**The Broken Body And The Shed Blood**

The Revelation Of The Apostle Paul From Jesus Christ To The Church

Regarding The Night That Jesus Was Betrayed. The Last Supper

And What Jesus Accomplished For Us On The Cross

WRITTEN BY GREGG LEE

COLOSIANS 1:27

**To whom God would make known**

**what is the riches of the glory**

**of this mystery among the Gentiles;**

**which is Christ in you, the hope of glory:**

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**The Broken Body And The Shed Blood**

1 Cor. 11:23 **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 (**the last supper)

 This is a record of what occurred with Jesus and his 12 apostles the

 night he was betrayed. It is spoken of in the Gospels in Mat. 26:20-30; Mark

 14:17-26, and Luke 22:14-38. Jesus was telling his Apostles of His impending

 death and given them some final instructions Including, about communion.

 Jesus told them of His death being necessary for the New Testament that shall

 follow His death.

 In these 3 records Jesus takes the cup and two different things are

 Recorded. In Mathew and Mark emphasis is on the contents and in Luke the

 emphasis is on the cup.

 (**For this is my blood of the new testament, which is shed**

 **for many for the remission of sin**.)

 In Mark again it is spoken of as the **This is my blood of the**

 **New Testament, which is shed for many.**

In Luke the emphasis of Jesus words are changed. He is no

 longer talking about the blood but the cup (His upcoming death and all it

 represented.) **This cup is the New Testament in my blood, which is**

 **shed for you.**

 In John chapters 13 – 17 this topic is not covered but 4 chapters

 of final teaching the 11 Apostles are, (Judas left in chapter 13), along

 with a chapter of Jesus in final prayer dealing with His crucifixion and

 other things.

 In these verses Jesus uses the cup as a responsibility that He

 has to go through (Matthew 26:39, 42; Mark 14:36; Luke 22:17, 20 His

 crucifixion) and as instruction to the Apostles while He is teaching them

 communion. (Mathew 26:26-27; Mark 14:22-23; Luke 22:19-20)

1 Cor. 11:24 **And when he had given thanks, he broke it, and said, take, eat,**

 **This is my body which is broken for you.**

 This Verse contains what is known as a figure of speech. These are

 specifically used for the purpose of getting our attention to what is said. Figures

 of speech are a deliberately designed departure from the normal rules of

 language. This is done to emphasize particular points of interest to the author.

 The author in this case would be God who first gave the words to his prophets

 to speak or write.

Luke 1:70 **As he spoke by the mouth of his holy prophets, who have been**

 **since the world began**

2Pe 1:21 **For the prophecy came not in old time by the will of man: but**

 **holy men of God spake as they were moved by the Holy Ghost.**

1 Cor. 2:13 **Which things also we speak, not in the words which man’s**

 **wisdom teacheth, but which the Holy Ghost teacheth; comparing**

 **spiritual things with spiritual.**

11 Ti 3:16 **All scripture is given by inspiration of God, and is profitable for**

 **doctrine, for reproof, for correction, for instruction in righteousness:**

 Other verses worth looking at; **Mt 4:4, Mr 13:11, John 12:49, John**

 **12:50, Ac 1:16, Ac 3:21, Ac 4:25, Ga 1:12, Heb 1:1 see also Jer 36:1-**

 **18, 19- 32 see 1-2, 4, 6, 17-18, 28, 32.** This is not a complete search of

 this subject.

1 Cor. 11:24 Not only are these figures of speech consistent, they can be

 cataloged. Their usage is so prevalent in God’s word that when and where

 they are used deserve our extra attention. Also the added understanding that

 can be found when these figures of speech are recognized and understood can

 be very rewarding.

 In this sentence the figure of speech is; (Antanaclasis – word

 clashing this is a repetition of the same word in the same sentence with

 different meanings) In This figure of speech it is the word broke that is

 interesting. The word broke is used twice but with different meanings. 1st

 He breaks the bread, He then calls the broken bread “**This is my body which**

 **is broken for you.**”, He uses this word bread as bread, and then as His broken

 body. (This is something which has not even happened yet). Jesus is referring

 to His torture and His crucifixion which is still in the future.

 Then He tells them to eat this bread in memory of Him. **This is my**

 **body which is broken for you, this do in remembrance of me** - (Heterosis

 or exchange of accidence, exchanging the future for the past, as if by accident.)

 This had to be a very confusing thing to hear. Jesus is there with them, nothing

 has ever been able to stop Him. He is relating to the crucifixion which has not

 yet happened, the disciples had no understanding of Jesus’ impending

 crucifixion. Still Jesus is sitting here saying “**this do In remembrance of me”**

 Jesus is out of time, His time on earth is over. In a short while he will

 be arrested, then crucified. But now nothing has even happened yet. **This do in**

 **remembrance of me**. He is preparing them for what is going to happen and at

 the same time instructing them to do this act (what we know as communion) as

 something to keep Him and what He will accomplish for them (thru His sin

 sacrifice) in their memory. Jesus is right there with them saying don’t forget

 me! I tried to put myself in this picture. I’m sitting with Jesus as one of His

 trusted disciples. I’ve been with Jesus watching Him do things never seen or

 heard of before (not realizing that He is getting ready to die). Jesus just gets

 finished saying “**do this in remembrance of me**” like I could ever forget my

 Lord. I think I would be like Peter, “I will never forget you Lord” How about

 you? If you were there in this moment and Jesus asked you to remember Him,

 what would you feel? What would you think?

 "**Remembrance**" here this word is used as; (an act used for

 remembering something, as a thing used for a memory peg). Here Jesus tells

 them to use this act of remembrance, (eating broken bread) to keep Him in

 their memory. Since repetition is one of the major keys to remember something,

 (it is our nature to forget things not purposely kept in our memory) this requires

 repeated acts of this action that they are being instructed to do. We still use this

 tool today for different things. We might on a certain day lift a drink as in a

 toast; “this is for you \_\_\_\_\_”, or eat a particular type of meal, have a cigar, sing

 a song to remember... The list goes on.

