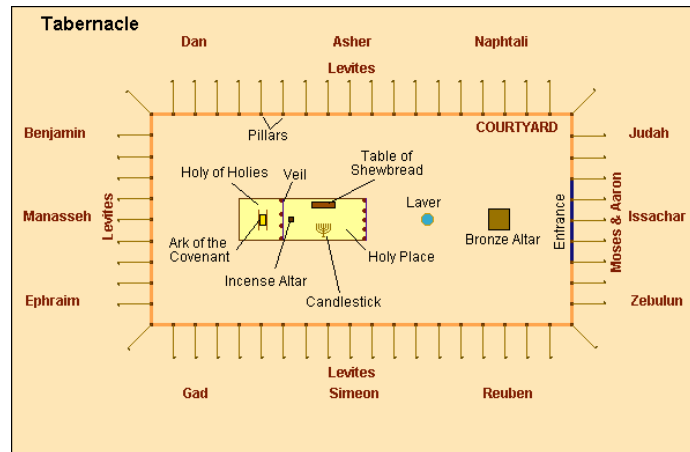


## Doctrine of the Blood

1. Blood is the red fluid circulating in the bodies of animals and men.

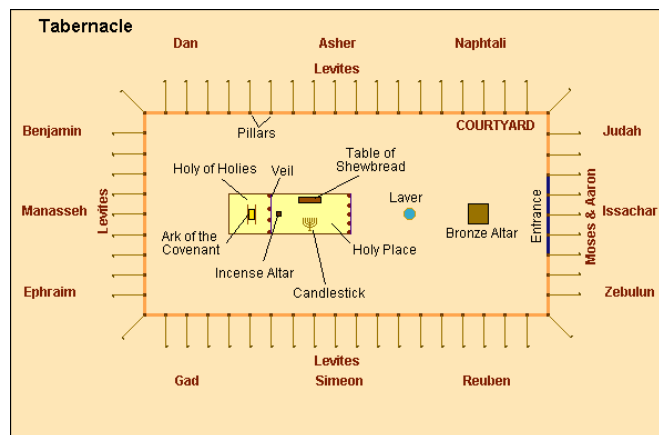
1.1 **Haima** in the Greek means literal blood either in or out of the veins or metaphorically it stands for physical or spiritual life. It is also used for death.

1.2 **Dam** in the Hebrew means the same as **Haima** except for the more complex liturgical meanings in Jewish liturgy and later in Christian liturgy.



2. There is the figurative use in Scripture where the blood of the animal was used to teach a shadow of the reality to come.

2.1 In this sense, as part of the teaching ministry of the Mosaic law, the blood was symbolic of the Messiah's future spiritual death.



2.2 Certainly the Passover blood on the door posts so taught of a future reality.

2.3 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 salvation, 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...

2.4 Blood signifies "life"; this is a constant in the Old Testament.

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

Deu 12:23 Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.

2.4.1 Because "the life was said to be in the blood" the Old Testament forbade the eating of blood.

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

Deu 12:16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

2.4.2 All foods were later declared clean and edible by New Testament protocol.

Mat 15:10 And he called the multitude, and said unto them, Hear, and understand:

Mat 15:11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Acts 10:13 And there came a voice to him, Rise, Peter; kill, and eat.

Acts 10:14 But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean.

Acts 10:15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

1Ti 4:2 Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron.

1Ti 4:3 They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth.

1Ti 4:4 For everything God created is good, and nothing is to be rejected if it is received with thanksgiving,

1Ti 4:5 because it is consecrated by the word of God and prayer.

2.5 In Acts chapter 15 there is a prohibition against eating food not drained of blood.

2.5.1 The prohibition was made 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. James seemed to be saying, "do not let our freedom become a stumbling block to our Jewish friends."

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."

2.5.2 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.

3.1 It is very often so used in the New Testament.

Mat 16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: 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 also stands for human nature in Heb 2:14, where Christ shares fully 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 a life, i.e., murder, a crime obviously prohibited in the Bible and one deserving of capital punishment.

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:

Mat 23:34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

Mat 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

5.1 The shedding of blood, described in Matthew chapter 23, is designed to communicate the full measure of Jewish guilt, so that when divine destruction came upon this generation, they would not be surprised.

5.2 Abel to Zacharias includes all the murders recorded in the Old Testament, from the first book in the Hebrew canon, to the last book. The Hebrew canon was not organized as we have it today

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 in 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. Accordingly, blood played a significant role in the religious practices of the Old Testament and later, with significant modification of the New 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.

