

## Chapter 1 : Living Faith Church Worldwide International | Unveiling the Mystery of the Blood Covenant!

*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.*

Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. The drinking of the blood of the Lord Jesus is the subject brought before us in these words. Just as water has a twofold effect, so is it also with this holy blood. When water is used for washing it cleanses, but if we drink it we are refreshed and revived. He who desires to know the full power of the blood of Jesus must be taught by Him what the blessing of drinking the blood is. Everyone knows the difference there is between washing and drinking. Necessary and Pleasant as it is to use water for cleansing, it is much more necessary and reviving to drink it. Without its cleansing it is not possible to live as we ought; but without drinking we cannot live at all. It is only by drinking that we enjoy the full benefit of its power to sustain life. Without drinking the blood of the Son of God-- is without the most hearty appropriation of it life cannot be obtained. To many there is something unpleasant in the phrase "drinking the blood of the Son of man," but it was still more disagreeable to the Jews, for the use of blood was forbidden by the law of Moses, under severe penalties. When Jesus spoke of "drinking his blood," it naturally annoyed them-but it was an unspeakable offence to their religious feelings. Our Lord, we may be sure, would not have used the phrase, had He been able otherwise to make plain to them, and to us, the deepest and most glorious truths concerning salvation by the blood. Not only must the blood do something FOR us, by placing us in a new relationship to God; but it must do something IN us, entirely renewing us within. It is to this that the words of the Lord Jesus draw our attention when He says: The Jews, there, in His presence, had a natural life of body and soul. Many among them were devout, well intentioned men, but He said they had no life in them unless they "ate his flesh and drank his blood. All creature life must obtain nourishment outside of itself. The natural life was naturally nourished, by bread and water. The heavenly life must be nourished by heavenly food and drink, by Jesus Himself. Our Lord emphasised this still more strongly in words which follow, in which He again explained what the nature of that life is: Our Lord came to earth, in the first place, to reveal that eternal life in the flesh and then to communicate it to us who are in the flesh. In Him we see the eternal life dwelling in its divine power, in a body of flesh; which was taken up into heaven. He tells us that those who eat His flesh and drink His blood, who partake of His body as their sustenance, will experience also in their own bodies the power of eternal life. We must be partakers of that body, not less than in the activities of His Spirit, then our body, also, possessing that life, will one day be raised from the dead. Earthly food is no REAL food, for it imparts no real life. The one true food is the body and blood of the Lord Jesus Christ which imparts and sustains life and that in no shadowy or merely symbolical manner. No, this word so frequently repeated, indicates that in a full and real sense the flesh and blood of the Lord Jesus are the food by which eternal life is nourished and sustained in us: This is the reason that His flesh and blood have such power of eternal life. Our Lord declares here, that those who believe in Him are to experience not only certain influences from Him in their hearts, but are to be brought into the most close and abiding union with Him. How real this union is may be seen from the words which follow: Just as in the invisible, divine nature, the two Persons are truly one, so man becomes one with Jesus; the union is just as real as that in the divine nature, only with this difference, that as human nature cannot exist apart from the body, this union includes the body also. Our Lord "prepared for himself" a body into which He took up a human body. This body became by the body and blood of Jesus a sharer in eternal life, in the life of our Lord Himself. Those who desire to receive fulness of this blessing must be careful to enjoy all that the Scripture offers them in the holy, mysterious: The first idea that here presents itself is that "drinking" indicates the deep, true appropriation in our spirit, by faith, of all we understand concerning the power of the blood. We speak sometimes of "drinking in" the words of a speaker, when we heartily give ourselves up to listen and receive them. So when the heart of anyone is filled with a sense of the preciousness and power of the blood; when he with real joy, is lost in the contemplation of it; when he, with wholehearted faith, takes it for himself, and seeks to be convinced in his inner being of the

