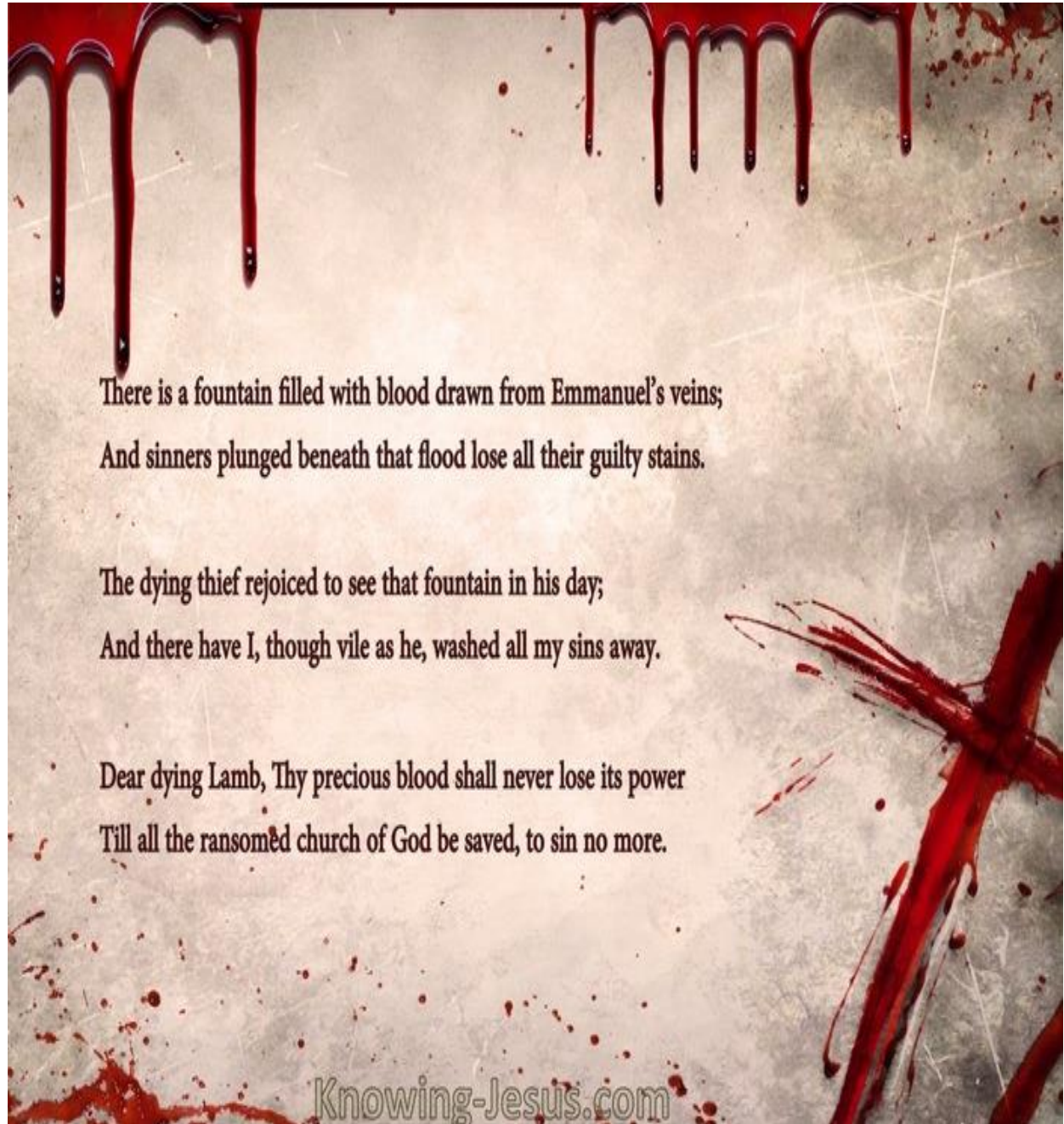


OUR BLOOD BROTHERHOOD

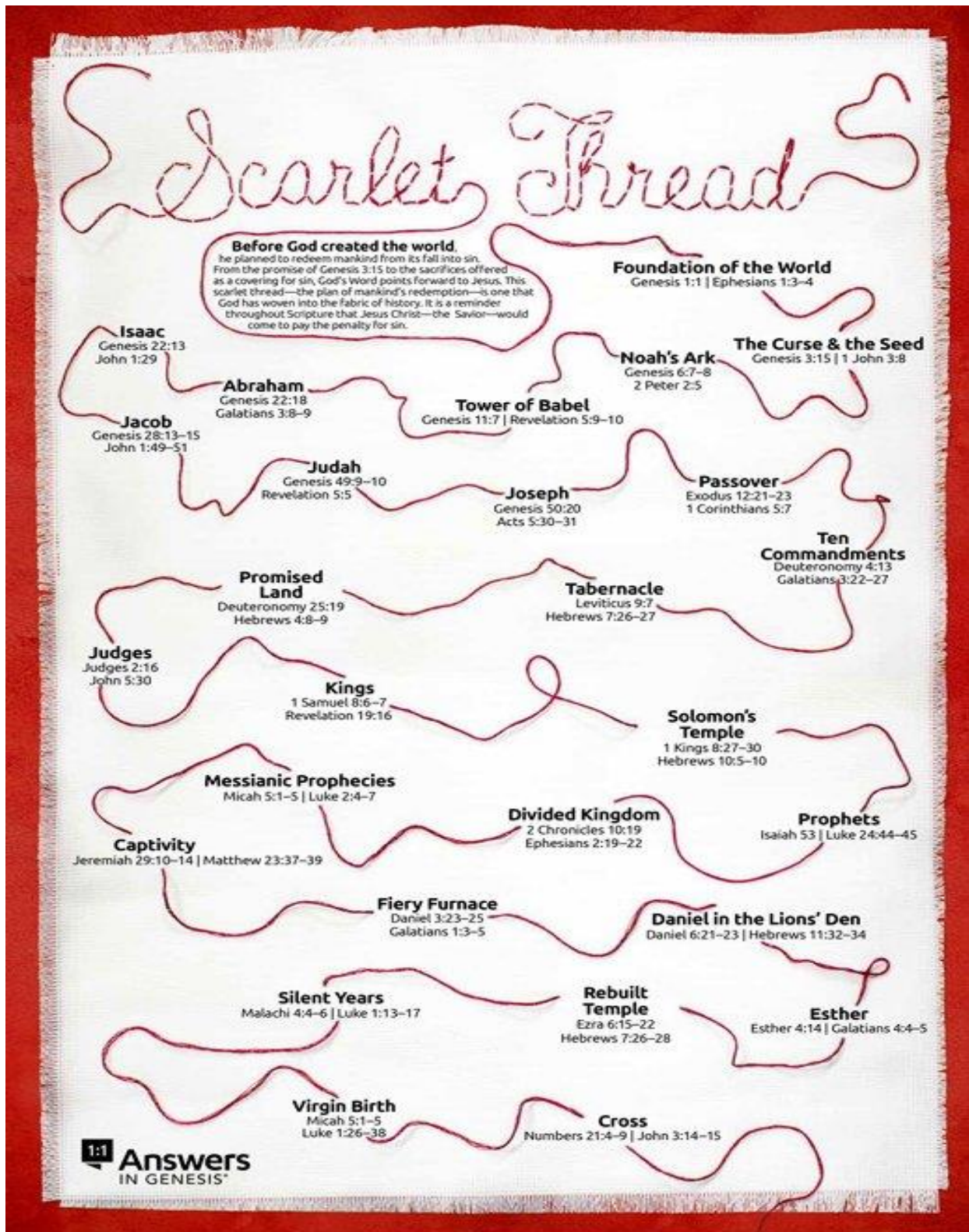
By David Lee Burris

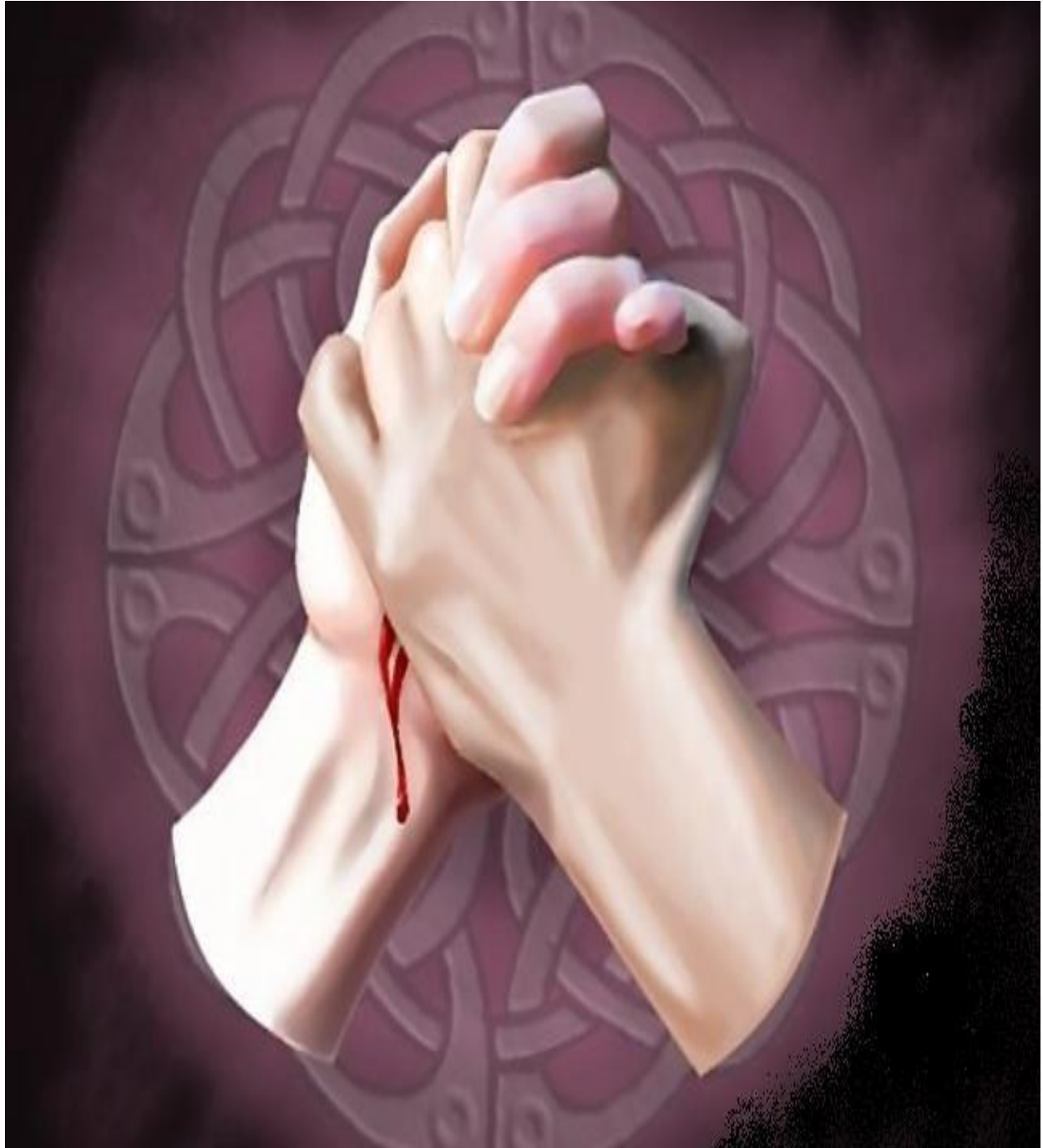


There is a fountain filled with blood drawn from Emmanuel's veins;
And sinners plunged beneath that flood lose all their guilty stains.

The dying thief rejoiced to see that fountain in his day;
And there have I, though vile as he, washed all my sins away.

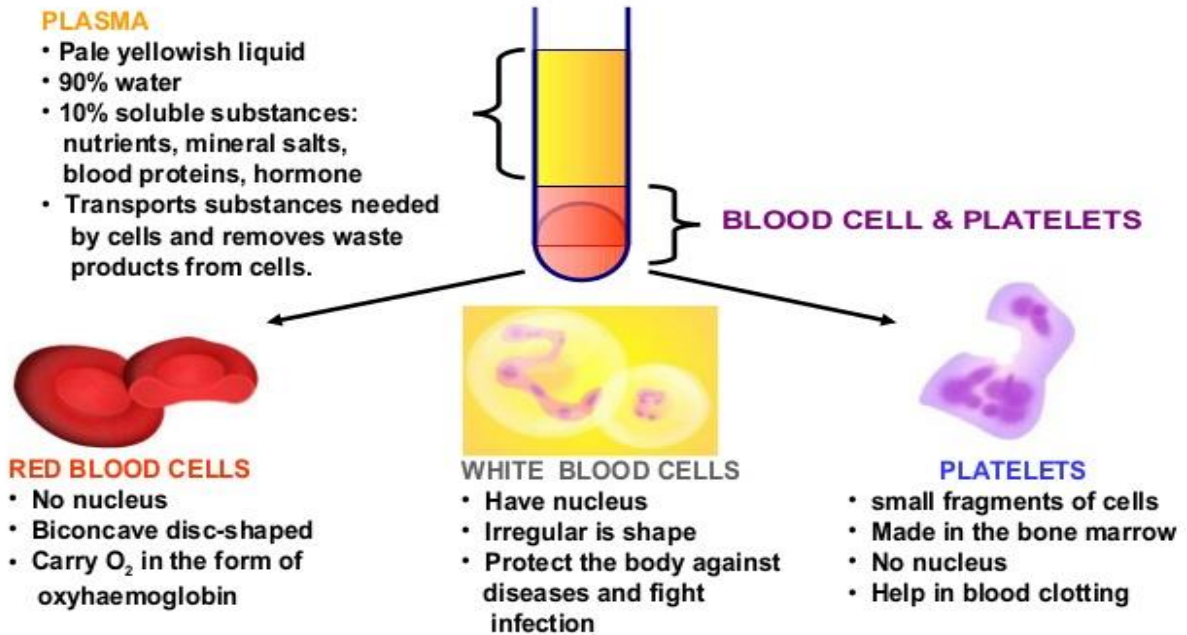
Dear dying Lamb, Thy precious blood shall never lose its power
Till all the ransomed church of God be saved, to sin no more.





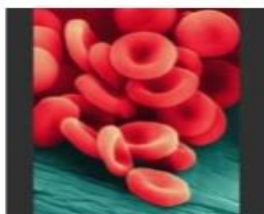
There Is Power In The Blood

BLOOD CONSTITUENTS AND THEIR FUNCTION



Function of Blood

- Maintaining a good circulation, the blood flow keeps the body temperature at around 37°C.
- Blood transport nutrients from the digestive system to the cells in our body
- Substances like platelets and fibrin in the blood help to clot wounds



Functions of blood

- 1. Breathing function of blood.
- 2. Trophic function of blood.
- 3. Excretory function of blood.
- 4. Hormonal regulation.
- 6. Temperature regulation.
- 7. Maintaining the acid-base balance of tissues.
- 8. Supporting the water-electrolytic balance.
- 9. Homeostasis function.
- 10. Protecting the body from bacteria and other organisms that can cause diseases or other abnormal conditions.

INTERESTING INFORMATION ABOUT BLOOD

In the adult human body, there are about five quarts of blood, which is constantly being pumped by the heart. Every twenty-three seconds, it circulates throughout the system. Every cell in the body is constantly nourished and cleansed by the flowing of this blood.

Life is motion. If the life of the body is to be maintained, the blood has to be kept moving through it at all times. The minute the heart stops pumping blood, death occurs, because unless the blood reaches the cells, they die—and when that happens, the entire body dies. So, the life is in the blood, and the blood has to reach the cells to keep the life force flowing in a person. How awesome! Without a constant replenishing of blood, cells instantly begin to die. When the blood stops, life stops. If the blood circulation is cut off to an arm or leg, we say that that part of the body “goes to sleep.” In reality, it begins to die. If the blood circulation were completely cut off long enough, all use and function would cease—and eventually death would occur.

