

17. The above analysis provides the advance made by the believer who endeavors to develop and execute the Edification Complex of the Soul.
18. It is God's objective for us to have happiness in time, but which is elusive without the development of capacity for it. God withholds nothing but the volition of the believer must pursue this happiness.
19. The process begins with the volitional decision to pursue immutable truth. Once discovered in Scripture, the believer must focus his mind on inculcating the details, principles, and concepts of doctrine.
20. The initial doctrine that a new believer encounters is the Blood of Christ. This doctrine contains an analysis of the Person and Work of Messiah while on the cross during which occurred the imputation of all the sins of the human race imputed to Him for their judgment by God the Father.
21. The Person of the Messiah must be undiminished deity and His work must include the totality of all human sins being imputed to Him followed by their judgment by God the Father.
22. The doctrine of the Blood of Christ is essential for a clear understanding of Jesus' Person and work on the cross. In this doctrine are analyses of both the Lord's "somatic death" which refers to His literal blood while His spiritual death refers to what happened to His figurative blood.
23. These categories refer to biblical concepts that are critical for one's understanding about what went on during the time Jesus was on the cross. We have been told that Jesus died for our sins on the cross but there is far more to it than this which we will see as we pause to study:

The Doctrine of the Blood of Christ

A. Definition and Description.

1. While our Lord did some bleeding on the Cross, He did not bleed to death, nor does His literal human blood have anything to do with the phrase found throughout the New Testament, "the blood of Christ."
2. Even Greek lexicons recognize this principle when defining the noun, αἷμα (*haíma*), the Greek word for blood.
 - a. "αἷμα" (*haíma*), in the paragraph describing the figurative use of the blood of Christ says, "blood and life as an expiatory sacrifice; especially of the blood of Jesus as the means of expiation [the act of atonement]."²

² William F. Arndt and F. Wilber W. Gingrich, *A Greek-English Lexicon of the New Testament*, 3d ed., rev. and ed. by Frederick William Danker (Chicago: The University of Chicago Press, 2000), p. 26.

- b. *Theological Dictionary of the New Testament* contains this comment, “the ideas which the New Testament links with the blood of Christ is simply a pregnant verbal symbol of the saving work of Christ.”³
3. Since the symbolism of the blood is death, two categories of death experienced by Christ on the Cross will be examined in this doctrine. His somatic death refers to what happened to His literal blood; His spiritual death refers to what happened to His figurative blood. The somatic death of Christ looks forward to the resurrection, whereas the spiritual death of Christ looks back to our sins and spiritual death. It is His figurative blood that has to do with salvation.
4. In speaking of the literal use of blood rather than its figurative use on the Cross, D. A. Carson in his book, *Exegetical Fallacies*, p.33-34, writes: “A third level of the same problem was painfully exemplified in three recent articles about the blood of Christ in *Christianity Today*.

The author did an admirable job of explaining the wonderful things that science has discovered that the blood can do. What a wonderful picture, we are told, of how the blood of Jesus purifies every sin. In fact, it is nothing of the kind! Worse, it is irresponsible, mystical, and theologically misleading. The phrase ‘the blood of Jesus’ refers to our Lord’s violent, sacrificial death. In general, the blessings that the Scripture shows to be accomplished or achieved by the blood of Jesus are equally said to be accomplished or achieved by the death on the cross.

5. In our study of the phrase, “the blood of Jesus,” we will note a place for His literal blood in our Lord’s somatic death on the cross. However, we will note and emphasize the figurative use of the blood in His spiritual death on the cross, His saving work.

B. The Animal Blood of the Old Testament.

1. The Hebrew word for blood is DAM. It occurs several times in the Old Testament. Two hundred and three times it refers to death and violence. One hundred and three times it refers to animal sacrifices.

³ Johannes Behm, “αἷμα” (*haïma*) in *Theological Dictionary of the New Testament*, Gerhard Kittel, ed., Geoffrey W. Bromiley, trans. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 1:175.



2. Animal blood was shed in four out of the five Levitical sacrifices under the ritual plan of God for the Jewish Age.
 - a. The burnt offering taught propitiation or expiation with emphasis on the work of Christ, therefore, animal blood was used.
 - b. The food offering taught propitiation with emphasis on the unique person of Christ, therefore, animal blood was not used. Note that blood is not connected with our Lord's living but with His dying. This is the only bloodless offering.
 - c. The peace offering represented the doctrine of reconciliation based on the work of Christ on the Cross; therefore, animal blood was shed at the altar. On the Cross, our Lord reconciled man to Himself by removing all the barriers. The removal of the barriers called Lord reconciled man to Himself by removing all the barriers. The removal of the barriers called for His spiritual death; consequently, blood was used.
 - d. The sin offering taught rebound, emphasizing the forgiveness of unknown sins in the life. Whenever you confess your known sins, God simultaneously forgives all unknown in the life. Whenever you confess your known sins, God simultaneously forgives all unknown sins in your life. Therefore, animal blood was shed. So, the blood of Christ is related to rebound as well as to salvation.
 - e. The trespass offering taught rebound, emphasizing the forgiveness of known sins and confessed sins. Again, animal blood was shed.
3. Animal blood, therefore, becomes a major issue in understanding the blood of Christ in the New Testament.

Hebrews 9:22 And according to the Law nearly all things were cleansed with animal blood. In fact, without the shedding of animal blood, there is no forgiveness.”

4. This is a New Testament commentary on the use of animal blood in the Old Testament.
5. There can be no forgiveness of sins apart from the work of Christ on the Cross. The animal sacrifices simply depicted that work in anticipation. The shedding of animal blood represented the efficacious, saving work of Christ on the cross in the ritual plan of God for Israel.