life-giving power of that blood ; then it may be rightly said that he "drinks the blood of Jesus. There is a deep truth in this representation, and it gives us a very glorious demonstration of the way in which the full blessing by the blood may be obtained. And yet it is certain that our Lord intended something more than this by so repeatedly making use of the expression about "eating his flesh and drinking his blood. For, although our Saviour did not actually deal with that Supper when He taught in Capernaum, yet He spoke on the subject of which later on The Supper was made the visible confirmation. In the Reformed Churches there are two aspects of viewing the Holy Supper. According to one which is called after the name of the Reformer Zwingli, the bread and wine in the Supper are merely tokens, or representations of a spiritual truth, to teach us that JUST AS, AND AS SURE AS, bread and wine when eaten or drunk, nourish and revive, so surely-and even more surely-the body and blood recognised and appropriated by faith, nourish and quicken the soul. According to the other view which bears the name of Calvin, there is something more than this in the eating of the Supper. He teaches that in a hidden and incomprehensible way, but yet really, we, through the Holy Spirit, become so nourished by the body and blood of Jesus in heaven, that even our body, through the power of His body, becomes a partaker in the power of eternal life. If anyone asks me how this can be, I am not ashamed to acknowledge that it is a mystery too high for my spirit to comprehend, or my words to express. I feel it more than I can understand it. But we must remember how far the power of the Holy Spirit transcends all our senses. Let faith then embrace what the understanding cannot grasp, namely: Our bodies are members of Christ z Cor. We see that all this cannot take place if He is not attached to us in body and spirit. The Apostle again makes use of a glorious expression, " We are members of his body, of his flesh and of his bones. There is something more in the Supper than simply the believer appropriating the redemptive work of Christ. This is made clear in the Heidelberg catechism in Question Through the body lust and sin came into the world. This was the purpose for which the Lord Jesus came in the flesh, and in Him dwelt " all the fulness of the Godhead bodily. As the first fruits of this redemption, we are now one body, as well as one Spirit, with Him. We are of His body, of His flesh, and of His bones. It is because of this, that in the observance of the Holy Supper the Lord comes to the body also, and takes possession of it. Not only does He work by His Spirit on our spirit, so as to make out body share in redemption at the resurrection. No, already, here, the body is the temple of the Spirit, and the Sanctification of soul and spirit will progress the more gloriously, just in proportion as the undivided personality, including the body, which exercises such an opposing influence, has a share in it. The words within inverted commas, " the real natural body and the real blood of Christ," are quoted by Dr. Murray did not add the words immediately following, which declare that " the manner of our partaking of the same is not by the mouth, but by the Spirit through faith. Murray remained true to the Reformed Faith. His own view is expressed on page 99 by the words quoted from the Heidelberg Catechism. All that has now been said about the Supper, must have its full application to-"The drinking of the blood of Jesus. It takes place where the soul, through the Holy Spirit, fully appropriates the communion of the blood of Christ, and becomes a true partaker of the very disposition which He revealed in the shedding of His blood. The blood is the soul, the life of the body ; where the believer as one body with Christ desires to abide perfectly in Him, there, through the Spirit, in a superhuman powerful way, the blood will support and strengthen the heavenly life. The life that was poured out the blood, becomes his life. The life of the old " I " dies to make room for the life of Christ in him. By perceiving how this drinking is the highest participation in the heavenly life of the Lord, faith has one of its highest and most glorious offices. It remains to inquire: Beloved brethren, you have already heard that we have here one of the deepest mysteries of the life of God in us. It behoves us to draw near with very deep reverence while we ask the Lord Jesus to teach us and bestow upon us what He means by this " drinking of His blood. He longs to become heavenly minded because he belongs to heaven, and is going there ; therefore he desires to obtain his meat and drink also from heaven. Without thirst, there is no drinking. The longing after Jesus and perfect fellowship with Him is the thirst which is the best preparation for being made to drink the blood. We have already said that this drinking is a heavenly mystery. In heaven, where God the judge of all is, and where Jesus the Mediator of the New Covenant is, there also is " the blood of sprinkling " Heb. When the Holy Spirit teaches us-taking us, as it were, by the hand-He bestows more than our merely human understanding can grasp. All the thoughts that we can entertain about the blood or the life of Jesus about our