What does blood consist of? The liquid part of blood is referred to as plasma, and is transparent. In this plasma there are several different entities. There are thin, transparent cells called platelets. There are also red cells and white cells. The job of the red cells is to carry fuel and heat to the body. These are what give blood its red color. They are also the cleansing agent for the cells. Blood carries oxygen, which is how life is transported to the individual cells in the body. Every twenty-three seconds, the heart pumps out enough blood to go to every cell and carry nourishment to it.

When you and I eat, it is our blood that carries the nourishment to all our cells. While it is dropping off our food, the blood also picks up all the waste material that poisons the system and carries it to the kidneys and colon for disposal. It then rushes back to the heart, picks up a new supply of nourishment, carries it to the cells, picks up the “garbage,” dumps it out—a continuous cycle every twenty-three seconds. This is what is constantly going on in our body at any given moment. It is a busy little place inside us!

It is easy to see from this example why people use the phrase, “You are what you eat.” It is not as if we can eat junk food all the time, and it will just go right through us without harm. The blood and other organs have to work doubly hard to keep some of the stuff we eat from killing us. If we put too much junk into our bodies, our organs wear out trying to keep up the pace.

The health department would quickly close down the operation of any eating establishment that allowed the same truck that delivered food to also pick-up garbage. But within each of us God has placed a marvelous circulatory system — a combination serving line and garbage disposal!

That is what the red cells do in our bodies. They keep us both filled up and cleaned up. Our blood not only feeds us, it also cleanses our system physically.¹

¹ Meyer, J. (2016). [*God's greatest gifts: his word, his name, his blood*](#). New York City, NY: FaithWords.

BLOOD—The Liquid of Life

by [Kyle Butt, M.Div.](#)

Blood always has been a curious substance whose vast mysteries and capabilities have yet to be fully explored. Doctors in the twenty-first century transfuse it, draw it, separate it, package it, store it, ship it, and sell it. And, although modern-day scientists have not uncovered completely all of the wonders of blood, they have discovered that it is the key to life. Without this “liquid of life,” humans and animals would have no way to circulate the necessary oxygen and proteins that their bodies need in order to survive and reproduce. Hemoglobin found in the red blood cells carries oxygen to the brain, which in turn uses that oxygen to allow it to control the entire body. A brain without oxygen is like a car without gas or a computer without electricity. Blood makes all of the functions in the body possible.

In the past, ignorance of blood’s value caused some “learned” men to do tragic things. For instance, during the middle ages, and even until the nineteenth century, doctors believed that harmful “vapors” entered the blood and caused sickness. For this reason, leeches were applied to victims of fever and other illnesses in an attempt to draw out blood containing these vapors. Also, the veins and arteries located just above the elbow were opened, and the patient’s arms were bled to expunge the contaminated blood. George Washington, the first President of the United States, died because of such misplaced medical zeal.

Maybe you have seen a red & white striped, twirling pole at the entrance to a barbershop. In the middle ages, barbers did much more than cut hair. They also performed minor surgeries (such as tooth extractions). One of their most frequent feats was bloodletting. Barbershops generally kept on hand a fresh supply of leeches—stored in a basin on top of the pole.

But what does this have to do with the Bible? Thousands of years before the lethal practice of bloodletting was conceived, mankind had been informed by God that blood was indeed the key to life. In Leviticus 17:11, Moses wrote: “For the life of the flesh is in the blood.” Because red blood cells carry oxygen (due to hemoglobin in the cells), life is made possible. In fact, we know today human red blood cells carry approximately 270,000,000 molecules of hemoglobin per cell. If there were any less, there would not be enough residual oxygen to sustain life after, say, a hard sneeze or a hefty pat on the back.

Today, we understand completely the truthfulness of Moses’ statement that “the life of the flesh is in the blood.” But how did an ancient shepherd like Moses come to know such information? Just a lucky guess? How could Moses have known almost 3500 years ago that life was in the blood, while it took the rest of the scientific/medical community thousands of years (and thousands of lives!) to discover this truth? That answer, of course, is that Moses was guided by the Great Physician—and therein lies the difference between life and death.



Life Is in the Blood

A Mysterious Substance

Blood is a strange and mysterious substance. A young lad can gaze into a slaughterhouse and watch the animals' blood running down the drain without flinching; but the same boy, when grown older and with a bit more imagination, may pass out in a dead faint at the sight of blood.

On the other hand, excited men and women may clap and cheer when their favorite boxer causes blood to flow in a boxing match. It seems that the baser side of man likes to see blood; it excites him. But the nobler side of man is repulsed by blood, and sympathy is expressed at the suffering of those whose blood has been shed in accidents and war. Yes, blood is a mysterious substance.

In the Scriptures we begin to get some understanding of this amazing substance. While the Bible does not tell us about the chemical composition of the red and white corpuscles, it does tell us something that is absolutely basic to the mystery: The life of a living creature is in its blood. Thus, in Leviticus 17:11 we read, **“For the life of the flesh is in the blood.”**

But life is as mysterious as blood, and very little is understood about it. We do know that man cannot create or copy life, even though he tries to do so in laboratories. The well-known story of Frankenstein and his monster claims to portray how life came from an electrical charge into a corpse made of human tissue; but, of course, this is pure fiction. It is best that we accept the fundamental truth that both electricity and life come from the Author of all life, God Almighty.

In the second chapter of Genesis, we read how God created man. It is important that we understand that man can never create man. Man is God's greatest creative achievement on earth and was made in His likeness. The Bible teaches that man is “fearfully and wonderfully made” (Psalm 139:14), **far more wonderfully made than the angels**—at least with respect to the idea that angels have no flesh or blood since they were created strictly as spirit beings. This is the way God made angels, in contrast to the way He created man.

Blood, the Carrier of Life

When God made man, He formed a body from the dust of the ground, from the substances and chemicals of this planet. Then He breathed into this body the breath of life. In other words, He breathed into this composition of inert chemicals some of His own spiritual life, and that life was held in the complex substance we call blood. “For the life of the flesh is in the blood” (Leviticus 17:11, emphasis added).

So, you see, **blood is not life, but it carries life.** This becomes quite clear by observing what happens at death. Immediately after expiration, the person's body is still warm and will remain so for a brief time. Yet that person is dead because life has mysteriously departed from the blood. **The life of man is carried in his bloodstream. Life itself is spiritual, but it must have a physical carrier, and this carrier is the blood.**

To me, the most amazing thing about blood is its capacity to carry the gift of life that comes from God. The point of contact between the Divine and the human rests in the bloodstream. No wonder we say that blood is a mysterious substance! It contains something that no scientist can explain—it contains precious, God-given life.

In the not too distant past, it became possible to draw blood from a person's veins, seal it in special containers, and store it in newly created blood banks, where the life that alone comes from God could be kept in refrigerators much below the normal temperature of blood in a human body. Blood can even be frozen, but the life that is in it is unaffected by this freezing process.

Apart from the compatibility factor of the various blood types, it doesn't matter if the blood of a woman is given to a man, if the blood of a black donor is put into the veins of a white person, or if a skid-row bum receives a transfusion from a wealthy person. Blood does not determine the sex, the color of the skin, or the culture of the person; it simply carries the life that comes from God. There is no chemical difference found between dead blood and live blood of the same type.

It is possible for a person who has been seriously wounded to literally bleed to death as the heart pumps the life-giving blood out of the wound. As soon as the blood has gone, the life has gone, for the life is in the blood! One can fill the veins with chemicals, dress up the corpse, and lay it in a casket for all to see—but the corpse is still a corpse, for there is no blood in the veins and thus no life in the body.

Spiritual Transfusions

When we receive Jesus, the Bible expresses the idea that the heart is cleansed by the blood of Jesus. (See, for example, 2 Chronicles 30:18–19; Hebrews 9:14; 1 John 1:7.) This may be more literal than some would dare to believe. If the sin and corruption in our bloodstream is purged and all spiritual filth is washed out, then certainly the very heart that pumps the blood may be spoken of as being cleansed. **By the miracle of salvation, we receive both eternal life and the divine health of the Son of God. The greatest disinfectant in the world is the blood of Jesus Christ. It carries the eternal life of God in it.**

Deliverance to Life

Never underestimate the power of the blood of Jesus. In Leviticus, we read,

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. (Leviticus 17:11)

The author of Hebrews, therefore, made no mistake when he wrote, "Without shedding of blood is no remission" (Hebrews 9:22).²

² Whyte, H. A. M. (2005). [*The power of the blood*](#). New Kensington, PA: Whitaker House.

Blood Sacrifice Sustains the Cosmic Circle of Spiritual Life

Blood Covenant. Now, in the Bible, the word covenant means a binding agreement between two parties. The Hebrew word for covenant is Berith. The Greek word is Diatheke. It actually means to “cut covenant.” By definition, it is an agreement to “cut a covenant by the shedding of blood and walking between pieces of flesh.” So, the two divisions in the Bible are about an Old(er) Blood Covenant and a New(er) Blood Covenant.

A blood covenant between two parties is the closest, the most enduring, the most solemn and the most sacred of all contracts. It absolutely cannot be broken. When you enter into blood covenant with someone, you promise to give them your life, your love, and your protection forever ... till death do you part. Marriage is a blood covenant. We don't honor marriage as a blood covenant but God says it is. (See Malachi 2:14; Proverbs 2:17.) When the bride and groom feed each other the wedding cake, they are saying symbolically, “I'm coming into you and you into me. The two of us are becoming one.” This symbolic union is made complete by the physical act of marriage when the groom and bride come together as husband and wife. The blood covenant is consummated when [with the virgin there is blood]. You see now why God says pre and extra-marital physical intercourse is a sin. (See Exodus 20:14; Matthew 5:27; 1 Corinthians 6:18; 10:8; Galatians 5:19.) The reason we wear the wedding ring on the third finger is because man believed that the third finger had a nerve leading to the heart. And since the heart is the central part of the body that keeps the blood circulating, it became the symbol of life.

We use the word “heart” to represent the total person. It stands for your whole being, your whole nature, your whole life. When you love someone with all your heart, you love them with all your being. When you give your heart to someone, you are giving them your total life. This is the essence and spirit of the blood covenant which God ordains in the Bible and that man has always recognized.³

³ Booker, R. (2008). [*The miracle of the scarlet thread: revealing the power of the blood of jesus from genesis to revelation*](#). Shippensburg, PA: Destiny Image.

FOLLOW THE BLOOD

Even a rookie newspaper reporter, new to the police beat, knows that if there is blood at the scene of a crime, you'd better follow it. And when you see where the blood leads, you can begin putting together the rest of the story until at last all the pieces are in place. At that point, you may have the conclusion you expected or you may have a conclusion that surprises you.

But try for a moment to imagine yourself a stranger to Christian practices: doesn't something about our communion service strike you as odd? You come to a meeting place to worship Almighty God, and at some point the person leading the ritual says, "This is the body of Christ. Eat it." And then, "This is the blood of Christ. Drink it." In some of the early generations of the Christian faith, when the movement was small and made up almost entirely of people without wealth or position, those who watched from afar overheard this Christian celebration and concluded that their neighbors must be cannibals. They seemed honorable enough in daily conduct; indeed, they were severe in their morality and integrity. But when they came together to worship, they talked of eating a body and drinking the blood. A strange people, indeed!

So, let's follow this trail of blood. Pause as you leave the orderly, perhaps beautifully carved table with its linen cloths and its aesthetically appealing appointments and ask yourself how this all happened to be. It's a very long story. Some parts are recorded for us in the Bible and in ancient sermons. But we gain further understanding of the story by looking deep into our humanness, especially those elements of life so deeply embedded in us that we see them as instinctual.

The trail of blood begins dramatically and yet enigmatically when the writer of Genesis tells the story of the first murder, the assassination of Abel by his brother Cain. When God confronts Cain about what he has done, blood is the issue: "Listen; your brother's blood is crying out to me from the ground!" Still more: God tells Cain that the ground "has opened its mouth to receive your brother's blood from your hand" (Genesis 4:10-11).

I dare submit that every murder mystery ultimately draws its inspiration from this message to Cain: something about our human blood is so special that it cries out—not simply to the courts or to avengers but to Almighty God. And further, something about this blood is so uniquely significant that the very ground of creation is appalled by it, yet opens up to receive it. It is not simply that someone has died; it is that *blood* has been shed.

It's no wonder that primitive peoples involved blood with their religion. After all, if life was in the blood, then the best thing a person could give to whatever god they worshiped would involve blood. The primitive person may not have known much about the god or gods they worshiped, but they took their gods seriously, so they reasoned quite logically that the best way to demonstrate that they were in earnest was to offer a symbol of life—and the most logical way to do so was to give their god some blood.

The first such instance in the Bible followed the great Flood. As Noah and his family got off the ark, Noah built an altar to the Lord and took one of every clean animal and of every clean bird to make a sacrifice to God. This was an act of thanksgiving; it was not so much a plea for mercy as Noah's expression of gratitude that he and his family had survived.

And the shedding of blood was the most sensible and the most dramatic way to show this gratitude since blood is the essence and the symbol of life. When the blood goes, or when the heart ceases to beat so that the blood stops flowing, life ends. So, the biblical writer says, almost matter-of-factly, "for the life of every creature is its blood" (Leviticus 17:14).

So it is that blood becomes a defining issue in the portion of the Bible that Judaism calls the Torah and that Christians call the Pentateuch or the Book of Moses. The book of Leviticus, which contains so many of the details of temple worship and of health regulations, mentions blood nearly ninety times. And those references that might seem to the casual reader as having to do simply with issues of health and sanitation actually have their source in matters of theology. That is, the extensive regulations around a woman's menstrual period find their significance in menstrual period find their significance in the fact that the blood represents life—in this case, blood that has not now consummated in life. It is the same concept that so frequently describes murder as the *shedding of blood*, because it finds in blood the very issue of life itself.

Here too is the reason for the prohibition against eating blood: "Only be strong not to eat the blood," the book of Deuteronomy commands, "for the blood is the life and you shall not eat the life in the meat." And hear this. When the earliest Christian council had to decide if it would be proper to admit Gentiles into the faith (for the first Christians were all Jews by birth or conversion), the council had to decide what regulations of their heritage would be enforced on the new believers. The regulations were surprisingly few but included that they should "abstain . . . from blood" (Acts 15:20, 29).

The rituals of temple worship as outlined in the Old Testament books are replete with references to blood. The heart of the matter was this. The people of Israel understood that death had come to the human race by way of sin. Since death was symbolized by the shedding of blood, the logical way to break the power that had caused death was to give a life—and blood symbolized life. Each time there was some use of blood in the act of worship it was a dramatic reenactment of the human predicament— a creature under the death penalty—and the divine remedy in the shedding or imposition of blood.

No wonder, then, that blood is so prominent in the Hebrew Scriptures. Where Christianity sees baptism as the symbol of admission to the holy community (the church), circumcision—with its shedding of blood—was the initiatory rite for the people of Israel. When Aaron, the first high priest of Israel, was ordained to his task, a ram's **blood was placed on his right earlobe, his right thumb, and his right big toe**, and on that of his sons who were to follow him in spiritual leadership. Robert Alter notes that **this ceremony symbolically touched on the organs of hearing, holding, and locomotion, thus indicating that they were dedicated wholly to their sacred task.**

Professor Alter acknowledges readily that the biblical reference to blood as a purifying agent "may strike the modern reader as . . . odd." He notes, however, that "throughout the Bible [and I assume that as a Hebrew scholar he is thinking of what Christians call the Old Testament, but I would note that the same theme continues in the New Testament] blood has powerfully antithetical valence, alternately identified as the stuff of life and the manifestation of guilt. Perhaps because it was thought to be the very **bearer of the life force in animate creatures**, it was understood to have what [Jacob] Milgrom vividly calls a '**detergent**' effect."

As Christianity came to birth, it moved beyond many of its Old Testament roots. Most crucially, as the Apostle Paul made clear, Christianity declared salvation not in the keeping of the Hebrew Law but in the grace revealed in Jesus Christ. But Christianity did not move beyond the message and the symbolism of blood; rather, it gave this message a whole new, more dramatic emphasis. Because now, in the New Testament, we are dealing not with the blood of lamb, ram, goat, or bull but the blood of Jesus Christ, the Son of God. Thus, Paul reminded his converts that the church was a body that God "obtained with the blood of his own Son" (Acts 20:28).

