

Bible Study Notes: The Body and Blood of Jesus Christ

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In the spring of each year, Christians around the world observe a ceremony called the Passover (Leviticus 23:1-5). Under the Old Covenant, the Passover meal consisted of eating a sacrificial lamb, unleavened bread, and bitter herbs (Exodus 12:1-11). During Jesus' last Passover, He changed these Passover symbols to the New Covenant emblems of unleavened bread and wine (Matthew 26:17-20, 26-29; Mark 14:12-17, 22-25; Luke 22:7-20; 1 Corinthians 11:23-26). When partaking of the unleavened bread and wine, do we understand the meaning of these symbols, the bread representing Jesus' body, and the wine representing His blood? These study notes will examine in detail the meaning of these emblems, and more importantly, what part they play in our salvation. We will begin in the Gospels, which are foundational to our understanding of the New Covenant Passover. From there, we will work our way through the rest of the New Testament, finishing in the Book of Revelation.

What Jesus Says About His Body And Blood

Matthew 26:26-29

Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom" (Matthew 26:26-29, All scriptures quoted are from the English Standard Version, unless otherwise noted).

- 1) The broken unleavened bread represents Jesus' body.
- 2) The cup of wine represents Jesus' blood.
- 3) Jesus' blood is poured out for the many, so their sins can be forgiven.
- 4) The covenant Jesus is speaking about is the New Covenant (See Jeremiah 31:31-34; Luke 22:20; Hebrews 8:6-13).

Mark 14:22-25

And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body." And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, "This is my blood of the covenant, which is poured out for many. Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God" (Mark 14:22-25).

- 1) The broken unleavened bread represents Jesus' body.
- 2) The cup of wine represents Jesus' blood.
- 3) Jesus' blood is poured out for the many.
- 4) The covenant Jesus is speaking about is the New Covenant (See Jeremiah 31:31-34; Luke 22:20; Hebrews 8:6-13).

Luke 22:19-20

And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood (Luke 22:19-20).

- 1) The broken unleavened bread represents Jesus' body.
- 2) The broken bread is eaten in remembrance of Jesus giving His body for His disciples.
- 4) The cup of wine represents Jesus' blood poured out for His disciples.
- 6) Jesus is speaking about the New Covenant (See Jeremiah 31:31-34; Hebrews 8:6-13).

John 6:31-51

[The crowd said] Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world." They said to him, "Sir, give us this bread always."

Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."

So the Jews grumbled about him, because he said, "I am the bread that came down from heaven." They said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, 'I have come down from heaven'?" Jesus answered them, "Do not grumble among yourselves. No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. It is written in the Prophets, 'And they will all be taught by God.' Everyone who has heard and learned from the Father comes to me— not that anyone has seen the Father except he who is from God; he has seen the Father. Truly, truly, I say to you, whoever believes has

eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh” (John 6:31-51).

- 1) Jesus is the bread of life who comes from heaven (John 6:3, 35, 41, 48, 51).
- 2) Christ gave his flesh so mankind can have eternal life (John 6:33, 40, 47-51).
- 3) We “eat” the bread of life by having faith that eternal life comes through Jesus (John 6:35-40, 47-51).

John 6:52-59

The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.” Jesus said these things in the synagogue, as he taught at Capernaum (John 6:52-59).

- 1) To have eternal life we must eat Jesus’ flesh, and drink His blood.
- 2) Jesus is not speaking of literally eating His flesh and blood; although some of those listening thought He was saying that (John 6:52). Earlier, Jesus said that as the bread of life, whoever comes to Him, and believes in Him, will never be hunger or thirsty (John 6:35). Jesus is speaking of spiritual hunger and thirst.
- 3) We “eat” the flesh and “drink” the blood of Jesus by having faith that eternal life comes through faith in Jesus (John 6:35-40, 47-51). This is clearly a reference to the future Passover symbols of bread and wine (Matthew 26:26-27; Mark 14:22-24; Luke 22:19-20; 1Corinthians 11:23-25).

