

1. Last week I taught in part Rev 7:13-15. These verses depict God's mercy being revealed even as judgment descends on planet earth. When time expired we were in the process studying several principles extracted from an exegesis of the verses.
2. Before continuing, I want to provide "1Jo 1:9 time" as may be necessary.
3. Let's review some of that learned last week and then begin new material on page four.
4. Earlier I pointed out that the first six seals are described in Revelation Chapter six. Additionally, it is important to note that the seventh seal will be described in chapters nine and ten. In contrast to chapter six which seems in the main to give a chronological sequence of several major events of the Tribulation, chapter seven does not advance the narrative of events but directs attention to major believing remnants active in the Tribulation.
5. As we saw last week verses thirteen, fourteen and fifteen speak to the martyrs of the Tribulation and their destiny.
6. Let's begin with an expanded translation of Rev 7:13-15.

#### **Expanded Translation**

**Rev 7:13 Then one of the raptured saints asked me, "Who are these people in white robes carrying the palms and from where did they come?"**

**Rev 7:14 I answered, "Sir, I have no idea." It was then a wily saint said, "These are martyred believers who were killed during tribulation. They have wisely washed their robes and made them white in the blood of the Lamb."**

**Rev 7:15 When Christ returns to earth to set up His Kingdom these martyred saints shall serve continually before His throne in His earthly temple and Christ will spread His tent of protection over them.**

7. I want to review some of that learned last week and then return to our study of the *Doctrine of the Blood*.
8. John is informed in verse fourteen, "These are martyred believers who were killed during the tribulation." This passage clearly teaches that many will be saved during the tribulation.
9. The command to preach the gospel to every nation in Mat 24:14 will have its ultimate fulfillment just before Christ comes back to establish His millennial kingdom.
10. The message made clear in chapter seven is that countless people from many nations will come to know Christ as Lord and Savior even in spite of horrific persecutions.

11. In verse fourteen significant details are given. The martyrs are said to have washed their robes and made them white in the blood of the Lamb. Normally one cannot make anything white with blood. The passage is talking, however, of a spiritual purity. The only way sins can be washed away is through the precious blood of Christ a representation of His spiritual death.

12. The Scriptures of the Old and New Testaments speak often of blood as the symbol of life, as in Leviticus 17:14: "The life of all flesh is the blood thereof." The spiritual significance of shed blood is given prominence in both the Old and New Testaments with hundreds of references to it.

12.1 But it is always symbolic; it is never used as a spiritual cleansing agent even when it was clearly evident and in use as part of the Tabernacle and Temple liturgy.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.  
Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:  
Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.  
Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

13. Let's resume our study of the *Doctrine of The Blood*:

### **Doctrine of the Blood**

1. In Scripture blood is used both literally and figuratively. One of the most important figurative uses is where blood is used to teach of the Messiah's future spiritual death.

1.1 The first seven Chapters of Leviticus teach us that the blood is symbolic and under sound principles of hermeneutics it will always, within the context of soteriology, be so used.

Lev 1:5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar ...

2. Blood signifies "life;" this is a constant in the Old Testament and as such the Old Testament forbade the eating of blood or bloody meat.

Gen 9:4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

Lev 3:17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

2.1 All foods were later made clean by first the Living Word (Christ) and then later in the written Word. Mat 15:10-11; 1Ti 4:4-5 (*infra page three*)

2.2 In Acts chapter fifteen there is a prohibition against eating food not drained of blood.

2.2.1 The prohibition was applied to gentile Christians in deference and out of respect for the consciences of their Jewish brethren who were (in error) still immersed and entangled in the Mosaic Law.

Acts 15:19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

Acts 15:20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

Acts 15:21 For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath."

2.2.2 Any commandment to avoid certain foods must be interpreted in the light of the later Epistles such as Paul's first letter to Timothy.

1Ti 4:4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

1Ti 4:5 For it is sanctified by the word of God and prayer.

3. Blood denotes the physical origin of human life. The expression "flesh and blood" often speaks of man in his weakness, brief life, and limited knowledge. It is very often in this sense found in the New Testament. A few examples:

Mat 16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona (*Peter*): for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Gal 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

4. It stands for human nature in Heb 2:14 where Christ is said to share fully in our humanity, even to the giving of His life.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

5. Shedding blood is used for the violent taking of the life of another, i.e., murder.

Acts 22:20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

Rom 3:15 Their feet are swift to shed blood:

6. To have another man's blood on one's hands was to bear the guilt for the death of another.

Pro 28:17 A man that doeth violence to the blood of any person shall flee to his grave; let no man protect him.

Mat 27:24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

7. Judas' betrayal of Jesus brought "a reward for a bloody deed" and with this reward "the field of blood" was bought with blood money.

Mat 27:8 Wherefore that field was called, The field of blood, unto this day.

8. As we have seen blood also played a significant role in the religious practices of the Old Testament.

9. The sacrificial system of the law, based on the earlier animal sacrifices of the patriarchal period, called for the slaying of the animal on behalf of the sinner, and the sprinkling of its warm blood by the priest was a symbol of the atonement for sins. Blood was also symbolic of a contract; a very meaningful portrayal as God's unilateral contract with Abraham.

Gen 15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

10. In all the animal sacrifices the death was required of the animal; its life being offered to God as the symbolic substitute for the believing "sinner."

