

OT-OV

Lesson 17

1. Last week I taught of the events described in the first four verses of Genesis chapter nine and then we began an analysis of The Doctrine of The Blood.

2. When time expired I was about to look at several New Testament passages where the blood of Christ is used symbolically of Christ's work on the cross.

3. I want to review some of that learned and then we will return to our analysis of what the Bible teaches about the blood.

4. There were many figurative uses in the Old Testament where the blood of the animal was used to teach a shadow of the reality to come.

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

4.2 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.

4.3. 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.

4.3.1 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**:

5. Blood 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;

6. 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.

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

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

8. The sacrificial system of the law, based on the 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, a symbol of an atonement for sins.

9. 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.

9.1 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.

9.2 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." Some looked forward to His coming, some looked back at His coming and then there were those of the Kingdom Age and Millennium who looked at Him as the Godman and Christ the millennial King, respectively.

10. The fact that the blood of the animal did nothing being only a shadow of Him to come is made clear in Heb 10:4-6, a quotation from Psa 40:5-6. Salvation, after all, continued during the seventy years of Israel's dispersion when there were no sacrifices offered, just as it does for us today.

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.

Psa 40:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

Psa 40:7 Then said I, Lo, I come: in the volume of the book it is written of me,

Col 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

Col 2:17 Which are a shadow of things to come; but the body is of Christ.

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.

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

11.1 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.

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.

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,

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;

12. Christ is the reality of the atoning sacrifice, and also the sin offering taught in the Jewish ritual of the Old Testament.

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;

13. 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.

14. Christ is also referred to as the great peace offering, reconciling Jew and Gentile. (Eph 2:14-18)

Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Eph 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

Eph 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Eph 2:17 And came and preached peace to you which were afar off, and to them that were nigh.

Eph 2:18 For through him we both have access by one Spirit unto the Father.

14.1 The blood again being obviously symbolic of the perfect sacrifice when Christ died spiritually. (Rom 5:9-10; Col 1:20)

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Col 1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Now for new material and point fifteen.

15. The sinner is delivered from slavery to sin through the release (redemption) which Christ's blood has purchased (Eph 1:7).

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

16. Thus the Church is described as "purchased with his own blood" (Acts 20:28).

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.

17. 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.

18. Again a principle of hermeneutics "the first time use of a word in Scripture determines its use later in all subsequent passages (unless context dictates otherwise)."

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

19. In the early uses found in the first four books of the Old Testament the term blood means "the life of the flesh is in the blood," therefore, the death of the animal and its blood was the atonement symbol.

19.1 Keep in mind we have seen in several Scriptures, particularly Heb 10:1-4, where the animal sacrifices were only a symbol and were not to be considered as an efficacious atonement for sin.

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

21. Arnt and Gingrich on page 22 of their Lexicon of the New Testament conclude the blood of Christ must mean His Spiritual death.

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

22.1 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.

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

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

23.2 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 took communion.

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

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

23.5 Protestants denied the phenomena of communion wine becoming Christ's Blood but continued to use the term "blood of Christ" as synonymous with that which brings salvation.

23.6 This use of the term was never considered anything other than a metaphor used for what Christ did for all believed. It was not until the blood came under attack from several liberal (German primarily) theologians who considered blood too ghoulish.

23.7 The reaction today to the correct teaching of the blood as symbolic seems to be a product of emotion rather than rational thought.

24. Summary:

24.1 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.

24.2 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.

24.3 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."

