

9. Whenever a person dies apart from bleeding to death, this process of blood layering out into its component parts is called autólýsis, or the breakdown of the cells.
10. In somatic death, these irreversible changes begin at various rates after respiration stops and cardiac action ceases. These changes include the cooling of the body, muscular rigidity, and then autólýsis. Autólýsis, plus the gravitational pull of blood to the dependent parts of the body, caused what resulted in our Lord's death. This could not have occurred unless most of His blood was in His body. Jesus did not bleed to death or even bleed excessively.
11. Therefore, the literal and real blood in our Lord's body has no direct relationship to His provision of our salvation. He did not bleed to death when He experienced somatic death. The literal blood of Christ refers to His physical death on the cross. The figurative blood of Christ on the cross refers to His saving work.

**Ephesians 1:7** By the agency of Whom [ **Jesus Christ** ] we have redemption through His blood, the basis of forgiveness of trespasses, according to the riches of His grace. (NASB)

12. Forgiveness did not occur at the cross, only judgment. All human sins were judged on the cross therefore no one has ever been judged for his sins. Forgiveness occurs when the unbeliever places his faith in Jesus Christ for salvation which results in justification.

#### **D. The Figurative Blood of Christ.**

1. The figurative blood of Christ refers to His spiritual death on the Cross, which is tantamount to the saving work of our Lord Jesus Christ during the First Advent.
2. The literal blood of Christ refers to His physical or somatic death on the Cross because the work of the First Advent was finished.
3. Christ died twice on the Cross, so that we might be born twice. Our first birth is the imputation of human life to the soul at physical birth. The second birth is the imputation of eternal life to the human spirit at regeneration. In regeneration, the Holy Spirit creates a human spirit for the imputation of eternal life.
4. The spiritual death of Christ relates to salvation, while the physical or somatic death of Christ relates to resurrection. The spiritual death of Christ looks backward to sin and forward to the calling of many sons into glory.

(End JAS5-11. See JAS5-12 for continuation of study at p. 111.)



**Hebrews 2:10** For it was fitting for Him, for whom and through whom all things exist, in bringing many sons to glory, to make a pioneer of their salvation perfect through sufferings. (NET)

6. The physical or somatic death of Christ looks backward to His finished work on the Cross and forward to His resurrection, ascension, and session.
7. The figurative blood of Jesus Christ is associated with several categories of His saving work on the Cross:

Redemption is toward sin. Redemption means someone paid a ransom for your freedom. You were freed from the slave market of sin through the ransom called the “blood of Christ.”

**Ephesians 1:7a** In Him [ Jesus Christ ] we have redemption through His blood [ figurative ], the forgiveness of sins. (NIV)

The verb has a double accusative: redemption and forgiveness. The phrase “the forgiveness of sins” is in apposition to “redemption through His blood.” This means the “blood of Christ” is figurative, referring to His redemptive work.

**1 Peter 1:18** Knowing that you were not redeemed with perishable things like silver and gold from your futile way of life, inherited from your forefathers,

**v. 19** but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. (NASB)

- (a) This is the figurative use of His blood, referring to His spiritual death, as per 1 Peter 2:24, “He carried our sins in His own body on the cross.”
- (b) A “lamb without spot and without blemish” emphasizes the representative analogy between the literal blood of the sacrificial animal on the altar and the figurative blood of Christ in being judged for our sins.
- (c) Reconciliation is toward mankind. Man is reconciled to God because Jesus Christ, in being judged for our sins, removed all the barriers between us and God.

**Ephesians 2:13** But now in Christ Jesus, you who were once far away [ before salvation ] have been brought near [ reconciliation ] by the blood of Christ.” (NIV)

**Colossians 1:20a** And through Him [Jesus Christ], to reconcile all things to Himself, having made peace through the blood of His cross ... (NASB)

- (d) The propitiation is toward God. God the Father is satisfied or propitiated with the death of our Lord.

**Romans 3:24** Receiving justification without payment by His grace, through the redemption which is in Christ Jesus;

**v. 25** whom God has publicly displayed as the mercy seat [ place of propitiation ] by His blood through faith. This is a demonstration of His righteousness because of the clemency of God in passing over previously committed sins. (EXT)

- (8) In the Old Testament, the sprinkling of the blood over the mercy seat indicated that God was holding back judgment of sins until the Cross for Jesus Christ is called the mercy seat, and God publicly displayed Him. The mercy seat in the Holy of Holies was the demonstration of God's propitiation or the saving work of Christ on the Cross, related to the blood of Christ.

- (9) **Propitiation** is sometimes called expiation. Expiation means to make complete satisfaction, to purify, and is synonymous with propitiation.

- (10) **Justification** is directed toward the perfect righteousness of God.

**Romans 5:9** Much more therefore, having been justified by His blood, we shall be delivered from judgment through Him. (EXT)

- (11) **Sanctification** is related to the blood:

**Hebrews 13:12** that He might sanctify the people through His own blood.

- (12) Through the judgment of His blood we are set apart to God. Sanctification means relationship with the integrity of God. The justice of God judged our sins on the Cross and we receive perfect righteousness from the justice of God forever.

- (13) Hebrews 9:13-14 is a picture of the representative analogy in the blood:

**Hebrews 9:13** For you see, if the blood of goats and bulls, and the ashes of the red heifer [ rebound offering ], when sprinkling one who has become ceremoniously unclean, continues purifying with reference to ceremonial cleaning of the flesh [ and it does ];

**Hebrews 9:14** how much more, then, shall the blood of Christ, who through His eternal Spirit has offered Himself to God without blemish, purify by an expiatory offering our conscience from dead works to serve the living God? (EXT)

- (14) His eternal spirit [ **the essence of God, therefore, His volition** ] has offered Himself to God without blemish, purify by an expiatory offering our conscience from dead works to serve the living God.
- (e) In the Old Testament, under the ritual plan of God, the sprinkling of blood was the means whereby the person who had sinned was ceremoniously unclean and he was cleansed by a ceremony, which was the shedding of the blood after he confessed his sins.
- (f) What the literal blood of the animal sacrifice accomplished under the ritual plan in the Old Testament is now accomplished by the figurative work of Christ, or His saving work on the Cross in the protocol plan.
- (15) The figurative blood of Christ equals redemption plus reconciliation plus propitiation, ergo, the saving work of Christ.

#### E. The Testimony of the (Two) Bloods to the Person and Work of Christ, 1 John 5:6-9

1. **The first testimony** of the literal blood of Christ is given in:

**1 John 5:6a** This one, Jesus Christ, is He who came [ **articular aorist active participle of the verb, ἔρχομαι (érchomai)** ] by water and by blood [ **serum and blood clots** ] ; **not by serum alone, but by serum and blood clots.** (EXT)

2. The articular aorist active participle of the Greek verb, ἔρχομαι (**érchomai**) means, “He who came,” and refers to the First Advent of Christ with emphasis on His saving work on the Cross.
3. The literal blood of Christ, or His somatic death, looks backward to His finished work on the Cross and looks forward to His resurrection, ascension, and session.

He did not bleed to death, proven by the blood clots and serum which came out of His chest after the spear thrust. Christ’s literal blood testifies to the fact that He was true humanity in the Hypostatic Union, and that He died of His own free will and did not bleed to death on the Cross.