11. Sin was thus cleansed (covered with the blood) and guilt taken away but only if there was a reality accompanying the ritual. The reality was the faith in the Messiah to come as taught by the liturgy. The blood did nothing but rather served to teach the reality of Christ to come. All people in every dispensation are saved the same way "faith alone in Christ alone."

12. The blood of the animal did nothing, but served only as a shadow of the Christ to come.

Heb 10:1 This liturgy was a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins.

Heb 10:3 But in those sacrifices there is a remembrance again made of sins every year.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

13. This background forms the basis for the place of the blood of Christ in the New Testament.

14. The shedding of His blood on the cross ended His earthly life. He voluntarily died spiritually as the Lamb of God. Christ was the One who "taketh away the sins of the world."

14.1 He then chose to give up His human spirit and die physically.

Joh 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

14.2 The act of salvation was completed in the past with the result it stood complete given the perfect tense **Tetelestai**; the act of salvation being complete when He was still alive and His body full of blood.

14.3 Blood continued to be symbolic even as a description of the reality of Christ on the cross; the perfect Godman dying spiritually for all the sins of the world.

1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;  
1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1Pe 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

15. The sprinkling of that blood in first the Tabernacle and later the Temple taught of an unlimited atonement.

15.1 The unlimited atonement of Christ's sacrifice on the cross was the reality of the pattern taught in the liturgy performed on the Day of Atonement.

15.2 The feast of Atonement was held on the 10th day following the Feast of the Trumpets; it also celebrated the restoration of Israel as God's Priest Nation for another year.

15.2.1 The High Priest coming out alive from the Holy of Holies meant Israel had another year as God's priest nation.

15.3 This was that day when the High Priest entered the Holy of Hollies to make atonement for the nation Israel; two goats were brought to "be sacrificed;" one was killed and one was permitted to get away.

Lev 16:9 Aaron shall bring the goat whose lot falls to the LORD and sacrifice it for a sin offering.

Lev 16:10 But the goat chosen by lot as the scapegoat shall be presented alive before the LORD to be used for making atonement by sending it into the desert as a scapegoat.

15.4 The blood of the goat sacrificed was symbolic of the death of Christ on the cross. The goat that got away taught of the resurrection of Christ.

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 3:25 Whom God hath set forth to be a propitiation through faith by means of his blood, to declare his righteousness for the remission of sins which are past, through the forbearance of God;

16. Christ is the reality of the atoning sacrifice; He was the perfect sacrifice taught by the Temple liturgy.

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Rev 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

17. Blood therefore was always symbolic of the spiritual death of Jesus and the efficacy of His sacrifice, the certainty of His resurrection and the victory of His ascension.

18. Christ is also referred to as the great peace offering, reconciling Jew and Gentile (Eph 2:14-16) as well as all things through His blood. (Rom 5:9-10; Col 1:20)

18.1 The blood again being obviously symbolic of the perfect sacrifice when Christ died spiritually.

Eph 2:14 For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility,

Eph 2:15 by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace,

Eph 2:16 and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.

Rom 5:9 Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!

Rom 5:10 For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!

Col 1:20 and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

19. The sinner is delivered from slavery to sin through the release (redemption) which Christ's blood has purchased.

Eph 1:7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace

20. Thus the Church is described as "purchased with his own blood."

Acts 20:28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

21. By the blood of Christ, Christians have been justified (Rom 5:9), loosed from sins (Rev 1:5), sanctified (Heb 13:12), and redeemed.

Rom 5:9 Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!

Rev 1:5 and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood,

Heb 13:12 And so Jesus also suffered outside the city gate to make the people holy through his own blood.

22. So as you can see the blood in both the Old and New Testament was a symbolic representation.

23. The blood therefore was always symbolic of the death of the flesh of the animal and accordingly symbolic of Christ's spiritual death.

24. Arnt and Gingrich on page 22 of their lexicon of the New Testament conclude the blood of Christ is a reference to Christ's Spiritual death.

25. Many other grace scholars have come to this conclusion; as you can see from this exposition there is little doubt that the literal blood of Christ did nothing in terms of our so great salvation.

25.1 The *coup de grace* being Heb 9:16-10:7 when the anonymous writer in A.D. 68 makes a final plea before God permits the destruction of the Temple and city of Jerusalem by Rome's finest.

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Heb 9:16 For where a testament is, there must also of necessity be the death of the testator.

Heb 9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Heb 9:18 Whereupon neither the first testament was dedicated without blood.

Heb 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

Heb 9:20 Saying, This is the blood of the testament which God hath enjoined unto you.

Heb 9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Heb 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Heb 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Heb 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins.

Heb 10:3 But in those sacrifices there is a remembrance again made of sins every year.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

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Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

26. So why all the fuss today when the literal blood is said to be symbolic? The early church from 32 to 320 A.D. had no problem with the blood. The Catholic Church in 320 A.D. introduced the literal blood theory. Wine was said to turn into the real blood of Christ when you drank it at communion.



27. They also added that the blood covered you from one communion to another and therefore a "work" was added to salvation. This was false doctrine denying the efficacy of the spiritual death of Jesus and His resurrection and accordingly a great swell of reaction occurred.

28. Protestants denied the phenomena of communion wine becoming Christ's blood but many continued to use the term "Blood of Christ" as synonymous with that which brings salvation, i.e., the Spiritual Death of Christ.

29. This use of the term was never considered anything other than a metaphor for what Christ did. Later, the blood came under attack from several liberal (German primarily) theologians who considered blood too ghoulish. The reaction today to the correct teaching of the blood as symbolic is one of emotion rather than thought.

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