

OT-OV

Lesson 16

1. Last week I reviewed many of the events described in Genesis chapter seven, eight and nine.
2. When time expired I was about to teach the Doctrine of the Blood.
3. I want to first review some of that learned and then we will get to the blood.
4. God is said to have blessed Noah and his sons and they were told to be fruitful multiply and replenish the earth.
 - 4.1 As Adam was the head of the race in its first beginning, Noah is now the head of the race in its new beginning. This new start is marked by blessing from the very first moment.
 - 4.2 God is with them in their new beginning.
5. God gives the command for fruitfulness. This does not refer, merely, to the reproduction of the species, but to fruitfulness in every good work before God (Col 1:10 Eph 2:10 and Rom 12:2).
 - 5.1 God gives the command for fruitfulness. This does not refer, merely, to the reproduction of the species, but to fruitfulness in every good work before God—notice works and production according to His will, not our will. (Col 1:10; Eph 2:10 and Rom 12:2).

Col 1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

Col 1:11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

Col 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.
 - 5.2 Man is not here on earth to live according to his whim, but to live in accordance with God's plan. To be blessed by God is to be doubly responsible before Him. To obey the exhortation to be fruitful is to know the power of His blessing.

6. In Gen 9:2 we find an interesting restructuring of the relationship of man with animals.

Gen 9:2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

6.1 God had given to Adam dominion over all the animal creation, but man had fallen. Now God assures Noah of his safety and his power by putting fear and the dread of man into the heart of the brute creation.

6.2 Sin was leaving a deeper and deeper mark, but the grace of God was rising higher and higher. If we compare this passage with Gen 1:29, it would seem that man was a vegetarian before the Flood and that now meat enters his diet by the command of God.

Gen 1:29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

7. Now we have the first of many mentionings of blood, a subject fraught with misinterpretation.

Gen 9:3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

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

7.1 Here is the first indication in Scripture of the nature of the blood, and the foreshadowing of the atonement.

7.2 Blood was shed when the first pair were given garments of skins, but now God gives the revelation which will be more fully expressed in the law, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your soul; for it is the blood that maketh an atonement for the soul." Lev 17:11.

8. Barnhouse writes:

"God wants man to see death in animals and to live by feeding upon death, as a constant reminder that we live and move and have our being through His death."

The 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 Tabernacle/Temple worship.

CHART TABERNACLE/TEMPLE LITURGY

2. There is the figurative use in the 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.

Exo 12:7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

Exo 12:23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

Exo 12:24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

Exo 12:25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

Exo 12:26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

Exo 12:27 That ye shall say, It is the sacrifice of the LORD'S Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

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 or bloody meat.

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 made clean by first the Living Word (Christ) and then later in the written Word.

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 4:3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

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.

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

2.5.1 Scofield properly footnotes Acts 15:19-20 by writing: "Gentile believers were to show grace by abstaining from the practices offensive to godly Jews."

2.5.2 The prohibition applied here to gentile Christians 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.

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.

2.5.3 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 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: 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 our mortal natures 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 the life of another, 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 These persecutions described here in Matthew chapter 23 are 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 (Gen 4:8) to the last in the Hebrew canon (2Ch 24:20-22).

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 an 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 the 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 fact that the blood of the animal did nothing; only being a shadow of Him to come is made clear when you analyze Heb 10:1-4.

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. 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 completed 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 the *Doctrine of Unlimited Atonement*.

15.1 This was the reality of the pattern and teaching of the Jewish Day of Atonement.

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

15.3 This was that day when the High Priest entered the Holy Place 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, and also the sin offering taught in the Jewish Ritual of the Old Testament.

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 for the spiritual death of Jesus and the efficacy of His sacrifice, the certainty of His resurrection and the victory of His ascension.

End Lesson Taught 11-23-2003