The New Testament Letter to the Hebrews (which speaks of blood even more often than the Old Testament book of Deuteronomy) builds on its Old Testament origins when it declares that **"without the shedding of blood there is no forgiveness of sin"** (Hebrews 9:22). But the power of the blood has taken on a whole new dimension. "And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10). The blood ceremonies that were annual in ancient Judaism, and even more frequent in cases of individual repentance, were made complete, all-encompassing, and once-for-all in the death of Christ at Calvary.

So it is, then, that nearly all Christian churches celebrate this quite strange ceremony referred to as Holy Communion. This is our way of commemorating what our Lord did at Calvary. It is a trail of blood that begins in what was probably a universal sense of the sacredness of blood as recognized intuitively by ancient peoples as they sensed that life was, indeed, in this strange, interior substance, and that for biblical faith began with a declaration of blood's sacredness in Cain's murder of his brother Abel, and in its ritual celebration beginning with Noah and institutionalized with almost shocking detail in the books of Exodus, Leviticus, and Deuteronomy—and prominently in the prophet Ezekiel, and with breathtaking new significance in the New Testament.

Let me put it baldly. If I am offended by the blood of worship, I should surely be offended by the medical use of transfusion. The principle is quite to the point. If I am at a point of life and death, I gratefully accept the blood of another human being, and I am particularly grateful that he or she is of the same blood type.

Even so, since I take God seriously and since I take sin seriously—especially my sins! — I recognize that I am under a death penalty, and if death is involved I look for the blood remedy. Oh, yes, one other point. In the conventional mystery, we follow the blood to find out who is responsible for the death. In the biblical mystery, we follow the blood to find out who is responsible for the giving of *life*. And we trace the blood to the Christ of God at Calvary—a very bloody place, indeed. But it is the place where, by God's loving sacrifice, life is offered to our human race.⁴

⁴ Kalas, J. E. (2010). [*Detective stories from the bible*](#). Nashville: Abingdon Press.

The Value of the Blood

Any attempt to appraise the value of the blood of Christ would be impossible. It is priceless! We learn from 1 Corinthians 6:20 and 7:23 that we are “bought with a price,” and that price is the blood of Jesus, which Peter called “precious.” Don’t you remember how he said, “Ye were not redeemed with corruptible things, as silver and gold...but with the precious blood of Christ” (1 Peter 1:18–19)?

At the Temple Dedication

When the temple was dedicated on Mount Moriah, the actual count of animals slaughtered was amazing. Before the ark of the covenant was brought in, it is recorded that the sacrificing of sheep and oxen “could not be told nor numbered for multitude” (1 Kings 8:5; 2 Chronicles 5:6). Scripture further tells us that a peace offering was later made on behalf of the whole nation of Israel, and it is recorded that 22,000 oxen and 120,000 sheep were sacrificed, and “so the king and all the children of Israel dedicated the house of the Lord” (1 Kings 8:63). Furthermore, we must remember that only the best animals were accepted for sacrifice by the Levites. No “seconds” were good enough. Doesn’t this seem to be a ridiculous, senseless waste? Wouldn’t one sheep or a small inexpensive lamb have been enough? Surely, if God wanted to keep the symbolism right, one little lamb would have been enough to typify the Lamb of God who took away the sins of the world!

But, no, 22,000 oxen, worth hundreds of dollars apiece, and 120,000 sheep had to die. By this, I believe God is trying to impress upon us that the value of the blood cannot be measured in dollars, cents, or gallons. No amount of blood of animals in the Old Testament could have atoned for your sins and mine. On the Day of Atonement, the blood of the animal sacrifices flowed continually from the altar for days, as a sign of the promise to the inhabitants of Jerusalem that when God would cause His Son to die sacrificially, He would open a fountain that will flow forever. (See Zechariah 13:1.) This is a continually flowing river into which we may plunge daily to wash away our sins and sicknesses and sorrows. This stream ever flows before Satan and all his host; and as we honor it, sing about it, talk about it, and plead it out loud, the blood of Jesus pleads mercy, forgiveness, pardon, healing, protection, deliverance, and multiplied joy and peace.

Daily Sacrifices

It is not enough to believe in the historic blood of Calvary. It is necessary that we believe in the fountain now, and by faith avail ourselves of its power and life. Love is only a word until it is demonstrated; and in like manner, blood is only a word until it is used. Ammunition in an arsenal is useless. It must be taken and used to bring terror to the enemy. The army of the Lord is powerless until it uses its weapons, which are “mighty through God to the pulling down of strong holds” (2 Corinthians 10:4). The primary weapons are the sword of the Spirit, which is the Word of God, and the blood, for we read in Revelation 12:11, “They overcame him [Satan] by the blood of the Lamb, and by the word of their testimony.” We need the Word and the blood.

We must remember that the sacrifices of blood made by King Solomon did not end the sacrifices. There were daily sacrifices, to remind the people of the present power and efficacy of the blood. Yesterday's leftovers could not be accepted.

We get the same thought with the manna, which speaks of the Word of God. Only what was picked up that day was sweet and suitable for use. In like manner, the blood of Jesus is fresh and sweet today—not dead and coagulated. The daily shedding of blood should bring home to us the tremendous value that God places on blood: "Without shedding of blood is no remission" (Hebrews 9:22).

The Symbolism of the Old Covenant Sacrifices

The blood offerings were tremendous, and they should prove to us the tremendous meaning and value of the blood of the Lamb of God. The great Day of Atonement, held annually, with the scapegoat taken off into the wilderness, had great meaning as a type of Christ, who took the condemnation and curse of sin upon Himself and carried it off into an uninhabited desert place, to be seen no more (Leviticus 16:10, 21–22).

The sin offering represented the broken covenant between God and man, caused by man's original fall into sin. Again, we see that God and man can be reconciled only by blood. There were daily and evening sacrifices, with a double burnt offering on the Sabbath, as well as the burnt offerings on the great festivals or special Sabbaths. All these foreshadowed Jesus Christ, who made a full surrender of His life by pouring out His blood—a perfect sacrifice in our stead, consumed in the fiery heat of His great sufferings for us.

The value of the blood is also taught by the great number of lambs slaughtered in the annual observance of the Passover. In this annual event, the head of each family would bring a lamb for sacrifice unto the Lord. According to Josephus (Wars VI, 9, 3), ten people was the least number and twenty the greatest permissible number of individuals who could partake of a single Passover lamb. If one lamb was slain for fifteen people on an average throughout the nation, then for the 2.5 million people at the time of the Exodus, over 160,000 lambs were slain on that historic night when the bonds of Egypt gave way before the blood.

In the time of Solomon, the population had increased to five or six million, so the great slaughter of lambs, by all who were able to take part, may be estimated to be around 400,000. What would our hard-pressed farmers say today if such a large number were required for sacrifice annually? But thank God, we read in 1 Corinthians 5:7 that "Christ our passover is sacrificed for us." No longer are we expected to take a lamb for fifteen people and offer its blood for our sins and sicknesses, for Christ took our place and became our Passover Lamb. We now accept His singular, pure, perfect sacrifice (Hebrews 10:9–14) and offer His blood by faith.

A Singular Offering

It is impossible to compute the amount of blood that was shed in the 1,500 years of Israel's history under the old covenant. Nothing could be obtained from God except on the basis of blood sacrifice, nor can anything be obtained today except on the basis of the blood of Jesus, which flows as a healing stream for the spirit, soul, and body of man.

Very shortly after the resurrection of Jesus, He appeared to Mary before He appeared to anyone else and said to her, "Touch me not; for I am not yet ascended to my Father" (John 20:17). In the law of Israel, a high priest could not be touched by the people just before he entered into the Holy Place with the blood of animals; it was only after he had offered blood and been accepted before the mercy seat that the common people could touch him.

In like manner, Jesus the High Priest could not be touched with human hands until He had ascended to His Father and offered His blood at the throne of God. (See Hebrews 9.) We assume this was done sometime soon after He appeared to Mary, for when He appeared to the other disciples a few days later, He said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). So apparently, the sprinkling of His blood had been accomplished by that time.

Enter Boldly

We know that the high priest entered once a year into the Holy Place with blood (Hebrews 9:7–14). If he had entered into the Holy of Holies without blood, he would have been stricken dead instantly. However, the offering and sprinkling of the blood on the mercy seat caused the miraculous shekinah glory of God to light up the darkened room, and God then communed with the high priest above the mercy seat (Exodus 25:22).

To fulfill this type, we read of Jesus who "neither by the blood of goats and calves, but by his own blood...entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:12). Just how Jesus transported His own precious blood from Calvary to heaven is not understood by mortal man, but the **Scripture shows that He fulfilled the type**, and therefore He must have **sprinkled His own blood upon the mercy seat (the throne of God) in heaven**. This blood was accepted. No other sacrifice would have been sufficient except His precious blood.

Now you and I can enter right into the Holy Place of heaven itself anytime we want to. Anytime we have a need, we can enter into the Holy Place of heaven itself. We can come only with the precious blood of Jesus. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, ...let us draw near with a true heart in full assurance of faith, **having our hearts sprinkled**. (Hebrews 10:19, 22)⁵

⁵ Whyte, H. A. M. (2005). [*The power of the blood*](#). New Kensington, PA: Whitaker House.

The Scarlet Cord of Salvation

Our God is merciful, just, and loving. It is not His desire that anyone perish and go to hell. He would much rather bless than curse, save than condemn, and justify than judge. Even in the midst of judgment, God always extends the opportunity for deliverance for anyone who will repent and believe.

One of the best examples of this in all of Scripture involves a woman named Rahab. Her story is so significant that the writer of Hebrews mentions her in the “roll call of the faithful” in chapter 11. It is only a brief statement, but enough to relate what happened:

By faith the walls of Jericho fell down after they were encircled for seven days. By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace (Hebrews 11:30-31).

Rahab was not born into the community of Israel, nor was she a blood descendant of Abraham. She was a harlot from the city of Jericho, a city and people so wicked in their lifestyle and pagan practices that God had commanded that they be utterly destroyed by the Israelites as judgment. Such a pronouncement may seem harsh by our standards of thinking, but God knew that the evil in Jericho was too deeply seated to be rooted out. Judgment by total destruction was the only answer. Yet, even in the midst of impending disaster, a way of escape was available, and Rahab took advantage of it.

Shortly before the Israelites crossed the Jordan River and entered the land of Canaan, Joshua dispatched two spies to scope out the land, and especially Jericho. The spies found lodging at Rahab’s house. When word got out that Israelite spies were in the city, Rahab hid the men under stalks of flax on her roof. In helping them escape, Rahab asked for their protection:

I know that the Lord has given you the land, that the terror of you has fallen on us, and that all the inhabitants of the land are fainthearted because of you.... The Lord your God, He is God in heaven above and on earth beneath. Now therefore, I beg you, swear to me by the Lord, since I have shown you kindness, that you also will show kindness to my father’s house, and give me a true token, and spare my father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from death (Joshua 2:9, 11b, 12-13).

Rahab had come to the conclusion that the God of Israel was the one true God. Expressing her faith to the two spies, she cast her lot with Israel, pleading for her sake and on behalf of her family to come under their protection. Israel as a nation was under the blood covenant, and by seeking asylum for herself and her family, Rahab was in effect pleading the blood. She was asking for acceptance into that same blood covenant.

The Israelite spies gave Rahab the answer she was hoping for:

So, the men answered her, "Our lives for yours, if none of you tell this business of ours. And it shall be, when the Lord has given us the land, that we will deal kindly and truly with you.... We will be blameless of this oath of yours which you have made us swear, unless, when we come into the land, you bind this line of scarlet cord in the window through which you let us down, and unless you bring your father, your mother, your brothers, and all your father's household to your own home. So, it shall be that whoever goes outside the doors of your house into the street, his blood shall be on his own head, and we will be guiltless. And whoever is with you in the house, his blood shall be on our head if a hand is laid on him (Joshua 2:14, 17-19).

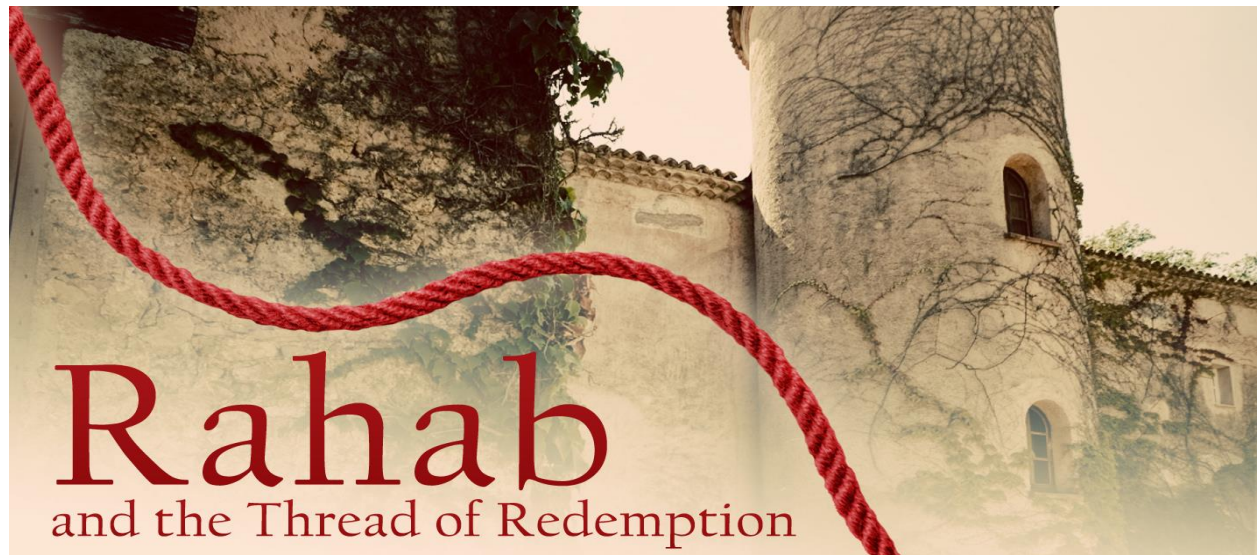
Rahab had asked for a token or a sign that she and her family would be protected. The two spies told her to tie a scarlet cord in the window of her house that overlooked the city wall—the same window they were using to escape from the city. This scarlet cord symbolized Rahab's faith in God's provision of blood under the old covenant. She made sure that the symbol of that blood was tied securely because her life depended on it, as well as the lives of her family. It was her scarlet cord of salvation.

By the time the Israelites invaded Jericho, Rahab had gathered all her family members under her roof. Although the rest of the city and its inhabitants were destroyed, Rahab and her family found protection and salvation under the blood:

And the young men who had been spies went in and brought out Rahab, her father, her mother, her brothers, and all that she had. So, they brought out all her relatives and left them outside the camp of Israel.... And Joshua spared Rahab the harlot, her father's household, and all that she had. So, she dwells in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho (Joshua 6:23, 25).

Because of her faith in the Lord, Rahab was spared along with her family and all their possessions. Eventually, she became part of the ancestral line of Jesus Christ Himself. Jesus was of the line of King David, and Rahab was David's great-, great- grandmother. The Lord can redeem any situation. Because of the blood covenant, one who was under the judgment of total destruction was spared and became part of the line that brought the Lamb of God, the Savior of mankind, into the world. Pleading the blood is powerful; it can change destiny and alter history.⁶

⁶ Chavda, M. (2011). [*The hidden power of the blood of Jesus*](#). Shippensburg, PA: Destiny Image.



Rahab

and the Thread of Redemption

Scarlet Cord

JOSHUA 2-3

Genesis
EXODUS
LEVITICUS

which she had laid in order on the roof.)⁷ Then the men pursued them by the road to the Jordan, to the fords. And as soon as those who pursued them had gone out, they shut the gate.