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

24.5 It is important to recall this categorical study when we see the term "shedding of blood" and remember it is a metaphor for Christ's death on the cross, i.e., His spiritual death. Heb 9:16-10:9

24.6 Though a modern world is offended by substitutionary sacrifice and sacrificial blood.

24.7 God promised Israel in Exodus 12:13, "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

24.8 Accordingly, 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 is the only cleansing agent for sin.

25. Now let's return to Genesis chapter nine beginning at verse five with comment.

Gen 9:5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

Gen 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Comment: Man failed even in perfect environment. He is now starting anew, but into the postdiluvian world mankind drags sinful baggage. God now proceeds to assemble rules and protocol to control mankind. Postdiluvian man, like Adam and Eve, after the fall is both sinful and evil, full of excuses and self-justification. Barnhouse writes: "Man might have said, "Things have become so bad because Cain wasn't properly dealt with. If we had conducted a town meeting and exercised the weight of public opinion in judgment, we could have brought about righteousness. I shall now put that idea to the test," God replies, "I hereby institute the reign of human authority. I commit to man the right of the death penalty."

Here is our first divine cachet of capital punishment. God has placed His stamp of approval on the penalty for murder; in fact, He ordered implementation of capital punishment for homicide; this was done in order that we might be fruitful and multiply.

Gen 9:7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

Comment: The Biblical truth "in the image of God made He man" has been much discussed. Only in an accommodated sense can this phrase be applied to all men, for the image was clearly defaced in the fall. Like God we still possess self-consciousness and volition; further understanding of how original man was made in His image must await our death or the rapture. The survivors of the Flood had a body, soul and spirit and this puts him above animal and vegetable life. Surviving mankind possessed the spirit of life (**Nephesh Chaya**). This explains the great sacredness of human life.

Gen 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And now let's take a look at His sign placed in the heavens to signal the certainty of God's judgment and the wonder of His grace--the Rainbow.

Gen 9:8 And God spake unto Noah, and to his sons with him, saying,

Gen 9:9 And I, behold, I establish my covenant with you, and with your seed ...

Gen 9:10 And every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

Gen 9:11 And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there anymore be a flood to destroy the earth.
Gen 9:12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

Verse 9 "I establish my covenant with you: I will never again destroy the earth by water."

Comment: Man has no claim whatsoever on God, any more than a vessel has a claim on the potter who formed it. God gave man life and God continues to keep man alive; man is dependent upon God for every breath he draws. But God has been pleased to bind Himself by voluntary agreements called covenants in order that man might learn of God's grace. Now that the world has undergone the judgment of the Flood, God makes a covenant with Noah and all creation and confirms it with a sign. God in His essence and for His reasons was moved by love and grace to give pardon and promise instead of wrath. And as a token He gave to Noah and his descendants a sign in the heavens.

Verse 10: This covenant is made not only with man but with every living creature.

Comment: The covenant with Adam included all men. There will later be certain covenants which will apply to only Abraham and his descendants; the covenant with Moses applied to the Jewish nation, but here in the shadow of the Flood, the lowliest bird, reptile and insect had a place in the promise made to Noah. It was a creature covenant, and it came with a sign.

Gen 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

Gen 9:14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

Gen 9:15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

Gen 9:16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

Gen 9:17 And God said unto Noah, This is the sign of the covenant, which I have established between me and all flesh that is upon the earth.

Verse 12: This is the sign.

Comment: The mature believer should understand the judgment of the Flood was well merited. And even the spiritual dullard should see the fiercest outbreaks of the nations, be it the violent acts in Rwanda, the horrific destructions of human life in Israel, the wars of destructions in Kosovo and/or the cascading twin towers where people were slaughtered in the name of religion, all serve as poignant evidence of the total depravity of mankind.

But when the storms beat most fiercely upon the earth, there is the rainbow to remind all that God has promised never again to destroy the earth by a flood, and that the seasons will continue. The sign however does not change man, for he has perpetually despised the riches of God's goodness, forbearance, and longsuffering, not knowing that God's goodness was calculated to lead him to repentance

Rom 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Verse 13: I do set my bow in the cloud.

Comment: The sign of the rainbow should assure sinners that the forbearance of God is reigning, and we are under His grace. (Rom 4:1-8)

Rom 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Rom 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Rom 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Rom 4:8 Blessed is the man to whom the Lord will not impute sin.

End Lesson