

The Cross of Jesus

Grace Fellowship Church

The Blood of Jesus

Eph 2:13, "But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ."

Here we have the means of our reconciliation that gives us entrance into God's blessings for time and eternity. Beginning here in **vs. 13**, and running through to the end of the chapter, **vs. 22**, we are shown the great contrast to **vs. 1-3, 11-12**. We are shown the contrast between the wrong and the right side of the Cross; the wrong and right side of the barrier, noted in **vs. 14**. We are shown our relocation from spiritual death to spiritual life and many of the blessings it entails.

"But now," is the Adversative Conjunction DE with the Adverb of present time NUN, giving us a change in scenery.

It is a sharp contrast between the former estate of these Gentiles and their new position in Christ. You see, you were spiritually dead living in your sins, Satan and Old Sin Nature, along with absence of Divine blessings noted in **vs. 12** with the phrase, **"at that time."**

"But now," you are alive and have the blessings of God because of your union, **"in Christ Jesus,"** the Dative of EN CHRISTOS IESOUS.

This is your new position that gives you a new life and new outlook on life that was absent before. In **vs. 12**, in your former unbelieving state, you were **"in the world,"** but here we see the believer is now, **"in Christ Jesus."** It relates us to the strategic victory of the Angelic Conflict that was won on the Cross.

Our former state is then once again noted to remind us of the contrast in our lives, **"you who formerly were far off,"** HUMEIS HO POTE EIMI MAKROS. POTE EIMI actually mean, "once being." So, we should translate this, "you who were once (at one time) far off."

Then in contrast, our present state as believers in Jesus Christ is given, **"have been brought near,"** which is the verb GINOMAI in the Aorist, Passive, Indicative with the Adverb ENGUS.

So, the contrast continues: we were far from God as unbelievers, but now we are near to Him as believers in Jesus Christ, because of **"His blood."** To be near to God is one of the exalted positions into which each believer is brought at the moment he is saved.

This verse is closely related to **vs. 17**, cf. **Isa 57:19**. In **vs. 12**, only Gentiles are in view. In this verse and the ones following, both Jews and Gentiles are seen. The Gentiles are identified as those who, because of no former Covenant relation to God, were **"far off,"** while the Jews, because of their Covenants, were **"near."** Yet, the Jews were

not **"near"** to the same degree in which the saved Jew and the saved Gentile are now because of being in Christ and redeemed through His precious blood.

Note too that this phrase refers to the commonwealth or the citizenship of Israel in **vs. 12**. It relates that the Gentile believers are not in the commonwealth of spiritual Israel, cf. **Rom 9:16**, but are near to it, in the sense of being born again. They cannot be in it because this is the Church Age, not the dispensation of Israel.

Next, we have the Dative of Means/Instrument that relocated us from spiritual death to spiritual life, **"by the blood of Christ,"** EN HO HAIMA HO CHRISTOS, translated, "by the means or instrument of the blood of the Christ."

This phrase is symbolic of what Jesus accomplished for us on the Cross. He paid the penalty for our sins so that we would have the forgiveness of our sins. That invisible act of God judging our sins in the person of Jesus Christ is made manifest for us through the image of His shed blood. The blood relates back to the Old Testament, to the sacrifices that were made to portray the Lord Jesus Christ. Therefore, in the phrase **"the blood of Christ,"** we understand the judgment He received on our behalf to pay the penalty for our sins, through which we receive the forgiveness of our sins.

This phrase was also used to identify the humanity of Jesus Christ in hypostatic union, as some denied the humanity of Christ in the early church. "Because the docetic Gnostics denied the humanity of Christ, Paul was very careful to specify that He was a real human with genuine blood. Redemption came through the death of Christ, and the means of cleansing was His shed blood. It was not an ordinary death." (Complete Biblical Library Commentary.)

It was the humanity of Christ that paid the penalty for our sins. Therefore, the judgment of Jesus Christ on the Cross means, reconciliation to all who believe in Him. And His judgment is related to the Levitical sacrifices by the use of the word **"blood."**

The Doctrine of the Blood

Introduction.

While our Lord did bleed quite a bit prior to and while on the Cross, He absolutely 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."** Many Greek lexicons including BDAG, TDNT, Thayer, Strong's, Louw Nida, etc. recognize this principle, when defining the Greek word for **"blood,"** HAIMA. Also note that the Hebrew word for blood is DAM.

For example, the Complete Word Study Dictionary notes, *"My blood" (1 Cor. 11:25; 1 Pet. 1:2) which designates the life of Christ offered for an atonement contrasted with the blood of beasts slain in sacrifice (Heb. 9:12 [Heb. 9:14, 25]). The blood of Christ, therefore, represents the life that He gave for our atonement (Matt. 26:28; Acts 20:28; Rom. 3:25;*

5:9; 1 Cor. 10:16; 11:27; Eph. 1:7; 2:13; Col. 1:14, 20; Heb. 9:12, 25; 10:19; 13:12; 1 Pet. 1:19; 1 John 1:7; 5:6, 8; Rev. 1:5; 5:9; 7:14; 12:11). This shedding of Christ's blood was necessary for the satisfaction of God's justice. Man's sin could not go without expiation (HILASMOS), a means whereby sin is covered and remitted objectively, the act of propitiation."

The Theological Dictionary of the New Testament notes, "The ideas which the New Testament links with the blood of Christ, is simply a pregnant verbal symbol of the saving work of Christ."