The Apostle Paul’s Teachings About Jesus’ Body And Blood

Acts 20:28

Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. (Acts 20:28 New King James Version).

- 1) Jesus purchased the members of the church of God, with his own blood.

Romans 3:23-26

For all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus (Romans 3:23-25).

The *New International Version* translates Romans 3:25 as: "God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished."

1) We have redemption through faith in the propitiation or atoning blood of Jesus. The Greek word translated in Romans 3:25 as "propitiation" is *hilasterion*, *Strongs 2435*: "atoning sacrifice; atonement cover, the place where sins are forgiven; traditionally propitiation or mercy seat" (*Greek to English Dictionary and Index to the NIV New Testament: Derived from Zondervan NIV Exhaustive Concordance*).

Romans 5:6-11

For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— but God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation (Romans 5:6-11).

1) We are justified by Jesus' blood.

Romans 7:4

Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God (Romans 7:4).

1) Through Jesus' body, we become dead to the law. Sin is the result of lawlessness, or as the *King James Version* has it, "sin is the transgression of the law" (1 John 3:4). With the wages of sin, being death (Romans 6:23), but Jesus has died in our place (Romans 5:6, 8; 1 Corinthians 15:3; 2 Corinthians 5:14-15; 1 Thessalonians 5:9-10). When we accept Jesus' sacrifice and are baptized, we share in His death as our "old man" is crucified with Him (Romans 6:1-11). This is what is meant by a Christian being "dead to the law through the body of Christ" (Romans 7:4).

1 Corinthians 10:14-22

Therefore, my beloved, flee from idolatry. I speak as to sensible people; judge for yourselves what I say. The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread. Consider the people of Israel: are not those who eat the sacrifices participants in the altar? What do I imply then? That food offered to idols is anything, or that an idol is anything? No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. Shall we provoke the Lord to jealousy? Are we stronger than he? (1 Corinthians 10:14-22).

1) The three major ways the Greek word *koinonia* is translated in 1 Corinthians 10:16 is, communion, participation or sharing. This same word is also translated as fellowship, when used of Christians gathering and associating with one another (Acts 2:42; 2 Corinthians 6:14; 1 John 1:3,6,7). The *Greek to English Dictionary* defines *koinonia*, *Strongs* 2842 as: "fellowship, the close association between persons, emphasizing what is common between them; by extension: participation, sharing, contribution, gift, the outcome of such close relationships."

2) The *King James Version* translates 1 Corinthians 10:16 as, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" The *New American Standard Bible* renders verse 16 as, "Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ?" Finally, The *English Standard Version* has "The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?" Consuming the bread and wine during Passover, is reminder that we commune, participate or share in Jesus' death. Through Him, our old self has died to sin (Romans 6:1-11).

3) In these verses, we see the Church compared to the body of Jesus, as well as the Passover bread.

4) The Church, being many, is one bread, and one body, because we partake of the one bread - Jesus Christ. We demonstrate this partaking of Jesus through consuming the Passover symbols of bread and wine. These verses bring out that one purpose of Passover is to unite each individual Christian with Jesus and to unite individual Christians with each other.

1 Corinthians 11:23-34

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died. However, if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

So then, my brothers, when you come together to eat, wait for one another— if anyone is hungry, let him eat at home—so that when you come together it will not be for judgment. About the other things I will give directions when I come (1 Corinthians 11:23-24).