share in that blood, as members of His body ; and about the impartation to us of the living power of that blood ; all are but feeble rays of the glorious reality, which He-the Holy Spirit-will bring into being in us through our union with Jesus. Where, I pray, in our human bodies, do we find that the blood is actually received, and as it were drunk in? Is it not where one member of the body after another, through the veins, receives the blood-stream which is continually renewed from the heart? Each member of a healthy body ceaselessly and abundantly drinks in the blood. So the Spirit of Life in Christ Jesus who unites us to Him, will make this drinking of the blood the natural action of the inner life. When the Jews complained that what the Lord had spoken concerning eating His flesh and drinking His blood was " a hard saying," He said " it is the Spirit that quickeneth, the flesh profiteth nothing. We must believe that all the precious blood can do, or bestow, is really for us. Let us believe that the Saviour Himself will cause us, through the Holy Spirit, to drink His blood unto life. Let us believe, and very heartily and continuously appropriate those effects of the blood which we understand better, namely, its Reconciling, Cleansing, Sanctifying effects. We may then with the greatest certainty and joy, say to the Lord:

**Chapter 2 : Prayers in Honor of the Most Precious Blood of Jesus**

*Unveiling the Mysteries of The Blood of Jesus Christ [Rev. Rudolph K. Roberts] on [www.nxgvision.com](http://www.nxgvision.com) \*FREE\* shipping on qualifying offers. This book covers the blood of Jesus Christ from the very beginning of creation.*

Thesis[ edit ] Freke and Gandy base the Jesus Mysteries thesis partly on a series of parallels between their suggested biography of Osiris-Dionysus and the biography of Jesus drawn from the four canonical gospels. Their suggested reconstruction of the myth of Osiris-Dionysus, compiled from the myths of ancient dying and resurrected "godmen," bears a striking resemblance to the gospel accounts. The authors give a short list of parallels: He is born in a cave or humble cowshed on 25 December before three shepherds. He offers his followers the chance to be born again through the rites of baptism. He miraculously turns water into wine at a marriage ceremony. He rides triumphantly into town on a donkey while people wave palm leaves to honor him. After his death he descends to hell , then on the third day he rises from the dead and ascends to heaven in glory. His followers await his return as the judge during the Last Days. His death and resurrection are celebrated by a ritual meal of bread and wine, which symbolize his body and blood. According to The Jesus Mysteries, Christianity originated as a Judaized version of the pagan mystery religions. Hellenized Jews wrote a version of the godman myth incorporating Jewish elements. Initiates learned the myth and its allegorical meanings through the Outer and Inner Mysteries. Mithraism was structured around seven serial initiations. Freke and Gandy suggest that, at some point, groups of Christians who had only experienced the Outer Mysteries were split off from the elders of the religion and forgot that there had ever been a second initiation, and that, later, when they encountered groups who had retained the Inner Mysteries, these "Literalist Christians" [as Freke and Gandy call them] attacked the "Gnostics" for claiming that what the Literalists considered false knowledge and false initiations, was, in fact, the original second initiation of primal Gnostic Christianity. Reception[ edit ] Chris Forbes, an ancient historian and senior lecturer at Macquarie University in Sydney, Australia has criticised the work, noting that Freke and Gandy are "not real scholars, they are popularisers. It looks impressive because of the sheer mass of the material, but when you break it down and look at it point by point, it really comes to pieces. Wright , asking him to debate Freke and Gandy concerning their thesis in The Jesus Mysteries, Wright replied that "this was like asking a professional astronomer to debate with the authors of a book claiming the moon was made of green cheese. Ehrman , in a interview with the Fortean Times , was similarly asked for his views on the work of Freke and Gandy. Not having read their work, he responded by commenting on the thesis, "This is an old argument, even though it shows up every 10 years or so. It is sensationalist writing driven by a desire to sell books. This oversight undermines the credibility of many of their arguments, and could have the tendency to mislead the novice reader in this subject". Freke and Gandy succeed in bringing some important points about Christianity to the public in a readable, compelling book. If so, The Jesus Mysteries is a worthy effort indeed". Although Carrier himself supports the view that Jesus was not a real person, he has condemned the viewpoints on "ancient world and ancient religion" presented in The Jesus Mysteries as ludicrous and without merit.

