

**The Broken Body and The Shed Blood
Healing in the Holy Communion**

Great numbers of Christians are suffering from lack of strength and physical wholeness. Their lack of well-being is in most instances due to either wrong teaching or no teaching at all on the subject of this study. Most Christians are thoroughly familiar with the meaning of the shed blood but not with the broken body in the communion ceremony. The broken body aspect of the communion service deserves study and teaching.

The value of this study in abundant living depends entirely upon what position you hold regarding the Word of God. If you believe that the Bible is the Word of God and that it is God's answer to the needs of man, then you will be able to manifest the results in your life.

According to Malachi 3:0, God says, "For I *am* the Lord, I change not" He is the same all the time.

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What He was once, He is always. What He did once, He does always. The God whom I know, whom I teach and preach, and for whom I labor is the same God as the God of Abraham, David and Paul. God has not become one bit weaker throughout these years.

The fruitfulness of this study, to a marked degree, depends upon whether or not you are seeking deliverance from sickness. If you are not seeking complete deliverance for your life but an excuse for bondage, this study will not be of profit to you. There are people who believe that it is God's will for them to be sick. There are people who believe that God is the author of sickness, suffering and all manner of evil to mankind. There are people who believe that God makes them better Christians by sending sickness and disease. All these positions are out-and-out contradictions of the Word of God. God does not send sickness, disease and sin into anyone's life in order to make him a more worthy or holy Christian, nor does God send sickness and disease to try people.

When the Corinthian church was manifesting sickness, division and strife, Paul did not applaud them for their sickness. He did not say, "It is a sign of God's love that you are sick." Nor did Paul say, "Bear your sickness patiently for God is trying you." The Apostle Paul, according to the Epistle to the Corin-

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thians, rebuked them and endeavored to correct them for being sick. He rebuked them not as individuals but as a congregation, as Christians, because they did not properly *discern the Lord's body*. They did not realize that Jesus, who was sacrificed on the cross of Calvary, had accomplished something for them in His body. Paul pointed out that it was no longer necessary to suffer sickness and disease.

The age of Law was totally different from the age of the Church. Deuteronomy 28:15-61 tells about the curse of the law, those things which befell men who were disobedient to the law.

Deuteronomy 28:15:

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.

Verse 22:

The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning

Verse 27:

The Lord will smite thee with the botch of

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Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

Verse 28:
The Lord shall smite thee with madness, and blindness, and astonishment of heart.

Verse 35:
The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed

Verse 60:
Moreover he will bring upon thee all the diseases of Egypt

Verse 61:
Also every sickness, and every plague ... them will the Lord bring upon thee

The great portion of this whole section is concerned with sickness and disease.

The Church, the body of believers, is no longer under the curse of the law. By the grace of God through Jesus Christ, we now are able to live the more abundant life.

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Galatians 3:13:
Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree.

If we have been redeemed from the curse of the law then we no longer have the curse upon us. "Christ hath redeemed [past tense] us from the curse of the law" That means He has redeemed us, not only from *some* of the things mentioned in the curse, but from *all* of them, which includes sickness and disease.

If the Church has been redeemed from sickness and disease, why then was the Corinthian church sickly and weak?

I Corinthians 11:29,30:
For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many *are* weak and sickly among you, and many sleep.

The Corinthian church was well aware of what the blood of Christ meant, but they were failing to discern the body of the Lord.

It is not stated how many members the Corinthian

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church had, but the number in another group from the Old Testament can be documented. Some scholars estimate that two and one half million people left Egypt, because there were 600,000 men plus their wives and children.*

Psalm 105: 37:

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

There is always something obviously wrong when members of the Church are weak and sickly and people are dying prematurely. If God can take two and a half million from Egypt without one feeble person among them, then what is there He cannot do in the day in which we live? Will God not do as much, if not more, in this age of Grace than He did in the time of the Law? This is a greater day to be alive than were the days of Moses.** Jesus Christ arose from the dead, the holy spirit is in the Christian people with great potential power.

