

DOCTRINE OF THE BLOOD

June, 1989

I. Background.

- A. Blood was recognized in and outside the Bible as the seat of physical life, hence the axiomatic statement "*For the life of the flesh is in the blood*" (Lev.17:11; cp. Gen.9:4).
- B. Consequently, the shedding of blood and blood itself (when outside the body) are used figuratively to represent death, whether via capital punishment (Gen.9:5,6), war (1Kgs.2:5; 1Chr.28:3), murder (Gen.9:6; 37:22; 42:22; Num.19:10; 35:19,27,33), or sacrifice (Ex.12:7,13,22,23; Lev.17:11).
- C. The term is also used figuratively to represent physical humanity (Mt.16:17; Jn.1:13; Gal.1:16), and guilt for a capital offense (Num.20:9,16,27; Josh.2:19; Mt.27:25).

II. Animal blood was used under the Old Testament shadow soteriology to portray Christ's spiritual death for sins (Lev.17; cp. Jn.1:29; Heb.9:7,12-14,18-21,25; 10:4,19,29; 12:24; 1Pet.1:18,20).

- A. Christ's spiritual death was invisible to man.
- B. Animals do not have souls or spirits, as people do.
- C. The blood of sacrificial animals (which represented their death) could not save (Heb.10:4), but was used as a visible representation of the spiritual death of Christ for sins, which the Levitical sacrifices foreshadowed.
 - 1. The death of the victim is the key part of the sacrifice, not its blood (Lev.17:11 "*for it is the blood by reason of the life that makes atonement*").
 - 2. The blood of the sacrificial animals must be recognized as constituting a representative analogy to the spiritual death of Christ, the lesser representing the greater, the visible representing the invisible.

III. Various ritualistic uses of blood under "Codex 3" speak of doctrines related to Christ's work (Lev.17).

- A. Blood applied to the horns (speaks of power) of the Altar teaches that the gospel is the power of God unto salvation.
- B. Sprinkling blood on the Altar speaks of Christ propitiating the Godhead on the Cross.
- C. Pouring the blood out at the base of the Altar portrays unlimited atonement.
- D. Blood sprinkled on the Mercy Seat speaks of the impact of propitiation toward God (in the third heaven).
- E. Blood on the right ear lobe, right thumb, and right toe speaks of the work of Christ as the basis for the grace apparatus for perception (GAP) and divine good production.
- F. Blood on the horns of the Altar of Incense speaks of Christ's work as the authority behind prayer.
- G. Sprinkling seven times (speaks of perfection) represents the perfect work of propitiation, which cannot be added to.

IV. Christ actually died twice while on the Cross (Isa.53:9, "*deaths*").

- A. Adam died twice: spiritually at the moment of his sin (Gen.3) and physically 960 years later (Gen.5).
- B. Christ's spiritual death is designed to undo what Adam's negative volition got us into (Rom.5:19 "*For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous*"; also, cp. vv.13-21).
- C. In time, Christ made a volitional decision to die spiritually (Lk.22:42, "*Father...*").
- D. Christ's spiritual death took exactly three hours (Mk.14:33,34; Mt.27:45,46; Lk.23:44,45; Jn.19:28-30).
- E. During those three hours He was judged for all sins, including the sins of unbelievers (2Cor.5:21; 1Jn.2:2).
- F. His rhetorical question draws attention to the three hours (Mt.27:46 "*MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?*").
- G. Afterward, He said "*It is finished*", the perfect passive indicative of τελέω, teleo, referring to

bearing our sins.

H. Finally, Christ died physically by His own volition (Lk.23:46 "*Father, INTO YOUR HANDS I COMMIT MY SPIRIT*").

V. Christ did not bleed to death on the Cross, nor does His physical bleeding save.

A. The witness of John (eyewitness; Jn.19:30-35).

B. Christ did bleed both before and after His deaths on the Cross (Gethsemane, Pilate's court, crucifixion, blood and serum).

C. Christ's sufferings fall into two categories: those inflicted by the cosmos, and those inflicted by God.

D. Only the latter was efficacious, and it did not include bleeding.

VI. Synonyms for the blood of Christ.

A. Christ died for our sins (1Cor.15:3).

B. Christ bore our sins (1Pet.2:24).

C. Christ was made sin (2Cor.5:21).

VII. "Eating" Christ's flesh and "drinking" His blood is analogous to the appropriation of salvation (Jn.6:53-56; some peeled off; they could not handle this analogy).

VIII. The blood of Christ portrays:

A. Propitiation (Rom.3:25; Heb.9:5).

B. Redemption (Eph.1:17; Col.1:14; 1Pet.1:18,19; Rev.1:5; λύω, luo: release, cp. λούω, louo: wash).

C. Reconciliation (Eph.2:13-17).

D. Sanctification (Heb.13:10-12).

E. Justification (Rom.5:9).

IX. The blood of Christ is the basis for the Rebound technique (Lev.4,5; cp. 1Jn.1:7,9).

A. Believers continue to possess the sinful trend of Adam, and sin after salvation (1Jn.1:8,10 "*If we say that we have no sin [nature], we are deceiving ourselves, and the truth [doctrine] is not in us*"; "*If we say that we have not sinned, we make Him a liar, and His word is not in us*").

B. The blood of Christ is the reason a believer can Rebound and receive instant forgiveness (1Jn.1:7,9 "*the blood of Jesus His Son cleanses us from all sin*"; "*If we confess our sins, He is faithful and righteous to forgive us our sins...*").

C. If the believer does not believe this principle, he will lack the confidence to Rebound effectively.

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