Strong's Greek & Hebrew Dictionary states in the definition of HAIMA, "Figurative (the juice of grapes) or special (the atoning blood of Christ)."

The Complete Biblical Library Greek-English Dictionary states, "As the New Testament writers sought to explain the impact of the death of Christ, the sacrificial metaphor took its place in the forefront."

Blood is the Basis for Animal Life.

Animals do not have souls like humans. (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.) A human being is not dead until the soul leaves the body, but an animal dies because his blood leaves his body. Only in analogy is the blood of humans used in the O.T. to represent physical death, as in the first mention of the word in the Bible, **Gen 4:10-11**.

In the **Book of Leviticus**, animal blood is used extensively regarding the sacrificial system God had established with His people Israel. This system pointed to what Christ would eventually accomplish upon the Cross. God selected animals to teach the O.T. people about salvation. The Cross had not occurred historically. The Cross was going to occur historically. The Cross was a part of the Divine decrees, it is the key to the Father's Plan of grace, and the Cross is the mechanics of salvation. So, God selected these animals to portray the ministry of Christ in salvation; the work of Christ on the Cross.

This is why the altar came into being, whether it was Abel's altar in **Gen 3**, Abraham's altar in **Gen 22**, or the ones in the Tabernacle and Temple. It was a raised platform so that everyone could see, and animal blood was used in those O.T. sacrifices to represent the spiritual death of Christ on the Cross, **Lev 1-3**. Therefore, the blood of the animal becomes a representative analogy. This is not a direct or true analogy. A direct or true analogy would mean that Christ had to bleed to death on the Cross. But Christ did not bleed to death on the Cross. A representative analogy takes something that happens literally to portray something that is spiritual.

D.A. Carson noted, "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."

Therefore, when speaking of Christ's sacrifice on the Cross, blood does not represent the literal blood of Jesus, but the spiritual sacrifice and death He accomplished in His body while on the Cross.

Animal Blood was Shed in Four Out of the Five Levitical Sacrifices, Under the Ritual Plan of God for the Jewish Age, **Lev 1-7**:

Lev 17:11, "For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement."

The Burnt Offering, Lev 1, taught atonement, expiation, and propitiation with emphasis on the work of Christ; therefore, animal blood was used. It lines up with **Psa 40** and the **Gospel of John**.

The Grain or Food Offering, Lev 2, 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. It lines up with **Psa 16** and speaks of the "**perfect man,**" Jesus Christ.

The Peace Offering, Lev 3, 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 for His spiritual death; consequently, blood was used. It lines up with **Psa 85** and the **Gospel of Luke**.

The Sin Offering, Lev 4:1-5:13, taught rebound, emphasizing the forgiveness of unknown sins in the life. Whenever you confess your known sins, simultaneously, God 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. It lines up with **Psa 22** and the **Gospel of Mark**.

The Trespass Offering, Lev 5:14-6:7, taught rebound, emphasizing the forgiveness of unknown and known sins, and confessed sins. Again, animal blood was shed. It lines up with **Psa 69, cf. Psa 32 & 38**, and the **Gospel of Matthew**.

1 John 1:7, "But if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin."

Therefore, the Shedding of Animal Blood Represented the Efficacious Saving Work of Christ on the Cross in the Ritual Plan of God for Israel.

1 Peter 1:18-19, "Knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, ¹⁹but with precious blood, as of a lamb unblemished and spotless, the blood of Christ."

It is interesting to note that animal sacrifice was a violent act. The violent death of our Lord on the Cross was not His physical death, but His spiritual death, which caused Him to scream out time and time again, as noted in **Mat 27:46; Mark 15:34, "My God! My God! Why have You forsaken Me?"** The violence was in His spiritual death. In coming into contact with all the sins of the world and being judged for them, He experienced the worst violence the world has ever known. Yet, His physical death was peaceful and easy, **Mark 15:37-39; Luke 23:46.**

When Christ died spiritually on the Cross, He did so in a way which is very clearly described in Scripture. He bore our sins in His own body on the tree. That means that all of the sins in the history of the human race were poured out upon Him. As our sins were poured out upon Christ, God, who had withheld judgment on these sins, now judges them. This is what the animal was portraying on the altar.

The animal died a physical death; the Lord Jesus died physically too, yet after salvation was finished.

TETELESTAI is the Perfect Tense of TELEO, and it means, "It has already been finished in the past and the results go on forever."

The animal blood was real and literal, but it represents the spiritual death of Christ on the Cross, which was real and literal.

When Christ had finished His saving work on the Cross, He was still physically alive, not dead. But, when the animal finished his "work," as it were, on the altar, he was physically dead. Therefore, the physical death of Christ cannot be part of the analogy. There is no analogy between the physical death of the animal and the physical death of Christ.

Therefore, the term "**blood of Christ**" is talking about Christ being judged for our sins, **Col 1:20; Heb 10:19; 13:20; 1 Peter 1:2.** And that is why the Book of Hebrews uses the analogy of shed blood (HAIMA) 21 times, which is more than any other N.T. book. There can be no literal analogy between the blood of animal sacrifices and the blood of Christ, because Christ did not bleed to death on the Cross. Therefore, a representative analogy exists between the literal, physical death of the animal and the literal, spiritual death of our Lord Jesus Christ on the Cross.

The Doctrine of Redemption was Communicated in the Old Testament by Means of These Animal Sacrifices.

Redemption is the classifying phrase for the "**blood of Christ,**" starting in O.T. times, **Eph 1:7; Rom 5:9; Heb 9:12ff.**

Eph 1:7, "In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace."