6. The blood of the animal contains the soul or the life of the animal. (Whatever soul the animal has it is enough soul to be conscious of animals and of human beings. But no animal has God-consciousness in his soul.) Therefore, in the ritual plan of God during the Age of Israel, the blood of the animal sacrifice portrayed the saving work of Christ on the cross; the doctrine of soteriology. So, the shedding of animal blood was used to illustrate the various points of soteriology.
7. In the New Testament, four doctrines of soteriology are included in the phrase, “the blood of Christ” or “through His blood.”
 - a. Redemption. Eph 1:7; Col 1:14; Heb 9:12; 1 Pet 1:18-19.
 - b. Reconciliation is related to the blood of Christ in Eph 2:13 and Col 1:20.
 - c. Propitiation (or expiation) is related to the blood of Christ, Rom 3:25, where Jesus Christ is said to be our mercy seat.
 - d. Justification is related to the blood of Christ. Rom 5:8-9a, “God demonstrates His love toward us in that while we were yet sinners, Christ died for us. Much more then, being now justified by His blood.”
8. Animal blood was shed on the altar, causing the physical death of the animal. The physical death of the animal on the altar, then, was a shadow portraying the spiritual death of Christ on the cross for our sins. Therefore, a representative analogy is established. The physical death of the animal was not efficacious; it is the saving work of Christ on the cross that is efficacious. Therefore, the physical death of the animal pointed toward the reality.
 - a. The Levitical priest would receive the animal at the brazen altar and tie it to the horns of the altar.
 - b. The priest would place his one hand on the animal and his other hand on the kneeling person who brought the animal. The person mentions or names his sins, which are, as it were, transferred to the lamb.
 - c. Once the person’s sins are transferred to the lamb, the priest would lift the animal’s muzzle and cut his carotid artery with a sharp knife. And every time the animal tries to breathe, he pumps blood out of his body. It was an extremely violent death! That is why the animal was tied to the altar.

(End JAS5-10. See JAS5-11 for continuation of study at p. 101.)

9. Likewise, the violent death of our Lord on the Cross was not His physical death, but His spiritual death, which caused Him to scream out repeatedly, “My God! My God! Why have You forsaken Me?” His physical death was peaceful and easy. The violence was in His spiritual death. By being imputed all the sins of the world and being judged for them, He experienced the worst violence the world has ever known.
10. Different animals could be offered. The red heifer offering was related to rebound. Also offered were bulls, lambs, and goats. But in every case, the animal was without spot and blemish, a very beautiful creature.

As the person watched this horribly violent death of the animal tied to the altar, it taught of the work of our Lord Jesus Christ on the Cross. There was a great deal of struggling in this death. For every time the creature would breathe, he would pump out of his carotid more blood. It was a reminder of what the Lord Jesus Christ would do for us when He went to the Cross.

11. This ritual was a representative analogy, for the animal on the altar was a picture of our Lord Jesus Christ being judged for our sins. The violent physical death of the animal depicted our Lord’s violent spiritual death. Hence, it is not a literal analogy, but a representative analogy. Everything related to our salvation - redemption, reconciliation, propitiation, justification, these were accomplished by His violent spiritual death, called “the blood of Christ.” The physical death of the animal was not efficacious, but rather the saving work of Christ to which it pointed.

Leviticus 17:10 “Any Israelite or any alien living among them who eats any blood, I will judge that person who eats blood and cut him off from the people.

v. 11 For the soul of the animal is in its blood, and I have given it to you on the altar to make an atonement for yourselves; for it is the animal’s blood that makes the atonement [propitiatory covering] for one’s life.” (EXT)

- a. Animal blood is not the basis for salvation but represents what Christ would do on the Cross in the fullness of time.
- b. Eating animal blood brought the severest penalty. “Cutting off” here refers to capital punishment. Why? The animal’s life resides in his blood, while human life resides in the human soul.

- c. Therefore, you do not eat animal life, even after it has been shed. This was a very strong prohibition because the analogy had to be maintained.
 - d. Since the animal dies by the shedding of blood, such a ritual portrays the spiritual death of Christ on the cross providing our so-great salvation.
 - e. Atonement means a propitiatory covering of blood. Atonement, expiation, propitiation are synonymous terms.
12. To teach propitiation, the blood of the animal was taken into the Holy of Holies where there was the mercy seat, a solid gold throne. On each side of the throne was a of Holies where there was the mercy seat, a solid gold throne. On each side of the throne was a cherub, one representing the righteousness of God, the other representing the justice of God. The combination of these two cherubs represented the holiness of God.
 13. Once a year, on the Day of Atonement, the high priest would slay a lamb without spot and without blemish on the altar. The altar was outside since Christ was crucified outside the gate. The animal's blood was caught in a basin. Then the high priest alone crucified outside the gate. The animal's blood was caught in a basin. Then the high priest alone would carry it into the Holy of Holies; no one else could enter the Holy of Holies.
 14. Under the mercy throne was the Ark of the Covenant, a box made of acacia wood and gold-plated. The wood represented the humanity of Christ; the gold represented the deity of Christ. The box itself represented Christ in Hypostatic Union.
 15. There were three items in this box or Ark: 1. Aaron's rod that budded, 2. the tables of the Law, and 3. A pot of manna.
 16. Each item represented some aspect of sin. Aaron's rod that budded represented sin as rejection of divinely appointed human authority. The tables of the Law represented personal sins in rejection of human freedom. The pot of manna represented sin in the sense of rejection of divine logistical provision.
 17. The high priest would sprinkle the blood of the lamb over the top of the mercy seat:

The righteousness of God the Father looks down and is satisfied with the work of Christ's portrayed by the blood of the sacrificial lamb.