⁸ Now before they lay down, she came up to them on the roof,⁹ and said to the men: "I know that the LORD has given you the land, that the terror of you has fallen on us, and that all the inhabitants of the land are fainthearted because of you."¹⁰ For we have heard how the LORD dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites who were on the other side of the Jordan, Sihon and Og, whom you utterly destroyed.¹¹ And as soon as we heard these things, our hearts melted; neither did there remain any more courage in anyone because of you, for the LORD your God, He is God in heaven above and on earth beneath.¹² Now therefore, I beg you, swear to me by the LORD, since I have shown you kindness, that you also will show kindness to my father's house, and give me a true token,¹³ and spare my father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from death.

¹⁴ So the men answered her, "Our lives for yours, if none of you tell this business of ours. And it shall be, when the LORD has given us the land, that we will deal kindly and truly with you."

¹⁵ Then she let them down by a rope through the window, for her house was on the city wall; she dwelt on the wall.¹⁶ And she said to them, "Get to the mountain, lest the pursuers meet you. Hide there three days, until the pursuers have returned. Afterward you may go your way."

¹⁷ So the men said to her: "We will be blameless of this oath of yours which you have made us swear,¹⁸ unless, when we come into the land, you bind this line of scarlet cord in the window through which you let us down, and unless you bring your father, your mother, your brothers, and all your father's household to your own home."¹⁹ So it shall be that whoever goes outside the doors of your house into the street, his blood shall be on his own head, and we will be guiltless. And whoever is with you in the house, his blood shall be on our head if a hand is laid on him.²⁰ And if you tell this business of ours, then we will be free from your oath which you made us swear."

²¹ Then she said, "According to your words, so be it." And she sent them away, and they departed. And she bound the scarlet cord in the window.

²² They departed and went to the mountain, and stayed there three days until the pursuers returned. The pursuers sought them all along the way, but did not find them.²³ So the two men returned, descended from the mountain, and crossed over; and they came to Joshua the son of Nun, and told him all that had befallen them.²⁴ And they said to Joshua, "Truly the LORD has delivered all the land into our hands, for indeed all the inhabitants of the country are fainthearted because of us."

ISRAEL CROSSES THE JORDAN

3 Then Joshua rose early in the morning; and they set out from Acacia Grove and came to the Jordan, he and all the children of Israel, and lodged there before they crossed over.² So it was, after three days, that the officers went through the camp;³ and they commanded the people, saying, "When you see the ark of the covenant of the LORD your God, and the priests, the Levites, bearing it, then you shall set out from your place and go after it.⁴ Yet there shall come near it, that you may know the way by which you must go, for you have not passed this way before."⁵ And Joshua said to the people, "Sanctify yourselves, for tomorrow the LORD will do wonders among you."⁶ Then Joshua spoke to the priests, saying, "Take up the ark of the covenant and cross over before the people."⁷ So they took up the ark of the covenant and went before the people.⁸ And the LORD said to Joshua, "This day I will begin to exalt you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you."⁹ You shall command the priests who bear the ark of the covenant, saying, "When you have come to the edge of the water of the Jordan, you shall stand in the Jordan."¹⁰ So Joshua said to the children of Israel, "Come here, and hear the words of the LORD your God."¹¹ And Joshua said, "By this you shall know that the

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OH, THE BLOOD!

For when every command of the Law had been read out by Moses to all the people, he took the blood of slain calves and goats, together with water and scarlet wool and with a bunch of hyssop, and sprinkled both the Book (the roll of the Law and covenant) itself and all the people.

Saying these words: This is the blood that seals and ratifies the agreement (the testament, the covenant) which God commanded [me to deliver to] you.

Hebrews 9:19, 20

The Bible is a book about blood; it speaks of blood from Genesis to Revelation. In Genesis 4:10 we see Abel's blood crying out to God from the ground after Cain had murdered him, and in Revelation 19:13 we see Jesus dressed in a robe dyed by dipping in blood. A careful study of the Word of God finds blood everywhere. Why? Because according to Scripture, the life is in the blood.

THE LIFE IS IN THE BLOOD

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Leviticus 17:11 KJV

Just as light is the only thing that can conquer or overcome darkness, so life is the only thing that can conquer or overcome death.

When God created Adam, He formed him out of the dust of the ground and breathed into his nostrils the breath or spirit of life, and man became a living being. (Gen. 2:7.)

Adam already had blood, but there was no life in him until God breathed His own life into him. The chemical substance that we call blood carries life. If a person loses his blood, he loses his life. No blood means no life, because the blood carries the life.

Life is a spiritual substance, but it must have a physical carrier. Blood carries the life of God, for He is life.

WHAT IS SO SPECIAL ABOUT THE BLOOD OF JESUS?

THE SHED BLOOD SWALLOWS UP SIN

For our sake He made Christ [virtually] to be sin Who knew no sin, so that in and through Him we might become [endued with, viewed as being in, and examples of] the righteousness of God [what we ought to be, approved and acceptable and in right relationship with Him, by His goodness].

2nd Corinthians 5:21

The cross of Jesus Christ, the altar upon which He offered Himself, was and had to be covered with blood.

In Exodus we see the Old Testament example: **And you shall take of the blood of the bull and put it on the horns of the altar with your finger, and pour out all the blood at the base of the altar.... And you shall kill the ram and you shall take its blood and throw it against the altar round about** (Ex. 29:12,16). In the Hebrew sacrifice for sin, blood was thrown against the altar and poured out at the base of the altar. We see the same thing as Jesus is crucified for our sin. Blood all over the altar (the cross) and running down the altar (the cross) and being poured all over the base of the altar (the cross). Jesus Himself was covered with blood. It had to be that way; He was taking our sins upon Himself, He was becoming sin for us. Sin brings death, and only life can conquer death.

The life is in the blood; therefore, as He took our sins upon Himself to atone for them, **His blood had to be poured out in order for death to be swallowed up in life.**

In Exodus 29:20 we see the Old Testament type and shadow in which the high priest had to be anointed with blood in order to be sanctified to minister on behalf of the people: **Then you shall kill the ram and take part of its blood and put it on the tip of the right ears of Aaron and his sons and on the thumb of their right hands and on the great toe of their right feet, and dash the rest of the blood against the altar round about.**

All the ceremonies of the Old Covenant pointed to the death and shed blood of Jesus Christ, but the people did not understand that their actions were types and shadows. It might even be said that they were prophecies concerning things to come.

God knew His own plan, but the Bible calls it a... **mystery... hidden for ages and generations [from angels and men], but... now revealed to His holy people (the saints)** (Col. 1:26).

IF SATAN HAD KNOWN...

Yet when we are among the full-grown (spiritually mature Christians who are ripe in understanding), we do impart a [higher] wisdom (the knowledge of the divine plan previously hidden); but it is indeed not a wisdom of this present age or of this world nor of the leaders and rulers of this age, who are being brought to nothing and are doomed to pass away.

But rather what we are setting forth is a wisdom of God once hidden [from the human understanding] and now revealed to us by God—[that wisdom] which God devised and decreed before the ages for our glorification [to lift us into the glory of His presence].

None of the rulers of this age or world perceived and recognized and understood this, for if they had, they would never have crucified the Lord of glory.

1 Corinthians 2:6-8

If Satan had known what he was doing when he crucified the Lord of glory, he would have never done it. He thought the crucifixion was his greatest victory, but it was actually his ultimate defeat. If Satan had known what he was doing when he arranged for that beating in which Jesus received thirty-nine stripes on His back... if he had known what he was doing when he incited the soldiers to make that crown of thorns and press it into Jesus' scalp until blood ran down His face and into His beard... if he had known what he was doing when he pierced His hands and feet and later His side... if he had known what he was doing when he made arrangements for the bloodshed that redeemed God's man, he would certainly never have done it.

No wonder Satan hates the blood. No wonder he is afraid of the blood. If he had known what he was doing, he would never have shed that innocent blood. But it was done "once and for all," and it can never be undone. Satan could not have touched Jesus had the Father not allowed it. But He did allow it because He had a glorious plan, a mystery hidden for ages and generations but now revealed to us in Jesus Christ.

So often in our lives, Satan thinks he is doing some terrible thing to us that will finish us off, and yet God has another plan entirely. He intends to take what Satan means for our harm and work it out not only for our good, but for the good of the many to whom we will minister.

When you are tempted to give up in times of trial, always remember Romans 5:17-19: **For if because of one man's trespass (lapse, offense) death reigned through that one, much more surely will those who receive [God's] overflowing grace (unmerited favor) and the free gift of righteousness [putting them into right standing with Himself] reign as kings in life through the one Man Jesus Christ (the Messiah, the Anointed One). Well then, as one man's trespass [one man's false step and falling away led] to condemnation for all men, so one Man's act of righteousness [leads] to acquittal and right standing with God and *life* for all men. For just as by one man's disobedience (failing to hear, heedlessness, and carelessness) the many were constituted sinners, so by one Man's obedience the many will be constituted righteous (made acceptable to God, brought into right standing with Him).** Death was passed down to all men through the sin of Adam, but life has been passed down or made available to all men through the righteousness of Jesus Christ. **But not without bloodshed, because the life is in the blood!**

THE SCARLET CORD

By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Hebrews 11:31 KJV

Rahab the harlot used a red cord as a token of the blood and was saved from destruction when Jericho was destroyed. She had hidden the spies whom Joshua had sent in to spy out the land. Because of her, they were kept safe from the king who would have killed them. Before their departure from her home, she asked them to protect her just as she had protected them.

In response to her request for protection, they told her: **Behold, when we come into the land, you shall bind this scarlet cord in the window through which you let us down, and you shall bring your father and mother, your brothers, and all your father's household into your house. And if anyone goes out of the doors of your house into the street, his blood shall be upon his head, and we will be guiltless; but if a hand is laid upon anyone who is with you in the house, his blood shall be on our head.**

Joshua 2:18, 19

These men told this woman, "Stay under the scarlet cord, and you will be safe. Not only you, but all those of your family whom you bring in with you. But if anyone gets out from under the protection of the scarlet cord, he will be destroyed."

These men had been taught about the Passover. They knew that their ancestors had been protected by the blood of the lamb when placed on the door posts and lintel of their houses in Egypt. Now this woman who had helped them was seeking protection, and they told her in effect, "Get under the scarlet cord (the blood) and stay there."

The scarlet cord represents the blood of Jesus which runs all through the Bible.

"CUT COVENANT"

Therefore, brethren, since we have full freedom and confidence to enter into the [Holy of] Holies [by the power and virtue] in *the blood of Jesus*,

By this fresh (new) and living way which He initiated and dedicated and opened for us through the separating curtain (veil of the Holy of Holies), that is, *through His flesh*....

Let us all come forward and draw near with true (honest and sincere) hearts *in unqualified assurance and absolute conviction*....

So, let us seize and hold fast and retain without wavering the hope we cherish and confess and our acknowledgment of it, for He Who promised is reliable (sure) and faithful to His word.

Hebrews 10:19, 20, 22, 23

I once heard an account of Henry Stanley, the man sent by his government to find David Livingstone who had gone to Africa as an explorer and missionary and had never returned. When Stanley was traveling in the Dark Continent, he repeatedly came face to face with tribes who had no intention of allowing him and his party to pass safely. Many of his team members met with death. His guide and interpreter began to share with him that he needed to “cut covenant” with these tribes, assuring him that if he did so they would then become his allies rather than his enemies. Although the thought was repulsive to Stanley, he really had no choice if he wanted to stay alive.

The term “cut covenant” refers to the covenant ceremony in which both parties cut themselves and exchange blood, either by dripping some of their blood into a glass of wine, mixing it up and drinking some of the mixture, or by cutting their wrists and rubbing them together, thereby mingling their blood and thus becoming “blood brothers” or “blood relatives.” As Stanley became blood relatives with these tribes, his protection was guaranteed.

After Stanley had given his prize goat to the chief, he responded by giving Stanley his spear. Stanley felt that he had got the worse end of the deal; he could not imagine what he would do with the old spear. However, as he continued with his travels, he carried the spear with him, and strange things began to happen. Everywhere he went, people bowed down to him. They recognized the spear as one belonging to the most powerful tribal chief in Africa. Stanley learned that because he had possession of this spear, the people would gladly give him anything he requested. He asked for a milk goat to replace the one he had given away and was presented with an entire herd of milk goats.

This is exactly the way it is with God. He requires our best, something that is hard for us to part with. But, if we give Him our best, He always gives us His best. Sometimes we grieve over the thing God has required, but patience will prove that what God gives in return is far greater than anything we are ever called upon to give up.

When people entered into covenant, they did not always shed their own blood. Often the two parties or two tribes would choose a substitute—one to represent each party. These substitutes would shed their own blood and seal the covenant on behalf of those they represented. You and I have a blood covenant with God, and Jesus has become our Substitute. He shed His blood, and He did it as our Representative.

Because of what Jesus has done for us we can have confidence before God. Hebrews 10:19-23 teaches us that our blood covenant gives us confidence and freedom before God. The New Covenant under which we live is far superior to the Old. Hebrews 10:20 calls it a fresh, new and living way—through His flesh, meaning His body and blood.⁷

⁷ Meyer, J. (2016). [*God's greatest gifts: his word, his name, his blood*](#). New York City, NY: FaithWords.

The Blood Covenant and Our Inheritance

An inheritance, put simply, is a gift of earthly wealth or possessions given at the time of the death of the owner. Inheritance is a primary focus in Scripture, as the children of Israel gave a great deal of attention to either obtaining possession or keeping possession of their Promised Land, granted them by God through their patriarch Abraham.

As children of Abraham by faith, inheritance is equally important to all believers. I am not speaking here of the land of Israel, the inheritance of the Jewish people, but rather the spiritual inheritance God has granted us through Jesus Christ.

The Firstborn Inheritance Is Ours

In the Old Testament, we read that whenever the father of a Hebrew household died, the firstborn son became the anointed priest of that particular family. The authority of the father was passed to the firstborn son. This son was the one chosen to receive the “double portion inheritance.”

I like talking about “joints” when I preach, because in Ephesians 4:16 (KJV) Paul says that God’s purpose for us is that we, as a body, are knit and held together by every supporting joint. But I also like to apply it to our being *joint heirs* with Christ. I am joined together with Him and, therefore, receive my full inheritance. He is the Head of all things and we are His Body—fitly joined together; therefore, **we are one in Christ**.

I picture the ligaments that came upon the bones as covenant, because in the natural body, the ligaments are bands of tissue that hold bones together at the place where they are joined. What connects us firmly to our promises and our inheritance is the covenant of God.

How the blood covenant was instituted and reenacted:

Adam and Eve Are Clothed

So, even though mankind had sinned and rejected God, the Lord God sought after them and clothed them. In clothing them with coats of animal skin, He was making a promise to redeem them. The Lord was actually expressing to Adam & Eve that they had an inappropriate covering. They couldn’t cover themselves. No, only the Lord could cover them. It is the same for us today. We cannot cover ourselves. Only He can properly do this.

The word *cover* means “reconciliation.” God came and covered them—to reconcile them to Himself. (We could also consider this as being “repaired” in one’s relationship with the Lord.) Animals were slain to provide the coats. Thus, God performed the first sacrifice—which involved blood—to cover mankind. Imagine Him bringing coats to them—still stained with blood—and placing the coats upon their nakedness.

Blood was required to cover, and it is the same today. Blood is required to take away our sins and cover us with God’s glory. In this covering of Adam and Eve, God was essentially saying, “I am purchasing mankind back.” He was expressing to mankind that “I will do this.” From that point forward, mankind could know God only through the shedding of blood.

Cain and Abel Make Offerings

Adam taught his children about the blood sacrifice, as we read in Hebrews 11, which says that Abel, a son of Adam, “by faith” brought God an acceptable sacrifice. By observing what is written in Genesis 4, we see that Eve conceived once, but bore twice; therefore, Cain and Abel were twins. Of the two, it was Abel who honored the covenant process. Abel brought an offering of blood, the firstborn of his sheep, and Cain brought the fruit of the ground because he was a farmer, a tiller of the ground (see Genesis 4:3). Because God had established covenant and reconciliation through a blood sacrifice, Cain’s offering was not acceptable. By faith, Abel brought the proper sacrifice.