As noted in Hebrews chapter 9, if the blood of bulls and goats sanctified those unclean on the outside, i.e., ritually sanctified, how much more will Christ, the flawless sacrifice, **Heb 9:14**, do away with sin by the sacrifice of Himself, **vs. 26**. This one sacrifice takes away all sins of the many, not only external but internal too, **vs. 28**, which bulls and goats were hopelessly unable to accomplish, **Heb 10:4**. Therefore, believers have been made holy through the sacrifice of the body of Jesus Christ once and for all, **Heb 10:10, 14, 17**. As such, when Paul used the word, "**blood**," it emphasizes Christ's spiritual death upon the Cross, while at the same time, recalling the whole Christ-event; the life, ministry, death, and triumphant resurrection of our Lord. To communicate the whole of what Christ accomplished, Paul frequently shifted metaphors regarding the effects of the Cross and the blood of the Cross as illustration, **Col 1:20**.

Col 1:20, "And through Him to reconcile all things to Himself, having made peace through the blood of His Cross; through Him, I say, whether things on earth or things in heaven."

Christ Did Not Die on the Cross by Bleeding to Death, John 19:30, 33-34.

The physical death of Christ on the Cross occurred, not by bleeding, but by an act of His own volition: **Mat 27:50; Luke 23:46, "Father, into Your hands I commit My spirit."** He dismissed His spirit and departed from this life as an act of His own volition. **John 10:17-18**, indicates that He did not die by bleeding to death.

John 10:18, "No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."

When Christ died physically, much of His blood was still inside His body, **John 19:34, "But one of the soldiers pierced His side with a spear, and immediately there came out blood and water, (serum – white blood cells)."**

Therefore, the Blood of Christ is Part of the Representative Analogy Between the Physical Death of Animals in the O.T. and the Spiritual Death of Christ on the Cross Bearing Our Sins, 2 Cor 5:21; 1 Peter 2:24; Col 2:13-14, and the phrases that use "**blood**" to represent that which also gives us the image of Christ sacrificing His own life on our behalf.

2 Cor 5:21, "He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him."

For Paul and the other writers of the N.T., phrases like, "**the blood of Christ**," **1 Cor 10:16; Eph 2:13, "the blood of the Lord**," **1 Cor 11:27, "the precious blood**," **1 Peter 1:19, "His blood**," e.g., **Rom 3:25; 5:9; Eph 1:7; 1 Peter 1:2**, or "**the blood of the Lamb**," **Rev 7:14**, are all linked with the spiritual death of Christ, i.e.; the giving of His spiritual life as a substitute for our sins, that was followed by His physical death.

Drawing upon the language of the courtroom, **Rom 5:9; Eph 1:7**, sacrifice, **Rom 3:24**; cf. **1 Peter 1:2, 19; 1 John 1:7**, and the Christian concept of reconciliation, Paul viewed this relationship to God as established through the "**blood of Christ.**" As such, believers have been freed from sin through the blood of Christ, **Rev 1:5**, and have been purchased for God, **Rev 5:9**.

Christ Died Twice on the Cross, so that We Might be Born Twice.

The 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. 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, **Heb 2:10**.

Heb 2:10, "For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings."

The physical or somatic death of Christ looks backward to His finished work on the Cross and forward to His resurrection, ascension, and session.

The figurative blood of Jesus Christ is associated with several categories of His saving work on the Cross. The figurative blood of Christ refers to His spiritual death on the Cross, which is equivalent to the saving work of our Lord Jesus Christ during the First Advent. The literal blood of Christ refers to His physical or somatic death on the Cross, because the work of the First Advent was finished.

The Impact of the Blood of Christ.

The blood of Christ depicts six Doctrines of Soteriology (Salvation):

- Expiation, the paying of the penalty, **Rev 1:5**.
- Redemption, **Eph 1:7; Col 1:14; Heb 9:12; 1 Peter 1:18-19**.
- Justification, **Rom 5:9**.
- Propitiation, **Rom 3:25**.
- Sanctification, **Heb 13:12**.
- Reconciliation, **Col 1:20**.

In Paul's Farewell Address to the Church at Ephesus, He Admonishes the Pastor-Teacher to Communicate These Doctrines to Their Church as protection over their souls, post-salvation, **Acts 20:28-30**.

Acts 20:28-30, "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. ²⁹I know that after my departure savage wolves will

come in among you, not sparing the flock; ³⁰and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them."

The Blood of Jesus Christ Represents the New Covenant.

(The life insurance contract) that God has made with the believer, **Mat 26:28; Mark 14:24; Luke 22:20**, which Jesus instituted as an ongoing memorial to His finished work on the Cross and our new life in Him through the communion cup. As such, **"His Blood"** is represented in the Communion Cup, **1 Cor 11:25**.

As you may know, there is a New Covenant for Israel, **Jer 31:31-34**, and one for the Church. Christ is the fulfillment of both.