The children of Israel had been in Egypt for four hundred years and had been terribly mistreated by

*Exodus 12:37: "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that *were* men, beside children."

** Acts 13:38,39: "Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

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the Egyptian slave masters.

Exodus 2:23,24:

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

For 80 years Israel had been waiting for her deliverer to appear.

Exodus 3:10:

Come ... and I will send thee [Moses] unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And God brought them out under the leadership of a man called Moses. Moses became God's spokesman; and in preparation for the freeing of the enslaved Israelites, God instructed the people through His spokesman.

Exodus 12:3,6-8,11:

Speak ye unto all the congregation of Israel,

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saying ... take to them every man a lamb

... kill it in the evening.

And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses

And they shall eat the flesh in that night

... it *is* the Lord's passover.

God gave His Word; the results followed those who heard and believed.

God said to Moses that he should tell the people to do two things: (1) take the blood of the lamb and sprinkle it on the lintel and the side posts of the door and (2) eat the flesh. The blood and the flesh were equally important, equally significant, so far as the Word of God and the people of Israel were concerned. It was the Lord's Passover.

I want you to note something else. When the Lord passed over Egypt and the firstborn of the Egyptians were slain, God protected the homes of the children of Israel because of the blood they sprinkled on the lintel and side posts. Only the blood protected them. The account in Exodus does not mention anything

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about seeing a carcass or the flesh of the lamb laying outside the door. If any Hebrew father had said, "Oh, that Word of God which Moses is speaking is nonsense; I don't believe in that kind of stuff. It's foolish to kill a lamb and sprinkle the blood on our door lintel, and then think the destroyer will not come. I will not do it. I refuse to listen to Moses; he cannot be God's man." If the father had actually believed this, the eldest son of that family would have died along with the firstborn of the unbelieving Egyptians.

After affording protection to the children of Israel by the shedding of blood, what was the purpose of the command, "... Eat the flesh ..."? God told them to eat the flesh of the lamb so that their physical needs would be met. Looking at those Hebrews that night in Egypt, they did not appear changed on the outside. But something had happened because the Israelites acted upon God's Word.

Believing is indicated by acting upon what God has promised. The Hebrew people led by Moses demonstrated believing. God gave them physical wholeness when they ate the flesh of the lamb, and literally spared their lives because they followed His directions by sprinkling the blood. Not one second before they ate the lamb did they receive wholeness. But, that evening when they ate the flesh of the lamb, whose blood they had sprinkled on the lintel and the door

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posts, they ate physical health to themselves. The destroyer passed over without harming the obedient Israelites, and the next morning everyone was whole in every way.

These people acted upon the Word of God as it was spoken by Moses. Some of you are saying, “Well if there were a Moses today, I would believe.” Would you? Whenever there is a man of God speaking the Word of God, you have the absolute Word. When I am preaching the gospel, I am God’s man with His power in me, and everyone believing the words that I speak gets results when he acts upon them. This The Word promises.

Just as the blood of the lamb was the covering for the sins of the children of Israel, so the blood of Jesus Christ was shed for sin. The body of Christ was offered for the consequences of sin (that is, sickness, disease and want) just as the eating of the flesh was the healing for the physical needs of the children of Israel.

Matthew 8:17:
Himself [Jesus] took our infirmities [unwholeness], and bare *our* sicknesses.

These two things Jesus did for us for *He is our Passover*.

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I Corinthians 5:7:

... For even Christ our passover is sacrificed for us.

In the record of Exodus 12, Israel was beginning a journey from the land of Egypt, the land of slavery, to the promised land. In that journey one can find a true comparison to the journey of every person today. It depicts the journey a Christian may take from the time of slavery, defeat and frustration to the more abundant life. The only difference is that the children of Israel looked forward to the time of the cross of Jesus, while we look back to the accomplishments in the cross of Jesus.