God Almighty reckoned Abel as righteous, just as He had Abraham. Abel was righteous in God’s eyes because of his faith to offer a more excellent sacrifice. And though he is dead today, this sacrifice still speaks—meaning that the blood covenant still stands.

Noah Baptizes the Earth

Here is another story that all of us who were raised in church learned in Sunday school, a crucial story in the history of God’s covenant with mankind. I can remember singing the song about Noah and the ark, and how all the animals came in two by two—but we were taught incorrectly! The clean animals were taken in by *sevens* and the unclean by *twos*. Let’s look at Genesis 7:1–2:

And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every *clean beast thou shalt take to thee by sevens*, the male and his female: and of beasts that are *not clean by two*, the male and his female.

KJV (emphasis added)

Go ahead, get your Bible out and read it again for yourself. Maybe you should highlight it in your Bible in case you hear someone question this fact. Do you know why God had the clean animals taken by sevens rather than twos? It was because the clean animals were needed for sacrifice. God did not accept any unclean animals. Only the clean animals could be an acceptable sacrifice as only “spotless” animals were acceptable later.

After Noah came out of the ark, Genesis 8:20 states that he built an altar to the Lord immediately and took one out of every seven clean animals to sacrifice as burnt offerings. Actually, **Noah baptized the earth with blood**—displaying covenant so that he could fellowship with God.

The blood covenant was the first thing he tended to when he left the ark. Imagine after forty days in the ark and another 120 days for the flood waters to settle, how that ark must have smelled. He was with those clean and unclean animals for quite a while, and yet those animals were first on his mind upon leaving the ark. Actually, it was the Lord who was on his mind.

God smelled the sweet savor of the burnt offering and made a covenant, saying that He would never again curse the whole world with a flood. He set a rainbow in the sky as a sign of covenant—all because of the blood sacrifice. **The blood stopped the curse!** This is another reason the enemy hates the blood of Jesus: When we understand and appropriate the blood, we cannot be cursed.

The Abrahamic Covenant Established

Abraham, after sojourning in Egypt and entering his place of promise, first made a sacrifice of blood (see Genesis 13:4). Why was that the first thing he did? Well, like Noah, he desired fellowship with God. He made a blood sacrifice and called upon the name of the Lord.

Isaac Honors the Covenant

And [Isaac] *built an altar* there and called on the name of the Lord and pitched his tent there; and there Isaac's servants were digging a well.

Genesis 26:12–14, 23–25, AMPLIFIED (emphasis added)

Notice that upon entering Beersheba (which means “well of the oath”), Isaac immediately build an altar and called upon the name of the Lord. Building an altar for blood sacrifice was the first thing he did. Once again, the land was baptized with blood so that he could continue to fellowship with God.

Moses and the Passover

After centuries had passed, God called upon Moses to deliver Israel out of their bondage and lead them to the Promised Land. Moses knew that the people would not listen to him—after all, following so many years of bondage, their hearts had hardened. God reestablished the blood covenant when He directed the Israelites to place lamb's blood upon the sides and tops of the doorframes of their homes. (This was a foreshadowing of Jesus' blood upon the doorposts of our hearts).⁸

⁸ Freed, S., & Hamon, B. (2013). [*Power in the blood: claiming your spiritual inheritance*](#). Grand Rapids, MI: Chosen.

The Blood Of Christ We Share

Christ's Blood Atonement. The crown of thorns was put upon His head, not gently but roughly. Many thorns—perhaps a dozen or more—up to one-and-a-half inches long, were jabbed into His scalp, producing such serious wounds that trickles of blood spurted out and ran into His hair and beard, matting both in dark red. The spikes were driven into the wrists of His hands, and His blood coursed down His arms and sides. Spikes were also driven through His feet, and more blood ran down the sides of the cross on behalf of the sins of the whole world. Later a spear was thrust into His side, and His blood spilled out (John 19:34) and ran down the cross onto the ground beneath. His bones were out of joint (Psalm 22:14). His face was dreadful to look at, His features unrecognizable. (See Isaiah 53.) Since He was already dead when the soldiers arrived to break His legs—which was their custom in order to hasten death—not a bone of Him was broken (Psalm 34:20; John 19:36). Those who looked on Him saw only blood. It was a spectacle of blood. His hair and beard were soaked in His own blood. His back was lacerated from the thirty-nine stripes and was covered with His own blood. The cross was soaked with blood, as well as the ground around the base of the cross. It was blood, blood everywhere.

It is important for us to grasp the fact that complete atonement is provided for us through the blood of Christ. The word atonement is a beautiful word, which is unfortunately sometimes misunderstood. One group has offered the suggestion that the word atonement means “at-one-ment.” The best we can say for this is that it is an apt play on words, but not the literal meaning. The word atonement simply means “**a covering.**” “Where sin abounded, grace did much more abound” (Romans 5:20), for with grace came the blood of Jesus, which, freely given in love, **covers all our sins.** (See Proverbs 10:12; Romans 4:7; 1 Peter 4:8.)

“Fig-Leaf” Religions

At the beginning of creation, God commanded that living creatures, greatly beloved of Adam, must be slaughtered and their blood must be shed to supply a covering for Adam and Eve’s obvious nakedness. Fig leaves were insufficient. So, animals were slaughtered, and after the blood was shed, Adam and Eve were covered with the skins. **The principle of a life-for-a life runs throughout the Bible.**

No other garments would sufficiently cover Adam and Eve except those that involved the shedding of blood. If man is left to himself, he usually invents a religion [of self-sufficiency] that does not require the shedding of blood—a “fig-leaf” religion. This is why it is exceedingly important that, in observing the Lord’s Supper, we partake of both the bread and the wine. To take of the bread only, as some groups do, would be equivalent to a bloodless offering, for there is no life in the flesh without blood.

In Perfect Harmony

In 1 John 5:8, we read, “And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.” In the Scriptures, water is often a symbol of the Word of God; it is what washes us continually, as we see in Ephesians 5:26. But the Word without the blood is ineffectual, for the life of Jesus, who is the Word of God, is in the blood. Therefore, in the Lord’s Supper, it is not proper to receive the bread alone. We are to receive both bread and wine, which speaks of Jesus, the crucified Word of God, and the blood that He willingly shed.

The Holy Spirit is also in complete agreement with the water and the blood. For this reason, when we honor the blood of Jesus, the Holy Spirit immediately manifests His life on our behalf. The Holy Spirit agrees with the Word of God and with the blood of Jesus, and all three are in agreement with the others. They are triunely one.

God’s Equations

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. (1 John 5:7–8)

There is a most wonderful equation in 1 John 5:7–8. In fact, there are two equations, one dealing with God’s operations in heaven and the second with His workings on earth.

Equation # 1: Operations in Heaven

**Three that bear record in heaven =
the Father + the Word + the Holy Ghost**

Now it isn't difficult for us to understand this. The Father is over all, the Son (the Word) sits on His right hand, and the Holy Spirit agrees with all that is done and is the One who visits earth continually to bless God's creation. The Holy Spirit is omnipresent in earth and heaven at the same time. There is complete agreement among the three persons of the Trinity.

Equation # 2: Workings in Earth

**Three that bear witness in earth =
the Spirit + the water + the blood**

This is a most remarkable triad. Notice that, where the Father was first in heaven, now He is replaced on earth by the Holy Spirit, who becomes the primary focus, and the One with whom we all must deal. In heaven, the second place was given to the second person of the Trinity, Jesus, described as the Logos or the Word of God (John 1:1). The Word in heaven becomes the water on earth in the second position, because water is the symbol of [salvation] and water flows. I refer you again to the words of Jesus, who said, "Out of his belly shall flow rivers of living water" (John 7:38). The water of the Word in heaven flows down to earth as living water from the river of God. When this water comes into us, it must flow out of us, for we are simply to be channels, just as the vessels of the Old Testament sanctuary were for pouring out blessings, not just for containing blessings.

Notice that both the Holy Spirit and the flowing Word agree absolutely in their witness with the blood of Jesus. How can this be? The blood is living blood. It is on the mercy seat in heaven, sprinkled by the hand of Jesus when He ascended (see Hebrews 9), because in the typology in the Old Testament the High Priest sprinkled the blood of the sacrifice once a year on the gold-covered mercy seat of the ark behind the veil of the temple. The mercy seat means the place of propitiation, or mercy, where God meets with us on the common ground of the shed blood of the Lamb.⁹

⁹ Whyte, H. A. M. (2005). [*The power of the blood*](#). New Kensington, PA: Whitaker House.

Seven Ways Jesus Gave His Blood

The gospel of Jesus Christ is a message of *blood*; the blood of the Lamb of God slain from the foundation of the world. In studying the Scriptures, we find that the Bible mentions seven different ways that Jesus spilled His blood as He offered up His life as a sin sacrifice on our behalf:

1. *He sweated drops of blood.* “And being in agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground” (Luke 22:44).
2. *He bled from beatings to His face.* “And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophesy, who is it that smote Thee?” (Luke 22:64) A Spanish translation gives the idea that Jesus’ face was almost like hamburger meat.
3. *He bled from having His beard ripped out.* “I gave My back to those who struck Me, and My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting” (Isaiah 50:6).
4. *He bled from a brutal scourging.* “Then he released Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified” (Matthew 27:26). Jesus was flogged across His back, His sides, and even His abdomen with a multi-tipped whip with sharp pieces of metal and bone interlaced in the tips. A flogging with this device laid flesh open to the bone.
5. *He bled from a crown of thorns crushed onto His head.* “And when they had platted a crown of thorns, they put it upon His head” (Matthew 27:29a).
6. *He bled from nails driven through His hands and feet.* “And when they were come to the place, which is called Calvary, there they crucified Him” (Luke 23:33a).
7. *He bled from a Roman spear piercing His side.* “But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water” (John 19:34).

I believe there is significance in the fact that Jesus shed His blood seven ways. In the Bible, numbers often represent qualities or conditions. The number seven stands for perfection or completeness, the sense of being full or satisfied. From that perspective, the seven-fold way that Jesus spilled His blood means that His was the perfect and complete sacrifice for sin that fully satisfies God’s holy wrath.

In the Word of God, seven always stands for perfection. Ultimately, I believe, God is pointing us to the perfection of the seven-fold shedding of Jesus’ blood. His blood makes us whole and complete. Nothing else is needed for our provision, our healing, or our welfare. The blood of Jesus has done it all. His blood covers us.¹⁰

¹⁰ Chavda, M. (2011). [*The hidden power of the blood of Jesus*](#). Shippensburg, PA: Destiny Image.

The Power of the Blood Covering

There is life, power, protection, and total deliverance in the blood of the Lamb:

1. **There is *protection* under the covering of the blood.** “Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt” (Exodus 12:13).
2. **There is *salvation* under the covering of the blood.** “And He said to them, ‘This is My blood of the new covenant, which is shed for many’ ” (Mark 14:24). “Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved” (Acts 4:12).
3. **There is *healing* under the covering of the blood.** “But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed” (Isaiah 53:5).
4. **There is *forgiveness* under the covering of the blood.** “And according to the law almost all things are purified with blood, and without shedding of blood there is no remission” (Hebrews 9:22).
5. **There is *cleansing* under the covering of the blood.** “But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin” (1 John 1:7).
6. **There is *redemption* under the covering of the blood.** “In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (Ephesians 1:7).
7. **There is *justification* under the covering of the blood.** “Much more then, having now been justified by His blood, we shall be saved from wrath through Him” (Romans 5:9).
8. **There is *sanctification* under the covering of the blood.** “Therefore, Jesus also, that He might sanctify the people with His own blood, suffered outside the gate” (Hebrews 13:12).
9. **There is *peace* under the covering of the blood.** “For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross” (Colossians 1:19-20).
10. **There is *washing* in the blood.** “And from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood” (Revelation 1:5).
11. **There is *overcoming* power in the blood.** “And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death” (Revelation 12:11).
12. **There is *pleading* power in the blood,** crying out for mercy, grace and blessing on our behalf. “To Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel” (Hebrews 12:24).
13. **There is *accessing* ability in the blood,** allowing us into the presence of God. “Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus” (Hebrews 10:19).¹¹

¹¹ Chavda, M. (2011). [*The hidden power of the blood of Jesus*](#). Shippensburg, PA: Destiny Image.

Voice of the Blood

In Hebrews 12:18-24, the apostle Paul describes the glory of the new covenant as compared to the old. His comparison is derived from Mount Sinai and Mount Zion. Mount Sinai represents the old covenant while Mount Zion represents the new covenant. In verse 24, Jesus is placed last in the listing of the heavenly citizens as a climax because it is his single offering that has made perfection possible (10:14) & because his blood brings men to God.

In saying that he is the mediator of the new covenant and that his blood benefits, the author again repeats his main theme. The sprinkled blood isn't reference to the sprinkling of blood at the Passover but to the covenant blood, which ratified the agreement God made with Israelites (Exodus 24:4-8), and in Hebrews represents Jesus' blood of Jesus that ratified the new covenant (Hebrews 9:18; 10:22). It speaks of "better things" because its message reveals the true extent of God's grace. The blood of Abel cried for vengeance against Abel's murderer (Gen. 4:10), but the blood of Christ opens the way to heaven. The blood of Christ says many things to a lost humanity, and it is our purpose to investigate what the "voice of the blood" says.

The Blood of Christ Speaks of Sacrifice

In Hebrews 9:22, there can be no forgiveness without the shedding of blood. The blood makes the atonement and Jesus Christ readily sacrificed his for our salvation. Atonement is merely the act by which God restores a relationship of harmony and unity between himself and human beings. It was clear that animal blood could not remove sins from God's sight (Heb. 10:4). Animals cannot make moral judgment, either right or wrong, and therefore are incapable of sin. But man is a free moral agent and Jesus, the Son of Man, was spotless and unblemished or sinless, even though he was tempted as we are (Heb. 4:15). Therefore, his shed blood made the perfect sacrifice to separate the world's sins from God (1st Peter 1:18-20).

The Blood of Christ Speaks of Satisfaction

Romans 3:24-26 states that Christ was a propitiation or covering of our sins. He satisfied the wages of sin (Romans 6:23). Justice demanded that he chastise sins committed under the old covenant. The death of Jesus allowed God to be righteous in passing over the sins committed before the coming of Christ and in justifying sinners who obey Christ now. Colossians 1:20 says that the blood of Christ made peace between God and man. Only the blood of Christ could satisfy the separation that existed between the two.

The Blood of Christ Speaks of Substitution

It was sinful man who deserved to die on a cross, but because of the wonderful love of God, we can be spared from spiritual death (Rom. 5:6). All of our iniquity was placed upon Christ (Isa. 53:5-6),

although we deserved to die in recompense for our sins (Isa. 53:8; Rom. 6:23). The only way we could have ever become righteous like God is to have Christ's substituting blood (2 Cor. 5:21).

The Blood of Christ Speaks of Submission

In Matthew 26:39, when Jesus prayed at Gethsemane, we see the portrait of our Lord willingly submitting himself to the agonies of the cross and separation from his Father in heaven. Jesus learned obedience from the things he suffered (Heb. 5:8-9). No one made our Lord give up his life. He did this of his own accord (Jn 10:17).

The Blood of Christ Speaks of Salvation

In Matthew 26:28, Jesus states that his blood was poured out for the forgiveness of sins. Without the forgiveness of sins, there could be no salvation. Ephesians 1:7 reiterates that redemption and forgiveness of trespasses is obtained through the blood of Christ.

The Blood of Christ Speaks of Security

Although Christians are saved by the blood of Christ, they must remain faithful unto death (Rev. 2:10). Inevitably, they will sin (1st John 2:1; Romans 3:23). John wrote in 1 John 1:7 that if we walk in the light, the blood of Jesus will cleanse us from all sin. This is a constant source of security for the faithful Christian.