 As this is instruction to the church, we also are to keep Jesus in our

 memory. The tools that we need to use are our memory, our mind, our thought,

 and our decision. Memory, because we have to pull up from the storage of our

 mind the things that we have learned from God’s word that relate to Jesus

 Christ. Our Mind, because the minds function is that of a manager overseeing

 our actions and thoughts, it should be in control of everything that goes on in

 our life. Our Thought, because we need to spend time in consideration of the

 thoughts relating to Jesus Christ found in God’s Word. Decision because we

 have to decide to do that which Jesus Christ has instructed Paul, to instruct us

 the Church to do. This instruction came directly from Jesus Christ.

Psalm 119:15 **I will meditate in thy precepts, and have respect unto thy ways.**

 This is something that David chose to do, it took time. David had to use

 His memory, his mind, his thoughts, and his decision to do what this verse

 says.

1 Cor. 11:25 **After the same manner also he took the cup, when He had supped,**

 **saying, this cup is the New Testament in my blood**

 Jesus talked about His cup (what He had to go through for the New

 Testament to come into effect, which would be His shed blood.) and then He

 taught communion to His Apostles as a way to keep Him in their memory.

 (Metonymy - change of noun, the change of one noun for another

 related noun) Here the change is the container or the cup, not for the contents,

 (the wine), but for the New Testament in His blood 1 see footnotes (everything that

 Jesus will accomplish by His sin sacrifice). The Container for His shed blood,

 [A testament requires death. So this is the action of His sin sacrifice being

 talked about here not the blood itself.] His shed blood and all that it

 represented; Remission of sins, redemption of mankind, being made whole;

 (body, soul and spirit) and much more.

 Jesus starts talking about what he will go through that will lead to His

 death. Then He teaches communion to keep Him in their remembrance.

 We still use this figure today in our everyday lives. “Put this on your

 plate” Here the word plate would be used for your responsibilities, I have heard

 “you can do that but you will be opening a whole can of worms” Here the

 container the worms are in is used for the action that will release all of the

 problems (each worm represents a different problem) that might be associated

 with that action . Here Jesus is using a cup with an action of drinking what

 represents His shed blood for our remembrance of what He accomplished for us.

 Because He had not yet been crucified, this was again the figure of

 speech (heterosis or exchange of accidence, exchanging the future for the past,

 as if by accident.) **This do ye as oft as ye drink it, in remembrance of me.**

 Exodus 12:3-11 **3 Speak ye unto all the congregation of Israel, saying, In the tenth day**

 **of this month they shall take to them every man a lamb, according to the house**

 **of their fathers, a lamb for an house: 4 And if the household be too little for**

 **the lamb, let him and his neighbour next unto his house take it according to**

 **the number of the souls; every man according to his eating shall make your**

 **count for the lamb. 5 Your lamb shall be without blemish, a male of the first**

 **year: ye shall take it out from the sheep, or from the goats: 6 And ye shall**

 **keep it up until the fourteenth day of the same month: and the whole assembly**

 **of the congregation of Israel shall kill it in the evening. 7 And they shall take**

 **of the blood, and strike it on the two side posts and on the upper door post of**

 **the houses, wherein they shall eat it. 8 And they shall eat the flesh in that**

 **night, roast with fire, and unleavened bread; and with bitter herbs they shall**

 **eat it. 9 Eat not of it raw, nor sodden at all with water, but roast with fire; his**

 **head with his legs, and with the purtenance thereof. 10 And ye shall let**

 **nothing of it remain until the morning; and that which remaineth of it until**

 **the morning ye shall burn with fire. 11 And thus shall ye eat it; with your**

 **loins girded, your shoes on your feet, and your staff in your hand; and ye shall**

 **eat it in haste: it is the LORD’S passover.**

This required Israel to do two things. First they had to believe what

 Moses said (Moses spoke for God). Second they had to act on what was said.

 Both the blood and the body were important. The blood saved the lives of their

 firstborn and eating the flesh of the lamb provided for their physical needs.

Psalm 105:37 **He brought them forth also with silver and gold: and there was**

 **not one feeble person among their tribes.**

 Over 2 million people (men, women and children) fled from slavery

 with all of the silver and gold they could carry. Slaves, people who had been

 malnourished, beaten and abused. Yet all of these people left healthy. Gods

 Word says there was not one feeble knee among them. This takes the hand of

 God. God had Israel celebrate this act of sacrifice (a shadow of the sacrifice of

 Jesus) every year from then on in remembrance of the deliverance that God

 gave them and would give them.

11 Chronicles **15 Then they killed the passover on the fourteenth day of the**

 30:15-20 **second month: and the priests and the Levites were ashamed, and**

 **Sanctified themselves, and brought in the burnt offerings into the house**

 **of the LORD. 16 And they stood in their place after their manner,**

 **according to the law of Moses the man of God: the priests sprinkled the**

 **blood, which they received of the hand of the Levites. 17 For there were**

 **many in the congregation that were not sanctified: therefore the Levites**

 **had the charge of the killing of the passovers for every one that was not**

 **clean, to sanctify them unto the LORD. 18 For a mulititude of the people,**

 **even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not**

 **cleansed themselves, yet did they eat the passover otherwise than it was**

 **written. But Hezekiah prayed for them, saying, The good LORD pardon**

 **every one 19 That prepareth his heart to seek God, the LORD God of**

 **his fathers, though he be not cleansed according to the purification of the**

 **sanctuary. 20 And the LORD hearkened to Hezekiah, and healed the**

 **people.**

The Healing and forgiveness of sins associated with the original

 Passover were still available with every Passover sacrifice.