**Chapter 3 : What the Bible Says About the Blood of Jesus**

*User Review - Flag as inappropriate This Book will be a blessing to anyone who reads it with [www.nxgvision.com](http://www.nxgvision.com) talks about the Blood of Jesus Christ and how Important and Powerful the Blood of Jesus is.*

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 : The Mystery Of The Body And Blood Of Jesus Christ “” My Little Catholic Nook ãf,,**

*the mystery in the blood The blood of Jesus Christ has the power to cleanse(1 John , Revelation , Revelation ) The blood of Jesus Christ is for protection and it is a covering(Exodus , Hebrews , Exodus ).*

The Blood of Jesus: His spilled blood and torn flesh bring life to those who accept Him as Savior. It is a great mystery as to why His innocent life was required as a sacrifice for your sins and mine. We cannot intellectually understand the vicarious suffering passion of the Lord, nor why this was the plan through which salvation would come. This was especially meaningful to me coming from a medical background. The revelation the Lord gave me makes a comparison between human blood and the blood of Jesus. The function of human blood in the body is to keep it healthy and alive. The same is true of the blood of Jesus. His blood keeps the body of Christ healthy and alive. Another of the main functions of the blood in the human body is to facilitate cleansing of the system. This is also one of the main purposes the blood of Jesus does for us. As members of the body of Christ, we are in need of cleansing when we come to the Lord. This cleansing process is an ongoing operation, as we walk in the Lord, so that we will remain free from sin. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. This is done through the action of the heart beat that pumps the blood through arteries to the entire system. The veins are the blood vessels that return the blood to the heart and lungs, while the arteries carry it back to the body. The majority of people from whom I would take blood samples with a needle and syringe would comment on how dark their blood was as I removed it. I would always explain that the blood was taken from a vein. Consequently, it was full of impurities and depleted of oxygen. Therefore it was dark since it lacked oxygen that gives blood its bright red color. In accidents in which a blood vessel has been severed, one can determine whether it is a vein or artery by the color of the blood and by the flow at the point of injury. If an artery has been severed, it will be bright red and spurting out with each beat of the heart; a severed vein will ooze dark red blackish in color blood. When the Holy Spirit points out sin to us, we need to repent and confess that sin so that we can be cleansed of it. The above Scripture says that if we walk in the light, as He is in the light, we will be in fellowship one with another. As Christians, if we have broken fellowship with any member in the body of Christ, one or both of us will be walking in darkness and sin. God never divides and separates His body. We should always strive to walk in peace and harmony with all of our brothers and sisters in Christ. Of course, if there are those who refuse to fellowship with us, then we must leave them in the hands of the Lord and pray for them. Perhaps the Lord would have the fellowship fast and pray for those individuals. The Spirit of Christ always seeks to reconcile any division. He requires those that are strong to bear the burdens of those that are weak. The Lord would have those that are mature to pray for and love those that are immature. If those involved in conflict would put on the nature of Christ during those times, the Lord would bring forth victory each time. We are not to defend our position, but are to trust God to defend us even if we have been unduly wronged. Fighting back with words and hostile feelings only compounds the problem. We must recognize it is the enemy at work against our marriages, homes, friendships and churches. Dependence upon God and His tools is the only way for our victory to come. If we are to be cleansed and purged by the Lord, we must yield completely to Him and His working in conflicting situations. Flee from youthful lusts: But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. This cleansing process is accomplished by applying the Word of God to our lives. Now ye are clean through the word which I have spoken unto you John By fellowshipping with the Word Jesus and reading the Word the Bible , we shall be made clean. The more of His Word that we know and apply, the cleaner our vessel shall be. The Word of God cleanses and the blood of Jesus cleanses. When Jesus offered up His blood, He did it so that you and I could