L.S. Chafer notes, "Israel's covenant, however, is new only because it replaces the Mosaic, but the Church's covenant is new because it introduces that which is God's mysterious and unrelated purpose. Israel's new covenant rests specifically on the sovereign "I will" of Jehovah, while the new covenant for the Church is made in Christ's blood. Everything that Israel will yet have, to supply another contrast, is the present possession of the Church-and infinitely more." (Systematic Theology)

"This doctrine emphasizes that the relationship of Christ to the New Covenant and the church to Christ does not in any way negate the future fulfillment of the New Covenant with Israel. The Lord made the New Covenant with Israel and presented it to Israel as a foundation of the messianic kingdom program. But the nation rejected the Messiah and His kingdom. Thus, the New Covenant will not be fulfilled with Israel until the Day of the Lord events when the nation in repentance accepts the One whom it previously considered to be "stricken, smitten of God, and afflicted" (Isa 53:4; cf. Zech 12:10-14). Before that happens, Gentiles outside God's covenant program and Jews under the shadow of a curse are blessed to be able to participate in the New Covenant. This they can do through Spirit baptism into Christ at the time of conversion. Though the Servant/Messiah came to His own people, "His own did not receive Him. But as many as received Him, to them He gave the right to become the children of God, even to those who believe in His name . . ." (John 1:11-12)." (THE NEW COVENANT, Larry D. Pettegrew, Professor of Theology, The Masters Seminary)

In **Jer 31:31-34**, the New Covenant to Israel included three things: 1) Transformation, 2) A New Relationship, 3) Forgiveness of sins through Christ versus the Law.

The New Covenant for the Church, **Luke 22:20**, incorporates every promise of saving and keeping grace for those of the present age who believe. Its many blessings are either possessions or positions in Christ.

The death of Christ is the key to the validity of the contract, will, or covenant, **Heb 9:16-17**. Thus, the **"shedding of blood"** in **vs. 22**, using the Greek word HAIMATEKCHUSIA, (that is used only here in all antiquity), speaks of the death of the sacrifice, which is a necessary component of both the Old Covenant, (Mosaic Law), and the

New Covenant. In **vs. 22** it states that, **“without shedding of blood there is no forgiveness.”**

“Shedding of blood,” HAIMATEKCHUSIA αίματεκχυσία is made up of HAIMA, “blood,” and EKCHUNO that means, “to pour out, shed, or spill.” It denotes “putting to death” by blood shedding. It is used to refer to slaying, especially in the Old Testament practices of offering sacrifices. Strictly speaking, it is the bringing of the blood to the altar, the application of the blood for objective expiation, whereas the sprinkling, RHANTISMOS, of the blood represented atonement. Therefore, HAIMATEKCHUSIA means only, “blood shedding, slaying, killing,” and not the application of it. Therefore, it represents Christ’s completed work upon the Cross.

The New Covenant required the spiritual death of Christ on the Cross, His efficacious offering of the blood, so that God the Father could ratify a new covenant both for Israel and the Church. A will or testament becomes operational by death. The New Covenant ratified by God is valid because of the blood of Christ, i.e., the efficacious spiritual death of Christ on the Cross, being judged for our sins. The blood of Christ links animal blood in the representative analogy with the saving work of Christ on the Cross. The New Covenant is the reality in contrast to the shadows of the Old Covenant, the Levitical Offerings.

The reason this is a New Covenant to the Church is the fact that Jesus Christ’s efficacious work on the Cross for the forgiveness of our sins provides for mankind a new spiritual heritage during the Church Age. It provides for a new spiritual species through regeneration, eternal life, and a Portfolio of Invisible Assets during the Church Age.

The New Covenant to the Church is the basis for establishing the Royal Family of God forever. Part of the plunder of the strategic victory of Christ on the Cross is the establishment of the Royal Family composed of Church Age believers only. Therefore, the New Covenant to the Church includes its priesthood, its royalty, its escrow blessings, sharing God’s happiness, and the operational Divine Power System.

All the shadows of the Old Covenant point to the person and work of Jesus Christ. He is the reality. He is the guarantee of a better Covenant between God and man, **Heb 7:22**. The blood of the covenant has set us aside as Royal Family, **Heb 10:29; 1 Peter 2:9**. As such, the New Covenant is the legacy of the royal priesthood with God the Father as the ratifier and God the Son as the mediator of the New Covenant for the Church.

Heb 8:6, “But now He has obtained a more excellent ministry, by so much that He is also the mediator of a better covenant, which has been enacted on the basis of better promises.”

The better covenant is the New Covenant to the Church with its spiritual heritage versus the covenants to Israel, which spoke to their physical heritage.

The New Covenant to the Church is a spiritual legacy to the Royal Family of God and authorizes the royal priesthood. The new covenant applies only to those who are born again.

Hence, the New Covenant is God's grace disposition to the Royal Family in time and eternity. This is God's greatest experiment of grace. It supersedes the shadow covenant of the Old Testament, the Mosaic Law. It authorizes a new universal priesthood for the Royal Family of God, which operates positionally in the Holy of Holies.

At the Last Supper, Jesus Christ acknowledged the implications of His upcoming death by referring to His blood, symbolized in the wine, as "**shed blood,**" to ratify the New Covenant, **Luke 22:20; 1 Cor 11:25**. In the Gospels, we see the account of this memorial as each writer, though consistent in the theological meaning of this act, gives us a unique perspective of its application.

Like the writer of Hebrews, Matthew, reflecting the Trespass Offering, clearly interprets the act of the Cross as represented in the Communion Cup with the forgiveness of sins, **Mat 26:26-28**, a phrase which neither Luke nor Mark have. Such an understanding highly suggests that an O.T. sacrificial backdrop based upon **Lev 17** was in mind, as seen in the Trespass Offering.