Mathew 8:17 **That it might be fulfilled which was spoken by Esaias the**

 **prophet, saying, Himself took our infirmities, and bare our sicknesses.**

Jesus took our sins and bare our sicknesses upon that cross.

1 Cor. 11:26 **For as often as you eat this bread, and drink this cup, ye do**

 **show the Lord’s death till He come.**

 This verse is an exhortation to partake of communion more than

 once, in fact it uses the word often. It also shows us a reason for

 communion.

 **Ye do show the Lord’s death till he come.**

 This word show is (Strong’s # 2605 - kataggello – to declare openly,

 plainly, aloud) the act of publicly proclaiming, declaring, teaching the

 Lords death (and everything that we received out of His Death and

 Resurrection) till He come. This also tells us how long we are to continue

 with this act of remembrance, with this act of communion. We are to

 continue to partake of the act of communion until the Lord Jesus Christ

 returns, to keep Him and what He accomplished for us in our memory.

 By showing, by publicly proclaiming the benefits of the Lords

 Death we strengthen and support one another in receiving the benefits that

 our Lord made available to all of us. Testimony is part of this act of

 showing / publicly proclaiming the Lords death.

Heb 4:16 **Let us therefore come boldly unto the throne of grace**

 **that we may obtain mercy, and find grace to help in time of**

 **need.**

 The act of communion is an act of remembrance, an aid to

 remembering Jesus Christ and what He accomplished for us in His life,

 death and Resurrection; physical health (a sound body), mental clarity

 (a sound mind) and a spiritual connection to our Father God. We are to

 approach communion boldly with expectation of deliverance; both

 physical health and forgiveness of sins.

1 Cor. 11:27 **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.**

Wherefore, this is a conjunction, it ties what came before to

 what Is coming. Here it warns us of the improper way to perform this

 act of communion. Here God instructs us of the consequences if

 communion is approached in an improper manor.

 We are faced with the word unworthily, unworthily is an

 adverb. This is not the word unworthy which is an adjective. An adverb

 relates back to the verb and modifies it, which in this case would be the

 phrase [eat this bread, and drink this cup] because they are related, An

 adjective relates back to the most closely associated noun and modifies it,

 which in this case would be, whosoever, [that person that is performing

 the act of communion].

 This verse is not talking about if we are unworthy but the manor

 in which we approach God during the act of communion.

1 Cor. 11:17-22 **17 ¶ Now in this that I declare unto you I praise you not,**

 **that ye come together not for the better, but for the worse. For first of**

 **all, when ye come together in the church, I hear that there be**

 **divisions among you; and I partly believe it. 19 For there must be also**

 **heresies among you, that they which are approved may be made**

 **manifest among you. 20 When come together therefore into one**

 **place, this is not to eat the Lord’s supper. 21 For in eating every one**

 **taketh before other his own supper: and one is hungry, and another is**

 **drunken. 22 What? Have ye not houses to eat and to drink in? or**

 **despise ye the church of God, and shame them that have not? What**

 **shall I say to you? shall I praise you in this? I praise you not.**

The church had forgotten what God had done for them (when

 He had given His only begotten Son to be sacrificed for them) and used

 the time that they should be worshiping God to play, get drunk and show

 lack of respect to each other, to the church and to God. This is not

 something to be proud of.

Ro 3:23 **For all have sinned, and come short of the glory of God**

 It is not our presence of sin, that is to say the fact that we have committed

 sins (we were born with sin in our blood, this is from the original sin of

 Adam) but it is Jesus Christ’s absence of sin that is important to

 remember. What Jesus did for us on that cross allows us to receive

 forgiveness of sins and health to our bodies. **Eph 2:8-9 For by grace are**

 **ye saved through faith; and that not of yourselves: it is the gift of**

 **God: 9 Not of works, lest any man should boast.**

In thankfulness we should approach God’s Alter of communion

 with respect and reverence. Live in Gods grace.

 God set this up ages ago for the stiff necked Tribe of Israel. No

 matter how many times Israel rejected God, God always gave them A

 way out if they chose to turn back to God. This is our way back; when we

 accept what Jesus Christ has done for us. When you turn to God and

 receive what Jesus Christ has done for you, God brings you into His

 presence.

1 Jo 1:9 **If we confess our sins, he is faithful and just to forgive us**

 **our sins, and to cleanse us from all unrighteousness.**

 This does not say you must never sin again. This does not say

 if you are too bad God won’t forgive you. It says if we confess our sins,

 if we repent, God is faithful and just to forgive us our sins.

Heb 11:6 b **for he that cometh to God must believe that he is, and that**

 **he is a rewarder of them that diligently seek him.**

There are 2 things we must believe here and there are 2 things we

 must do here. #1a believe that God is and #1b (believe) that he is a

 rewarder of them that diligently seek Him. And # 2 diligently seek God.

1 John 2:1,2  **My little children, these things write I unto you, that ye sin**

 **not. And if any man sin, we have an advocate with the Father, Jesus**

 **Christ the righteous: 2 And he is the propitiation for our sins: and**

 **not for ours only, but also for the sins of the whole world.**

Don’t hide from God because of sin, seek Jesus Christ for

 forgiveness of sins.

1 Cor. 1:30 **But of Him are ye in Christ Jesus who of God is made unto**

 **us wisdom, and righteousness, and sanctification, and redemption.**

 In the text this was translated from, the words “is made” is one

 Greek word (Strongs # 1096 - ginomai - become, already happened)

 used as one time only with no reference to time. This should be translated

 “Christ Jesus who of God became unto us...” our wisdom; our

 righteousness, our sanctification, our redemption, are all through Christ

 Jesus. What is this wisdom and righteousness and sanctification and

 redemption worth to you?

11 Cor. 5:21 **For He hath made Him to be sin for us, who knew no sin;**

 **that we might be made the righteousness of God in Him.**

 Either God is lying or God is telling the truth. God had Jesus to

 sacrifice His life on the cross that Jesus Christ might become our

 righteousness, the same righteousness as God. God must think very highly

 of us to put His only begotten Son through all that.