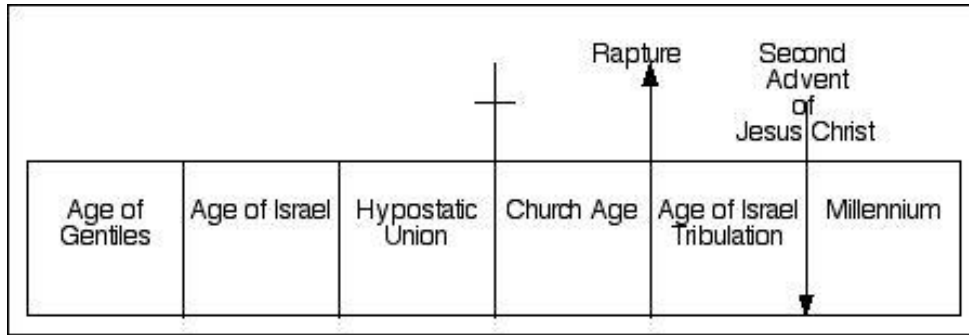
10. Blood was also symbolic of a contract, a very meaningful portrayal as God's unilateral contract with Abraham.

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.

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

11.1 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 so taught by the liturgy.

11.2 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; it was only 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 "took away the sins of the world."

14.1 After His work was done, He chose to give up His human spirit and died 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 completed given the perfect tense of "**Teleo**;" the act of salvation was 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 the *Doctrine of 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 Day 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, when he came out of 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 Holies to make atonement for the nation Israel; two goats were brought to "be sacrificed"; one was killed and one was permitted to get away.

15.4 The blood of the goat sacrificed was symbolic of the death of Christ on the cross.

15.4.1 The goat that got away taught of the resurrection of Christ.

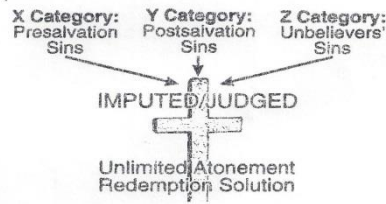
Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

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 "blood" sacrifice, and not a sacrifice just for our sins but for the sins of the entire world--an unlimited atonement.

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 Christ's perfect sacrifice--His spiritual death.

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

Col 1:13 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves,

Col 1:14 in whom we have redemption, the forgiveness of sins.

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. Again a principle of hermeneutics: "the first use of a word in Scripture determines its future use, unless context dictates otherwise."

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

23. In the first four books of the Old Testament the phrase "the life of the flesh is in the blood" is often used of the death of the animal and its blood was used as an atoning symbol.

23.1 We have seen in several Scriptures (particularly Heb 10:1-11) that animal sacrifices were only a symbol, and not to be considered as an efficacious atonement for sin.

Heb 10:1 The law is only a shadow of the good things that are coming--not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship.

Heb 10:2 If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins.

Heb 10:3 But those sacrifices are an annual reminder of sins,

Heb 10:4 because it is impossible for the blood of bulls and goats to take away sins.

Heb 10:5 Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me;

Heb 10:6 with burnt offerings and sin offerings you were not pleased.

Heb 10:7 Then I said, 'Here I am--it is written about me in the scroll--I have come to do your will, O God.'"



Heb 10:8 First he said, "Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them" (although the law required them to be made).

Heb 10:9 Then he said, "Here I am, I have come to do your will." He sets aside the first to establish the second.

Heb 10:10 And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

Heb 10:11 Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins.

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

25. Arnt and Gingrich on page 22 of their lexicon of the New Testament conclude the blood of Christ must mean His spiritual death.

26. If blood then is purely symbolic as a teaching aid, it must therefore, be only a symbol of Christ's spiritual death in the New Testament.

26.1 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.

27. So why all the fuss today when the literal blood is said to be symbolic?

27.1 The early church from A.D. 32 to 320 had no problem with the blood.

27.2 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. The Anglican Church soon followed suit.

27.3 They also added that the blood covered you from one communion to another and therefore a "work" was added to salvation.

27.4 This was false doctrine denying the efficacy of the spiritual death of Jesus and His resurrection and accordingly a great swell of protestant reaction occurred.

27.5 Protestants denied the phenomenon of communion wine becoming Christ's blood but continued to use the term "blood of Christ" as synonymous with that which brings salvation, i.e., the spiritual death of Christ.

27.6 This use of the term was never considered anything other than a metaphor for what Christ did for all who would but believe, i.e., until the blood came under attack from several liberal theologians (German primarily) who considered blood too ghoulish.

27.7 Reaction today to the symbolic teaching of the blood is one of emotion rather than thought.

## 28. Summary

28.1 Christ while on the cross and full of blood said His work was done: and then He gave up his human life by choice, because our so great salvation was complete.

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.

28.2 Christ did not bleed to death on the cross.

Joh 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

Joh 19:32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

Joh 19:33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

Joh 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

28.3 Christ died of His own free will.

Joh 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

28.4 The blood of Christ depicts His saving work on the Cross.

28.5 It is important to recall this categorical study when we see the term "shedding of blood." It is a metaphor for Christ's death on the cross, i.e., spiritual death.

Heb 9:16-10:9

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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:

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.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

29. Our modern world seems to be offended by the metaphor “sacrificial blood.”

30. Though not suited to the sophistication of our twenty-first century, the blood of Christ as a symbol of Christ’s spiritual death is exceedingly precious in the sight of the Lord, and a metaphor He chose to use.

31. The blood of the Lamb is a symbol of the assurance of cleansing and forgiveness for all who have placed their faith in Christ; only the spiritual death of Christ could wash away sin.

