb. We explained in Section 7. Because they themselves were sinners, these men were not in a position to gain true forgiveness for men. The animals which they sacrificed for sin were not truly representative of the sinners. What was required was a perfect human being, who was in every way representative of sinful man, who would make an acceptable sacrifice for sin which men could benefit from by associating themselves with that sacrifice. In a similar way, a perfect High Priest was required who could sympathize with the sinful men for whom he mediated, having been tempted just like them Heb. Jesus fits this requirement perfectly - "Such an high priest became us, who is holy, harmless, undefiled" Heb. He does not need to continually sacrifice for his own sins, nor is he liable to death any more Heb. Because he had human nature, Christ, as our ideal High Priest, "can have compassion on the ignorant, and on them that are out of the way; for that he himself also was compassed with infirmity" Heb. This recalls the statement regarding Christ, "he also himself likewise" partook of our human nature Heb. He is "an high priest over the house of God" Heb. Let us draw near to God with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water". Appreciating these things should fill us with humble confidence that we really will reach salvation, if we are baptized and abide in Christ: