

DOCTRINE OF THE BLOOD

I. Introduction:

- A. This doctrine is designed to not only address the use of the term blood in the Bible, but also to resolve the confusion among Christians today in their perception of “the blood of Christ”.
- B. It is clear in scripture that the term blood is used in both a literal and figurative sense.
- C. Christ Himself taught using figurative terms of eating and drinking with respect to His flesh and blood in His discourse on the “Bread of Life”. Joh.6:26-58
- D. Most fundamentalists assert that the literal blood of Christ is that which provides the potential of salvation.
- E. In addition, there are those, predominately of the Catholic faith, that assert a doctrine of transubstantiation, that states that the elements of the Lord’s Table change from bread and wine to the literal flesh and blood of Christ.
- F. An understanding of the term and its usage’s in context will provide the positive believer with the correct understanding in this regard.

II. Vocabulary:

- A. There is only one word for blood each in Hebrew and Greek and both are nouns and are respectively: דָּם (dam) and αἷμα (haima).
- B. The New American Standard (NAS) denotes 6 verses (Lev.18:6,12,13,18; 20:19; 25:49) where the term blood is used, but is the Hebrew word שֶֹׁׁרֶר (she-er) and is from an unused word meaning “flesh”. In those verses it denotes those who are blood/flesh relatives.

III. Biblical usage’s of the term.

- A. The term blood is used to represent the literal substance that flows throughout the bodies of animals and men. Gen.37:31; Exo.12:7 cp. vs.5, 13, 22, 23; 24:6; Joh.19:34; Act.15:20, 29; etc.
- B. It is also used figuratively in a number of ways.
 - 1. To represent humanity itself as seen in the term “flesh and blood”. Mat.16:17; Joh.1:13; Gal.1:16; Heb.2:14
 - 2. To denote family relationships. 2Chr.19:10 cp. Lev.18:6,13,etc.
 - 3. It is used to express the concept of culpability or guilt. 2Sam.1:16; Eze.33:4-6; Mat.27:25
 - 4. It is used metaphorically to denote innocence as observed in the term “innocent blood”. 1Sam.19:5; 2Kgs.21:16; Pro.6:17
 - 5. The shedding of blood and the blood itself, when outside the body, are used figuratively to denote death:
 - a. By murder. Gen.4:10-11; 9:6; 2Sam.3:28
 - b. During warfare. 1Kgs.2:5; 1Chr.28:3
 - c. By capital punishment. Gen.9:6; Num.35:12-28
 - d. By sacrifice. Exo.12:1-7, 13, 22, 23; Lev.1:5

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6. The phrase, “blood of Grapes” is used figuratively with regard to wine. Gen.49:11; Deu.32:14

IV. Animal blood and sacrifice in the Old Testament.

- A. The blood of animals was recognized inside and outside the Bible to be the seat of their physical life, hence the axiomatic/well-known/proverbial statement, “*For the life of the flesh is in the blood*”. Lev.17:11 cp. Gen.9:4
- B. Although animals possess animate, conscious life they do not possess souls and therefore do not possess a spiritual nature.
- C. Therefore, the shedding of an animal’s blood under ritual sacrifice was 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 “...; *for it is the blood by reason/means of the life* (it is the life given that is the issue) *that makes atonement.*”
- E. It was the shedding of the physical blood of the animal that shadowed and taught the reality of the spiritual death of Christ under the doctrine of soteriology/salvation.
- F. It is not a direct analogy, but is representative i.e., 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 usages of the animal’s blood taught specific doctrines as related to the work of Christ.
 1. Blood applied to the horns of the altar taught that the gospel is the power of God for salvation. Exo.29:12; Rom.1:16
 2. Sprinkling the blood on the bronze altar teaches that the propitiatory work of Christ would be public and understood through a faith system. Lev.17:6; Num.18:17; Rom.3:25
 3. Pouring out the bulk of the blood at the base of the altar taught the doctrine of unlimited atonement and the reality that –V would predominate in the angelic conflict. Exo.29:12; Lev.4:7; 1Tim.4:10; 1Joh.2:2; Mat.7:13-14
 4. When the blood was sprinkled on the mercy seat, it taught the doctrine of propitiation as applied to the Father 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 BD and divine good production. Exo.29:20-21; Lev.8:23-24, 30; Rom.6:13; Rev.16:15
 6. The blood applied to the horns of the altar of incense denoted that the work of Christ is the power behind prayer. Lev.4:7; Joh.15:7; Heb.4:14-16

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7. The action of sprinkling the blood seven times indicates the perfect nature of the work of Christ to which nothing can or need be added. Lev.4:6,17, etc.