How we have neglected to reach God’s people with this truth about Jesus’ bearing our sickness. We have taught that Jesus bore our sin but have neglected to teach the other half – that He “... bare *our* sicknesses.” The Word of God is clear regarding these two definite parts in the death of Jesus. I am not preaching a new doctrine, I am not teaching a new gospel; I am teaching the gospel that Peter, Paul and the rest of the apostles taught and preached which brought deliverance to the believers. I believe in the complete work of Jesus Christ, not only for salvation from sin but salvation from sickness as well. If Peter can say, “... In the name of Jesus Christ ... rise up and walk,” so can I, so can your pastor, so can you because The

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Word says so. We are only limited to the extent that we limit the Word of God in us. He, Jesus Christ, bore our sickness and our sin.

The elements of the Passover for Israel are equivalent to Holy Communion for the Church. The Passover lamb had two important parts: blood and flesh. So also, the death of the lamb of God had two elements: blood and flesh, symbolized in Holy Communion by the cup and the bread.

I Corinthians 10:16:

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

I Corinthians 10:16 has the two elements so clearly depicted; yet for years I missed the great physical healing power in Holy Communion. I always believed that “the celebration of the Lord’s Supper has ever been regarded by the church as the innermost sanctuary of the whole Christian worship,” as set forth in our Communion liturgy. But I had not been taught in the churches or seminaries I attended that the body of Jesus was given for my physical wholeness, although the Bible says it is so. Sickness has come upon the Church even though we partake of both elements because we have failed to properly

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discern the Lord’s body.

Psalms 103:3::

Who [God] forgiveth all thine iniquities; who beareth all thy diseases.

There are two parts: sin and disease, one is removed by the blood of the lamb and the other by the flesh of the lamb.

Isaiah 53:5:

But he was wounded for our transgressions, *he* was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

This passage prophesies the accomplishments of the promised, Messiah, Jesus Christ. Again, note the two elements: forgiveness and healing. Wholeness has two parts: spiritual and physical.

There are seven different names for God depicting His nature in the Old Testament. One of the seven is *Jehovah Rapha* which is Hebrew, meaning, “... I am the Lord that healeth thee,” as given in Exodus 15:26.

An integral part of the nature of God is physical healing. The Lord, at the time the children of Israel

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marched out of Egypt, gave them the promise, “I am the Lord that healeth thee.” He is still the same Lord today. Satan causes sickness and disease. God made available salvation and healing.

I Peter 2:24:

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

While Jesus had walked here upon earth demonstrating the will of God, the time came for the fulfillment of that which is recorded in II Corinthians.

II Corinthians 5:21:

For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Jesus who was without sin, was made sin for you and for me, “that we might be made the righteousness of God in him.”

When describing the love shown at the crucifixion of Jesus, words fail. Jesus, the Son of God, without any sin – who did nothing but good for people, healing their broken bodies and giving them God’s Word – now was to be crucified by them. They beat

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Him and platted a crown of thorns to put on His head. They spit in His face and struck Him. Finally, they led Him up that rugged road to Calvary.

John 19:17:

And he bearing his cross went forth into a place called *the place* of a skull*

The cross Jesus bore was composed of everything that was against us.

Colossians 2:14:

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

It was that physical punishment which He went through that bought our healing. In Isaiah 53:5 we read, “with [by] his stripes we are healed,” and in I Peter 2:24, “by whose stripes we were healed.” looking forward to the cross, Isaiah said that “we are healed.” Peter looking back said, “by whose stripes we were healed [past tense].”

At the end of His earthly life when they were

*“And he [Jesus] bearing his cross” is the phrase from which has been inferred that Jesus bore the wooden cross. This does not agree with the clear record in the other three Gospels. They plainly stipulate that Simon of Cyrene bore the wooden cross from the door of the Judgment Hail.

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beating Him and scourging Him, Jesus in His physical body was paying the price for the physical wholeness of mankind. When He allowed His body to be beaten and scourged, Jesus was redeeming us from sickness and disease. Not His body, but His blood was spilled at Calvary for the remission of sin.

Matthew 26:28:

For this is my blood of the new testament, which is shed for many for the remission of sins.