become clean, holy vessels. Life Is in the Blood The blood of Jesus also brings life to us, just as the blood in the physical body carries the life. But flesh with the life thereof, which is the blood thereof, shall ye not eat Genesis 9: Those who do not know the Lord Jesus are dead and have no life in them. Also, those who refuse to accept Christ will never have any life in them. Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you! He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. Death and sickness are the enemies of man. If we do not accept the life of Christ, eternal death will result. Just as life leaves when the blood flows out of the natural body, so it is true with those who have not the divine flow within their veins. The shedding of blood was required to atone for their sin. We might wonder why such a terrible thing was required by God. Why were innocent little lambs and doves slain and their blood sprinkled on the altar? Perhaps we can understand this if we place ourselves in the situation of being instructed to kill an animal for telling a lie or committing some other sin. When one must kill an innocent animal because of his sin, it illustrates the awfulness of sin. God wanted man to understand that when he sinned, it meant death for something or someone. If we were still under the Old Testament law today, we would be required to take a little lamb and kill it for our sins. This would be difficult for most of us because we would cringe at the thought of slaying anything innocent. The Lord wanted us to realize that the penalty of sin would cause a life to be taken. When people had to take a little dove and bring it to be slain upon an altar as an offering for their sins, the impact of sin became real to them. Sin always requires a sacrifice. Today, we have the Spirit of God that cleanses us from our sins as we confess them. Jesus was the lamb slain from the foundation of the world, and His death and shed blood paid the price for sin once and for all. No longer does an animal need to be offered for our sins. In burnt offerings and sacrifices for sin thou hast had no pleasure. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Human blood is composed of more than just red blood cells. In fact, over half 55 percent of our blood is not red at all. It is a clear liquid, known as plasma, that is 92 percent water. The other 8 percent includes many essential substances necessary to keep our bodies healthy. These are proteins, hormones, vitamins, enzymes and salts. Should the body become ill, the blood alters its normals to adjust and promote healing. When bacteria enter the body, white blood cells are produced in great numbers. They travel to the infection and engulf the invaders. The blood of Jesus spiritually does the same for the body of Christ. When Satan invades, the Holy Spirit stands ready to come to our aid and bring the needed healing. The Lord desires that we walk in divine health. If we stay in close communion with Him, we will find our spiritual man will not become sick and depleted, needing continual healing. Satan tries to drain us of our spiritual strength and weaken us to the point where we have no resistance against His attacks. The natural body becomes weak when proper diet and rest are neglected. The blood carries this compound to all parts of the body to bring strength. Weakness is just another attack of the devil. We are to be strong in our spirits, souls, and bodies. Christians should not be spineless individuals, but strong in their witness for the Lord. Timidity and shyness can be overcome through Jesus by asking Him for His holy boldness. Many people suffer needlessly, unable to speak the things in their hearts, because of fear and timidity. Jesus wants them free. We are to be strong people, not weak individuals. Physically, we can also call upon the Lord to strengthen us when we are weary. Strengthen ye the weak hands, and confirm the feeble knees Isaiah



**Chapter 5 : The Power in the Blood of Jesus Christ**

*Archbishop Duncan Williams - THE MYSTERY OF THE BLOOD OF JESUS Pastor Daniel Olukoya - The Curse of Young Lion Pastor Daniel Olukoya - Prayers to Destroy Destiny Destroyers.*

Last Sunday, we celebrated the Most Holy Trinity, because we understood, from all that history, that God is Father, Son, and Holy Spirit; from the beginning, all Three Persons have lovingly worked to restore us to the life for which we were designed. We might, therefore, conclude that the history is now liturgically complete. Yet today, the Church calls us to another solemnity. This meal raises a question: Our Gospel reading begins midway through a long conversation Jesus had with people who tracked Him down after His miraculous feeding of the five thousand Jn 6: They were looking for more bread, but Jesus used their physical hunger to direct their thoughts to another kind of bread: Seeing they were interested, Jesus explained that He is the bread of life, and He called the Jews to believe in Him. In this part of the discussion, Jesus used imagery of bread and drink metaphorically: Had the conversation stopped there, we would conclude that believing in Jesus was all that was necessary to gain eternal life. They were destined for heaven. What more was necessary? Jesus simply keeps repeating, in ever increasing emphasis: Even the Twelve were hard-pressed to absorb it. There was a strong prohibition in Jewish law against drinking the blood of animals see Gn 9: No one even thought of drinking human blood! To remain with Him would require what Jesus had spoken about earlier in the conversation—belief. His miraculous works and His authoritative teaching had caused many to have faith in Him. Eventually, of course, Jesus would explain. The bread and wine of the Old Passover meal were transformed into the meal of the New Covenant, the Eucharist. They would become the Body and Blood of His glorified humanity. Believing would lead to eating. 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. In Holy Communion, bread and wine correspond to the human nature of Christ, while the body and blood correspond to His divine nature. Accordingly, there can be no transubstantiation of the bread and wine. Rather, even after consecration, the bread and wine retain their natural substance. Yet the bread and wine are not merely metaphors or symbols for the body and blood of Christ. Rather, the body and blood of Christ are truly present real presence. Through the words of consecration spoken by an Apostle or a priestly minister commissioned by him, the substance of the body and blood of Christ is joined to the substance of the bread and wine. The outward form accident of the elements of Holy Communion is not changed by this act. Just as the Man Jesus was visible during His life on earth, so also the bread and wine are visible in Holy Communion. After their consecration, however, the elements of Holy Communion constitute a dual substance—like the two natures of Jesus Christ—namely that of bread and wine and that of the body and blood of Christ. The Son of God is then truly present in the elements of Holy Communion: However, as regards the elements of Communion it is not the case that the bread alone corresponds to the body of Christ and that the wine alone corresponds to the blood of Christ. Rather, the body and blood of Christ is completely present in each of the two elements, both the bread and the wine. The body and blood of Christ remain present in the consecrated wafer until it has reached its designated recipient. After the divine service, the wafers that were not dispensed are treated with reverence and care. Thank you Gayle Somers.