- 1) The broken bread represents Jesus' body.
- 2) Jesus' body was broken for His disciples.
- 3) The cup of wine represents Jesus' blood.
- 4) Jesus' blood confirms, or makes official the New Covenant.
- 5) When we partake of the Passover symbols of bread and wine, we are remembering the sacrifice of Jesus' body and blood so we can have forgiveness of sin.
- 6) When we eat the bread and drink the wine, we are proclaiming or announcing our faith in Jesus' death for the forgiveness of sin, until His second coming. The New Covenant Passover or Lord's Supper is a proclamation or announcement of the word or message of the cross; that Jesus' death by crucifixion makes salvation possible (1 Corinthians 1:18, 23; 2:2, 8; 15:1-4).
- 7) It is possible to take the Passover in an unworthy manner. The Greek word translated in 1 Corinthians 11:27 as "unworthy" is *anaxios*, Strong's 371: "in an unworthy manner, possibly in a careless manner" (*Greek to English Dictionary*).
- 8) Those who take the Passover in an unworthy manner fail to discern the meaning of Jesus' body and sacrifice.
- 9) Not discerning the Lord's body means failing to understand the full meaning of the symbols of the bread and wine. The Greek word translated in 1 Corinthians 11:29 as "discerning" is *diakrino*, Strong's 1252: "to make a distinction, judge a dispute; (mid./pass.) to doubt, hesitate, waver" (*Greek to English Dictionary*). Taking the Passover in an unworthy manner means not discerning the Lord's body. Therefore, those taking the Passover in a worthy manner would be discerning the Lord's body. Or, to put it another way, those who discern the Lord's body will be able to take the Passover in a worthy manner.

What does discerning the Lord's body mean? There appears to be two answers to this question or one answer with two parts.

Answer One

The Lord's body refers to the Passover symbols of the bread and wine. Not taking the Passover in a worthy manner and thus not discerning the Lord's body, means to take the Passover without understanding the meaning of the symbols of bread and wine. Paul introduces his instructions on the proper way to take the Passover, by correcting the way the Corinthians were observing the Passover. They were taking it stuffed with food or hungry, drunk or wanting drink; they were focused on their own selfish physical matters, not the spiritual meaning of the bread and wine (1 Corinthians 11:17-22). In verse 28, where we find the instruction to "let a man examine himself, and so let him eat of the bread and drink of the cup," it means to examine ourselves to see whether we really understand the full meaning of the New Covenant Passover symbols of bread and wine.

Answer Two

The church is the body of Christ (1 Corinthians 12:27; Ephesians 1:22-23; 4:15-16; 5:23, 30; Colossians 1:24). The Corinthian Christians were treating each other in an unchristian manner when they gathered to keep the Passover (1 Corinthians 11:17-22). Therefore, taking the Passover in an unworthy manner means to take the Passover while one is habitually mistreating fellow members of the body of Christ. A person is not discerning the Lord's body when he mistreats his brethren. In verse 28, where we find the instruction to "let a man examine himself, and so let him eat of the bread and drink of the cup," it means to examine ourselves to see how we are treating our fellow Christians.

10) An individual should examine himself to avoid taking the Passover in an unworthy manner.

11) A person should examine himself to make sure he understands or discerns the meaning of the Lord's body.

12) A person taking the Passover in an unworthy manner will be guilty of the body and blood of Jesus and will bring judgment on himself. In some cases illness and death is a result of not discerning the meaning of the Lord's body.

12) Before eating the bread and drinking the wine. We should judge ourselves, making sure we understand the meaning of Jesus' sacrifice. The Greek word translated in 1 Corinthians 11:31 as "judge" is the same Greek word as "discerning" (*diakrino* Strong's 1252) in verse 29.

Ephesians 1:7

In him [Jesus] we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace (Ephesians 1:7).

1) Redemption and forgiveness of sin come through Jesus' blood.

Ephesians 2:11-16

Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands— remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility (Ephesians 2:11-16).

1) The blood of Jesus makes it possible for Gentiles and Jews to become one in Christ.

2) The flesh of Jesus abolished the hostility that existed between Jew and Gentile. This hostility was the result of “the law of commandments contained in ordinances.” This is not referring to the Law of God but to the extra laws and ordinances that Judaism added to separate themselves from the Gentiles. The New Testament refers to these extra laws as the “tradition of the elders” (Mark 7:3-5). Galatians 2:11-14 provides a good example of how these ordinances or traditions can separate Jew and Gentile. There is no law in the Old Testament that says circumcised, and non-circumcised individuals cannot eat or socialize with each other. This was a later development of the Jews. Peter, Barnabas and other ethnic Jews in the Antioch church reverted to this behavior under pressure from the Jerusalem circumcision party.