The term “shed blood” is a figure of speech and does not mean literally “to bleed,” but that the life has gone from the blood. Jesus’ blood was shed – He died – for the remission of sin, not for sickness.

Jesus was our complete substitute. He was our Passover. He was slain for us. Instead of having to live under the curse of the law, we now are free from that curse. We now live by grace through believing in the finished work of Jesus Christ, the Lamb of God.

When you and I believe and know our sonship rights in Christ, and when we know and believe in the total significance of Holy Communion, we will no longer tolerate sickness. Sickness and sin lose their power over us when we properly discern the Lord’s body and blood.

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The cup in Holy Communion represents the blood of Jesus Christ; the bread represents the body of Christ. Since Jesus bore my sin and sickness on Calvary’s cross, then when I come to the Communion remembrance of Him and eat of that bread and drink of that cup I have healing and forgiveness of sins because “his own self bare our sins in his own body on the tree ... by whose stripes ye were healed.”

The Lord Jesus first instituted this new covenant of Holy Communion in symbolizing His blood and His body.

I Corinthians 11:23-25:

That the Lord Jesus the *same* night in which he was betrayed took bread:

And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

The Corinthian church was admonished to continue celebrating the Lord’s .supper. After giving each element, the Scripture says, “this do in remembrance

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of me.” It is not just the “doing,” but “doing in remembrance of Christ”

To have remembrance of anyone or anything, we must first have knowledge concerning that person or thing. We must know what Christ accomplished by his death before we can have a remembrance of the results of His suffering and death for us. Acting upon the promise of God brings the result that God said it would.

Romans 10:11:

The Scripture says, No man who believes in Him – who adheres to, relies on and trusts in Him – will [ever] be put to shame *or* be disappointed. (The Amplified New Testament.)

Go to the communion table knowing that your sins are forgiven and that by His stripes you were healed. It does not depend upon the feeling you may or may not have; it depends upon the accomplishments of Jesus Christ.

As the bread is served to you, remember that Christ said, “This is my body which is broken for you.” By believing, receive and thank God for your physical as well as spiritual wholeness.

CHAPTER TEN

Complete In Him

Colossians 2:9,10:

For in him [Christ] dwelleth all the fulness of the Godhead bodily.

And ye are complete in him

If we are complete in Christ then we are truly *complete*. Few Christians have utilized the power of God within them because they fail to renew their minds to the absolute truth of The Word in believing that they are complete. To live the more abundant life and to be “more than conquerors through him that loved us,” we must confess and act as the Word of God directs. When our confession fails to be in line with The Word, we live below par, we fail to manifest the more abundant life, and we do not indicate that we are “more than conquerors.” When we believe too little, we manifest less than that which legally and rightfully belongs to us as sons of God.

When I confess that I am not what His Word declares that I am, God is not less in me, but I am less in Him. Literally, it makes me a liar. I am then confessing that God is not right, and that He has not done for me what He says He has done. God forbid that we should do this for God is Truth and all men are liars.* If The Word declares that we are complete in Him then we are complete for we are what The Word says we are, we have what it says we have, we will be what it says we will be, and we will have what it says we will have.

Our accepted English meaning of the word “complete” does not convey the proper emphasis in this phrase of the Scriptures: “And ye are complete in him” Aramaic better expresses this phrase with clarity.

In Aramaic there are four different grammatical forms to show the intensity of a verb. English has no verb form which corresponds to this Aramaic form. Even in Aramaic very few verbs go through all four of these conjugations.

*Romans 3:4: “God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.”

I John 5:10: “He that believeth on the Son of God bath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.”

The first conjugation is *Peal* in Hebrew, *Peshitta* in Estrangelo Aramaic, or what would be a simple form in English. The second conjugation is called *Pael* in Hebrew, *Marcobta* in Estrangelo Aramaic, or what would be an intensive form in English. The third conjugation is called *Aphel* in the Hebrew, *Yatair Marcobta* in Estrangelo Aramaic, or what would be an extensive form in English. To show some sort of comparison with English, we will use the passive verb “to be complete.” The intensive form would show a more intense completion – “to be completely complete.” The extensive form indicates even more intensity – “completely and absolutely complete.”