**Chapter 6 : How to Plead the Blood of Jesus in Prayer (3 Ways to Claim Power)**

*Jesus' blood repels satan The Mystery of His Blood Look closer Page one continued. His eyes were yellow with intense black pupils. He looked at me with hatred and.*

Why did there need to be the shedding of the blood of the innocent to pay for the sins of the guilty? We get the hint in the name "Adam" which implies that he was ruddy, or composed of blood. Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being [or soul]. And we know that when Adam and Eve sinned against God, by disobeying Him, they lost their status of eternal life, for up to that time there was no death. In essence, Adam and Eve sold their souls and their inheritance, the earth and their eternal life, to the devil, which is evident by the fact that death became present. Note what we are told in Genesis 3: And the Lord God made garments of skin for Adam and his wife, and clothed them. They wore their sin covering as a reminder, that they brought death into the world. And the death came to two of their friends, whom Adam personally named, and who had become members of their family, just as we have non-humans as members of our families. There was now by necessity, the shedding of the blood of the innocent for the soul of the guilty. Do we feel this way when we wear an animal product such as leather or fur? And how does this blood covenant work? All we can do is accept it on faith, because this is the way God created life. God created the animals and us with a blood covenant relationship between Him and us. But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; If Jesus Christ is perfect, then why would He need to be redeemed? Because He took upon Himself the sins of the world. But since His blood and soul are perfect, He has brought eternal redemption to all who will receive it. Thus He ushered in the good things to come, a death free eternal life with Him. How does this work? Listen to what we are told next. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, So now there is no longer the need of shed animal blood, or for a human priest to offer it. Now the atoning blood has been shed for the last time, and all we need to do is go to the Great High Priest, Jesus Christ. For where a covenant is, there must of necessity be the death of the one who made it. For a covenant is valid only when men are dead, for it is never in force while the one who made it lives. Our inheritance of forgiveness and eternal life is brought about through the power of the shed blood of Jesus Christ. Therefore even the first covenant was not inaugurated without blood. For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood. And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness. But now the last blood has been shed. There is no longer a need to shed any other blood; it has all been done. Thus, any further desire to shed the blood of another human, or an animal is because of the lust of the eye, or the lust of the flesh, or the boastful pride of life, all of which are sinful reasons. All we need is in the cup that Jesus offers us. Receive it and all His love and compassion.

**Chapter 7 : The Jesus Mysteries - Wikipedia**

*This book covers the blood of Jesus Christ from the very beginning of creation. It shows that the entire Bible is about Jesus Christ and his blood that purchased man's redemption.*