1 John 3:1-2 **Behold what manner of love the Father hath bestowed upon**

 **upon us, that we should be called the sons of God: therefore the world**

 **knoweth us not, because it knew Him not. Vs. 2 Beloved, now are we**

 **the sons of God and it doth not yet appear what we shall be: but we**

 **know that, when He shall appear, we shall be like him; for we shall**

 **see Him as He is.**

 We are Gods created children; we have His life inside of us.

 Through Christ Jesus we became, (think about this) we became

 wisdom, and we became righteousness, and we became sanctification,

 and we became redemption. All of these are attributes of Jesus Christ.

 It sounds like God has high hopes for us. God asked Jesus to do all this

 for us. Are you living like you are righteous; are you living like you are

 sanctified, are you living like you are redeemed, are you walking in

 wisdom? God has called us into His family not as servants but as sons and

 daughters.

Col. 1:27 **To whom God would make known what is the riches of The**

 **glory of this mystery among the gentiles; which is Christ in You the**

 **hope of glory.**

 Its Christ in you, how big is that. It is Christ in you the Hope of

 Hope of glory. This is a living reality in you; right now it is Christ in you

 the hope of glory. Jesus Christ is our spiritual connection to God.

Eph. 4:22 **Put off concerning the former conversation the old man…**

 (This is about changing your habits, your behavior)

Eph. 4:23- 24 **And be renewed in the spirit of your mind: 24 And that ye**

 **put on the new** **Man, which after God is created in righteousness and**

 **true holiness.**

 This is not the regular word for holiness, (Strong’s # 3472 -

 hosiotes - Piety towards God) emphasizes not the purpose of being

 religious but the purpose of given God the respect and consideration

 He is due.

 It is already Christ in you, He is in you. We are already sons and

 daughters of God. We have His life inside of us, we are literally Gods

 children, spiritually speaking. It is not in the physical body or in our

 spiritual body that we are to put on, but in the mind. What is left to put on

 is the knowledge found in God’s Word into our thoughts.

 The description of who we are is in the words of God’s Word. It

 is these words that we are to put on in our mind, in our thoughts, in our

 memory and in our understanding. These words we use in place of the

 thoughts and habits of our old man. This is the area that we have control

 over by our decision.

Eph. 5:2b **And hath given Himself for us an offering and a Sacrifice to**

 **to God for a sweetsmelling savor.**

 Jesus Christ took the place that year as the Passover Lamb. Jesus

 a man without sin acted as the lamb out of the flock of mankind. He was

 the perfect sacrifice for the perfect redemption of mankind. (**EX 12:3-6**

 **3 Speak ye unto all the congregation of Israel, saying, In the tenth day**

 **of this month they shall take to them every man a lamb, according to the**

 **house of their fathers, a lamb for an house: 4 And if the household be too**

 **little for the lamb, let him and his neighbour next unto his house take it**

 **according to the number of the souls; every man according to his eating**

 **shall make your count for the lamb. 5 Your lamb shall be without blemish,**

 **a male of the first year: ye shall take it out from the sheep, or from the**

 **goats: 6 And ye shall keep it up until the fourteenth day of the same**

 **month: and the whole assembly of the congregation of Israel shall kill it in**

 **the evening.**)

 There is no longer a need for a yearly sacrifice for atonement.

 Jesus Christ atoned once and for all, for our sins on that cross.

 We have full rights to what God made available thru the sin

 Sacrifice of Jesus Christ. All of mankind’s depts have been paid. It is up

 to the individual to receive this spiritual life and freedom through Jesus

 Christ and to believe this freedom from sin. God said **If the Son**

 **therefore shall make you free, ye shall be free indeed**.

Rom 6:6-7  **6 Knowing this, that our old man is crucified with him,**

 **that the body of sin might be destroyed, that henceforth we should**

 **not serve sin. 7 For he that is dead hath been set free from sin.**

God took the first step and put our old man/woman of the world

 on that cross it is up to us to pick up that freedom that is in Christ Jesus.

Rom 8:2 **For the law of the Spirit of life in Christ Jesus hath made me**

 **free from the law of sin and death.**

The bondage of sin; self doubt, self condemnation, fear of

 sickness, disease, or fear of anything else, worry, anxiety, suicide,

 death hold us in a mental bondage that is stronger than any prison

 ever could be. Unforgivness, resentment, pride, depression, jealousies

 all of these things above are like chains that are holding us away from

 God. These are the kind of things that Jesus has promised to free us

 from.

Mark 11:24 **Therefore I say unto you, What things soever ye desire, when**

 **ye pray, believe that ye receive them, and ye shall have them.**

You have to ask and you have to believe to receive what things

 soever. This means that whatever we ask we have to believe that we are

 getting them and we shall have them.

James 4:2b **yet ye have not, because ye ask not.**

 We don’t get just because we desire, we have to ask.

1 Cor. 11:26 **Ye do shew the Lord’s death till he come.**

 The whole point of Communion is about fellowship in the spirit

 with God. The foundation of communion is to show the Lords death. To

 Proclaim what Jesus did for us, to each other out loud, boldly and plainly.

 We do this as a way of remembering what was done for us by Jesus

 Christ. Because this is the culmination of promise that God started at the
 first Passover, we can receive both forgiveness of sins and any physical

 health that is needed. Also this is a great time to encourage each other in

 receiving during communion and to rejoice with each other as we do

 receive from God.

