

1: Salvation - past, present and future | Christian Faith

"Jesus Christ, make thyself to me an ever present reality." This presence has always represented itself to me as light. Remember Jesus said, "I am the light of the world", and also, "You are the light of the world."

The Sacrament of the Body and Blood of Christ—Against the Fanatics Lutherans believe in the real presence of the body and blood of Christ in the Eucharist, [23] [24] that the body and blood of Christ are "truly and substantially present in, with and under the forms" [25] [26] of the consecrated bread and wine the elements , so that communicants orally eat and drink the holy body and blood of Christ Himself as well as the bread and wine cf. Augsburg Confession , Article 10 in this Sacrament. This was first articulated in the Wittenberg Concord of in the formula: *Nihil habet rationem sacramenti extra usum a Christo institutum* "Nothing has the character of a sacrament apart from the use instituted by Christ". This interpretation is not universal among Lutherans. The consecrated elements are treated with reverence; and, in some Lutheran churches, are reserved as in Orthodox , Catholic , and Anglican practice. The external Eucharistic adoration is usually not practiced by most Lutherans except for bowing , genuflecting , and kneeling to receive the Eucharist from the Words of Institution and elevation to reception of the holy meal. In this case, the consecrated elements are to be delivered quickly, preserving the connection between the communion of the ill person and that of the congregation gathered in public Divine Service. Lutherans use the terms "in, with and under the forms of consecrated bread and wine" and "Sacramental Union" to distinguish their understanding of the Eucharist from those of the Reformed and other traditions. Anglican Eucharistic theology An altar in an Anglican church Anglicans prefer a view of objective presence that maintains a definitive change, but allows how that change occurs to remain a mystery. In the Eucharist, the outward and visible sign is that of bread and wine, while the inward and spiritual grace is that of the Body and Blood of Christ. The classic Anglican aphorism with regard to the debate on the Eucharist is the poem by John Donne — John Calvin was also urged to come to England by Cranmer, but declined, saying that he was too involved in the Swiss reforms. Consequently, early on, the Church of England has a strong Reformed, if not particularly Calvinistic influence. The view of the Real Presence, as described in the Thirty-Nine Articles therefore bears much resemblance to the pneumatic views of Bucer, Martyr, and Calvin. 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. The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. For many Anglicans, whose mysticism is intensely incarnational, it is extremely important that God has used the mundane and temporal as a means of giving people the transcendent and eternal. Some have extended this view to include the idea of a presence that is in the realm of spirit and eternity, and not to be about corporeal-fleshiness. During the Oxford Movement of the 19th century, Tractarians advanced a belief in the real objective presence of Christ in the Eucharist, but maintained that the details of how He is present remain mystery of faith , [35] [34] a view also held by the Orthodox Church and Methodist Church. This is in accord with some interpretations of Roman Catholic doctrine, as expressed, for instance by St. Thomas Aquinas, who, while saying that the whole Christ is present in the sacrament, also said that this presence was not "as in a place". The Eucharist is not intrinsic to Christ as a body part is to a body, but extrinsic as his instrument to convey Divine Grace. Real presence as a "Holy Mystery"[edit] The followers of John Wesley have typically affirmed that the sacrament of Holy Communion is an instrumental Means of Grace through which the real presence of Christ is communicated to the believer, [43] but have otherwise allowed the details to remain a mystery. Holy Communion is remembrance, commemoration, and memorial, but this remembrance is much more than simply intellectual recalling. This dynamic action becomes re-presentation of past gracious acts of God in the present, so powerfully as to make them truly present now. Christ is risen and is alive here and now, not just remembered for what was done in the past. A United Methodist minister consecrates the elements This affirmation of real presence can be seen clearly illustrated in the language of the United Methodist Eucharistic Liturgy [46] where, in the epiclesis of the Great Thanksgiving, the celebrating minister prays over the elements: Pour out

your Holy Spirit on us gathered here, and on these gifts of bread and wine. Make them be for us the body and blood of Christ, that we may be for the world the body of Christ, redeemed by his blood. Methodists assert that Jesus is truly present, and that the means of His presence is a "Holy Mystery". Come and partake the gospel feast, be saved from sin, in Jesus rest; O taste the goodness of our God, and eat his flesh and drink his blood. The distinctive feature of the Methodist doctrine of the real presence is that the way Christ manifests His presence in the Eucharist is a sacred mystery—the focus is that Christ is truly present in the sacrament. To those who rightly, worthily, and with faith receive it, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ. The supper is also a sign of the love and unity that Christians have among themselves. Christ, according to his promise, is really present in the sacrament. Spiritual presence[edit] Main article: Following a phrase of Augustine , the Calvinist view is that "no one bears away from this Sacrament more than is gathered with the vessel of faith". Actual practices of disposing of leftover elements vary widely. However, Reformed theology has also historically taught that when the Holy Communion is received, not only the Spirit, but also the true body and blood of Jesus Christ hence "real" are received through the Spirit, but these are only received by those partakers who eat worthily i. The Holy Spirit unites the Christian with Jesus though they are separated by a great distance. Despite this common intention, different terms and concepts were employed which. Properly interpreted, the differing terms and concepts were often complementary rather than contradictory. We proclaim the presence of the risen Lord in our midst. Rejoicing that the Lord has come to us, we await his future coming in glory Both of our communions, we maintain, need to grow in appreciation of our diverse eucharistic traditions, finding mutual enrichment in them. Consecration, presidency and distribution[edit] Many Christian churches holding to a doctrine of the real presence of Christ in the Eucharist for example, Catholic, Eastern Orthodox, Lutheran, Anglican, Reformed, and Methodist require ordained clergy, to officiate at the Eucharist, consecrating and distributing the elements to communicants. Some groups, mostly Protestants, require church leaders who may or may not be ordained pastors , elders and deacons to preside over the elements and distribute them.

2: Eucharistic theology - Wikipedia

The real presence of Christ in the Eucharist is a term used in Christian theology to express the doctrine that Jesus is really or substantially present in the Eucharist, not merely symbolically or metaphorically.

