

DOCTRINE OF THE BLOOD

I. Introduction.

- A. There is much confusion among fundamentalist believers in regard to the issue of the blood of Christ.
- B. Most assert that the literal blood of Christ is that which provides the potential of salvation.
- C. An understanding of the term and how it is used in the Word of God will set the record straight.
- D. There is no place for thinking that Jesus has a bowl of His blood in Heaven.
- E. There is also no place for the weird, Catholic type doctrine of transubstantiation.

II. Vocabulary.

- A. Hebrew vocabulary.
dam, m. noun, blood, suggested to be derived from the word ,adam to be red.
- B. Greek vocabulary.
haima, n. noun, blood

III. Biblical usages of the term.

- A. Most often the term blood is used to represent the literal substance which flows throughout the bodies of animals and men. Ex. 7:17,19,20,21 et al.
- B. The term is also used figuratively in a number of ways.
- C. It is used as a figurative term for humanity itself as seen in the term flesh and blood. Matt. 16:17; ICor. 15:50; Heb. 2:14
- D. It is used of physical, family and national relationships. Lev. 18:6ff; IIChron. 19:10
- E. The term is used to express the concept of culpability or guilt. IISam. 1:16; Ezek. 33:4-6; Matt. 27:25
- F. It is used metaphorically to denote innocence as observed in the term innocent blood. ISam. 19:5; IIKings 21:16; Prov. 6:17
- G. The shedding of blood and the blood itself, when outside the body, are used figuratively to denote death, whether:
 - 1. By murder. Gen. 4:10-11, 9:6; IISam. 3:28
 - 2. During warfare. IKings 2:5; IChron. 28:3
 - 3. By capital punishment. Gen. 9:6; Num. 35:12-28
 - 4. By sacrifice. Ex. 12:1-6; Lev. 1:5
- H. The phrase blood of grapes is used in regard to wine. Gen. 49:11; Deut. 32:14

IV. Animal blood and the Old Testament.

- A. The blood of animals was recognized inside and outside the Bible to be that which represented their physical life. Lev. 17:11
- B. Although animals possess animate, conscious life they do not possess souls.
- C. Therefore the shedding of an animal's blood is recognized as representing their death.

- D. The physical blood of the animals was not the key part of the sacrifice, but the life which the blood represented. Lev. 17:11
 - E. The shedding of the physical blood of an animal was used to teach the reality of the spiritual death of Christ.
 - F. This is not a direct analogy, it is a representative analogy. not $x=x$, but $x=y$
 - G. Although the Jews distorted this ritual action in their thinking supposing that animal sacrifices could procure forgiveness, this was never the case. Heb. 10:1-4
 - H. Various ritual usages of the blood of animals teach specific doctrines as related to the work of Christ.
 1. Blood applied to the horns of the altar indicate that the gospel is the power of God for salvation. Ex. 29:12; Lev. 4:7; Rom. 1:16
 2. Sprinkling the blood on the bronze altar teaches the impact of the public work of Christ. Lev. 17:6, Num 18:17; Rom. 3:25; Heb. 10:12
 3. Pouring out the bulk of the blood at the base of the altar teaches the doctrine of unlimited atonement and the reality that negative volition will predominate in the angelic conflict. Ex. 29:12; Lev. 4:7; ITim. 4:10; IJn. 2:2; Matt. 7:13-14
 4. When the blood was sprinkled on the mercy seat, it was done so to teach the doctrine of propitiation or the impact of the work of Christ in the third Heaven. Lev. 16:14-15; Heb. 2:17
 5. Blood placed on the right ear, thumb, toe and clothing speaks of the work of Christ as the basis for the intake of doctrine and divine good production. Ex. 29:20-21; Lev. 8:23-24,30; Rev. 2:7,11,17; Rom. 6:13; Rev. 16:15
 6. When the blood was applied to the horns of the altar of incense, it denoted that the work of Christ is the power behind prayer. Lev. 4:7; Jn. 15:7; Heb. 4:14-16
 7. The action of sprinkling the blood seven times indicates the perfect nature of the work of Christ to which nothing need not, and cannot, be added. Lev. 4:6,17,etc.
- V. The blood of Christ.
- A. While Christ died twice on the cross, His physical death and the blood associated with that death do not save.
 1. Jesus bled both before and after His death on the cross. Lk. 22:44,63; Matt. 27:26-30; Jn. 19:18,34
 2. His sufferings fall into two categories; those inflicted by man and those inflicted by God.
 3. Those inflicted by man were directed only toward the physical body; those inflicted by God were spiritual in nature.
 4. Only those sufferings Christ endured from the hand of God were efficacious.
 - B. Christ died twice on the cross, spiritually and physically.
 1. This is the subject of prophecy. Isa. 53:9
 2. Jesus Christ made a conscious decision to comply with the will of the Father in the matter of His spiritual death. Matt. 26:39-44

3. His spiritual death lasted for a period of exactly three hours from 12-3 PM. Matt. 27:45-46; Lk. 23:44
4. During this time all the sins of all the members of the human race who had or would live were imputed to His body and judged. IICor. 5:21; IPet. 2:24
5. During this period, Jesus died spiritually and was separated from God, a fact to which He draws attention with His quote of Ps. 22:1; Matt. 27:46
6. After bearing sins, Christ's relationship with the Father was restored and He stated that the matter of bearing sins was finished. Jn. 19:30
7. Finally, Christ died physically by His own choice. Lk. 23:46

VI. The analogy of eating Christ's flesh and drinking His blood refers to the appropriation of salvation via faith. Jn. 6:51-58

VII. The work of Christ is the basis for rebound. IJn. 1:7-10

- A. Believers continue to possess the I/STA after salvation. vs 8
- B. Believers continue to commit personal sins after salvation as well. vs 10
- C. The blood of Christ, His spiritual death for sins, is the reason that we can confess our sins and receive instant forgiveness and cleansing. vs 7
- D. Failure to understand or believe this principle destines the believer to spend the bulk of his Ph2 out of fellowship.

VIII. The blood of Christ procures all spiritual blessings.

- A. Propitiation. Rom. 3:25
- B. Redemption. Eph. 1:7; Col. 1:14; Rev. 1:5
 1. The blood of Christ is the coin of the realm which sets the captives free. IPet. 1:18-19
- C. Reconciliation and the uniting of Jews and Gentiles into one body in the Church. Acts 20:28; Eph. 2:13-17
- D. Justification. Rom. 5:9
- E. Imputation of eternal life. Jn. 6:53-54
- F. Eternal security. Jn. 6:56
- G. Sanctification. Heb. 13:10-12
- H. Confidence and a clear conscience. Heb. 9:14, 10:19