- *Truth Magazine*

OUR BLOOD BROTHERHOOD

A Better Covenant. As children of God, we are by nature a covenant people. A covenant is often compared to a contract, but biblical covenant goes much deeper. Generally, a contract is limited to the *legal* obligations between parties. Covenant touches moral and spiritual obligations. The Bible tells how God has related to His people through two covenants: the old covenant (testament) with Abraham and his descendants, and the new covenant (testament) through Christ. Why were there two covenants? The new covenant in Christ fulfilled the old covenant and accomplished some things the old covenant could not do.

Speaking of Jesus, the writer of Hebrews said:

But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. For if that first covenant had been faultless, then no place would have been sought for a second (Hebrews 8:6-7).

Jesus is the “Mediator of a better covenant.” Why is it better? It is better because Jesus *makes* it better. The first covenant was merely type and shadow; the new covenant is the “real deal.” The old covenant had no Jesus; in the new covenant, Jesus is the central character. The old covenant had only the blood of animal sacrifices, which could never take away sin; the new covenant has the precious, priceless blood of Jesus Christ, the Lamb of God, who takes away the sin of the world.

Covenant is very much an Eastern concept. The more we have Westernized it, the more we have lost its meaning. To understand covenant, we must look to its origins as an Eastern—and specifically Hebraic—concept as opposed to a Western theological idea or legal transaction.

The Hebrew word for covenant is *beriyth*, which comes from a very ancient root that means “to fetter.” Words with a similar meaning include “confederacy,” “compact” (as in: to make a compact with someone), and “league,” (as in: being in league with someone). In its Hebrew form, *beriyth* also stems from a word meaning “to cut,” from the practice of covenant parties passing between them cut pieces of meat in making the covenant. More precisely, *beriyth* means “to cut until bleeding occurs.” **The cut must be deep enough for blood to flow.** Blood, then, is at the very heart of the meaning of covenant.

The Eastern mind regards blood quite differently than the Western mind. From the Hebraic perspective as revealed and established in the Bible, **without blood, there is no covenant.** When Eastern men, Hebrews or otherwise, drew up a contract, they would **seal it by “cutting” a covenant.** The covenant was a guarantee that neither party would back out of the agreement, and it was sealed in blood. “No blood, no covenant.”

Generally, there were four ways to enter into a blood covenant in the Eastern tradition. **The first was to cut the palm of one hand of each party until blood began to flow into the palms, then the palms were brought together so the blood could mingle. That was “cutting a covenant,” and the parties participating became blood brothers.**

This act brought a bond deeper than simple friendship. Becoming blood brothers was like becoming part of the same family. At the very minimum, it meant that people would never make war on each other. In addition, it meant that each would come to the other's aid if needed. **Blood brotherhood was a lifelong relationship as strong as biological family ties and just as irreversible. That is what blood covenant is all about: a lifelong commitment between people or parties for their mutual welfare that overrides all other considerations. Today, the handshake is the visual lingering remnant of this form of sealing a blood covenant. Character was critically important, and a man's word was his bond.**

A second way of sealing a blood covenant, similar to the first, was for each person to make a cut on his own wrist and then to bring their wrists together with the other person's so their blood could mingle. Notice that both of these cases involve a mingling of the blood. By so doing, the parties cutting the covenant became "one blood."

Another Eastern tradition for sealing a blood covenant involved, again, cutting the hand or the wrist to let blood flow. Each person would then take several drops of his blood and put it in a cup filled with wine, and they would share the cup. In this way, each person indicated his willingness to enter into covenant with each of the others.

The final way to seal a blood covenant was to sacrifice an innocent animal and let its blood substitute for the blood of those who were entering into covenant. Basically, this is the method God chose in enacting the first covenant—the old covenant—with the children of Israel. An innocent lamb without spot, blemish, or defect was slaughtered, its blood sprinkled on the altar to atone for or cleanse the sin of the people, and its carcass burned on the altar. This was a type and a shadow of a greater sacrifice to come—a foreshadowing of when Jesus Christ, the Lamb of God, would spill His precious and sinless blood to atone for the sins of the world.

When we enter into a blood covenant together, I regard your life—your family, time, treasure, resources—as though they were my own, and you do the same for me. That is covenant, and it is a concept poorly understood today, particularly in the West. Few people today truly comprehend the depth of commitment involved in a covenant. In our modern society we tend to shy away from commitment because we don't want to be tied down. Besides, in the eyes of many, to talk about blood this way seems downright barbaric. Blood was very important to the Hebrew mind, however, because it was very important to the Hebrew God. It remains so today, despite what society says. Without blood there is no covenant.

Under a covenant, each partner's name belongs to the other. That is why as Christians we can say that we bear the name of Christ. He is ours, and we are His. Because we are under covenant and bear His name, all His resources are ours. The Lord is very generous with His resources, and because He is generous, we can be generous also.

Covenant partnership unlocks resources. As Christians, we bear the name of Jesus. Our debts are His debts, and He paid them on the cross. His interests and priorities are ours as well because we are in covenant with Him.¹²

¹² Chavda, M. (2011). [*The hidden power of the blood of Jesus*](#). Shippensburg, PA: Destiny Image.

The Blood of Christ Across the Centuries

By **Wayne Jackson**

•



John the baptizer introduced Jesus Christ as “the Lamb of God, that taketh away the sin of the world” (Jn. 1:29). In the concluding book of the New Testament, the apostle John depicts the Lord as “the Lamb slain from the foundation of the world” (Rev. 13:8, KJV, ASVfn). “From the foundation of the world” means that the death of Christ was an atoning sacrifice **decreed** from the very beginning of creation.

The Lamb’s blood flows from the book of Genesis all the way through the book of Revelation, and there are valuable lessons all along the way.

The Blood of Christ in Type

A type is a shadow cast upon the pages of the Old Testament which finds its fulfillment in a New Testament reality. It suggests in symbolic, picture form a glorious reality in the future.

The blood of Jesus is first typically portrayed in the offering of Abel's sacrifice. Abel, who walked by faith, hence, according to Jehovah's instruction (Heb. 11:4; Rom. 10:17) brought an offering before the Lord "of the firstlings of his flock" (Gen. 4:4). But his brother Cain brought the "fruit of the ground."

One was offered in obedience, the other in disobedience. One had blood, the other did not.

As Jehovah prepared to send the tenth plague upon the wicked Pharaoh and his people, he instructed the Israelites to select a male lamb or goat one year of age and without blemish.

It was to be confined for four days and then, on the fourteenth day of the first month, the whole congregation was to kill it in the evening, or literally, "between the two evenings" (ASVfn on Ex. 12:6) i.e., between the 9th and 11th hours (Josephus, Wars vi, ix, 3).

The Hebrews were to apply the animal's blood to the side-posts and lintel of their houses, and the Lord promised:

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you" (Ex. 12:13).

Now the blood of that blemishless lamb was a type of Christ's. Paul, by inspiration, declares:

"For our passover also hath been sacrificed, even Christ" (1 Cor.5:7).

Yes, the perfect Lamb without spot or blemish redeemed us (1 Pet. 1:19).

The Blood of Christ in Prophecy

In 1 Corinthians 15:3, Paul affirms that Christ died for our sins **according to the scriptures**.

Not only did the Old Testament narratives foretell the death of the Son of God, they prophesied that he would die in a violent manner which would involve the shedding of his blood.

Isaiah spoke of the lamb that was to be “led to the slaughter” (Is. 53:7). It was a slaughter!

Zechariah wrote of him who would be “pierced” (Zech. 12:10; cf. Ps. 22:16) and announced that in that day “there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness” (Zech. 13:1).

There are many ways of dying that do not involve the shedding of blood, yet, for some reason, it was determined within the divine wisdom that Jesus must die in a manner which entailed the pouring forth of his blood.

Why was this do you suppose? The answer is supplied in Leviticus 17:11:

“For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life.”

Man, by virtue of sin, has forfeited his life (cf. Gen. 3:4; Rom. 5:12; Eph. 2:1). And so, consistent with both the mercy and justice of God (Eph. 2:4; Ps. 89:14), it was necessary that an innocent life (symbolized by the blood) be provided as an exchange for the guilty.

Paul discusses this matter somewhat in Romans 3. Of Jesus, he says:

“whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus” (Rom. 3:25, 26).

The writer of Hebrews states that “apart from the shedding of blood there is no remission” (Heb. 9:22), yet, “it is impossible that the blood of bulls and goats should take away sins” (Heb. 10:4).

So, if man is to have the opportunity for salvation, the Son of man must be lifted up, i.e., crucified (cf. Jn.3:14; 12:32).

There is another interesting passage in Isaiah 53:12 that deserves consideration here. The prophet says of Christ: “he poured out his soul unto death.”

The word “soul” translates the Hebrew **nephesh**, literally meaning “life”. Note Genesis 1:30 where the beasts, birds, and creeping things are said to have “life” (see ASV fn).

According to Leviticus, quoted earlier, “the life (**nephesh**) of the flesh is in the blood.” So, actually, Isaiah foretells that Jehovah’s suffering servant (Christ—Acts 8:35) would pour out his life (his blood) as a sin-offering (cf. Is. 53:10).

When the Lord was instituting the communion supper, of the fruit of the vine—a symbol of his blood—he said:

“this is my blood of the covenant, which is poured out for many unto the remission of sins” (Mt. 26:28).

Perhaps Isaiah’s very words were in the Savior’s mind at this point.

The Blood of Christ in History

Pilate knew what was coming when he hypocritically washed his hands and said,

“I am innocent of the blood of this righteous man; see ye to it” (Mt. 27:24).

But the people answered, “His blood be on us, and on our children” (Mt. 27:25).

Accordingly, Jesus was delivered for crucifixion. His hands and feet were pierced (Ps. 22:16; Zech. 12:10; Lk. 24:39; Jn. 20:27). And after he was already dead, one of the soldiers attending his execution “with a spear pierced his side, and straightway there came out blood and water” (Jn. 19:34).

Christ paid the price for peace with God by means of the blood of his cross (Col. 1:20).

The Blood of Christ and Conversion

The New Testament affirms that the sinner is “justified by his [Christ’s] blood” (Rom. 5:9).

A point of controversy among religionists, however, is exactly when this occurs. Is it at the point of “faith alone” as alleged by many.

Or is it when obedient faith (Rom. 1:5; 16:26) consummates itself in submitting to the command to be baptized for the remission of sins (Acts 2:38).

It is the testimony of God’s word that the latter is true. This may be demonstrated in a variety of ways.

For instance, Hebrews 9:14 asserts that the human conscience is “cleansed” by means of the blood of Christ.

However, elsewhere Paul observes that the cleansing is accomplished “by the washing of water [admittedly baptism] with the word” (Eph. 5:26).

Moreover, Peter says that baptism in water “doth now save you” and that by it one appeals to God for that “good conscience” referred to in Hebrews 9:14 (cf. 1 Pet. 3:21; ASV fn).

Too, it is said that the saints “washed [nipto – used of things] their robes, and made them white in the blood of the Lamb” (Rev. 7:14).

This agrees wonderfully with Acts 22:16 where Saul was commanded to “arise, and be baptized, and wash away apolouo thy sins.”

The Blood of Christ in Christian Worship

Shortly before his death, Jesus instituted the Lord’s supper (Matt. 26:26-29; Mk. 14:22-25; Lk. 22:17-20). He intended that it be observed by Christians (i.e., in his kingdom—Lk.22:29, 30) upon each first day of the week.

The disciples met upon the first day of the week “to break bread” (an infinitive of purpose — Acts 20:7). But they were meeting “every first day of the week” (1 Cor. 16:2 — Greek text). Hence, the communion was observed every Sunday.

The supper was to consist of bread (which symbolized his body) and fruit of the vine (which represented his blood — cf. Deut. 32:14).

Neither the Roman Catholic doctrine of transubstantiation (which says that the bread and juice turn into the body and blood of the Lord) nor the Lutheran idea of consubstantiation (the flesh and blood of Jesus are mingled with the communion elements) is true.

The Lord’s supper is simply a memorial service (1 Cor. 11:25) which looks back toward the cross and reminds us of the deed accomplished there.

Further, it proclaims his death in view of his second coming (1 Cor. 11:26). It is to be observed in a solemn manner, worthy of the great event it portrays (1 Cor. 11:27).

The Blood of Christ and Apostasy

The book of Hebrews was written to inoculate Hebrew Christians against an impending apostasy from Christianity back to Judaism. False teachers were working among the brethren suggesting that Jesus of Nazareth was not the Messiah, hence, the Christian system should be abandoned.

In addressing this matter the inspired writer stresses the consequences of accepting such a doctrine. It was in effect to tread “under foot the Son of God,” to count “the blood of the covenant wherewith he was sanctified an unholy thing,” and to “insult the Spirit of grace” (Heb. 10:29).

In practical terms, the apostate treats the Lord’s blood as an “unholy thing.” “Unholy” translates the Greek *koinon*, literally, “common” yet it may possibly also suggest the notion of “uncleanness” (cf. Acts 10:14).

The Blood-Bought Church

God Chose Blood. Since man's first sin in the Garden of Eden, God has required the shedding of blood for the atonement for sin. God instructed Cain and Abel concerning the kind of sacrifice He wanted. It is said of Abel, that by faith he "offered unto God a more excellent sacrifice than Cain" (Heb. 11:4). This blood sacrifice must have been precisely what God wanted since faith comes by the word of God (Rom. 10:17). The first thing Noah did after he came out of the ark was offer a burnt-offering (Gen. 8:20). When Israel was delivered out of the slavery of Egypt, blood was used in their deliverance (Exodus 12:7-13).

The Int'l Standard Bible Encyclopedia says, "The rite of circumcision is an Old Testament form of blood ceremony. Apart from the probably sanitary importance of the act is the deeper meaning in the establishment of a bond of friendship between the one upon whom the act performed and (Jehovah) Himself. In order that Abraham might become 'the friend of God' he was commanded that he should be circumcised as a token of the covenant between him and God, Genesis 17:10-11". The patriarchal age was marked by sacrifices & rites of blood by those desiring to please God.

In Abraham's covenant, his own blood had to be shed. Later an atoning animal was to shed blood, but those who did appropriate the blood of animals were only ceremonially, and temporarily clean, because it was not possible for the blood of bulls and goats to take away sin (Hebrews 10:4). In all ages, however, there must always be a shedding of blood. The covenant under Moses was dedicated by the blood of animals.

Moses took the blood of calves and goats and sprinkled both the book and the people, saying, “This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle and all the vessels of the ministry, and almost all things by the law are purged with blood and without the shedding of blood is no remission of sins” (Heb. 9:20-22).

Since there is no salvation but by blood, and since the blood of bulls & goats could not take away sin, it naturally follows that some blood of greater merit must be applied. As the first covenant was sealed by the blood of animals, the New Covenant was sealed by more precious blood, the blood of Jesus.

The Individual Is Bought With A Price

Each child of God has been purchased. Paul wrote, “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirits, which are God’s” (1st Corinthians 6:19-20). This was accomplished by the blood of Christ (Ephesians 1:7), something of far greater value than silver and gold (1st Pet. 1:18). Each child of God has the same hope, having been purchased by the blood of Christ.

Unto the saints in Galatia, Paul wrote, “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal. 6:14). Paul would not be found guilty of minimizing the cross of Christ, and what it had done for him. He would never equate the cross of the Lord, as some do today, to some \$2 ornament worn as jewelry about the neck. To Paul, the cross was the symbol of the blood which Christ had shed thereon, and this gave it the fullest meaning.

It is only when we find what the blood of the cross did for lost men that we have an appreciation for it. The view of Paul is different from those who claim such love for the blood of Christ, and sing loudly of the “Old Rugged Cross,” yet spurn the very thing which the shed blood of the cross purchased for us. To fully appreciate the cross of Christ, we must look much further than the shape of the tree on which Jesus died.

The Church Purchased By The Blood

Paul’s statement in First Corinthians 6:20 shows that every member of the church has been bought with the price of the blood of Christ; the church is composed of members; hence, the church has been purchased with the blood of Christ. He has given for it His own precious blood, therefore making it His own by the dearest of all ties. The transcendent sacredness of the church of Christ is thus made to rest on the dignity of its Lord and the consequent preciousness of that blood which He shed for it. We must maintain that, had not this Lord been God, His blood could have been no purchase for the souls of a lost world & the promise of redemption within His church would have been impossible. Since the church has cost heaven its dearest treasure, we ought to value it very highly indeed!