2 Cor 5:18-19 **18 And all things are of God, who hath reconciled us to**

 **himself by Jesus Christ, and hath given to us the ministry of**

 **reconciliation; 19 To wit, that God was in Christ, reconciling the**

 **world unto himself, not imputing their trespasses unto them; and**

 **hath committed unto us the word of reconciliation.**

Gods’ whole purpose of allowing Jesus Christ to go through what

 He did was to give mankind another chance at what Adam had lost when

 he sinned. Gods’ desire was to reconcile the world unto Himself. Now

 God is working in us through Jesus Christ not only to do that same job

 that Jesus was doing, to reconcile the world unto God, but He has also

 given us the tools to do the job, the Word of Reconciliation.

1Pe 1:23 **Being born again, not of corruptible seed, but of**

 **incorruptible, by the word of God, which liveth and abideth for ever.**

We have a new life inside of us and that life is spirit.

Eph. 4:24 **And that ye put on the new man, which after God is created**

 **in righteousness and true holiness.**

With that new spiritual life inside of us, (which is perfect) a

 spirit, incorruptible. It is not our flesh or our blood life that is

 incorruptible but that spirit Life that is in us from God. In Genesis God

 designed every seed after its own kind, the same is true here. Spirit comes

 from Spirit, in this case we are children of God created in the likeness of

 the Spirit that first descended in Jesus. Mt 3:16; Mk 1:10; Lk 3:22; Jn

 1:32

John 4:24 **God is a Spirit: and they that worship him must worship**

 **him in spirit and in truth.**

 Worship, this is something that we must do.

1 Pet. 2:24 **Who his own self bare our sins in his own body on the tree,**

 **that we, being dead to sins, should live unto righteousness: by Whose**

 **Stripes ye were healed.**

God’s Word says we have been healed. It is up to us to confess

 what God’s Word says about us and to believe in our heart what God’s

 Word says about us.Not only didJesus bare our sins,we have been

 healed of our sicknesses. We can think in the manor as God intended

 us to, we can live unto righteousness.

Ro 9:8 **That is, They who are the children of the flesh, these are not**

 **the children of God; but the children of the promise are counted for**

 **the seed.**

 We are children of faith and need to believe and receive that

 reality that is inside of us, and put that understanding on in our minds.

 When we confess with our mouth and believe in our heart that which God

 has made a reality in the spiritual realm, it becomes manifest in the

 physical realm in our bodies. Then we will receive in the physical realm

 the healing in our bodies and that fellowship in the spirit.

Hebrews 11:6 **But without faith it is impossible to please him for he that**

 **cometh To God must believe that He is, And that He is a rewarder of**

 **them that diligently seek him.**

 We must believe that God is, God told Moses that His name was

 I Am. God was saying that “I am able to handle whatever you need”. Here

 God is, is telling us that He is able and that He is willing to take care of

 whatever we need according to His Word.

Eph 4:23 **Be renewed in the spirit of your mind,**

 This is talking about our intellect, our thought, our

 understanding. By taking the words of God, the thoughts of God and

 replacing our own thoughts with these words, words that God uses in

 His Word to declare about us, we are putting on the mind of Christ.

 We use these same words that God declares about us to confess

 about ourselves. This would be to come into agreement with God. Why

 not take God at His Word. Eph 4:22 remember this verse? (**Put off**

 **concering the former conversation the old man**) by putting off the old,

 we make room to receive in our bodies and in our minds that which God

 has declared about us in His Word. We are not only allowed to think these

 things, we are told we are told do this.

Eph. 4:24 **Put on the new man.**

 The new us that is described by the words in God’s Word is

 already a living reality inside of us. To **put on** has to be in our mind, the

 spirit part is already whole, it is already new. When looking at our body,

 soul and spirit man, it is the body and soul part (our old man) that is

 infirm and that needs work. It is our old man that has the sin nature in the

 blood that needs to be dealt with. By rethinking, by renewing our

 thoughts, we are putting on that which works for that which does not, we

 are believing Gods Word.

 It is thru this action of believing what God says in His Word and

 confessing what God says in His Word and by extension acting on what

 God says in His word that we receive those things God declares He has

 given us, (that which Gods Word declares about us) in place of that which

 our senses say we have.

 As we renew our minds (put Gods Words on in place of our

 thoughts), we are conforming our hearts to the image of Christ. And we

 are manifesting in our outward selves that which God has given us in our

 inward selves.

 As our minds and our mouths agree with Gods Word we grow

 closer to God and that spirit man inside of us becomes manifest into the

 senses realm onto the body and soul man. We become a reflection of the

 Word of God that is inside of us. But we still have to take the first step

 before we can receive that which was promised by God.

11 Pet. 1: 3-4 **According as his divine power hath given unto us all things**

 **that pertain unto life and godliness, through the knowledge of him**

 **that hath called us to glory and virtue: 4. Whereby are given unto**

 **us exceeding great and precious promises: that by these ye might be**

 **partakers of the divine nature, having escaped the corruption that is**

 **in the world through lust.**

 These things that give us life and Godliness are related to the

 knowledge of Jesus Christ found in God’s Word. This word knowledge is

 (Strongs # 1922 - epiginosis - Upon full knowledge, or applied

 knowledge.) This means acting on what you know. It is through these

 actions that we receive those things written in God’s Word. It is through

 this applied knowledge of God’s word that we act on what is written in

 God’s Word to receive what God has made available to us.

 As we act on the knowledge from God’s word, we receive into

 manifestation in the senses realm that which has already been given in the

 spiritual realm, that which is given is already ours.

 If I deposit a check in your bank, the money is yours. But you

 cannot see it, and you cannot feel it. You know it is there, your bank

 tells you it is there, you just accept it is there. It is when you walk into

 that bank with boldness, and present a demand for that money (that you

 have already accepted is yours), that the teller will give you your money.

 It is then that your money comes into your vision, into manifestation

 becoming recognizable to you’re your senses.

 This is how this Word of God knowledge works. It is through

 acting on the knowledge (pertaining to us) of what is in God’s Word, that

 we receive that which has already been given to us. We have to use our

 free will to take that which is being handed to us. This is how we become

 partakers of the he divine nature. The process of answering that call to

 glory and virtue allows us to escape the corruption that is in the world

 through lust.