If in Colossians 2:10 God had put the verb “complete” in this last (extensive) usage – namely, that we are “completely and absolutely complete in Him” – it would be very wonderful; but this is not the case. God goes beyond even this extensive form to show us how complete we are in Him. The Aramaic manuscripts use in Colossians 2:10 a very rare fourth conjugation.

This fourth conjugation is called *Shaphel* in the Hebrew, *Yatair Yatair Marcobta* in Estrangelo Aramaic, or what would be an extra extensive form in English. It is found only a few times in the Bible. This conjugation, very rarely used,, is difficult to translate. But here is an attempt to translate Colossians 2:10 as it is given in the *Eshtaphal* (passive

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form of *Shaphel*) form from the Aramaic: “We are completely, completely, absolutely complete in Him!” Such completeness is incomprehensible to the finite human mind. At best, we can know for a certainty that we are lacking in nothing.

The following are some of the ways which make up our completeness.

Colossians 1:12,13:

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of [by] his dear Son.*

Colossians 1:21,22:

And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled.

In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight

Ephesians 1:7:

In whom we have redemption through his blood,

*Colossians 1:13: “Who hath rescued us out from among the exercise or operative influence of darkness (kingdom) and separated us, bringing us as citizens into His kingdom by the work of His dear son. (literal translation according to usage)

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the forgiveness of sins, according to the riches of his grace.

I Corinthians 1:30:

But of him [God] are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Colossians 2:10-12:

And ye are complete in him, which is the head of all principality and power:

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

Romans 8:37:

Nay, in all these things we are more than conquerors through him that loved us.

Romans 6:4:

Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

As born-again sons of God, we are *complete* in Him. The next step is to manifest this completeness. The operation of the gift of holy spirit in each born-again believer is the key to unleashing potential power and demonstrating completeness. The gift of the holy spirit has nine manifestations which are set forth in I Corinthians 12.

I Corinthians 12: 7-11:

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

But all these worketh that one and the selfsame Spirit, dividing to every man severally [his own] as he [the man] will.

When we operate these manifestations, we begin to evidence some of our God-given power. To go a step

further, the manifestations of the spirit result in producing fruit of the spirit.

Galatians 5:22,23:

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance

Fruit results from the operation of the manifestations of the spirit. Christians can no more show the fruit of the spirit without operating the manifestations of the spirit than they can manifest the spirit without having the spirit. Fruit of the spirit, of which Galatians 5:22 and 23 speak, is not the fruit of man's works. The fruit which evidences itself upon the operation of the manifestations of the spirit is the only "fruit of the spirit" First we operate the manifestations, the tools, and thereby cultivate into evidence the fruit. This truth is remarkable when we consider that for years we have read "fruit of the spirit" but have consistently acted as if it should have read "the fruit of the works of man."

How truly wonderful it is to realize that as sons of God we have the manifestations of the spirit and that by the operation of these manifestations is evidenced the fruit of the spirit. The fruit of the spirit comes into manifestation in the senses world only as we

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renew our minds to act by the power of the spirit within us. Often people who appear to be producing fruit by their works, even though it looks like genuine fruit, are producing the works of man and not the fruit of the spirit. We as Christians are warned of being deceived by such.

Colossians 2:8:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ

Colossians 2:4:

And this I say, lest any man should beguile you with enticing words.

The manifestations of the spirit and the evidencing of the fruit of the spirit show forth some of our completeness. The full extent of being “complete in him,” however, can only be known when we see Him face to face.

Colossians 3:1-4:

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

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Set your affection on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

Surely when we “appear with him in glory,” we shall be able to fully appreciate that we are completely, completely, absolutely complete in Him. How spiritually invigorating it is to know and to realize that we as Christians are what God says we are and that we have what He says we have. We must renew our minds to believe and appropriate His Word to our every day living.