Transcript 01 The more you learn about Christ in you the closer you feel to Jesus Christ The more you learn about Christ in you, the closer you feel to Jesus Christ. Jesus Christ is not just the name of a man, but represents the working principal of truth in our consciousness. Jesus represents the activity or the action of the Christ. He brought the Christ into expression. Prove to yourself what it means to ask in the name of Jesus Christ, and you will see how quickly this name representing the working principal of truth works for you. When you feel the need of a power to help you handle the problems of life that seem beyond your human ability, call upon the name of Jesus Christ to show you the way. Thus you will open yourself to the light of your own spiritual nature and you will be shown what to do. The same Christ is in you that was in Jesus Christ, and you are closely related. You may not be able to handle your difficulties through your own efforts, but you can handle them when you call upon a power greater than your own personal self. It is not by mentally struggling that you meet your problems, but by letting go and letting the Christ in you take over. Charles Fillmore says in his writings that Jesus was prepared eons of time before the world began to do the works that he came to do. Can you imagine the love of God and his great appreciation for his children that he should send us a personal helper, one who could reveal to us the Christ in us and give us right answers? Man had been plodding along ever since Jehovah God formed him out of the dust of the ground, put the spirit in him, and pronounced him a living soul. Who knows how long the evolutionary process had been going on? Jesus Christ came into being as a savior for our race and put us on the path of spiritual growth and development. In other words, to let us know of our own spiritual nature and the Christ in us. We think of Christ as the mind of God or principal of truth in every man. He said that this was a mystery hidden for ages and generations, but now made manifest. Jesus came to show us the way of the Christ in him and in us. He was fully aware of his Christ self and became the first expression of God to our race. Thus he was known as Jesus the Christ. He knew his relationship to God before the world began, and came to show us our relationship to the Father and how God works through us. Jesus was ahead of the rest of mankind because he was aware of the Christ in himself. He became Jesus Christ by unifying himself with the Christ principle, or Christ mind, within him. He became the Christ made manifest in its perfection. When we speak of Jesus Christ, we are speaking of the perfection of God in manifestation. If we speak of the Christ in us, we are speaking of our own higher spiritual nature. Everyone in his relationship with others may be known by one of several names. For instance, a man may be a son, a brother, a Father. All names identifying a same individual in a little different relationship. It is in his steps that we are to follow. We are not to follow Jesus just as an ideal, but to put on the Christ consciousness as he did. There is no virtue in saying that we are following Jesus Christ if we do not follow his teachings. Sometimes in our Christian philosophy we have felt that Jesus paid it all and that we are saved just by believing this. We are saved only as we follow the teachings he gave us. We do this step by step, and we find the teachings of Jesus Christ, the perfect guide, eventually leading us to the overcoming of death itself. Jesus Christ came to show us the way of life and how to let God work through us. Jesus was sent to show us what was in him and what is in us. In following Jesus Christ, we learn to follow our own indwelling Christ and to make a constant union with his great spiritual power within us. Many years ago I learned a prayer that has been a blessing to me: This arouses your own spiritual nature. We put on the Christ through using the words Jesus spoke. He recognized those words as coming from the Father, God. You identify yourself with the Christ when you use his words. We have heard much the past few years about developing our human potential. When we arouse the spiritual nature in us, which is our governing power, we will develop our human potential much faster. His evolutionary processes can be accelerated and he will become the superman he is intended to be. The human potential is sparked by the understanding of what is in back of the human, the divine identity, Christ in you. We believe that Jesus Christ exists today in a body of light and spiritual energy. This does not mean that he does not work for us, but rather that he works through us to accomplish what needs to be done.

Not only are you filled with it, you are radiating it. This can be proven in the laboratory. The light of the Christ shines through them. The words of Jesus Christ are living words that teach eternal truths. Take them into your mind and heart, and your spiritual unfoldment will be quickened. These words will stay with you forever. The Holy Spirit whom Jesus asked the Father to send in his name reveals these living words to us when we most need them. I felt that I had literally put myself in the light of his presence and I was healed. It may be in the still of the night that such words will come to bless you. The Holy Spirit reveals them to you in answer to your need. As you apply these truths in helping yourself, you become a center of faith for the healing of others. You can affirm for those needing healing, Jesus Christ has made you whole. The glory of the Lord has risen upon you and you are healed. Out of your consciousness of the Christ at the center of your being, your life will flame with faith and healing power. The living Christ spirit inspires and blesses each one of us. Jesus, who lived historically, out-pictured the spirit of Christ that lives in us. Jesus represented the full and complete expression of the Christ. If we acknowledge that Christ lives in us, we open the way for a full and complete expression of God to manifest himself through us. In the healing ministry of Silent Unity, we have through the years built up a strong positive consciousness of the presence and power of Jesus Christ working in and through us as a mighty healing power. The consciousness that Jesus Christ prepared for us is right here in our midst for us to lay hold of. He practiced the presence and power of God until his atmosphere was entirely charged with vital, living, eternal ideas. Let this transcendent, victorious spirit, which was in Christ Jesus, rise up in you now and be with you forever.

3: Blood of Christ

Paul felt heaven was a present reality while they believed in Christ. Now, compare the following two verses very, very carefully. Now, compare the following two verses very, very carefully. Christ is in the heavenlies at the right hand of the Father (Ephesians).

Assurance Versus Security Security When we trust in Jesus Christ, our eternal security in Christ becomes a spiritual reality whether we understand it or believe it. One's belief in security in Christ does not make it true or false. If we have trusted in the person and work of Christ for personal salvation, security is a fact. Assurance Assurance is the confident realization of that security. Assurance has to do with our comprehension of the facts and provisions of salvation through faith in Christ. When people do not have assurance, we should always begin by sharing the gospel to be sure they have truly trusted in Christ. Once this is confirmed, then move on to the matters of assurance. Reasons Why People Lack Assurance 1 People often lack assurance because they cannot remember or point to a specific time when they received Christ. Some doubt or wonder if they were ever really saved. There is a specific point in time when salvation occurs—the point when regeneration takes place. The issue for people is to know if they now really trust in the person and work of Christ. Many evangelists and preachers emphasize the need for some form of public confession of faith like going forward at the end of a service or raising your hand. If people receive Christ privately, they may wonder if they should have made a public confession or prayed a different prayer. They wonder if a true believer would have these kinds of problems. This is a major issue today. Those who think the sinner must make Christ Lord of his life, or at least promise to do so, before he can be saved make assurance rest on the evidence of a surrendered walk. MacArthur cites this as the only way a believer can be assured of his or her salvation. Should we look to some experience or our works? God has given us eternal life, and this life is in his Son. The one who has the Son has this eternal life; the one who does not have the Son of God does not have this eternal life. I have written these things to you who believe in the name of the Son of God so that you may know that you have eternal life. John Calvin emphatically warned against looking to ourselves, that is, to our works or the fruit of the Spirit, for certainty of our salvation. He taught that we should look to Christ as the objective basis for assurance. To look to ourselves produces doubt and detracts from the saving work of Christ. He rejected the exhortation to self-examination as a dangerous dogma. I am fearful of those today, who because of a genuine, valid concern about the lack of growth and the lack of evident Christian lifestyle, are willing to try to prop up the Gospel by adding to it. This too, of course, is based on the statements of Scripture, but the emphasis is on understanding the sufficiency, finished nature, and accomplishments of the death of Christ. There are two prominent aspects here which Scripture emphatically teaches: And the Spirit is the one who testifies, because the Spirit is the truth. But you know him, because he resides with you and will be in you. For he will not speak on his own authority, but will speak whatever he hears, and will tell you what is to come. By this we know the Spirit of truth and the spirit of deceit. But as his anointing teaches you about all things, it is true and is not a lie. Just as it has taught you, you reside in him. The Lord opened her heart to respond to what Paul was saying. And he cannot understand them, because they are spiritually discerned. But we have the mind of Christ. The witness concerning life in the Son through believing in the Son as promised in 1 John 5: Principles for Assurance Principle 1: We need to draw our assurance from faith in the facts of Scripture and not from our feelings. Our faith and thus our assurance must stand on the sure promises of the Bible rather than on our feelings. The biblical order is: Feelings are the responders of the soul or heart. They are to follow and respond to our understanding of Scripture, but they are never a safe guide to what we should believe or of the state of our salvation. This leads to the next point. We need to draw our assurance from faith in the facts of Scripture and not from our works. Works or the biblical changes that occur in our lives as a result of the grace of God can confirm the reality of our life with God. We must be ever so careful, however, in making such subjective ground the basis of our assurance, for when a believer is out of fellowship he or she can have the appearance of an unbeliever especially if the condition lasts for any length of time. In fact, you are still not ready, 3 for you are still influenced by the flesh. For since there is still jealousy and dissension among you, are