When Paul met the elders from Ephesus at Miletus, he discussed many important things. Included in the discussion was this thought: “Take heed unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which Christ hath purchased with his own blood” (Acts 20:28). Paul wanted them to know that the body of Christ owed much to the blood of the cross! This can’t be emphasized enough. Jesus gave His blood to purchase the church and it should be remembered by all that He has never complained of being defrauded in the deal.

It was by this sacrifice that the church was bought and sanctified. When Paul wrote to his friends and brethren at Ephesus, he said, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Ephesians 5:25). This divine institution was the spiritual body of Christ. Nothing is like it is in the world, and nothing else like it in the Bible. Now, if Jesus had promised to build a multiplicity of churches, then we might have the option of choosing one to our liking. But since He promised to build only one (Matthew 16:18), and added the saved to only that one (Acts 2:41-47), then no option is extended!

Since Jesus Christ loved that church so dearly that He gave Himself for it (Eph. 5:23), God “gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all” (Eph. 1:22-23). You just cannot afford to down-grade any institution so important to the Lord, that it was purchased with His own blood! To belittle the church of the Lord is to belittle the very blood of the cross which bought it. Unto the saved in Christ, Peter said they were redeemed with “the precious blood of Christ, as of a lamb without blemish and without spot” (1st Peter 1:19).

The Highest Price

The word, “purchase,” as used in Acts 20:28, occurs but in one other place in the New Testament – 1 Timothy 3:13: “For they that have used the office of deacon well, purchase to themselves a good degree & great boldness in the faith.” The word properly means “to gain for oneself, purchase” (Vine’s, Expository Dictionary of New Testament Words, p. 231). This may be done by a price, or by labor. No verse in the New Testament, or other statement that could be imagined, could possibly exceed the power of Acts 20:28 in declaring the eternal importance and necessity of the Church which Christ established. Here the heretical notion of salvation by “faith alone” is shattered and counter-manded forever.

By any definition, salvation by “faith alone” means salvation without the church of Jesus Christ; and in such a view the crucifixion of our Lord is reduced to the status of a senseless murder. As James Coffman said, “If men are saved, in any sense by the blood of Jesus, they must be saved thru the church of which that blood is here declared to be the purchase price” (Commentary On Acts, p. 395).

That the church is, therefore, of peculiar value – a value to be estimated by the price paid for it-is clearly taught. This fact should make the purity and salvation of the church an object of special solicitude with the elders. They should be deeply affected in view of that blood which has been shed for the church; and they should guard and defend it as having been bought with the highest price in the universe. The chief consideration that will make elders faithful and self-denying is that the church has been bought with a price. If the Lord Jesus so loved it, if He gave Himself for it, they should be willing to deny themselves, to watch, and toil, and pray, that the great object of His death – the purity and the salvation of that church – may be obtained. Too many men like the title of elder, but do not like the work that is required; they like to see their name on a piece of stationery or bulletin, but do not want to put in the hours of labor that is required.

The Shepherd

Paul’s figure of speech to the elders is directly connected with a reference to the church as a flock; to the officers as overseers, or shepherds; and to their duty of feeding the flock. The figure as used by our Lord in John 10 should be compared with the expression in Acts 20:28. How does a shepherd purchase his sheep with his blood? The Pulpit Commentary noted, “The shepherd may actually give his life in fighting and killing the wolves. If he kills the wolves he saves the sheep, though he may himself die of his wounds; and then he plainly purchases the safety of the flock with his blood. These figures may be applied to the work of the Lord. He imperilled his life for our defense. He met our great foe in conflict.

He overcame sin and death, and plucked death's sting away. He died in the struggle, but he set us free; and so he has purchased us by his own blood. He has won, by his great act of self-sacrifice, our love and life forever" (Vol. 18, p. 168).

Implications

It is easily seen that some count the blood unholy when they have little regard for the church of the Lord & see it as just another denomination of no importance in God's scheme of redemption. Such say by their lack of respect for the church that the blood was wasted in purchasing the church.

Let it be said, in teaching and in practice, that the purchased church was not purchased to be a social club, but it has business second to none – that of saving souls. The borders of the kingdom must expand yet at the same time purity must be maintained within the church for it is Christ's desire to present it a glorious church without either spot or wrinkle.

- *Truth Magazine*

The Crimson Flow

By Wayne Jackson

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The inspired writer of Hebrews affirmed that “apart from the shedding of blood there is no forgiveness” (9:22). This sacred text either states, or implies, several things:

1. There is a human condition known as “sin” (cf. vv. 26,28).
2. That condition requires “forgiveness.”
3. There is a divine plan by which that forgiveness is obtained.
4. Somehow, that plan involves the shedding of blood.

Accessing the Blood

Once the premise is accepted that the shedding of Christ’s blood was necessary for man’s reconciliation with God, the question becomes: **How is that hope realized?**

It is commonly asserted that the Lord’s cleansing blood is accessed at the point of faith, and most particularly is it insisted that baptism has nothing to do with acquisition of pardon. The following points will highlight the fallacy of this dogma:

1. Jesus affirmed that “forgiveness of sin” is connected with the pouring forth of his blood (Matt. 26:28); it is also a fact, however, that baptism is “for the forgiveness of sins” to the penitent believer (Acts 2:38). Since the Bible does not contradict itself, one must conclude that **both** are elements in Heaven’s plan for human redemption. Christ provided the sacrifice; man, through obedience, accesses the remedy.

2. In the book of Revelation, those who had triumphed over tribulation had “washed their robes and made them white in the blood of the lamb” (Revelation 7:14). The washing is attributed to the Savior’s blood. But Saul was told to “be baptized, and **wash** away your sins” (Acts 22:16). The washing by blood, and the washing of baptism, are not mutually exclusive; they compliment one another — each in its own place, being essential.
3. The sinner’s conscience is “cleansed’ by the blood of Christ (Hebrews 9:14); moreover, as a result of that blood, he is “sanctified” (cf. 10:29). Yet, Paul argues that both **cleansing** and **sanctification** are the result of “the washing of water with the word” (Ephesians 5:26). It is generally conceded that the “water” of this passage is baptism. Even those who oppose the connection between baptism and cleansing admit this fact. In addition, one’s “conscience,” that’s cleansed by the blood of Jesus, makes **an appeal** for that result in the act of baptism (1 Peter 3:21 ASVfn; ESV). There is, of course, no virtue in the act of baptism **per se**; there is however, validity in **obeying** God’s plan in order to receive the cleansing effect of the Savior’s death.

In giving consideration to the blood of God’s Son, other matters should be weighed carefully as well.

The Blood of Jesus and the New Covenant

In the flickering light of that ever-so-dark night, Jesus instituted his memorial supper. In connection therewith, he said: “. . . this is my blood of the covenant” (Matthew 26:28).

The Mosaic covenant had its blood, but as mentioned earlier, it was not efficacious to pay the ultimate price for sin (Hebrews 9:22); only the blood of Jesus could accomplish that (Galatians 4:4; Hebrews 9:15). Chapter nine of Hebrews is perhaps the “bloodiest” segment of the New Testament. No fewer than 12 times the crimson flow is mentioned. There is an emphasis on the superiority of Jesus’ blood, and the ratification of his covenant thereby.

In view of this, how incredible it is so many, who profess an identification with Christ, would seek to justify their practices by appeal to the covenant that had nothing but animal blood. The Romanist seeks justification for his clerical priesthood, the Adventist validates his “sabbath-keeping,” the denominationalist finds his mechanical instruments of praise, etc. What an insult this is to the blood of the new covenant.

Christ’s Blood and the Church

As noted earlier, Paul contended that Christ “purchased” the church “with his own blood” (Acts 20:28; cf. Ephesians 5:25). The Greek text is even more vivid. The middle voice form suggests the idea that Jesus “purchased **for himself**” those who constitute the church (cf. 1 Corinthians 6:19-20); they belong to Christ (note the possessive form, “Christ’s,” in Galatians 3:29).

In view of this reality, how can it possibly be claimed that the church was but an “afterthought” in the divine scheme of things—as some millennialists allege? How can it be charged that, while “the church” may serve a helpful function in God’s order, nonetheless, it is not absolutely necessary that one be “in the church” in order to be saved? Are men utterly oblivious to the fact that Jesus is said to be the “savior of the **body**,” (Ephesians 5:23) this latter term being equivalent of the “church” (Ephesians 1:22-23; Colossians 1:18,24)? What an egregious fallacy it is — a reflection upon the Savior’s death — to denigrate the church in the way sectarianism does.

Christ’s Blood in Worship

Just prior to his death, Christ, in anticipation of the establishment of his church, instituted the Lord’s supper (see Matthew 26:26-29, etc.). The communion consisted of two elements — eating bread, which symbolized Jesus’ body, and drinking the “fruit of the vine,” which was representative of the Savior’s blood. It’s a solemn ceremony during which the participants reflected, with the deepest discernment, the significance of the Lord’s death (1 Cor. 11:29). Attempts to amalgamate it with strictly social engagements met with the severest rebuke (1 Corinthians 11:17ff). Those today who are anxious to revive this digressive spirit should be sobered by Paul’s rebuke.

In his analysis of the mood that the church must have as it engages in the sacred communion, the apostle warns that those who trivialize the communion elements, going through the motions of eating bread and drinking the cup “in an unworthy manner,” become “guilty of the body and the blood of the Lord” (1 Corinthians 11:27).

In view of that stinging admonition, is it not appropriate to ask: What is to be said of those who neglect the Lord’s day communion **altogether** — and that for the most mundane of reasons. What sort of culpability relative to the Savior’s body and blood does one of this disposition sustain? The answer is too frightening to contemplate.

Christ’s Blood and Apostasy

There may be no passage in the New Testament quite so terrifying as the warning of Hebrews 10:26-29.

“For if we sin willfully after that we have received the knowledge of the truth, there remains no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire that shall devour the adversaries. A man who set aside Moses’ law died without compassion on the word of two or three witnesses: of how much sorer punishment, do you suppose, shall he be judged worthy, who has trodden under-foot the Son of God, and has counted the blood of the covenant whereby he was sanctified as an unholy thing, and has done despite unto the Spirit of grace?”

Some Hebrew Christians were on the brink of apostasy. They were under the delusionary influence of certain Jews who sought to convince them that Jesus of Nazareth was not the true Messiah; rather, they were to wait for the genuine article, who would come eventually. It is out of this background that the inspired warning takes its rise. Those who were tempted to “sin willfully,” i.e., or to revert to a life of flagrant, **unrestrained** wickedness (so the force of the present participle), in the expectation of a different Savior, were to be sorely disappointed.

Blood Buried In Baptism & Blood Ingested In Memorial

Washed in His Blood

The apostle John dwelt in spirit before the doors of an open heaven when he was in Patmos. Time after time he saw in divine visions the glory of God and of the Lamb and of the redeemed. Of all the things that he saw, the most wonderful was that which caused the four living creatures, the four and twenty elders, the angels, the redeemed, and the whole creation to fall down repeatedly in ecstasy and adoration—the vision of the Lamb standing as it had been slain, in the midst of the throne. And of everything that he heard, that which most deeply impressed him was the frequent mention made in heaven of the blood of the Lamb. In the hymn of praise of the redeemed he had heard the words: *“Thou art worthy...for thou wast slain, and hast redeemed us to God by thy blood”* (Revelation 5:9). And in the reply of the elder to the question to which John could give no answer, he offered this explanation: *“These are they which...have washed their robes, and made them white in the blood of the Lamb”* (Revelation 7:14). John had been commanded to describe what he had seen and heard. He commences his book by a greeting similar to those we find in the epistles—*“Grace be unto you, and peace, from him which is, and which was, and which is to come”* (Revelation 1:4)—the eternal God. Then he mentions the Spirit: *“and from the seven Spirits which are before his throne”* (verse 4); and then follow these words: *“and from Jesus Christ”* (verse 5)—as he had seen Him—*“the first begotten of the dead, and the prince of the kings of the earth”* (verse 5).

The mention of the name of the Lord filled John’s heart with joy and praise. Impressed by what he had heard in heaven, he cried out: “Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests...to him be the glory and dominion for ever and ever. Amen” (verses 5–6).

It is the blood, and **being washed in that blood**, which is the central point in his praise. The blessing seemed truly glorious and heavenly to John. He saw that blood linked with the love and salvation Christ has given us. And his heart, set on fire with a heavenly zeal, cried out, *“To him be glory & dominion forever & ever”* (1 Peter 5:11).

Let us to that end fix our attention on the place which the blood occupies in this thanks & inquire what it means that:

1. He Has Washed Us in His Blood

2. ~~He Has Made Us Kings and Priests~~

1. HE HAS WASHED US IN HIS BLOOD

We know what the word “washing” means. We wash our bodies to cleanse them from the least defilement that adheres to us. Our clothes are washed to remove every stain or spot. Now, sin is not merely a transgression of the law of God that is reckoned to us as guilt from which we must obtain acquittal or pardon. **Sin has an effect upon our souls. It is a pollution that cleaves to us.**

John speaks of this two-fold work of grace in his first epistle. He writes: *“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”* (1 John 1:9). To the same effect he had previously said: *“If we walk in the light, as he is in the light”—*that is in the pardoning and sanctifying love of God—*“we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin”* (verse 7). **This refers to the abiding and uninterrupted cleansing of sin in the case of him who walks in the light, in fellowship with God.**

Where does this washing take place, and what is it really that is washed? It is the heart. It is in the deep, hidden, inner life of man that this effect of the blood is experienced. Jesus said, *“the kingdom of God is within you”* (Luke 17:21). Sin has penetrated into the heart. The blood too must penetrate the heart; as deeply as the power of sin has gone, so deeply must the inner being be cleansed by the blood. We know that when some article of clothing is washed, the water with its cleansing power must soak in as deeply as the stain, if it is to be removed. Even so must the blood of Jesus penetrate to the deepest roots of our being. **Our heart and our entire personality must be reached by the cleansing power of the blood.**

“The blood cleanses from all sin.” (See 1 John 1:7.) Where sin has reached, there too must the blood follow it; where sin ruled, there the blood must rule. The entire heart must be cleansed by the blood. However great may be the depth of the heart, however manifold and lively its activities may be, the blood is just as wonderful and penetrating in its effects. It is in our hearts that the cleansing by the blood of Jesus must take place. We are told: *“They...have washed their robes, and made them white in the blood of the Lamb”* (Revelation 7:14).

A person's position or character can often be told by his clothing. Royal robes are a sign of royal estate. Filthy or torn garments are a sign of poverty or carelessness. "White robes" indicate a holy character. Thus, we read of the Lamb's Bride, "*To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints*" (Revelation 19:8). ("*Righteousness*" here is the translation of a word that means "the righteous acts.")

The message of the Lord Jesus to the church at Sardis was: "*Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy*" (Revelation 3:4).

Out of the heart "*are the issues of life*" (Proverbs 4:23)—just in proportion as the heart is cleansed, so the entire life is cleansed, the whole man inwardly and outwardly is cleansed by the power of the blood.

How is this washing effected? It is done by our Lord Jesus Himself who "*washed us from our sins in his own blood*" (Revelation 1:5). The washing began in an act personally accomplished in us by our Lord. He alone can perfect the work that He carries on in us by the Holy Spirit. Sin invaded our lives. But now the Holy Spirit takes possession of the place in which sin had become entrenched. "*The Spirit is life*" (Romans 8:10), and He becomes the life of our lives. Through Him the Lord Jesus carries on His work in us. Through Him also the blood is constantly applied in its cleansing power. Our Lord is a High Priest in "*the power of an endless life*" (Hebrews 7:16), and thus the cleansing power of the blood of the Son of God is unceasingly conveyed to us. As we wash and cleanse ourselves daily, and thus are refreshed and invigorated, so the Lord bestows upon the soul that trusts in Him the enjoyment of a constant sense of cleansing by the blood. It is He Himself who cleanses us from sin, while we on our part receive the cleansing by [obedient] faith, by that faith through which at first we receive the pardon of sin. But **faith's capacity is now enlarged** by obtaining a spiritual view of the divine power and continuous activity of the blood.