V. The blood of Christ.

- A. Christ actually died twice on the cross, which is a subject of OT prophecy. Isa.53:9 “*Yet He was with a rich man in His deaths (מוֹתָּת – noun/masculine/plural)...*”. Cp. Phi.2:8 that denotes two deaths, “*...He humbled Himself by becoming obedient to the point of death, even death on a cross.*”
- B. The principle behind death is that spiritual death precedes physical death as seen in the example of Adam who died twice per Gen.2:17 (*Lit. ...dying you will die* - מוֹתָּת תָּמוּתָּת ; qal infinitive absolute + imperfect): spiritually at the moment of his sin (Gen.3) and physically 930 years later (Gen.5).
- C. It is Christ’s spiritual death that is designed to undo what Adam’s negative volition got us into. Rom.5:19 cp. vss.13-21
- D. While Christ died twice on the cross, His physical death and literal blood associated with that death do not save.
 1. Jesus bled both before and after His death on the cross. Luk.22:63; Mat.27:26-30; Joh.19:18, 34
 2. Since He bled after death (Joh.19:33-34), He obviously did not bleed to death.
 3. His sufferings fall into two categories; those inflicted by man and those inflicted by God.
 4. Those inflicted by man were only physical in nature; those inflicted by God were spiritual in nature.
 5. Only those sufferings Christ endured directly from the hand of God were efficacious/effectual.
- E. Jesus Christ made a conscious decision to comply with the will of the Father in the matter of His spiritual death. Mat.26:39-44
- F. His spiritual death lasted for a period of exactly three hours from 12 – 3 PM. Mat.27:45-46; Luk.23:44
- G. It was during this period of darkness that all the sins of all the members of the human race of all time were imputed to His body and judged. 2Cor.5:21; 1Pet.2:24
- H. It was during this time that Jesus died spiritually and was separated from God, a fact to which He draws attention with His quote of Psa.22:1 cp. Mat.27:46.
- I. Upon completion of the sin bearing, Christ’s relationship with the Father was restored as He stated that the judgment of sins was finished. Joh.19:28, 30
- J. Finally, Christ died physically by His own choice. Joh.10:17-18 cp. Luk.23:46

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- K.** Synonyms for the blood of Christ include:
- 1.** Christ died for our sins. 1Cor.15:3
 - 2.** Christ bore our sins. 1Pet.2:24
 - 3.** Christ was made sin. 2Cor.5:21
 - 4.** All of the above indicate the invisible spiritual work of Christ on the cross, at which time He experienced spiritual death on our behalf.
- VI.** The analogy of eating Christ's flesh and drinking His blood refers to the appropriation of salvation to its fullest degree via faith. Joh.6:51-58
- A.** Christ's reference to the eating and drinking of His flesh and blood is no more literal than He is the literal "Lamb" of God. Joh.1:29, 36
 - B.** The fact that He uses figurative language with reference to His Person and work on the cross puts all on notice that scripture refers to Him in such a way.
 - C.** It is these verses that the false doctrine of transubstantiation is derived from.
 - D.** The very logic that repetitive ritual provides eternal life is bogus, since anything that is forever is not subject to replenishment.
 - E.** Therefore, there is nothing about the ritual of the Eucharist that imparts eternal life and transubstantiation is only a mystical fantasy of negative volition.
- VII.** Christ's work on the cross is the basis for rebound/R_B. 1Joh.1:7-10
- A.** Believers continue to possess the STA/OSN after salvation. vs.8
 - B.** They continue to commit personal sins after salvation as well. vs.10
 - C.** The blood of Christ (spiritual death), is the reason that we can have fellowship with the Father and other believers experientially. vs.7 cp. vs.3
 - D.** The mechanics is a grace provision of confession. vs.9
 - E.** Failure to understand or believe this principle destines the believer to spend their Ph₂ out of fellowship and loss of eternal inheritance. vs.6 cp. Joh.15:4-5; 1Cor.3:12-15
- VII.** The blood of Christ procures all spiritual blessings; hence it is spiritual in nature.
- A.** Propitiation. Rom.3:25
 - B.** Redemption. Eph.1:7; Col.1:14; Rev.1:5 cp. 1Pet.1:18-19 where His blood is the coin of the spiritual realm that sets the captives free.
 - C.** Reconciliation and the uniting of Jews and Gentiles into one body in the Church. Act.20:28; Eph.2:13-17 cp. vs.11
 - D.** Justification. Rom.5:9
 - E.** Imputation of eternal life. Joh.6:53-54
 - F.** Eternal security. Joh.6:56-57
 - G.** Sanctification. Heb.13:10-12
 - H.** Confidence and a clear conscience. Heb.9:14; 10:19