Mark, reflecting the Sin Offering, showed the death of Jesus was a covenant sacrifice, **Mark 14:22-24**, with the image of being "**poured out,**" cf. **Ex 24:6-8; Jer 31:31-34**. The blood was shed on behalf of many. This recalls **Isa 53:12**, as Jesus was "**numbered among the transgressors,**" **Mark 15:28**, and died in their place, as depicted in the Sin Offering. This also was the imagery of **Heb 9:16-17**, and the unique Greek word HAIMATEKCHUSIA that we noted above.

Isa 53:12, "Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors."

Luke, reflecting the Peace Offering, in **Luke 22:17-20**, also tied the blood to the New Covenant of **Jer 31:31ff**. He too uses "**poured out**" as reminiscent of the Sin Offering ritual in **Lev 4:7, 18, 25, 30, 34; cf. 8:15; 9:9; Ex 29:20**.

John, reflecting the Burnt Offering, used "**blood**" in chapter 6, in a clearly sacramental context. It is where Jesus told potential followers in **John 6:53-56**, that they had to "**eat His flesh and drink His blood,**" which also reflects the Meal Offering. The concept of eating the flesh and drinking of blood suggests partaking of the whole of Christ and is reminiscent of the Last Supper in its implications for the believer. It meant believing and receiving Him as the revelation of the Father. He had explained to them that coming to Him, (i.e., believing in Him), is to have eternal life, **vs. 47-48**. As such, the Communion supper is our reminder, as well as a memorial to Christ, of our eternal life that He gained for us upon the Cross.

In parallel to **Jer 31:31-34** and the New Covenant for Israel, for the Church, the "**Cup of His Blood**" means a new spiritual species; our union with Jesus Christ being "**in Christ,**" as

we have been made members of the Royal Family of God; and forgiveness by Christ's efficacious work on the Cross for salvation and rebound post-salvation. It is only through being "**in Christ**" that Church Age believers participate in the New Covenant. We are elect "**in Christ,**" and because of Christ's unique relationship with the Father, we are heirs together with Christ, **1 Cor 3:22-23; Rom 8:17; Eph 3:6.**

How do we get into Christ? Clearly it is through the baptism of the Spirit at the time of conversion, **Gal 3:27.** Through Spirit baptism and putting on Christ, we are identified with Christ with a sense of bound-up-with-ness that qualifies us to participate in the New Covenant blessings. Through such intimacy, church saints, whether Gentiles or Jews inherit what Christ inherits and are sons of Abraham because Christ is, **Gal 3:29; 2 Cor 3:6.**

The Blood of Christ Cleanses Us from Dead Works.

The book of Hebrews uses HAIMA twenty-one times, which confirms the highly cultic atmosphere of that book. Just about every reference is pointed to the sacrificial imagery of the Old Testament, e.g., **Heb 9:7, 12-14, 18-22, 25.** Nevertheless, "*the real point is the religious and ethical significance of the blood of Christ cleansing the conscience from dead works, Heb 9:14, cf. 10:22,*" (Kittel).

Heb 9:14, "How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?"

Because we have received spiritual life through Christ's atoning sacrifice, we are now able to live in the unique spiritual life of the Church and perform Divine Good works. When we confess our sins post-salvation, **1 John 1:9,** we are cleansed from all unrighteousness and have fellowship with God once again. As such, we are filled with the Holy Spirit, **Eph 5:18; Gal 5:25,** and are able to perform Divine Good, **Gal 5:22-23, Eph 5:9; John 15:1-7.**

The Blood of Christ as Expiation is also the Basis for the Rebound Technique, Lev 4-5; 1 John 1:7; cf. 1 John 1:9; 1 Cor 11:25-32.

Summary:

We have in **Eph 2** the true condition of every unbeliever on the wrong side of the Cross where the blood of Jesus Christ identifies the payment of their every sin. And **vs. 8-13,** gives us the last contrast in this chapter, the works of the flesh compared to the blood of Jesus Christ. The former cannot save anyone, whereas the latter can save all. As such, the "**Blood of Christ**" removes all false standards set up by religion, legalism, and the reversionistic revolution to pay for or overcome their own self in the flesh, i.e., their own sins.

Through the symbolism of the blood in Scripture as death, two categories of death experienced by Christ on the Cross are in view. His somatic (bodily) death, which refers to

what happened to His literal blood of which much remained within His body, and His spiritual death, which refers to what happened to His figurative blood. The somatic or physical death of Christ looks forward to the resurrection, whereas the spiritual death of Christ looks back to our sins and spiritual death. Yet, it is the figurative use of the phrase **"His blood"** that has to do with salvation as Jesus did not bleed to death.

***"The "Blood of Christ"** is the sum total of the doctrines of Redemption, Expiation, Regeneration, Justification, Imputation, Propitiation, Positional Truth, Sanctification, which all add up to Reconciliation. The work is done, peace is made, and reconciliation has been provided, the Cross of Christ has removed the barrier and satisfied every just claim that God had against us so that every member of the human race can be saved. In place of the barrier, Jesus Christ now stands between God and man as the way to eternal life. The One who removed the barrier **"through the blood of His Cross"** becomes the door through which all may enter into eternal relationship with God. Jesus said, **"I am the door: by Me, if any man enter in he shall be saved," John 10:9.** The way has been opened for all to enter, and we enter by personal faith in the Son of God. Justification, Redemption, Expiation, Regeneration, Propitiation, and Eternal Life become our personal possessions when we believe on TLJC," 1 Cor 1:30; Rom 4:5; John 6:47; Rev 1:5-6. (Col. R.B.T. Jr.)*

The Brazen Serpent a Type of Jesus Christ

2 Kings 18:4, "He (Hezekiah) removed the high places and broke down the *sacred* pillars and cut down the Asherah. He also broke in pieces the bronze serpent that Moses had made, for until those days the sons of Israel burned incense to it; and it was called Nehushtan (a piece of bronze).