My Words According as Gods divine power has given to us all things that

 belong to life and godliness, it is through this applied knowledge

 (knowledge out of God’s Word that we act upon) that He has called us to

 glory and virtue. (as we do what the Word instructs us to do we receive

 the results) 11 Pet 1:4 It is through this applied knowledge that we have

 been given **exceeding great and precious promises**: (these promises are

 in the category of if we act we receive) it is through this applied

 knowledge that we can have full access of the divine nature, (Gods nature

 is in His Word) it is through this applied knowledge of God’s Word that

 we will escape the corruption that is in the world through the lust, through

 the desires of our eyes and the lust and desires of our flesh. (This is our

 chance to live uptown in Gods neighborhood)

1 Cor. 2:16 **For who hath known the mind of the Lord, that he may**

 **instruct Him? But we have the mind of Christ.**

 We have a choice of what to think. We have experiences that

 we have formed opinions on. We have ideas that have been given to us,

 and ideas that we have accepted. We all have personalities that have

 been formed out of our life experiences. It is out of these experiences

 that we have formed the framework of our understanding, it is through

 these experiences that we use to make judgments on a regular basis.

 This is a description of the mind of man.

 **But we have the mind of Christ**, the mind (Strongs #

 3563- nous - the mind, compromising alike the faculties of perceiving and

 understanding and those of feeling, judging, and determining) the mind;

 the thoughts, the understanding of Christ. These thoughts are found in the

 Word of God. It is only when we take the thoughts which we have, which

 have been forged out of our life experiences, and compare them with the

 thoughts and ideas in God’s Word, and then replace our own ideas with

 these ideas found in God’s Word that we can walk in agreement with

 God.

 The idea is to find where our thoughts line up with God’s Word

 (where they agree), and where they don’t. Then we replace our ideas,

 we exchange those ideas that don’t agree with God’s Word,

 with the words found in God’s Word. **Ro 13:14 But put ye on the Lord**

 **Jesus Christ,**

 It is when we put the thoughts of God’s Word on in our mind

 that we will hold, that we will have the mind of Christ in our decision

 making process. This is when we will be living by the spirit.

Eph. 4:24 **Which after God is created in righteousness and true**

 **holiness.**

 After God, God decided, God desired, God framed the specifics.

 Righteousness and true holiness are now inside of us. This is something

 brand new. It did not come out of us but out of God. It is the knowledge

 of this new man (the mind of Christ; the knowledge, the attitude, the

 confidence, the abilities) that we are told to put on in our mind. God

 encourages our pursuit of us thinking, that which He thinks about us*.*

1 Cor. 11:27 **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.**

 We are back to the word unworthily, an adverb, which is;

(Strongs #371 - anaxios - in an unworthy manor **(**this is anadverb)

1. in an unworthy manner

 In an unworthy manor, irreverently. This has nothing to do with

 our worthiness but rather with our attitude. The manner in which we

 approach communion. This has everything with what we do with our

 mind when we partake of communion. This word is an adverb relating

 back to a verb, which is an action. This would be how or the manner in

 which we perform this action.

 The last three verses deal with what we are to do, this verse

 deals with how we are not to do it. By actually doing what we are asked

 to do in God’s Word we are being reverent to God. By not participating in

 the remembrance of everything that Christ represented to us; by not using

 our mind to control our actions and our attitude, by not actively pursuing

 our thoughts to put on those words from God’s Word about Jesus Christ

 and what he represented to us, by not using our memory to remember

 what we receive from Jesus Christ during the act of communion, we are

 disrespecting what Jesus Christ did for us and shall be guilty – (liable to)

 the death of Jesus Christ.

 By not putting on in our minds and in our hearts (where our

 believing emanates from) all of what Jesus Christ Accomplished for us,

 we are disrespecting what we are told to remember. We are disrespecting

 God’s Word. This would be partaking of communion unworthily. This is

 irreverence to God. This is an act of rejecting God.

1 Cor. 11:28 **But Let a man examine himself, and so let him eat of**

 **that bread, and drink of that cup**

 But in contrast to participating in the act of communion

 unworthily, let a man examine himself. This word examine is (Strongs#

 1381 - dokkimozo - test, examine, to scrutinize, to approve, to discern to

 see whether a thing is genuine or not). The act of proving yourself that

 you are ready, able, and capable to receive what God has done for us

 through Jesus Christ.

 You go into this kind of test expecting something good to come

 out of it. We are to test ourselves according to what the Word says. We

 are to put off the old thoughts, the old feelings, the old emotions, the old

 desires and turn our eyes to the new man God has placed inside of us.

 The thoughts and ideas found in God’s Word describe the new

 man. We need to approve what the word says about us, we need to put on

 the thoughts of God as our own thoughts. And so In this manor, after this

 fashion, according to this test, let him eat of that bread, and drink of that

 cup.

1 Cor. 11:29 **For** (for this reason) **he that eateth and drinketh unworthily,**

 **eateth and drinketh damnation to himself, not discerning the**

 **Lord’s body**.

 This word damnation is (Strongs # 2917 - krima – a sentence

 passed, for or against, the result of judging; it is the noun form of

 Strongs # 2919 - krino) By doing this (approaching the alter of

 communion unworthily, in an unworthy manor) we sentence ourselves

 unworthy and bring damnation to ourselves. We are judging ourselves not

 worthy to receive that which God has said he has already given us. This

 damnation would be like the sentence after the trial. We are doing this to

 ourselves, passing sentence on ourselves by not discerning the Lord’s

 body.

 This would be like looking God in the face and saying “no God

 don’t give me that I am not Good enough”

 I will say again, by our good works we will never accomplish

 enough to be good enough. What God gives us is only available because

 of what Jesus Christ did, not what we did. This is about Jesus Christ

 being without sin, not us paying for what we have done wrong. We

 cannot afford the cost (which was a lamb without sin or blemish to pay

 the onetime price of death, which was for all the sins of mankind) so God

 had Jesus pay the price so we could walk as children of the most high

 God.