3) Reconciliation to God comes through the crucified body of Christ.

4) The result of reconciliation with God is the end of the hostility between Jew and Gentile.

Colossians 1:19-22

For in him [Jesus] all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him (Colossians 1:19-22).

1) We have reconciliation through the peace, which comes from Jesus’ blood shed on the cross.

2) We are reconciled through the death of Jesus’ physical body.

3) Reconciliation to God, comes through Jesus death on the cross, the shedding of his blood and the death of His physical body.

Hebrews 9:11-14

But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God (Hebrews 9:11-14).

- 1) By the means of His own blood, Jesus entered the Holy Place.
- 2) Jesus' entry into the Holy Place secures eternal redemption.
- 3) Jesus' blood purifies "our conscience from dead works to serve the living God."

Hebrews 9:22

Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins (Hebrews 9:22).

- 1) The shedding of blood is important, because without it there is no forgiveness of sins. As the book of Hebrews goes on to show, animal blood cannot forgive or remit sin. Only Jesus' blood can.

Hebrews 10:4-10

For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.'" When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then he added, "Behold, I have come to do your will." He does away with the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all (Hebrews 10:4-10).

- 1) The blood of bulls and goats cannot take away sin.
- 2) Jesus came into the world to offer his body as a sacrifice to take away sin.
- 3) We are sanctified, or made holy through the sacrificial offering of Jesus' body.

Hebrews 10:19-20

Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is,

through his flesh (Hebrews 10:19-20).

1) It is through Jesus' blood that we enter the Holy Place. The Tabernacle, and later the Temple, were divided into two sections or rooms. A veil separated these sections (Exodus 26:33). The first section contained a lampstand, table, and showbread (Exodus 26:35; Hebrews 9:2). The priests entered this section daily to carry out their priestly duties (Hebrews 9:6; 2 Chronicles 13:10-11). The second section, called the Holy Place, the Most Holy Place or just plain the Holiest, was only entered once a year on the tenth day of the seventh month, the Day of Atonement, by the High Priest (Leviticus 16:29-34; 23:26-32; Hebrews 9:7, 25). The Holy Place contained the golden censer, the ark of the covenant, the two tablets, the golden pot that held the manna, and Aaron's rod that budded (Hebrew 9:5). The Holy Place, represents heaven where God dwells (Hebrews 9:11-12, 24-25). Through Jesus, the true High Priest, Christians have access to the real Holy Place (Hebrew 4:14-16; 10:19-22).

2) Jesus' body is likened to the veil separating the Holy Place from the rest of the Tabernacle/Temple.

3) It is through Jesus' body, the veil, that we are able come into the God's presence. The veil separating the two sections of the Tabernacle and Temple was symbolic of the fact that, under the Old Covenant, man did not have direct access to God (Hebrews 9:3, 7-10). When Jesus' died on the cross, the veil in the Temple actually split in two (Matthew 27:51, Mark 15:38; Luke 23:45). This was symbolic of the fact that mankind would now have access to God. This access comes through Jesus, who appears before God on our behalf (Hebrews 9:11-15; 24, 6:19-20). Not only does Jesus appear before God for us, but we can also enter into the presence of God through the veil of Jesus' body (Hebrews 10:19-22).

Hebrews 10:26-30

For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? For we know him who said, "Vengeance is mine; I will repay." And again, "The Lord will judge his people" (Hebrews 10:26-30).

1) The "blood of the covenant" is a reference to the new covenant (Luke 22:20; 1 Corinthians 11:25; Hebrews 12:24).

2) We are sanctified by the Jesus' blood, the blood of the covenant.

3) Those who are disrespectful towards Jesus, the blood of the covenant, and the Spirit of grace; will suffer the punishment of God.

4) A person shows disrespect for Jesus, His blood and grace by deliberately and

persistently continuing to sin, after receiving the knowledge of the truth.