you not influenced by the flesh and behaving like unregenerate people? If we depend on works or obedient living to prove our salvation then we are faced with the following dilemma: If we are living obediently now the supposed proof of salvation, the possibility exists that could change in the future. If later on we cease to live obediently, then that would prove based on the above premise that we are not now true Christians in spite of our obedient lifestyle. So present obedience can never really prove our Christianity and thus, we could never have assurance. Post-generation performance is not a trustworthy basis for assurance of salvation. Scripture clearly warns against basing assurance or true relationship with God on performance. Catch that! "they look good! They do all the right things. Fruit here refers not to the behavior of these people but to their teaching" see Matt. Instead, at the bottom line, they are trusting in themselves v Their performance looks good. In fact it leads them to conclude that they are right with God. And yet they are deceived. They learn too late that assurance of salvation cannot properly be based on performance. As John shows in 1 John 1: However, proper Christian living is not necessarily an evidence of genuine relationship because when believers are out of fellowship for any length of time they will manifest the works of the flesh and may look very much like an unbeliever. The apostle was not questioning or denying the fact of their salvation. He affirmed his conviction of their salvation, but they were walking according to the flesh rather than according to the Spirit of God. This made them behave so they looked like natural men, like men who were without the saving power of Christ, when in reality they were in Christ with the Spirit indwelling them. Therefore glorify God with your body. Sometimes a passage like 2 Corinthians This is unfortunate because this is mere proof-texting and misses the context and the actual meaning and purpose of this passage in the argument of Paul in 2 Corinthians. Or do you not recognize regarding yourselves that Jesus Christ is in you "unless, indeed, you fail the test! MacArthur is an illustration of this. Doubts must be confronted and dealt with honestly and biblically. Is Paul calling these believers to examine themselves for the purpose of assurance of salvation? The context says no! The following are some reasons for this position: He does not question their salvation for a moment as is clear from the passages mentioned above. In light of the plain teaching of Scripture, if anything needed to be examined, it would be the object of their faith. Had they truly trusted in Christ rather than in some system of works? Some were questioning the validity of the ministry of the apostle because of the influence of certain false teachers. Compare 2 Corinthians They were demanding proof in verse 3 that Christ was speaking through Paul. In verse 5 Paul shows them that the proof they were looking for was in themselves because he had been their father in the faith. Did they know the Savior? How did they come to know the Savior? He did not believe they were counterfeit and knew they were unlikely to come to a different conclusion about their faith which only proved he too passed the test. This is the point of 2 Corinthians The Bema Judgment Seat of Christ Does the fact that we are confident of our salvation because of the finished work of Christ mean we can be indifferent about our lifestyle? Does assurance of salvation promote promiscuous Christian living and faulty stewardship? No, not if one understands the whole counsel of the Word. A steward is someone who manages the property or equipment of another. What does this mean? This is the point of 1 Corinthians 3: And the fire will test what kind of work each has done. He himself will be saved, but only as through fire. Note the contrast here. The believer is in heaven because of what Jesus did, but accountable reward-wise for what he did with the life and gifts God gave him.

10/85 Future Things - 1 The Antichrist Is a PRESENT REALITY of Bible prophecy. 1. The scriptures warn of a coming enemy of Christ who will persecute and deceive many.

The Blood of Christ A study of the meaning of the "blood of Christ," pointing out the many mystical meanings that have been used to explain such. You are free to download this article provided it remains intact without alteration. You are also free to transmit this article and quote this article provided that proper citation of authorship is included. Theological Articles The blood of Christ has always been an important concept to Christian people down through the centuries of Christian belief. The inspired Scriptures contain numerous references to the significance of the blood of Christ. But as with any object of belief, there are those who take the object and ascribe to it meaning that it was never intended to possess. Some Christians have done that with the blood of Christ, giving it magical and mystical significance that the Scriptures do not ascribe to it. The purpose of this study will be to expose some of the improper conceptions of the blood of Christ and to look carefully at what the Scriptures legitimately say about the blood of Christ. Unbiblical Conceptions of the Blood of Christ The unbiblical conceptions of the blood of Christ can be divided into two categories: Obviously, there are those who have diminished the importance of the blood of Jesus. Christianity has been caricatured by some as a "slaughterhouse religion," because it speaks about the shed blood of Jesus as the sacrificial death for sin that was prefigured in the death of sacrificial animals in the Old Covenant. Some think that this makes Christianity a revolting, "bloody" religion with a "gospel of gore. Genuine Christian sensitivities are not offended by reference to the blood of Christ! There have been so-called "scholars" who have tried to convince us that concepts of blood in Scripture are but carry-overs from pagan religions which were introduced superstitiously into the Jewish religion and thus into the Christian religion. Their presupposition is that all religions have evolved and that all religious features can be traced back to their alleged origins in the "evolution of religion. Their reasoning is based on unsubstantiated presuppositions, and warped by unbelief! Others would diminish the importance of the blood of Jesus by indicating that it does not matter if Jesus ever lived, or if He ever had blood flowing in His veins or shed His blood on a cross. Historicity and the tangibility of the person of Jesus Christ are irrelevant in their perspective. All that matters is how the "story" they call it "myth" affects people in each age, and whether people find religious comfort and a sense of peace and love in what they believe. Historical veracity, whether it really happened and is true or not, means nothing to these existentialists. All religion is regarded as pure subjectivism and spiritualized fantasy. They certainly regard the blood of Jesus as less important than Scripture indicates! On the other hand, there are those who would attribute to the blood of Jesus more significance than Scripture indicates. People have a tendency to take a truth particularly a "religious" truth which accumulate superstitious significance, and let their imaginations run wild with it. The original truth soon develops many hypothetical accretions which have no substantiation. People have a tendency to build traditions around their interpretations, and these sometimes become as important, or more important, than the original Scriptural truth itself. Roman Catholicism, for example, has developed an inordinate emphasis on the "sacred blood" of Jesus and the "sacred heart" of Jesus. Perhaps you have seen Roman Catholic art representations of Jesus with His heart opened to reveal His "sacred heart" with an aura of divine glory emanating from it. Those who were brought up in this Roman Catholic background report that the blood of Jesus was always treated as something very mysterious, something "secret" that could never be fully understood by lay-people. As the word "occult" means something secretive, the Roman Catholic tendency to hide the blood of Jesus in secrets and mysteries seems rather occultish. The doctrine of transubstantiation is also part of Roman Catholic belief. Thus it is that Roman Catholic altar-boys are warned of the seriousness of dropping a crumb of the wafer, lest the very body of Jesus be trampled underfoot. Priests are cautious not to spill a single drop of the wine, lest the actual blood of Jesus be spilled again. Young Catholic children are told stories of how heroic priests gave their lives in martyrdom to protect the body and blood of Jesus, as they were carrying the bread and wine somewhere and were accosted by robbers or thieves. Catholic lay-people simply allow the wafer to melt on their tongue