John 3:14-15, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; ¹⁵so that whoever believes will in Him have eternal life."

The Bronze Serpent was a great typology of Christ and God's provision for our salvation in 10 ways.

The Need:

The people had sinned in two ways; They had spoken against God, and they had spoken against Moses. Because of this, they were dying. **"The wages of sin is death," Rom. 6:23.**

Here we have the two aspects of the Law of God; Behavior toward God and behavior toward one another. Because of sin, death is in the world and all are condemned (**John 3:16-18**). Every person born into this world has been bitten by the fiery serpent of sin and is destined to die.

God's Grace:

God could have ignored his people's plight, for they deserved to die, but in His love and grace, He provided a remedy. The intercession of Moses in **Isa 6:7** reminds us of the prayer of Christ, **"Father, forgive them; for they know not what they do." Luke 23:34.**

Another Serpent:

How strange that Moses should make another serpent, when it was serpents that caused all the trouble to begin with! Were there not enough of them in the camp already? The fiery serpent represented sin and death that results from sin.

The Hebrew word for fiery is: שָׂרָף = Saraph, which means, "burning, that is, (figuratively) *poisonous* (serpent); specifically, a *saraph* or symbolical creature (from their copper color): —fiery (serpent), seraph."

The Hebrew word for Serpent is: עֵיָר – Nachash = Serpent

This word is also used for angelic creatures called Seraphim in **Isa 6:2** and **6:6**. Seraphim are six winged angels who are the highest ranked angels known.

Here we see God using His angels in the affairs of man to bring about discipline, as well as a reminder of where sin originated, i.e. Satan, the highest-ranking angel of his time. But the serpent of brass pictures Christ, who became sin for us. **2 Cor. 5:21**

2 Cor 5:21, "He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."

The serpent was a reminder and emblem of the curse. The one who is the sinner's Savior was sent in the likeness of sinful flesh, **Rom 8:3**. Brass is the metal that speaks of judgment, and on the cross, Christ bore our judgment for us. Note that the serpent was not effective in Moses' hand, or on a shelf. It had to be "**lifted up**"—Christ had to be crucified. See **John 3:14; 8:28; 12:30-33**.

A Standard implies a presence, protection, and aid in leading and directing God's people in the execution of His righteous will and giving them comfort and peace in His service. **Isa 11:12**.

Isa 11:12, "And He will lift up a standard for the nations, And assemble the banished ones of Israel, And will gather the dispersed of Judah, From the four corners of the earth."

By Faith:

The people had prayed, "Take away the serpents!" But God's method was to overcome the sting of death by faith. "**Look and live!**" was the answer. It was not by ignoring the bites, beating the serpents, applying medicine, or trying to flee that the afflicted people were saved. Brass is harder than iron, or silver, or gold; it told of Christ's mighty strength.

- They were not told to manufacture some ointment as the means of healing their wounds.
- They were not told to minister to others who were wounded and help each other out.
- They were not told to fight the serpents.
- They were not told to make an offering to the serpent on the pole.
- They were not told to look at Moses.
- They were not told to look at their wounds.

Salvation came through looking by faith to the uplifted serpent in the center of the camp. **Isa. 45:22 w/ Eph 2:8-9**.

Isa 45:22, "Turn to Me and be saved, all the ends of the earth; For I am God, and there is no other."

Note that the serpent was not connected with the tabernacle in any way. No amount of sacrifices could have saved the people from death.

Available:

The serpent was not lifted up in some hidden corner. It was lifted up in the center of the camp where all could see it and live. The brazen serpent was lifted up so those who were too weak to crawl to the pole could look and be healed. Christ is available today; He is not far away. **John 12:32; Rom 10:6-13.** The remedy was available to all; **"...whosoever will, let him take...," Rev. 22:17.**

Free:

It cost dying sinners with Moses nothing to look and live. They may not have understood the how and why of it all (and who does understand salvation?) but they could believe and live! **Rom 5:15-16; 6:23**

Rom 6:23, "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

Sufficient:

The one uplifted serpent sufficed for the whole camp. Christ alone is sufficient for our salvation; we need nothing more. The dying were not saved by looking at the serpent and then keeping the law, or looking and bringing a sacrifice, or looking and making promises to do better. They were saved by faith alone. Christ is sufficient to take care of all our needs for time and eternity. **John 6:7-14; 2 Cor 12:9; Heb 2:17; 1 John 2:2; 4:10**

Rom 3:25 "Whom God displayed publicly as a propitiation in His blood through faith. *This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed"*

Immediate Healing:

Salvation is not a process; it is an immediate miracle that takes place when the sinner looks to Christ by faith.

Acts 16:31, "They said, "Believe in the Lord Jesus, and you will be saved, you and your household."

Christ in His death and resurrection does not save us "a little bit at a time." He saves instantly, immediately, and completely.

1 Peter 2:24, "and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed." w/ Isa 53:5

One Remedy for All:

Thoughtless people say, "As there are many roads leading to Rome, so there are many roads to heaven, many ways to be saved!" There was only one way to be saved in the camp of Israel, and there is only one way today. **John 14:6** and **Acts 4:12**.