 This word discerning is (strongs # 1252 - diakrino - through

 judging, a combination of 2 words dia, Strongs #1223 –through and krino

 strongs # 2919 - to divide or to separate with the intent to understand, to

 come to a decision about, for or against without applying sentence.)

 God has asked us to put our Lords body on trial. **not**

 **discerning the Lord’s body**. Another words “thru judging” to try as in a

 trial, to test according to the law with the intent to come to a judgment

 about, or you could say a decision made without passing sentence.

 Diakrino would be to judge Jesus in our thoughts as God has, because

 we are judging Him according to God’s Word.

 By judging Jesus Christ as God has represented Him, we see

 how God sees the Christ in us. We need to fully understand what this

 means to us. By focusing our thoughts on our Lords Sin Sacrifice, (what

 He did for us) we are effectively putting a spotlight on Jesus Christ. We

 can then see what the Lords body represents to us through Gods eyes.

 Enabling us to come to a judgment - understanding of our Lords Broken

 Body and what it means to us. We then put this on in our mind, in our

 heart and in our life. It is through this manor we know what to ask to

 receive when we are boldly in front of the throne of grace.

 Because we have not done this we are condemning ourselves

 to damnation.

1 Cor. 11:30 **For this cause many are weak and sickly among you, and**

 **many sleep**

 These words weak and sickly are very interesting in usage.

 Weak is a combination of 2 words (Strongs #4599 - sthenoo - to make

 strong, strengthen combined with a negative particle) not being strong,

 (in other words the opposite of strong) and sickly is a combination of 2

 words (Strongs # 4517 - rhonnumi - to make strong strengthen; to be

 strong, thrive, prosper combined with a negative particle) not being

 strengthened. (in other words not making yourself strong)

 God is establishing what He is saying here. Many of us in

 church are going in a direction away from where our strength lies, away

 from the truths to be received from God’s Word. Of these many people

 in the church not strengthening themselves, many have died.

 This is happening to us today. Many of us in the church have

 become anemic due to lack of a proper diet. Possibly we are only nibbling

 on the Word of God; listening without thinking, reading without

 considering, reading without meditating, fellowshipping with each other

 without fellowshipping in the Word. Because of this we are easy prey to

 the advisory of the church.

1 Cor. 11:31 **For if we would judge ourselves we should not be Judged**

 We would judge is a combination of 2 words (Strongs # 1252 -

 diakrino - dia is thru and krino is judging, thru judging; This is in the

 sense of if we had continually judged ourselves. This is the verb form of

 the word discern in vs. 29 used of Jesus Christ (**not discerning the**

 **Lord’s body)** Only in this verse it is used of understanding ourselves

 according to God’s word. We need to see ourselves as God sees us.

 This word judged is the (Strongs # 2919 - krino - to divide or

 to separate with the intent to discern/understand, to come to a decision

 about for or against without applying sentence). This is in the sense of we

 would have been continually being judged. Remember this verse is after

 verse 30 “**week and sickly among you and many sleep”** if we had

 continually judged ourselves, we would not have been continually judged

 by God.

1 Cor. 11:32 **But when we are judged we are chastened of the Lord, that**

 **we should not be condemned with the world.**

 Again judged is (Strongs # 2919 - krino - to divide or to separate

 with the intent to discern/understand, to come to a decision about, for or

 against without applying sentence) When the time comes that we are

 Judged, we are Chastened, The word chastened is (Strongs # 3811 –

 paideuo - to be instructed or taught or learn) we are taught of the Lord

 that we should not be condemned with the world. Condemned (strongs #

 2632 - katakrino - is a combination of 2 words, Strongs # 2596 - kata -

 according to and Strongs # 2919 - krino - to divide or to separate with

 the intent to discern/understand, to come to a decision about for or against

 without applying sentence), with the world. When the time comes that we

 are judged of the Lord, we are instructed of the Lord, that we should not

 be judged with the world.

 We need to separate ourselves from the world to be with the

 church. Not separated from the church to be with the world.

1 Cor. 11:33 **Wherefore my brethren when ye come together to eat, tarry**

 **one for another**.

 The words “when ye come together” is (Strongs # 4905 -

 sunerchomai - this word is a compound of 2 words Strongs # 4862 -

 sun - beside, with no concept of time; and Strongs # 2064 - erchomai - to

 come) “to come beside” when ye come together for the Lords supper,

 tarry. The word tarry is the word (Strongs # 1551 - ekdechomai - this

 word also is a compound between two words Strongs # 1537 - ek - out of;

 and # 1209 - dechomai - receive) “ out of receiving”. one for another is

 the word (Strongs # 240 - allelon - one another, reciprocally, mutually)

 when you come beside each other for the Lords supper, out of the

 expectation of receiving (from God) wait for one another in service.

My Words So that my brethren when you come beside each other for the

 Lords supper, in expectation of receiving from God wait for one another,

 in service, each considering your neighbor more than your selves.

1 Cor. 11:34 **And if any man hunger, let him eat at home; that ye come**

 **not together unto condemnation**.

 The word condemnation is (Strongs # 2917 - krima - a sentence

 passed, for or against, the result of judging; it is the noun form of

 Strongs # 2919 - krino) the same word as damnation in vs. 29. This

 verse teaches us not to come to communion/fellowship just to get your

 fill, eat at home to stay your hunger and not bring disrespect to church.

 Recap The whole reason of communion is to approach God in

 remembrance of what Jesus Christ accomplished for us. The point being

 in that remembrance we have fellowship with God through Jesus Christ.