whereby the flesh of Jesus is thought to be infused into them, and the priest then drinks the wine, allowing the blood of Jesus allegedly to be infused into him so he can represent Jesus Christ and disseminate His benefits to others. There are many protestant Christians who have developed the same kinds of interpretative accretions about the blood of Jesus. They too refer to the blood of Jesus as being "mysterious" and as having eternal mystical powers. Beginning with the premise stated in Leviticus This is an obvious misinterpretation because the verse does not read, "the life of God is in the blood. These same authors go on to indicate that when Adam sinned by eating of the "tree of the knowledge of good and evil," he contracted "blood poisoning. Natural human blood is thus regarded as "sinful blood. On what basis can the adjective "sinful" be properly applied to the amoral physical substance of human blood? They continue to conjecture that since Jesus was supernaturally conceived of the Holy Spirit, He never had any sinful human blood in His veins, no blood of the blood-line of Adam and the human race, no tainted, contaminated, sinful blood. Indicating that God places great value in blood and delights in blood, these authors explain that the shed-blood of Jesus on the cross was not really for our sakes, but for God. It is "precious" to Him; He is satisfied with that blood sacrifice and finds it acceptable. DeHaan writes, "As the eternal High Priest, He Jesus ascended into heaven to present the blood in the Holy of Holies where God dwells, and that blood is there today, pleading for us and prevailing for us. Every drop of the precious blood is still in existence, just as pure, just as potent, just as fresh as two-thousand years ago. Maxwell Whyte explains, "How Jesus transported His precious Blood from Calvary to heaven is not understood by mortal men, but the Scripture shows that He fulfilled the type, and therefore He must have sprinkled His own blood upon the mercy-seat the throne of God in heaven. How can a non-material entity such as a human soul be materially covered or overwhelmed by the blood of Jesus? Such fanciful language concerning the blood of Jesus is seen in many hymns. Examples of such are: Wash in the fountain opened for sin, Hide in the saving sin-cleansing blood, Find peace and shelter under the blood, They go on to say, "Since the life of Jesus is in His Blood, if we plead, honor, sprinkle and sing about it, we actually introduce the life of God into our worship. This all sounds to me like a system whereby man thinks he can manipulate God. This idea of "pleading the blood" leads then to the idea of "the power of the blood. I have to question, therefore, whether the blood of Jesus has any on-going inherent or intrinsic power, in and of itself. Would you be free from your passion and pride? Would you do service for Jesus your King? Would you live daily His praises to sing? Jesus is seated at the "right hand of power," of God Matthew The power is in God, not in the blood! The blood of Jesus is regarded by many of these writers as far more than merely an historical fact. It has become for them a present, living, potent reality. They have personified the blood of Jesus. They have deified the blood of Jesus even spelling it with a capital "B". We must beware of fanciful, speculative "spiritualizing. The sacrificial types of the Old Testament are fulfilled in Jesus Christ. But we cannot take the pictures and superimpose them on the New Testament to create spiritual concepts that are never noted by the inspired Scripture of God! Many Christians have done so and are guilty of regarding the blood of Jesus as having more significance than Scripture indicates. It was comprised of plasma suspension fluid , erythrocytes red corpuscles , leucocytes white blood cells or corpuscles , thrombocytes platelets that facilitate clotting and the hemoglobin which contains iron in the red blood cells. This is indeed a denial of what many have said and written about the blood of Jesus. But unless and until it can be documented where Scripture says otherwise, this is the conclusion that must be drawn from Scripture. Where does Scripture state that Jesus did not have human blood? Or that Jesus did not partake of the blood of Adam? Jesus was "born of a woman" Galatians 4: Where does Scripture say that natural human blood is "sinful blood? Natural man has a sinful spiritual nature and sinful behavior, but it is not in his bloodstream! He is not comprised of "flesh and blood," so how can He have a blood-type? The "man, Christ Jesus" I Tim. Paul refers to "the Church of God which He purchased with His own blood. The imperishability of such blood is further explained by M. The blood that flowed from His unbroken skin in Gethsemane; the blood that was smeared about His back when the cruel, weighted thongs cuts through His flesh as the flagellator scourged Him; the blood that oozed out under the thorny crown and flowed from His hands, His head, His feet was never destroyed for it was incorruptible blood. Not one drop of that blood was lost or wasted. His blood was just like yours and mine! He bled just like you and me. And, if I might be so audacious as to say it, His blood would have been just as susceptible to H. His blood was

natural, human blood, not supernatural, divine blood. His blood-type had to have been derived from Mary, his human mother. If His blood had splattered on those who flogged Him, it would not have purged them from their sins, as some have suggested. Jesus could have given a pint of blood to the Red Cross had there been such an organization, and it would have had no supernatural or spiritual benefit to the one who received it. Where is the material blood of Jesus right now? The Scripture does not deem it necessary to tell us. It probably evaporated or disintegrated, oxidized and returned to dust, like the human blood of all other men who have shed blood and died. We know that Jesus was physically resurrected, but I Corinthians

The Biblical Significance of the Blood of Jesus A thorough study of all ninety-seven occurrences where the Greek word for "blood" haima is found in the New Testament, reveals that approximately twenty-five of those references refer to the blood of Jesus and the significance of His death. We need to turn our attention now to a positive Scriptural understanding of the significance of the blood of Jesus. The "types" pointed to and pictorially pre-figured the sacrificial death of Jesus, particularly those of the Day of Atonement in Leviticus chapter sixteen.

5: Salvation - A Past, Present & Future Reality - Tim Challies

christ on david's throne a present reality In order to sustain their position, those who hold to the millennium theory claim that Christ is not sitting on the throne of David in this dispensation, and therefore there must be another age, a period of a thousand years, in which Christ will sit upon David's throne.

Some of them go so far as to say that the throne of David will be re-established in Jerusalem and that Christ will there reign over literal Israel, who, as a nation, will again be restored to their former glory. To the natural mind this may sound very beautiful, and it may appeal to some as very plausible; but a careful investigation of the truth of the Bible will clearly reveal that such theories are but mere speculations of human minds and are not really found in Holy Writ. In the first place, the literal throne of David never can be re-established, for it was destroyed centuries ago. Therefore, as David was exalted to this place of power and government in Israel, so the Lord Jesus Christ, who is the seed of David, was to be raised up and exalted to a state and place of sovereign power; a king to rule in righteousness. If it can be shown that Christ now, during the present dispensation, fills this place, that Christ now occupies the very place and position that the prophets foretold; then the millennial contention will be refuted. Open your Bible to 2 Samuel 7: He shall build an house for my name, and I will establish the throne of his kingdom forever. And thine house and thy kingdom shall be established forever before thee: Note the foregoing prophecy. How beautifully this harmonizes with the New Testament declaration of Peter recorded in Acts 2: Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. David himself refers to this promise in Psalm Instead of pointing to a future age for the fulfillment of these prophecies, the apostles clearly understood them as being already fulfilled in their day; and certainly we are safe in accepting their interpretation. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. This is an illustrative prophecy of the incarnation of Christ, with an enumeration of those characteristics in which he stands most nearly related to mankind as their Savior, and by which his infinite majesty and godhead are shown. He is called Wonderful; wonderful in his conception, birth, preaching, miracles, sufferings, death, resurrection, and ascension; wonderful in his person, and wonderful in his working. He is the Counselor that expounds the law, shows its origin, nature, and claims. He ever appears in the presence of God for men. The government rests on his shoulder—seated upon his throne, he executes judgment and justice; and the increase of his government and peace shall continue forever. To it there shall be no end. But when should all be fulfilled? The answer is positive and clear. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest: Not by any means. The birth of Christ, his name, his throne and reign, are all connected and must be in the same dispensation; that is, in the present one. This text refers to him as the everlasting head and sovereign. His government and kingdom shall be eternal. Revolutions may destroy the kingdoms of the earth, but the powers of hell and death shall never be able to destroy the kingdom of Christ. His is the only dominion that shall never have an end. Here we have the glory, extent, and perpetuity of the evangelical kingdom. It was when he was born into the world as a son that he became a king and established his kingdom. And this is identical with his sitting on the throne of David. Blessed is the King of Israel that cometh in the name of the Lord. All these texts confirm the fact that Christ began his reign on the throne of David, during the days of his incarnation. Being born a king, and clothed with all the authority of heaven, he began to deliver and to execute the laws of his spiritual kingdom. His authority was supreme. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: It would seem that this language is so clear that none could misunderstand it. David said that Christ would die.