John 14:6, "Jesus said* to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me."

Acts 4:12, "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."

Unless a sinner looks to Christ by faith, he or she is lost forever.

Double Assurance:

How did the dying people know the remedy would work? First, they had the assurance of the Word of God. **Col 2:2-3; Heb 3:14-4:2; 10:22; 11:1**. God had promised that if anyone would look, he or she would live. Second, they could see what had happened in the lives of others.

Rev 2:13, "and you hold fast My name, and did not deny My faith even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells."

Rev 3:14, "To the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this:"

God would give no special revelation, no special feeling; sinners had to depend on what God had promised. All of this seems so foolish to the people of the world, **1 Cor. 1:18-31**. Imagine, looking at an uplifted serpent to be saved from death! People today scoff at the cross, while they try to kill the snakes and manufacture new anti-snake remedies.

Yet, every remedy man has manufactured has failed! Reformation, education, better laws, religion—all have had their day. And still people are dying in sin. The only answer is the cross of Jesus Christ, the uplifted Savior.

Jesus' Loved to the End

John 13:1, "Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end."

John begins telling of this great "**Upper Room Discourse**" by noting the love that Jesus Christ had and has for every member of the human race.

"Loving them to the end" is looking forward to the cross of Jesus Christ.

This love that Jesus held for every member of the human race was demonstrated by His actions of submitting to the plan and authority of God the Father by going to the cross.

It is one thing to speak about love, but it is a very different thing to show love in your actions. Jesus showed us His love by word and deed.

His motivation to go to the Cross was love. It was His Personal Love for God the Father and His Plan, and Impersonal Love for all of mankind that motivated Him.

Heb 5:8-9, "Although He was a Son, He learned obedience from the things which He suffered. And having been made perfect, He became to all those who obey Him the source of eternal salvation."

There upon the Cross, Jesus, who had never sinned in His life and was born of the Virgin Mary; thereby, not possessing a sin nature, bore the sins of the entire world.

Because He was without sin, He could receive our sins and the penalty for our sins in our place.

1 Peter 2:22, "Who committed no sin, nor was any deceit found in His mouth." (Isa 53:9b)

Rom 4:25, "He who was delivered over because of our transgressions, and was raised because of our justification."

The animals in the Old Testament sacrificial rituals were a picture of Christ. They had no sin of their own, and therefore could substitutionally receive the sins of the Old Testament saints and give their life in payment for the sins.

These rituals in themselves had no effect, but were obedient acts in faith that had effect and foretold and represented the work of Jesus Christ upon the cross. **Psa 40:6-8; Heb 9:11-14; 10:1-7.**

The animal sacrifices were a temporary stay of execution as God **"passed over"** their sins waiting for the time when Jesus Christ would fulfill the Father's Plan.

Rom 3:24-26, "Being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵whom God displayed publicly as a propitiation in His blood through faith. *This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;* ²⁶for the demonstration, *I say,* of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus."

Unlike the animal sacrifices, Jesus Christ's work upon the Cross was an everlasting, efficacious, propitiation.

1 Peter 2:24, "And He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed."

Heb 2:9, "But we do see Him who was made for a little while lower than the angels, *namely, Jesus,* because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone."

Heb 10:10, "By this will we have been sanctified through the offering of the body of Jesus Christ once for all."

1 John 2:2, "Jesus Christ the righteous; He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world.*"

The love demonstrated by Jesus was based on who and what He was. He had perfect righteousness from the Father. He had self-esteem and assurance because of what was inside of Him.

He was not deterred by or hypersensitive about what others thought of His actions. He loved us and did something fantastic for us, regardless of whether we would appreciate it or not.

Heb 12:2-3, "Fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. ³For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart."

It also pleased His Father to send Him because of His love for us.

Isa 53:6, "All of us like sheep have gone astray, each of us has turned to his own way; but the LORD has caused the iniquity of us all to fall on Him."

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."

Isa 53:10, "But the LORD was pleased to crush Him, putting *Him* to grief; if He would render Himself *as a guilt offering.*"

So, we see that from the love of God the Father and the Love of Jesus Christ, our sins have been paid for once and for all time. The one who receives Christ sacrificial work for the forgiveness of their personal sins is the one who is also the recipient of God's personal love and will live in perfect righteousness forever.

Let us not also forget the love of the Holy Spirit who was working inside of Jesus Christ to sustain Him upon the Cross as Jesus was enduring our sins. He too did this out of love.

Heb 9:14, "How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?"

Now knowing the Love that the Trinity has for us, we look forward to the day of our eternal union in heaven with them.

Heb 9:28, "So Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without *reference to sin*, to those who eagerly await Him."

This is what the phrase in **John 13:1** means when it says, "**having loved His own who were in the world, He loved them to the end.**"

Peace Offering of Jesus

The Peace Offering of Jesus as Seen in the Levitical Peace Offering, Lev 3.

Eph 2:14, "For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall."

By analogy, the Levitical Peace Offering spoke to the peace that Jesus Christ would bring to God and Man through His Cross. There are several important analogies through typology that are seen in the Levitical Peace Offering related to what Christ would accomplish upon the Cross.

It was a voluntary sacrifice, except on a few very special occasions. This represents both Christ's voluntary sacrifice of Himself, plus our volitional responsibility to accept what Christ has accomplished for us. This voluntary sacrifice was done in Thanksgiving to God for all that He has provided.