Hebrews 12:22-24

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel (Hebrews 12:22-24).

1) The sprinkled or shed blood of Jesus established, or made official, the new covenant. Jesus is the mediator of the new covenant because of His blood (Hebrews 9:11–15, 24–28; 10:19, 29; 13:12, 20). The official confirmation of the Old Covenant occurred when Moses sprinkled the blood of sacrificed animals on the Children of Israel (Exodus 24:5-8).

Hebrews 13:12

So Jesus also suffered outside the gate in order to sanctify the people through his own blood (Hebrews 13:12).

1) Sanctification comes through Jesus' blood.

Hebrews 13:20-21

Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen (Hebrews 13:20-21).

1) It was because of Jesus' shed blood that God resurrected Him. The death of Jesus was ineffective without His resurrection. Our justification comes through His blood, but our salvation comes through His life (Romans 5:8-11). Remember, it is the resurrected Jesus who enters the heavenly sanctuary with His blood (Hebrews 9 and 10).

The Apostle Peter's Teachings About Jesus' Body And Blood

1 Peter 1:1-2

Peter, an apostle of Jesus Christ, To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you (1Peter 1:1-2).

1) Christians elected or chosen by God to be obedient to Jesus, are sprinkled with Christ's blood. Being sprinkled with blood, is another way of saying one is forgiven of their sins (Hebrews 9:11-14, 22; 10:19-22).

1 Peter 1:17-19

And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot (1Peter 1:17-19).

1) Jesus' blood ransoms or redeems us from our futile ways.

1 Peter 2:24

He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed (1Peter 2:24).

1) Jesus bore our sins in his body while on the tree.

2) Jesus did this so that in Him we might die to sin ("cease from sinning" NET), and then begin a new life, living to, or for righteousness. This is similar to what Paul wrote in Romans 6;1-14; where he says that when we are baptized we are baptized into Jesus' death. Being crucified with Jesus, allows us to live a new life of obedience to God.

3) Through Jesus' "strips" (KJV, NKJV) or "wounds" we "have been healed." This may apply to either physical healing or spiritual healing, or both physical and spiritual healing. See Isaiah 52:13-53:12 for a prophetic description of Jesus' physical suffering. Depending on which translation is used, this suffering is for either physical or spiritual healing.

1 Peter 3:18, 4:1

For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, . . . Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin (1 Peter 3:18, 4:1).

1) While in the flesh Jesus suffered and died for our sins, the righteous for the unrighteous, to bring us to God,

The Apostle John's Teachings About Jesus' Body And Blood**1 John 1:7**

But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin (1 John 1:7).

1) The blood of Jesus cleanses us from all our sins.

Revelation 1:5

And from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of

kings on earth. To him who loves us and has freed [washed NKJV] us from our sins by his blood (Revelation 1:5).

1) Jesus' blood frees us or washes from our sins.

Revelation 5:9

And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed [redeemed NKJV, purchased NASB] people for God from every tribe and language and people and nation (Revelation 5:9).

1) With His blood, Jesus redeemed, ransomed or purchased, people from all nations for God.

Revelation 7:14

I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb (Revelation 7:14).

1) We are spiritually cleansed and washed from our sins through the blood of Christ (Revelation 1:5; Hebrews 9:14; 1 John 1:7). The white robes represent having one's sins forgiven and, thereafter living a life of righteousness (Isaiah 61:10; Zechariah 3:3-5; Revelation 19:7-8).

Revelation 12:9-11

And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world— he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God. And they have conquered [overcame NKJV, NASB] him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death (Revelation 12:9-11).

1) We conquer or overcome Satan by the blood of the Lamb, Jesus Christ.

Conclusion

In these study notes, we have seen how the New Covenant Passover bread and wine represent Jesus' body and blood. We have also seen how crucial the body and blood of Jesus is to our salvation. Without Jesus' sacrifice, (his flesh and blood) there is no forgiveness of sin and, thus, no eternal life.