He also foresaw that if Christ were not resurrected, he could not sit upon his throne forever. Since he came sitting upon the throne of David during his incarnation, he must be resurrected in order to continue upon the throne. You see, the apostle here quotes the language of David in Psalm Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: The distinctions between nations disappeared at the cross. Since that time, literal Israel is no more the chosen people of God. While the law and its blessings were to one nation, the gospel is good tidings of great joy to all nations in all the world. They have the same privileges in the gospel. Salvation is not a national affair, but an individual matter. Every man and every woman on earth is responsible personally for his or her eternal destiny. In the beginning of the Christian Era, thousands of them did accept Christ, and the rest were blinded because of their unbelief. The Gentiles, as fast as they have accepted Christ, and believed on his name, have been saved as well as the Jews. It will continue thus until the end of time. All who do accept Christ, from among both Jews and Gentiles, constitute the New Testament church, or kingdom. This is the true Israel of God. In the Christian dispensation, the real and only seed of Abraham is the spiritual seed, the children of promise, those who are saved out of all nations through the blood of Jesus. This is the New Testament church.

6: May Rowland - Jesus Christ, An Ever Present Reality | TruthUnity

This recording is based on the writings of Paul and focuses on the present reality of Jesus. Faith begins with the historical Jesus, and it lives and grows with Christ, the Risen Lord.

The empirical appearances continue to exist unchanged, but the reality is changed by the power of the Holy Spirit, who has been called down upon the bread and wine. However, since he has risen, the Church teaches that his body and blood are no longer actually separated. Where one is, the other must be. Therefore, although the priest or other minister says "The body of Christ" when administering the host and "The blood of Christ" when presenting the chalice, the communicant who receives either one receives Christ, whole and entire, body and blood, soul and divinity. The first appearance of the term in a papal document was in the letter of Pope Innocent III Cum Marthae circa to John of Canterbury on 29 November, [20] then briefly in the decree Firmiter credimus of the Fourth Lateran Council [21] and afterward in the book "Iamdudum" sent to the Armenians in the year 1215. At a celebration of the Eucharist at Lourdes, the chalice is shown to the people immediately after the consecration of the wine. The Eucharist is a sacrifice in that it re-presents makes present again the sacrifice of the cross. Christ, of course, is not sacrificed again because the one sacrifice of the Cross was accomplished "once for all" and cannot be repeated. The Mass is a liturgical representation of a sacrifice that makes present what it represents through the action of God in an unbloody manner. The priest and victim of the sacrifice are one and the same Christ, with the difference that the Eucharist is offered in an unbloody manner. In other words, the priest celebrant represents Christ, who is the Head of the Church, and acts before God the Father in the name of the Church, always using "we" not "I" during the Eucharistic prayer. The matter used must be wheaten bread and grape wine; this is considered essential for validity. Consecrated hosts are kept in a tabernacle after the celebration of Mass and brought to the sick or dying during the week. A large consecrated host is sometimes displayed in a monstrance outside of Mass, to be the focus of prayer and Eucharistic adoration. The "self-offering of the believer in union with Christ," [29] and the transformation of the believer into Christ which is implicit in the symbolism, is understood as integral to the disposition needed for the fruitful reception of Communion. For fear of desecration, the Eucharist may not be received by any in a state of mortal sin, nor generally by non-Catholics. However, in exceptional circumstances non-Catholic Christians who share the belief of the Catholic Church in the Eucharist are permitted to receive it. However, the Articles also state that adoration, or worship per se, of the consecrated elements was not commanded by Christ. It also stated that those who receive unworthily do not actually receive Christ but rather their own condemnation. Anglicans generally and officially believe in the Real Presence of Christ in the Eucharist, but the specifics of belief regarding the manner of His presence range from a belief in the corporeal presence, sometimes but not always affirming Eucharistic adoration mainly Anglo-Catholics, [7] [31] to a belief in a pneumatic presence almost always "Low Church" or Evangelical Anglicans. There are also small minorities on the one hand who affirm transubstantiation or, on the other, reject the doctrine of the Real Presence altogether in favour of a pneumatic presence. The classic Anglican aphorism with regard to this debate is found in a poem by John Donne sometimes attributed to Elizabeth I: He was the Word that spake it; He took the bread and brake it; and what that Word did make it; I do believe and take it. Eucharist in the Lutheran Church Lutherans believe that the Body and Blood of Christ are "truly and substantially present in, with and under the forms" of consecrated bread and wine the elements, [36] so that communicants eat and drink both the elements and the true Body and Blood of Christ himself [37] in the Sacrament of the Eucharist whether they are believers or unbelievers. This is also practiced in many European Lutheran churches as well. Transubstantiation, or the change of the substance of bread and wine in the Supper of our 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. The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith. Some Methodists kneel at communion rails, which delimit the chancel in which the altar also called the communion table lies. In other churches, communicants approach the minister who administers

the elements in front of the chancel. Most Methodist Churches use unfermented grape juice instead of alcoholic wine though there is no official restriction for United Methodists, and either leavened yeast bread or unleavened bread. The wine may be distributed in small cups, but the use of a common cup and the practice of communion by intinction where the bread is dipped into the common cup and both elements are consumed together is becoming more common among many Methodists. God, who has given the sacraments to the church, acts in and through Holy Communion. The divine presence is a living reality and can be experienced by participants; it is not a remembrance of the Last Supper and the Crucifixion only. Holy Communion is remembrance, commemoration, and memorial, but this remembrance is much more than simply intellectual recalling. This dynamic action becomes re-presentation of past gracious acts of God in the present, so powerfully as to make them truly present now. Christ is risen and is alive here and now, not just remembered for what was done in the past. This affirmation of Real Presence can be seen clearly illustrated in the language of the United Methodist Eucharistic Liturgy for example: Word and Table 1 where, in the epiclesis of the Great Thanksgiving, the celebrating minister prays over the elements: Make them be for us the body and blood of Christ that we may be for the world the body of Christ, redeemed by his blood. Come and partake the gospel feast, Be saved from sin, in Jesus rest; O taste the goodness of our God, and eat his flesh and drink his blood. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart, by faith with thanksgiving. When we eat and drink the bread and the wine of the Supper with expectant faith, we thereby have communion with the body and blood of our Lord and receive the forgiveness of sins, life, and salvation. The Moravian Church practices open communion. All baptized Christians who have confirmed their faith may join in Holy Communion.

7: THE EVER-PRESENT REALM OF REALITY / The Christian Science Journal

"Present Reality and the Return of Christ" 9/3/17 -Announce: Bridge Groups sign ups underway. www.enganchecubano.com -Slide on the home screen that when you click it, it will take you to a.