2. HE HAS MADE US KINGS AND PRIESTS

What now does it mean that He, when He has cleansed us by His blood, also makes us priests and kings to God and His Father? The principal idea attached to the title "king" is that of authority and rule, to the title "priest" that of purity and nearness to God. The blood of Jesus constitutes us priests and gives us admission into the presence, the love, and the fellowship of God.¹³

¹³ Murray, A. (2018). [*The blood and the spirit: our precious source of life*](#). New Kensington, PA: Whitaker House

Baptism & His Blood

Very few realize there exists a special relationship between the shed blood of Jesus Christ and baptism in the name of the Lord Jesus. That such a relationship exists was established by the apostle Paul in Romans chapter 6: “Shall we continue in sin that grace may abound? Certainly not I How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized into his death?”

Blood In God’s Redemption Plan

In God’s unfolding scheme or plan of redemption, blood has always had a special significance. In all dispensations, under all covenants, God has allowed blood to procure the expiation of sin, that is, release from the penalty due for sin. The Scripture says: “almost all things are by the law purged with blood: and without the shedding of blood there is no remission” (Heb. 9:22). Blood has sin cleansing power because a sacrifice of blood is actually a sacrifice of life, and death is the penalty for sin; the wages of sin is death (Rom. 6:23). Moses commanded, “Only be sure that you eat not the blood: for the blood is the life, and you may not eat the life with the flesh” (Deut. 12:23). Now, not just any blood can expiate sin. Even the blood of the bulls and goats offered in sacrifice to God lacked real sin cleansing ability, “for it’s not possible that the blood of bulls and goats could take away sins” (Hebrews 10:4).

No, these animal sacrifices were types or representations of the atoning sacrifice Christ would make. Only his blood can take away sins (Heb. 10: 18). In Scripture Jesus is called “the lamb of God”

(John 1:29), “our Passover” (1 Corinthians 5:7,8), and “the Lamb slain from the foundation of the earth” (Rev. 13:8). Jesus is readily described by New Testament writers as our expiating sin sacrifice.

Blood Must Be Applied

In order for the blood to “cleanse,” it was necessary that it be applied to the supplicant for whom the sacrifice was made. There are numerous Old Testament examples of this; however, let us consider only these three.

First, blood was applied to the house of Israel at the first Passover (Exod. 12:13). “And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.” Observe, that it was essential that the blood be upon the houses. Those houses which did not have blood applied to their lintels and door posts would not be protected from the plague of the death of the first born. God only passed over those houses where he saw the blood.

Second, blood was applied to the house of Israel when God made his covenant with them (Exod. 24:6-8). “And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, all that the Lord has said will we do and be obedient. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord has made with you concerning all these words.” Here we see that before Israel could be God’s covenant people they had to be sanctified with the blood of the covenant. Their relationship to God was sealed with his blood.

Third, the priests of the Tabernacle worship were consecrated by the application of blood (Exod. 29:20). “Then you shall kill the ram, and take his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.” As before these individuals could not be set aside in the priesthood until they had the blood of the offering applied to them.

Water Baptism: When Jesus' Blood Is Applied

These three illustrations should establish there was always the application of the blood of the offering to those who offered the sacrifice. Even now the blood of Christ must be applied to sinners who seek the forgiveness of their sins today. “For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies to the purifying of the flesh, how much more shall the blood of Christ, . . . purge your conscience from dead works to serve the living God?” (Heb. 9:13,14)

Unlike the other examples we have given from the Old Testament the application of the blood of Jesus is not a literal application. However, the Scriptures teach that saints are washed in this blood. “[Jesus Christ] loved us and washed us from our sins in his own blood” (Rev. 1:5). We must determine where and how the blood is applied to sinners in order to make them “clean.”

When we read the New Testament we find that just as the blood of the Passover was applied to the house of Israel, so the blood of our Passover, Christ, has been applied to God's House, the church (1st Tim. 3:15). Paul told the Ephesian elders: "shepherd the church of God which he purchased with his own blood" (Acts 20:28). Also, we read that just as Israel was sprinkled with the blood of Moses' covenant before they were God's people, so today, we are sprinkled with the blood of the New Covenant (Matt. 26:28). "Therefore, brethren, having the boldness to enter the Holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water" (Heb. 10:19, 22). Finally, we noticed that priests were set aside for service by the blood. Today, Christians, God's holy priesthood and kingdom of priests, are set aside by Jesus' blood (1 Pet. 2:5; Rev. 1:5,6). "In as much as you know that you are not redeemed with corruptible things but with the precious blood of Christ, as of a lamb without blemish and without spot." Somehow and somewhere the blood of Jesus is applied to sinners seeking salvation. I submit that the Scriptures teach the blood of Christ is applied to sinners in baptism, and this is what the apostle Paul had in mind in Romans 6:3 when he said we are "baptized into [Christ's] death."

Baptism is designed to change our relationship to Christ. Baptism changes our relationship by bringing us into Christ. Before our baptism we are aliens, outside of the realm of the blessings for the saved (Ephesians 1:3), but after baptism we are in Christ where the blessings can be had... "For you are all sons of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:26,27). Again, baptism changes our relationship by bringing us into the body of Christ from being outside the body of Christ, which is the church (Col. 1:18). "For by one Spirit we are all baptized into one body" (1 Cor. 12:13).

Baptism carries the believer to where remission of sins is found. Baptism into Christ's death enables us reach the blood of his cross (John 19:34). Baptism is God's operation of washing us in the blood of the Lamb and cleansing us of our sins (Colossians 2:12,13). "[You] were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, He has made together with Him, having forgiven you all trespasses. . . ." How much clearer can it be? God forgives men of their sins when they obey his command for baptism.

Let us examine one case of conversion and determine when and where God washed our sins in Jesus' blood. In Acts 9 we read of Saul's conversion. On the road to Damascus the Lord Jesus appeared to him and said, "Go into the city and there it shall be told you what you must do." (Acts 9: 6). There Saul fasted and prayed three days waiting to be told what to do. Finally, Ananias, a gospel preacher, came and asked him, "Saul, why are you waiting, get up and be baptized and wash away your sins, calling on the name of the Lord" (Acts 22:16). Now, when was Saul washed in the blood of the lamb of God? When he got up and was baptized. – *Guardian Of Truth*

The Blood and Divine Health

My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life [Gr., zoe] unto those that find them, and health to all their flesh.

—Proverbs 4:20–22

Elsewhere in Proverbs, Solomon wrote that trusting in God and acknowledging His law “shall be health to thy navel, and marrow to thy bones” (Proverbs 3:8). Again, the alternate word for health is “medicine,” and this time the medicine is associated with our navel. I believe the reason for this is that the navel is the part of the body that was at one time connected by the umbilical cord to the mother. The umbilical cord and navel operate as a filtering system to stop impurities from the mother’s blood from invading the baby’s bloodstream. The navel is the place where life and nourishment enters the body before birth, and it is interesting that this concept is amplified in Psalm 119:130: “The entrance of thy words giveth light.”

We are the children of God by faith in Jesus Christ, and the church is our womb, or place of safety. However, we have to be fed constantly, and so we have a Holy Spirit umbilical cord that connects us to the source of life, God in heaven. If the navel—the “valve” that controls the inflow of nutrients to the unborn baby—had been diseased before birth, it would not have been able to pass the good food from the mother into the baby’s bloodstream, and the infant would have died. As children of God, we must be fed first on the milk of the Word (1 Corinthians 3:2) and then grow to be able to eat the meat of the Word (Hebrews 5:14), and so we will develop into strong, vigorous Christians. Truly the Word of God is health to our navel.

Then we find that this Word is health to the marrow of our bones. This is very interesting, because after birth and after we have ceased to draw life through the umbilical cord, the life process continues in the marrow of the bones. **Marrow is the substance in which both the red and white blood corpuscles are manufactured. A balance between the red and white cell levels is maintained, depending on our health. As soon as any poisonous or toxic substances invade our bodies, the number of white corpuscles is greatly increased, and these rush to the infected parts and rally round, keeping the poison from further advancing into our bodies.**

In Leviticus 17:11, we are given to understand that the life of the body is in the blood, and so the biological life of each of us is contained in strong, vigorous, tiny blood cells. No wonder David said that we are fearfully and wonderfully made (Psalm 139:14); man is God’s greatest triumph of creation.

Thus, the very genesis of life in our bones is maintained at one hundred percent fitness and efficiency. Cleansed blood then flows through the body, pumped by a clean heart. The apostle Paul actually used this metaphor concerning the church and God’s purpose: “That he might sanctify and cleanse it with the washing of water by the word” (Ephesians 5:26).

Communion and Health

It is not enough to have entered into the covenant of salvation and to agree that Jesus is the Great Physician, unless we first examine ourselves, which we are supposed to do every time we approach the communion table. We can always appropriate divine health afresh around the communion table. It is the table of the Lord spread before us in the presence of our enemies. It is loaded down with good things (Psalm 23:5). The apostle Paul was insistent when he wrote, “Let a man examine himself, and so let him eat of that bread, and drink of that cup” (1 Corinthians 11:28). As we partake of the bread, we are actually partaking by faith of the very health that was in the body of Jesus, which was broken for us. As we drink the wine, we are receiving by faith the very life that was in Jesus, for the life—His life—is in His blood (Leviticus 17:11).

The apostle John made it equally clear that we are only cleansed from all sin by the blood of Jesus as we continue to walk in the light of His Word and obey it (1 John 1:7). If we grumble, criticize, or bear grudges with an unforgiving spirit, we put ourselves outside the terms of the new covenant in Christ’s blood. Under those conditions, it won’t matter how many people pray for us or how many times we are prayed for; we will not receive our healing until the sin of these things is confessed and put under the blood! Once these terrible, destroying sins are confessed and forsaken, it must be a permanent act of forsaking, and we must always be on guard against the subtle temptations of Satan to cause us again to use our tongues in this soul-destroying manner. You must “work out your own salvation with fear and trembling” (Philippians 2:12), not treat it as some light, inconsequential thing.¹⁴

¹⁴ Whyte, H. A. M. (2005). [*The power of the blood*](#). New Kensington, PA: Whitaker House.

Blood Brothers of Jesus

What made Jesus do it anyway? What made Him go to the cross? The answer is very simple: love. Because of love, God sent His Son to die for us. Because of love, Jesus willingly suffered death on the cross, taking our sin upon Himself that we might be redeemed. He became sin for us so that we could become the righteousness of God in Him. Because of love, Jesus spilled His blood so we could be healed.

In John 15:13 Jesus says, “Greater love has no one than this, than to lay down one’s life for his friends.” Because of the blood covenant, an exchange takes place. Jesus takes our death and gives us His life in its place. There is no way we can explain this; we simply have to trust and believe.

If you have been born again, you are a blood brother to Jesus Christ. You have, in a sense, taken your wrists, placed them against His bloody, nail-pierced wrists, and entered a blood covenant with Him. That means that you have committed yourself to love Him, follow Him, obey Him, and live for His interests and purposes alone. He has already demonstrated that He loves you and has your best interests at heart by dying on the cross for you and giving you access through His Spirit to all the resources that are His.

There is another dimension to this blood brotherhood. If you are a blood brother to Jesus, that means **you are also a blood brother to every other person who is an [obedient] Christian.** Fellow believers, whether they are in your church or anywhere else, are more than just friends; they are your blood brothers, and you are theirs.

This is a very holy and special relationship that we so often take much too lightly. I am convinced that if we as Western Christians would gain a better grasp of what it really means to be in covenant with one another, much of our strife, division, and infighting would simply go away. Those who understand the concept of covenant regard it as a sober undertaking with life-changing implications.

There are many reasons for this, not the least of which is spiritual warfare, as Satan sets his sights on sowing disruption and discord among believers. I am convinced that part of the problem, however, stems from the fact that so few of us truly understand the concept of being in covenant with Christ and with each other, and all that it implies.

Once we become blood brothers and blood sisters, the covenants of God require that we act like blood brothers and blood sisters. That means loving one another, serving one another, praying for one another, never speaking evil of one another, always seeking one another’s good, always seeking to build up one another, encouraging one another in the faith, and appreciating one another’s gifts and unique contributions to the Body of Christ. We belong to each other just as we each belong to Christ. We have the same Father and the same destiny, and we should reflect that in the way we treat each other.

When Christians are quick to say any nasty things about each other, it is a sad commentary on our lack of understanding of what it means as the people of God to be blood brothers in Christ. As James says, “So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God” (James 1:19-20).

There is deep meaning to being a blood brother of Jesus. **A blood covenant carries a code of speech and behavior all its own.** Being in covenant means being part of a household of faith, and being absolutely faithful and loyal to those who are in covenant with us. It means being willing to pay the price, willing to lay down our lives for each other as Jesus laid down His life for us. Remember Jesus’ words, “Greater love has no one than this, than to lay down one’s life for his friends” (John 15:13).

Keeping covenant means placing others’ good and welfare above our own and living a lifestyle of holiness and self-giving service. Paul wrote to the Philippians, “Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others” (Philippians 2:3-4).

We are partakers of a new covenant in the blood of Jesus, and just as Christ has ministered that covenant to us, He has called us to minister it to others: “Our sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life” (2 Corinthians 3:5b-6). As ministers of the blood covenant, we are ministers of life, because there is life in the blood of Jesus—life and power and blessings.¹⁵

¹⁵ Chavda, M. (2011). [*The hidden power of the blood of Jesus*](#). Shippensburg, PA: Destiny Image.

BECOME ONE WITH OUR BLOOD BROTHERHOOD:

THE LIFE OF CHRIST

329 There Is Power in the Blood

They overcame him by the blood of the Lamb. Revelation 12:11

1. Would you be free from your bur - den of sin? There's pow'r in the blood,
 2. Would you be free from your pas - sion and pride? There's pow'r in the blood,
 3. Would you be whit - er, much whit - er than snow? There's pow'r in the blood,
 4. Would you do ser - vice for Je - sus, your King? There's pow'r in the blood,

pow'r in the blood; Would you o'er e - vil a vic - to - ry win? There's
 pow'r in the blood; Come for a cleans - ing to Cal - va - ry's tide. There's
 pow'r in the blood; Sin - stains are lost in its life - giv - ing flow. There's
 pow'r in the blood; Would you live dai - ly His prais - es to sing? There's

Refrain
 won - der - ful pow'r in the blood. There is pow'r, pow'r, won - der - work - ing
 There is pow'r, there is pow'r, won - der - work - ing

pow'r In the blood of the Lamb. There is pow'r, pow'r,
 pow'r In the blood of the Lamb. There is pow'r, there is pow'r,

won - der - work - ing pow'r In the pre - cious blood of the Lamb.

Optional segue to "Are You Washed in the Blood?" No transition is needed.

TEXT: Lewis E. Jones
 MUSIC: Lewis E. Jones

POWER IN THE BLOOD
 10.9.10.8. with Refrain

JUDGEMENT PREPARED

FIVE STATES FIVE STEPS

Five States of the Soul:

- **EXEMPTION:**
- Ezekiel 18: 20; Matthew 18: 1 – 3
- **CONDEMNATION:**
- Galatians 3: 22
- **JUSTIFICATION:**
- Romans 5: 1, 2; 8: 1, 2
- **DAMNATION:**
- Matthew 23: 3; Mark 16: 16
- **GLORIFICATION:**
- Romans 8: 17, 30; II Thess. 1: 7 – 12

JUDGEMENT PREPARED

FIVE STATES FIVE STEPS

Five Steps For Saving:

- **HEARING:**
- **Romans 10: 17; Matthew 7: 24 - 27**
- **BELIEVING:**
- **Hebrews 11: 6; Mark 16: 15, 16**
- **REPENTING:**
- **Acts 2: 38; 17: 30; Luke 13: 3**
- **CONFESSING:**
- **Matthew 10: 32, 33; Acts 8: 36, 37**
- **BAPTISM:**
- **Romans 6: 3 – 5; Acts 8: 36 - 38**