 Because of this we approach the alter of communion boldly as sons and

 daughters of God, expecting that we will receive that which God made

 available to us. Total health, physical, mental and spiritual is Gods

 desire for us. God wants us strong, thriving and prospering. As Gods

 children we have been given everything that God had to give. Through

 Christ Jesus we were made the righteousness of God; Christ Jesus became

 our righteous, Christ Jesus became our wisdom, Christ Jesus became our

 sanctification and Christ Jesus became our redemption. We have been

 reconciled to God through Jesus Christ. We have been given the mind of

 Christ (through the words in Gods Words). We have the full ability of

 Christ in us. All we need to do is believe that God is there whenever we

 need Him to be, and that He is a rewarder of them that diligently seek

 Him. It is because of this that we can receive all that God has made

 available for us and to us.

 So because of all this that God has done for us, step forward with

 boldness, trust and believing God’s Word. We need to ask to receive that

 which is written in God’s Word, And we need to expect to receive that

 which is written in God’s Word.

 Bottom line, Take God at His Word and live in the grace of God.

 Foot Notes 1. 1 Co 11:25 The cup being substituted for the new testament in His

 blood or the cup being substituted for His blood.

 If the cup being represented does not talk about the

 Trials coming up (the crucifixion) then the substitution

 of the cup for the Blood would make sense. (like it is in

 verse 26, this is a quote from Luke where Jesus

 was teaching about what was going to happen and

 instruction about communion but He was not given

 communion to His apostles. ) Here Jesus is talking

 about the New Testament that is to come.

Every usage of the Word cup

These verses talk about some responsibility that Jesus is to do, because a testament requires the death of the testator. **Heb 9:15-18 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. 16 For where a testament is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. 18 Whereupon neither the first *testament* was dedicated without blood.** With no crucifixion there could be no new testament. Jesus needed to be the Passover lamb for there to be a New Testament. He is praying if possible not to have to go through with it (The impending crucifixion). But then He says “Not as I will, but as thou wilt”.

 Mt 26:39 And he went a little further, and fell on his

 face, and prayed, saying, O my Father, if it be possible,

 let this cup pass from me: nevertheless, not as I will,

 but as thou wilt: nevertheless, not as I will, but as thou

 wilt.

 Mr 14:36 And he said, Abba, Father, all things are

 possible unto thee; take away this cup from me:

 nevertheless not what I will, but what thou wilt.

 Lu 22:42 Saying, Father, if thou be willing, remove this

 cup from me: nevertheless not my will, but thine, be

 done.

 Jo 18:11 Then said Jesus unto Peter, Put up thy

 sword into the sheath: the cup which my Father hath

 given me, shall I not drink it?

In these verse’s the use of the word cup talk about communion with instruction of what is represented during this act.

 Mt 26:27 And he took the cup, and gave thanks,

 And gave to them, saying, Drink ye all of it;

 Mt 26:28 For this is my blood of the new testament,

 which is shed for many for the remission of sins.

 Mr 14:23 And he took the cup, and when he had given

 thanks, he gave it to them: and they all drank of it.

 Mr 14:24 And he said unto them, This is my blood of

 the new testament, which is shed for many.

 Lu 22:20 Likewise also the cup after supper, saying,

 This cup is the New Testament in my blood, which is

 shed for you.

 1Co 10:16 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?

 1Co 11:25 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.

 1Co 11:26 For as often as ye eat this bread, and

 drink this cup, ye do shew the Lord’s death till he

 come.

 1Co 11:27 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.

 1Co 11:28 But let a man examine himself, and so let

 him eat of *that* bread, and drink of *that* cup.

These verses talk about the cup as Jesus death.

 Mt 20:22 But Jesus answered and said, Ye know not

 what ye ask. Are ye able to drink the cup that I am

 about to drink? They say unto him, We are able.

 Mt 20:23 He saith unto them, My cup indeed ye shall

 drink: but to sit on my right hand, and on my left hand,

 is not mine to give; but it is for them for whom it hath

 been prepared of my Father.

 Mr 10:38 But Jesus said unto them, Ye know not what

 ye ask. Can ye drink of the cup that I drink of? And be

 baptized with the baptism that I am baptized with?

 Mr 10:39 And they said unto him, We can. And Jesus

 said unto them, ye shall indeed drink of the cup that I

 drink of; and with the baptism that I am baptized withal

 shall ye be baptized:

This time the word cup is used as doctrine.

 Mt 23:25 Woe unto you, scribes and Pharisees,

 hypocrites! for ye cleanse the outside of the cup and

 of the platter, but within they are full from extortion and

 excess.

 Mt 23:26 Thou blind Pharisee, cleanse first that which

 is within the cup and platter, that the outside of them

 may be clean also.

 Lu 11:39 And the Lord said unto him, Now do ye

 Pharisees make clean the outside of the cup and the

 platter; but your inward part is full of ravening and

 wickedness.

 1Co 10:21 Ye cannot drink the cup of the Lord, and

 the cup of devils: ye cannot be partakers of the table

 ofthe Lord, and of the table of devils.

Here Cup is used as an action, attitude or feeling.

 Re 14:10 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

 Re 16:19 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.

 Re 17:4 And the woman was arrayed in purple and

 scarlet color, and decked with gold and precious stone

 and pearls, having a golden cup in her hand full of

 abominations and filthiness of her fornication

 Re 18:6 Reward her even as she rewarded you, and

 double her double according to her works: in the cup

 which she had filled to her double.

Here the cup is just used for drinking water.

 Mr 9:41 For whosoever shall give you a cup of

 water to drink in my name, because ye belong to

 Christ, verily I say unto you, he shall not lose his

 reward.

 Mt 10:42 And whosoever shall give to drink unto one

 of these little ones a cup of cold water only, in the

 name of a disciple, verily I say unto you he shall in no

 wise lose his reward.

Every one of these above usages are an example of taking or receiving something.

What is interesting is that just having something to drink is not the most common usage.