What we believe about Jesus Introduction The Lord Jesus, on the night before he suffered on the cross, shared one last meal with his disciples. During this meal our Savior instituted the sacrament of his Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the ages and to entrust to the Church his Spouse a memorial of his death and resurrection. As the Gospel of Matthew tells us: While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; this is my body. For my flesh is true food, and my blood is true drink" Jn 6: The whole Christ is truly present, body, blood, soul, and divinity, under the appearances of bread and wine--the glorified Christ who rose from the dead after dying for our sins. This presence of Christ in the Eucharist is called "real" not to exclude other types of his presence as if they could not be understood as real cf. The risen Christ is present to his Church in many ways, but most especially through the sacrament of his Body and Blood. What does it mean that Jesus Christ is present in the Eucharist under the appearances of bread and wine? How does this happen? The presence of the risen Christ in the Eucharist is an inexhaustible mystery that the Church can never fully explain in words. We must remember that the triune God is the creator of all that exists and has the power to do more than we can possibly imagine. God created the world in order to share his life with persons who are not God. This great plan of salvation reveals a wisdom that surpasses our understanding. But we are not left in ignorance: We are thus enabled to understand at least in some measure what would otherwise remain unknown to us, though we can never completely comprehend the mystery of God. As successors of the Apostles and teachers of the Church, the bishops have the duty to hand on what God has revealed to us and to encourage all members of the Church to deepen their understanding of the mystery and gift of the Eucharist. In order to foster such a deepening of faith, we have prepared this text to respond to fifteen questions that commonly arise with regard to the Real Presence of Christ in the Eucharist. We offer this text to pastors and religious educators to assist them in their teaching responsibilities. We recognize that some of these questions involve rather complex theological ideas. It is our hope, however, that study and discussion of the text will aid many of the Catholic faithful in our country to enrich their understanding of this mystery of the faith. Why does Jesus give himself to us as food and drink? Jesus gives himself to us in the Eucharist as spiritual nourishment because he loves us. Our sharing in this life begins with our Baptism, when by the power of the Holy Spirit we are joined to Christ, thus becoming adopted sons and daughters of the Father. It is strengthened and increased in Confirmation. It is nourished and deepened through our participation in the Eucharist. By eating the Body and drinking the Blood of Christ in the Eucharist we become united to the person of Christ through his humanity. In being united to the humanity of Christ we are at the same time united to his divinity. Our mortal and corruptible natures are transformed by being joined to the source of life. By being united to Christ through the power of the Holy Spirit dwelling in us, we are drawn up into the eternal relationship of love among the Father, the Son, and the Holy Spirit. As Jesus is the eternal Son of God by nature, so we become sons and daughters of God by adoption through the sacrament of Baptism. Through the sacraments of Baptism and Confirmation Chrismation , we are temples of the Holy Spirit, who dwells in us, and by his indwelling we are made holy by the gift of sanctifying grace. The ultimate promise of the Gospel is that we will share in the life of the Holy Trinity. The Fathers of the Church called this participation in the divine life "divinization" theosis. In this we see that God does not merely send us good things from on high; instead, we are brought up into the inner life of God, the communion among the Father, the Son, and the Holy Spirit. In the celebration of the Eucharist which means "thanksgiving" we give praise and glory to God for this sublime gift. Why is the Eucharist not only a meal but also a sacrifice? While our sins would have made it impossible for us to share in the life of God, Jesus Christ was sent to remove this obstacle. His death was a sacrifice for our sins. Christ is "the Lamb of God, who takes away the sin of the world" Jn 1: Through his death and resurrection, he conquered sin and death and reconciled us to God. The Eucharist is the memorial of this sacrifice. The Church

gathers to remember and to re-present the sacrifice of Christ in which we share through the action of the priest and the power of the Holy Spirit. As the Letter to the Hebrews explains, Jesus is the one eternal high priest who always lives to make intercession for the people before the Father. In this way, he surpasses the many high priests who over centuries used to offer sacrifices for sin in the Jerusalem temple. The eternal high priest Jesus offers the perfect sacrifice which is his very self, not something else. At the same time, however, Jesus Christ is the Second Person of the Holy Trinity; he is the eternal Son, who is not confined within time or history. His actions transcend time, which is part of creation. This means that in the Eucharist, Jesus does not sacrifice himself again and again. Rather, by the power of the Holy Spirit his one eternal sacrifice is made present once again, re-presented, so that we may share in it. Christ does not have to leave where he is in heaven to be with us. Rather, we partake of the heavenly liturgy where Christ eternally intercedes for us and presents his sacrifice to the Father and where the angels and saints constantly glorify God and give thanks for all his gifts: As the Catechism of the Catholic Church states, "By the Eucharistic celebration we already unite ourselves with the heavenly liturgy and anticipate eternal life, when God will be all in all" no. When in the Eucharist we proclaim the Sanctus we echo on earth the song of angels as they worship God in heaven. In the eucharistic celebration we do not simply remember an event in history. The priest and the worshipping community are in different ways active in the eucharistic sacrifice. The ordained priest standing at the altar represents Christ as head of the Church. The Eucharist is also the sacrifice of the Church. In the Eucharist, the sacrifice of Christ becomes the sacrifice of the members of his Body who united to Christ form one sacrificial offering cf. When the bread and wine become the Body and Blood of Christ, why do they still look and taste like bread and wine? In the celebration of the Eucharist, the glorified Christ becomes present under the appearances of bread and wine in a way that is unique, a way that is uniquely suited to the Eucharist. At the same time, the "accidents" or appearances of bread and wine remain. Thomas Aquinas in their efforts to understand and explain the faith. Such terms are used to convey the fact that what appears to be bread and wine in every way at the level of "accidents" or physical attributes - that is, what can be seen, touched, tasted, or measured in fact is now the Body and Blood of Christ at the level of "substance" or deepest reality. This change at the level of substance from bread and wine into the Body and Blood of Christ is called "transubstantiation. Every other change that occurs in the world involves a change in accidents or characteristics. Sometimes the accidents change while the substance remains the same. For example, when a child reaches adulthood, the characteristics of the human person change in many ways, but the adult remains the same person--the same substance. At other times, the substance and the accidents both change. For example, when a person eats an apple, the apple is incorporated into the body of that person--is changed into the body of that person. When this change of substance occurs, however, the accidents or characteristics of the apple do not remain. As the apple is changed into the body of the person, it takes on the accidents or characteristics of the body of that person. Does the bread cease to be bread and the wine cease to be wine? In order for the whole Christ to be present--body, blood, soul, and divinity--the bread and wine cannot remain, but must give way so that his glorified Body and Blood may be present. Thus in the Eucharist the bread ceases to be bread in substance, and becomes the Body of Christ, while the wine ceases to be wine in substance, and becomes the Blood of Christ. Yes, for this way of being present corresponds perfectly to the sacramental celebration of the Eucharist. Jesus Christ gives himself to us in a form that employs the symbolism inherent in eating bread and drinking wine. Furthermore, being present under the appearances of bread and wine, Christ gives himself to us in a form that is appropriate for human eating and drinking. Also, this kind of presence corresponds to the virtue of faith, for the presence of the Body and Blood of Christ cannot be detected or discerned by any way other than faith. That is why St. Anselm says "and so believing this is especially meritorious" In IV Sent. On the authority of God who reveals himself to us, by faith we believe that which cannot be grasped by our human faculties cf. Are the consecrated bread and wine "merely symbols"? In everyday language, we call a "symbol" something that points beyond itself to something else, often to several other realities at once. The transformed bread and wine that are the Body and Blood of Christ are not merely symbols because they truly are the Body and Blood of Christ. At the same time, however, it is important to recognize that the Body and Blood of Christ come to us in the Eucharist in a sacramental form. In other words, Christ is present under the