Lamb of God, who take away the sins of the world, graciously hear us, O Lord. You have redeemed us, O Lord, in your Blood. And made us, for our God, a kingdom. Almighty and eternal God, you have appointed your only-begotten Son the Redeemer of the world, and willed to be appeased by his Blood. Grant we beg of you, that we may worthily adore this price of our salvation, and through its power be safeguarded from the evils of the present life, so that we may rejoice in its fruits forever in heaven. Through the same Christ our Lord. For the glory of your name, for the coming of your kingdom and for the salvation of all. For the propagation of faith, for Pope N. For the conversion of sinners, for the loving acceptance of your Word, and for the union of all Christians. For civil authorities, for the strengthening of public morals, and for peace and justice among all nations. For the sanctification of our work and suffering, for the poor, sick and afflicted, and for all who rely on our prayers. For our own spiritual and temporal needs, for those of our relatives, benefactors, and also for those of our enemies. For those who are to die this day, for the souls in purgatory, and for our final union with Christ in Glory. After each group, the "Glory be to the Father" is recited in thanksgiving to the Holy Trinity for this great gift of the Precious Blood. While reciting these prayers, you are asked to meditate on each of the seven blood shedding of Jesus V. O God, come to my assistance. Lord, make haste to help me. Glory be to the Father, etc. As it was in the beginning, etc. Our Father five times. We pray, You, Lord, help your people, R. Let us ask for the spirit of prayer. We pray You, Lord, help your people, R. We pray you, Lord, help Your people, R. We pray You, Lord, help Your people, R. Our Father five time. Let us ask for the grace of perseverance. Our Father three times. Closing Prayer Father, by the blood of your own Son you have set all people free and saved us from death. Continue your work of love within us, that by constantly celebrating the mystery of our salvation, we may reach the eternal life it promises. The Blood of Jesus, shed in anguish and shame, the Blood which reconciles and purifies us in your keeping to be dispersed to your children as God wills. O Mother, give to my intelligence the Blood that heals my infirmities and cancels my iniquities; to my will, the generous Blood which wrought the honor of God by the greatest of immolations. Give to my heart this spotless Blood which gives rise to holiness; and to every faculty of my mind and every sense and member of my body, the indomitable courage and peace which the Passion and Death of your divine Son purchased for me. Then shall I be armed for the daily combat, and to Jesus crucified shall be given the trophies of my redemption, and by its merits, bring me, Mother, to sing its praises in eternity. Each mystery calls us to meditate on one of the seven times Jesus shed his blood. Each "decade," except the last, consists of five "Our Fathers" followed by one "Glory be" and the verse and response. As an aid to meditation, quotations from sacred Scripture are provided for each Our Father. Different members of the group gathered to pray might each read the verses for a different mystery. The Chaplet was composed in by Francesco Albertini and officially approved in the same year. Saint Gaspar encouraged the Missionaries to pray this chaplet with the people every morning. It can help us connect our own suffering, the suffering of those we love, and the suffering of our enemies, with the suffering of Christ. Many people who like to pray the rosary every day pray the Precious Blood Rosary on Fridays, the day when we traditionally meditate on the Passion. O God, come to our assistance. Lord, make haste to help us. Glory to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and will be forever. O my Jesus, forgive us our sins, save us from the fire of hell, and lead all souls into heaven, especially those most in need of thy mercy. The Circumcision When eight days were completed for his circumcision, he was named Jesus, the name given him by the angel before he was conceived in the womb. I have come not to abolish but to fulfill. O my Jesus, forgive us.. Come, Lord, and help your people. Bought with the price of your own Blood. The Agony in the Garden Jesus prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want but what you want. O my Jesus, forgive us The Scourging at the Pillar I gave my back to those who beat me, my cheeks to those who plucked my beard;

My face I did not shield from buffets and spitting. It read, "Jesus the Nazarene, the King of the Jews. So they took Jesus, and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha. By his wounds you have been healed. The Crucifixion Jesus said to them, "This is my blood of the covenant, which will be shed for many. I profoundly adore you and want, as much as possible, to make reparation for the insults and disrespect you receive from human beings, especially from those who dare to blaspheme. Who will not bless this Blood of infinite value! Who would not be set aflame with love toward Jesus who shed this Blood? Who would I be if this Divine Blood had not redeemed me? Who removed it from the veins of my Lord to the last drop? O immense love, which bestowed upon us this saving balm! O immeasurable balm which sprang from a spring of immense love, may all hearts and languages praise you, exult you and give you thanks now and forever. How lovable God is who keeps us here below to become mature.