It was the third offering mandated by the Law. It followed the Burnt and Meal Offerings. The Burnt Offering spoke of God's propitiation of the sacrifice and the Meal Offering spoke of the perfect sacrifice, i.e., the body of Jesus Christ. Therefore, the Father was satisfied with the sacrifice of the body of His Son, Jesus Christ, and now we have "Peace" with God.

The Peace Offering was used to show the worshiper's devotion and commitment to the Lord. Likewise, if we do not accept Jesus' sacrifice on our behalf, we have no peace with God, or the Jews, or within the mentality of our souls.

The Peace Offering also spoke of praise freely offered to God, that is, thanks and deep appreciation to the Lord for who He is, as well as the great things He had done for Israel. It expressed gratefulness for the well-being His blessings had provided. Thus, it was a means of rejoicing in the peace that comes from God and celebrating the wonderful fellowship with God He had graciously provided His people through His Covenant.

An important part of the "**Peace Offering**" celebration was a "**fellowship meal**" where the worshiper, after offering certain parts to God and the allotment for the Levitical Priests, was to eat the remaining portions of the sacrificial animal with other family members, in the presence of God. Thus, some called this a "fellowship offering." This was the only offering from which the worshiper could eat a portion of the sacrifice. It clearly speaks of our partaking of the body and blood of Jesus Christ, **John 6:53-56** in the New Covenant of the Church, **Luke 22:17-20**.

For this offering, any animal without defect from the herd or flock was used, as well as a variety of breads both unleavened and leavened. The spotless animal and unleavened bread

spoke of Jesus as our Lord, who was without spot of blemish, **1 Peter 1:19**, a perfect sacrifice.

1 Peter 1:18-19 (KJV), "Knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with the precious blood of Christ, as of a lamb without blemish and without spot."

The leavened cakes spoke of sinful man, as Jesus took on our sins, so that we could have peace with God in sinless perfection.

When offering the animal, the offeror was to place his hand on the head of the animal and then slay it at the entrance of the Tent of Meeting, **Lev 3:2, 7, 12**, which signified transfer of sin from the offeror to the animal, which is a picture of Christ taking on our sins and being sacrificed for us upon the Cross.

Slaying the offering at the entrance of the Tent of Meeting speaks to the foot of the Cross and Christ's sacrifice there upon that gives us entrance into our relationship with God, i.e., peace with God.

The blood from this offering was "**sprinkled**" around the Brazen Altar, **Lev 3:2, 8, 13**, which spoke of its application of atonement to all the people.

It was to be a "**burnt offering**," **Lev 3:5a, 11, 16**, offered up in smoke as a "**soothing aroma**" to the Lord, **Lev 3:5b, 16**, which spoke of God's propitiation with the sacrifice of Jesus Christ.

All of this directly correlates to the Communion Supper and the "love feasts" the early church would eat together, cf. **1 Cor 11; Jude 1:12**, along with the communion to give thanks to God while fellowshiping with each other, Jew and Gentile together, and with the Father, signifying Peace!

In **Lev 7:11-21, 29-34**, there is further definition of what the Peace Offering entailed.

Lev 7:11-14, "Now this is the law of the sacrifice of peace offerings which shall be presented to the LORD. ¹²If he offers it by way of thanksgiving, then along with the sacrifice of thanksgiving he shall offer unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes of well stirred fine flour mixed with oil. ¹³With the sacrifice of his peace offerings for thanksgiving, he shall present his offering with cakes of leavened bread. ¹⁴And of this he shall present one of every offering as a contribution to the LORD; it shall belong to the priest who sprinkles the blood of the peace offerings."

"**Peace Offering**," **ZEVACH SHELAMIN**, זֶבַח שְׁלָמִים, consisted of the sacrifice of a bull, cow, lamb, or goat that had no defect, that spoke to the perfection of the body of Jesus Christ.

And as noted above, with the burnt offering, the individual laid a hand on the animal and killed it. The priests, in turn, sprinkled the blood around the altar. Only certain parts of the internal organs were burned. The priest received the breast and the right thigh, **Lev 7:28-36**, but the offeror was given much of the meat to have a meal of celebration, **Lev 7:11-21**. As part of the sacrifice, various kinds of bread were offered, and ultimately kept by the priest. The idea of thanksgiving was associated with the peace offering. It often accompanied other sacrifices, in celebration of events such as the dedication of the Temple, **1 Kings 8:63**, or spiritual renewal, **2 Chron. 29:31-36**.

There were three kinds of Peace Offerings that could be offered:

- Those confessing **thanksgiving, vs. 12**, (Celebrating Peace with God.)
- **Vows, vs. 16**, given after a prayer has been answered, in which the person had promised this response. (Peace in One Body as promised by God.)
- **Freewill offerings, vs. 16**, purely a spontaneous expression of appreciation, love and joy toward the Lord. (Peace in the mentality of your soul.)

In regard to the number of things offered in the Peace Offering, the principle was and is that true worship always involves a cost. Believers should never receive from God without giving back to Him. God does not give so that believers can hoard their resources.

In addition, the fat of the offering given to God represented the best a worshiper could offer, as we should always give to God our highest and best, and the blood was accepted as a substitute for the worshiper's life.

So, as you can see, every aspect of the Peace Offerings, as well as the other Levitical Offerings, spoke volumes as to who and what God is, what Christ would do for us upon the Cross, how the Father was satisfied with the sacrifice of Jesus Christ, the application to our royal priesthood, and the application of Christ's efficacious work towards all of mankind.