appearances of bread and wine, not in his own proper form. God uses, however, the symbolism inherent in the eating of bread and the drinking of wine at the natural level to illuminate the meaning of what is being accomplished in the Eucharist through Jesus Christ. There are various ways in which the symbolism of eating bread and drinking wine discloses the meaning of the Eucharist. For example, just as natural food gives nourishment to the body, so the eucharistic food gives spiritual nourishment. Furthermore, the sharing of an ordinary meal establishes a certain communion among the people who share it; in the Eucharist, the People of God share a meal that brings them into communion not only with each other but with the Father, Son, and Holy Spirit. Paul tells us, the single loaf that is shared among many during the eucharistic meal is an indication of the unity of those who have been called together by the Holy Spirit as one body, the Body of Christ 1 Cor To take another example, the individual grains of wheat and individual grapes have to be harvested and to undergo a process of grinding or crushing before they are unified as bread and as wine. Because of this, bread and wine point to both the union of the many that takes place in the Body of Christ and the suffering undergone by Christ, a suffering that must also be embraced by his disciples. Much more could be said about the many ways in which the eating of bread and drinking of wine symbolize what God does for us through Christ, since symbols carry multiple meanings and connotations. Do the consecrated bread and wine cease to be the Body and Blood of Christ when the Mass is over? During the celebration of the Eucharist, the bread and wine become the Body and Blood of Christ, and this they remain. They cannot turn back into bread and wine, for they are no longer bread and wine at all.

8: Presence of Jesus in the Eucharist

THE KINGDOM OF CHRIST - A PRESENT REALITY Texts: John ; I. JESUS WAS BORN TO BE A KING. For unto us a Child is born, unto us a Son is given; And the.

This is to be expected, in part, because there are far more references in the New Testament to our being "in Christ" than there are to Christ being "in us. Roman Catholic theology has traditionally taught the infused grace of God in the continuing work of Christ, whereby the empowering energy of God is granted to the Christian in order to live righteously. Those in the church of Rome are regarded to be "in Christ," and there is no salvation apart from the holy Roman Church. To apply Roman Catholic emphases to the phrases of this study: Christ is in us collectively, for He is in His Body, the Church catholic. Christ is expressed as us collectively, for He expresses Himself as the holy Roman Church. Christ is expressed through us collectively whenever the Catholic Church acts. This collective and corporate emphasis of the Roman church has diminished emphasis on the personal and subjective action of Christ in the Christian individual. Reacting against the Roman emphasis on subjectively infused grace, the Reformers reverted to an almost exclusively objectified reference to redemptive realities that are external and outside of the Christian believer. Protestant theology has traditionally taught the historically objectified acts of Christ in His death, burial, resurrection and ascension for us, i. Mascall, notes that "justification has been envisaged as simply an act of God by which man is accounted righteous without any ontological change being made in him. That amounts to saying that there can be no real relation between God and man. A study of the subjective presence and action of the living Lord Jesus in us, as us, and through us is, therefore, outside of the pale of most traditional Western Christian theological teaching, for it runs counter to Protestant over-objectification and Catholic over-collectivization. It is important to acknowledge, though, that there have been individuals and groups throughout Christian history some affiliated with both Catholic and Protestant communities, while others were independent of either that have given due emphasis to the internal presence and action of the living Lord Jesus in the Christian individual. They have often been labeled as "mystics" or "heretics", or both, and many of them paid with their lives for non-conformity to the prevailing and acceptable theological opinions. Prior to considering the subjective presence and action of Christ in, as, and through the Christian individual, it will serve us well to establish some parameters of historic Christian thought that should serve as safeguards against rampant subjectivism that does not remain grounded in Biblical tradition. Here are seven 7 proposed tenets of Christian teaching that should not be impinged upon by any consideration of the subjective indwelling and function of Christ in the Christian: The institutional Church, at large, has been fearful that an emphasis on the subjective relationship of Christ and the Christian would impinge upon the basic foundations of Christian thought. But even more than this concern for ideological preservation has been their concern for ecclesiastical preservation. The tendencies to collectivization and objectification in the Western Church have allowed the ecclesiastical authorities to exercise power, maintain control, and "keep a handle on" the Christian enterprise. To allow the grace of God to function freely and subjectively in Christian individuals has been eschewed as a "risky business," allowing for too much individualism, too much subjectivism, and too much personal freedom. The "good news" of the Christian gospel is that God in Christ is reinvested and restored in, as, and through the receptive Christian individual. The objective of the gospel is not to formulate an orthodox belief-system, nor to construct and maintain an ecclesiastical organization. The Spirit of Christ is free to express the character of Christ in novel and spontaneous ways in each Christian, and that unto the glory of God. The Holy Spirit must not be imprisoned in church structures, encased in book-interpretations, or relegated only to a judicial courtroom in the heavens. The Spirit of the living Christ is present in the Christian, existing as the identity of the Christian, and functioning to express Himself through the Christian. The documentation of these realities is the objective of this article. Jesus Himself explained that He would give another Helper, the Spirit of truth, and His disciples would know that they were in Him, and He was in them John The Apostle Paul clearly noted that the mystery of the gospel is "Christ in you, the hope of glory" Col. He asked the Corinthians, "Do you not recognize that Jesus Christ is in you? The essential reality that constitutes being a Christian is the