**Chapter 8 : Transubstantiation - Wikipedia**

*Understanding the deep purpose of the death and Resurrection of Jesus Christ. Why was the blood Shed. Why did God require the blood of His only begotten son to pardon the world.*

Unveiling the Mystery of the Blood Covenant! From scriptures, we understand that mysteries are divine secrets embedded within the simplicity of scriptures. When we engage these divine secrets, we emerge as stars in any area of human endeavours. For instance, Job became the greatest businessman in his days because he had access to divine secrets. This helps us to know that when mysteries are discovered from scriptures and engaged, testimonies of success and impact become natural manifestations in our lives. Furthermore, it is important to know that Apostles and Prophets are custodians of these Kingdom secrets. When we hearken to them, we become partakers of the wonders inherent in the mystery they carry Ephesians 3: However, for us to take maximum delivery of the benefits inherent in mysteries, we must receive, believe and put them to work. That is how Kingdom mysteries guarantee our mastery over life situations John 1: What is the mystery of the Blood Covenant? We saw a clear picture of this mystery in the account of Prophet Zechariah as he wrote of Jesus in prophecy. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: In the above scripture, Jesus is the coming King, Who shed His Blood on the Cross for our redemption from the works of the devil. In other words, the Blood of Jesus is the Blood Covenant that redeemed us from the curse of the law to enjoy the blessings of grace. As it is written: Christ hath redeemed us from the curse of the law, being made a curse for us: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith Galatians 3: However, it is important to know that we engage the mystery of the Blood covenant in three 3 dimensions and they include: In spiritual warfare through prayers: And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death Revelation We engage the mystery of the Blood covenant by partaking of the Flesh and the Blood of Jesus as Illustrated in scriptures. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins Matthew By sprinkling the Passover Blood: First, we must appreciate the fact that Jesus is reckoned in scriptures as the Passover Lamb. This means that the Blood of Jesus was the sprinkled Passover Blood that guaranteed the victory of the Israelites in Egypt. When this mystery was engaged in Egypt, God delivered the Israelites from years of captivity. The Bible records that God had sent several plagues to Egypt but Pharaoh refused to release the Israelites. Thus, God said to Moses: Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you Exodus After this mystery was applied, the Bible records that the siege of captivity over the Israelites was broken. Again, it is important to understand that our battles in life are essentially spiritual and until we engage the mysteries of scriptures, we will continue to fight a lost cause. For instance, the Israelites were not held captive by Pharaoh, but the gods of Egypt. However, at the instance of the Blood, they were set free. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord Exodus Unfortunately, there are many captives in the body of Christ because we are not familiar with this mystery yet. Furthermore, we saw in scripture that the Blood of sprinkling is a forever ordinance to be practiced often. And ye shall observe this thing for an ordinance to thee and to thy sons forever And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service Exodus This



means the Blood of Sprinkling is an ordinance that will forever remain active. What does this mystery guarantee us? The Blood of sprinkling guarantees double restoration of all that we may have lost to the devil and his cohorts. As such, we are guaranteed restoration in the following aspects: Business and Career Stagnations Zechariah 1: Marital Delays and Distortions Psalms How do we apply the mystery of the Blood of Sprinkling? It is worthy of note that the Passover Blood is not for drinking or for confession; it is for sprinkling. For instance, when a doctor or pharmacist prescribes medications, he tells you which one to inhale, drop in the ear or eye. The moment you swallow the one prescribed to be rubbed on your body, you have swallowed poison. Likewise, the Passover Blood is a sprinkling weapon of warfare against the devil and his cohorts. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission Hebrews 9: From the above scripture, we understand that whatsoever and whosoever we apply this mystery on, are exempted from the woes of life because the Lord will watch over same and defend them. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar Zechariah 9: The mystery of the Blood Covenant is so essential in this wicked world and the days that we live in. Thus, it is expedient that we receive, believe and engage the demands of this mystery in order to command mastery over every force of the wicked. As you engage this Kingdom mystery, I see God set you free from every form of oppression as He did for the Israelites in the name of Jesus Christ! Every force that has held your destiny down is destroyed! An end has come to every form of struggles in your life! I decree your entrance into the realm of His rest! There shall be commotions of miracle marriages and babies this year! Your troubled marriage is supernaturally restored!

*Through the Communion: We engage the mystery of the Blood covenant by partaking of the Flesh and the Blood of Jesus as Illustrated in scriptures. With reference to Jesus serving the Communion at.*

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.