indwelling presence of the Spirit of Christ. Continuing his explanation to the Romans, Paul wrote, "If Christ is in you, If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you" Rom. The presence of Christ by His Spirit in the Christian is the presence of Himself as spiritual life in the individual. There can be no spiritual life apart from His presence. Any reference to the Christian having "eternal life" must be understood by the presence of the One who is life. There is no possession of spiritual life apart from the Person who is life. There is no spiritual benefit apart from the presence of the divine Being of God in Christ. There is no salvation apart from the indwelling presence and activity of the risen and living Saviour. Christian teaching has long referred to "spiritual regeneration," but because of its differing theological biases it has often inadequately indicated what this means. To be regenerated is to be "brought into being again" by the reception of divine life in the spirit of an individual. Being "born again" or "born from above" John 3: When a person is regenerated a spiritual exchange takes place. The "spirit that works in the sons of disobedience" Eph. The living Lord Jesus explained to Paul at the time of his conversion that this spiritual exchange was a "turning from darkness to light, and from the dominion of Satan to God" Acts Regeneration is a spiritual exchange of spiritual personage within the spirit of an individual. The primary meaning of this preposition refers to location or place within something. This locative meaning adequately explains the presence of the Spirit of Christ located in the spirit of an individual. A secondary instrumental meaning of the Greek preposition *en* expands the meaning of "Christ in us," however. Used in this secondary manner the preposition conveys the meaning of "by means of. The living Spirit of Christ is always the divine dynamic who acts and functions "by means of" us. Hence, we begin to see that "Christ in us" is foundational to "Christ as us" and "Christ through us. That Paul meant more by the phrase "Christ in you" than just locative placement of the presence of Christ becomes apparent when we examine his statement to the Galatians, "I have been crucified with Christ; and it is no longer I who lives, but Christ lives in me" Gal. Christ is in us, not merely as a deposit of a commodity called "eternal life," but Christ lives in us as the personified and living function of the dynamic of divine life. If, according to Paul, I am no longer living, and Christ is "living in me," then we begin to understand that Christ is living as us. Christ as us For some readers this will be a phrase they have not previously encountered in popular Christian literature. They may have heard of "Christ in us" and Christ through us," but not "Christ as us. The absence of a direct use of the phrase does not negate its legitimate expression of a Biblical and spiritual concept, however. If that were the case, we would have to deny the use of the words "trinity" and "rapture," for these are words not used in Scripture, but they most certainly express Biblical concepts and are commonly employed in Christian terminology. In like manner, "Christ as us" is a phrase that conveys an important Biblical theme not fully encompassed in the other phrases. As noted above, "Christ in us" refers in its primary meaning to the location and placement of the presence of Christ within the spirit of a receptive individual. In its secondary meaning it refers to "Christ by means of us," but still does not carry with it the connotation of what the believer has become because of the presence and function of Jesus Christ within. Are we merely an occupied spirit-space? Or an invaded spirit-being? Did the spiritual exchange create a change in us? When we are regeneratively "brought into being again" are we different than we were previously? Or did we just receive an "eternal life" package by the placement of the Spirit of Christ within the location of our spirit? Paul explains that "if anyone is in Christ, he is a new creature; the old things have passed away; behold all things have become new" II Cor. The unregenerate "old man" Eph. Now by spiritual regeneration Christians have become a "new man" Eph. Christians are transformed from being "a natural man" I Cor. Whereas they once were "children of the devil" I John 3: By the presence and function of Jesus Christ within their spirit, believers are identified as "Christians" Acts All of these Biblical expressions and designations evidence the new identity of the one in whom Christ dwells and lives. Regeneration, the indwelling presence of the living Lord Jesus, does have the effect of making a person something that he was not before, a "new creature" with a new identity. Who we are as Christians is based on Who Christ is in us and as us, constituting us as Christ-ones. Some might object that the "Christ as us" phrase, dealing as it does with identity, is just addressing a psychological need of modern man to have an individualized sense of self-identity, self-image, self-awareness, self-consciousness, self-concept, self-worth, etc. At the very core of our being, in the

innermost function of the human spirit, the Christian has become a new person with a new identity. As "new creatures in Christ" II Cor. In Christ we are "perfect" Phil. Jesus Christ becomes the basis of the spiritual identity of the Christian, but we must always understand that this is a derived identity, a derived life, a derived righteousness, holiness and perfection. These are not realities that we have become essentially or inherently in and by ourselves, but only by His presence within us. We are made righteous only because Christ, the "Righteous One" Acts 3: Christian thinkers have often struggled, however, to explain and articulate what Paul meant by his statement that "the one being joined to the Lord is one spirit with Him" I Cor. Clinging to the Greek humanistic idea of an inherent "human nature," Christians have often been blinded to the Scriptural explanation that "we were by nature Greek physis children of wrath" Eph. Being "partakers koinonoi of the divine nature" II Pet. This participatory fellowship koinonia with the living Lord Jesus I Cor. Is it legitimate to allow the phrase "Christ as us" to mean "Christ is us"? We have previously noted that Paul wrote "Christ is our life" Col. Our explanation has been that Christ is the basis of our new identity as a "new creature" II Cor. Christ is the essence of who we are as Christ-ones, as Christians; the essence of our spiritual identity. Does this allow, then, for a legitimate usage of the phrase, "Christ is us"? Our logical syllogisms, grammatical phrases, and spiritual understanding must be carefully stated at this point. Though we might say, "Christ is us," in a qualified manner, is this to be interpreted in such a way that the equation can be turned around and stated, "We are Christ" or "I am Christ"? Without qualification such statements would be blasphemous! This violates the monotheistic premise that Who and what God is, only God is. Previous mention was made to the two major branches of the Western Church, both Roman Catholic and Protestant, and how they have avoided reference to the subjective indwelling of Christ in the Christian individual by the over-collectivization of ecclesiasticism and the over-objectification of a law-based theology. There is another major segment of the Christian Church at large that has been long neglected by Western Christianity. The Eastern Orthodox Church, which includes the Greek, Russian, Cyprian and Serbian national churches, has a sustained history from the commencement of Christianity.

The choice of vocabulary by Paul is interesting. In verse 2, he talked about "being saved." That verb is in the present tense rather than the past tense. His focus was on the present reality rather than the past event.

A primary particle; but, and, etc. Body, flesh; the body of the Church. From *sozo*; the body, used in a very wide application, literally or figuratively. The, the definite article. Including the feminine *he*, and the neuter to in all their inflections; the definite article; the. Anointed One; the Messiah, the Christ. From *chrio*; Anointed One, i. The Messiah, an epithet of Jesus. Paul deals with the legal and coercive aspect of the Law, he calls it "the schoolmaster to bring us to Christ. When he turns to its ritual aspect, he describes it as simply foreshadowing or typifying the substance; and therefore useful before the revelation of the substance, useless or if trusted in worse than useless, after it. In every way "Christ is the end of the Law" Romans Pulpit Commentary Verse Paul, they shadow forth prophetically the concrete facts of the Christian revelation, and therefore are displaced by its advent. The singular verb literally, is quite grammatically combines the particulars of *ver*. How this was true of the "sabbath," e. The figurative antithesis of "shadow" and "body" is sufficiently obvious; it occurs in Philo and in Josephus: For "the things to come" the things of Christ and of the new, Christian era, now commencing , comp. This substance of the new, abiding revelation 2 Corinthians 3: The apostle is protecting Gentile Christians from the re-imposition of Jewish institutions as such, as impairing their faith in Christ comp. This verse contains in germ much of the thought of the Epistle to the Hebrews. Matthew Henry Commentary 2: Those who walk in the way of the world, are turned from following Christ. We have in Him the substance of all the shadows of the ceremonial law. All the defects of it are made up in the gospel of Christ, by his complete sacrifice for sin, and by the revelation of the will of God. To be complete, is to be furnished with all things necessary for salvation. By this one word complete, is shown that we have in Christ whatever is required. In him, not when we look to Christ, as though he were distant from us, but we are in him, when, by the power of the Spirit, we have faith wrought in our hearts by the Spirit, and we are united to our Head. The circumcision of the heart, the crucifixion of the flesh, the death and burial to sin and to the world, and the resurrection to newness of life, set forth in baptism, and by faith wrought in our hearts, prove that our sins are forgiven, and that we are fully delivered from the curse of the law. Through Christ, we, who were dead in sins, are quickened. The law of ordinances, which was a yoke to the Jews, and a partition-wall to the Gentiles, the Lord Jesus took out of the way. When the substance was come, the shadows fled. Since every mortal man is, through the hand-writing of the law, guilty of death, how very dreadful is the condition of the ungodly and unholy, who trample under foot that blood of the Son of God, whereby alone this deadly hand-writing can be blotted out! Let not any be troubled about bigoted judgments which related to meats, or the Jewish solemnities. The setting apart a portion of our time for the worship and service of God, is a moral and unchangeable duty, but had no necessary dependence upon the seventh day of the week, the sabbath of the Jews. All the Jewish rites were shadows of gospel blessings.

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