

## The blood of Jesus

In this article the old-fashioned words of the KJV have been modernised, and in some instances, the man-made punctuation has been altered for greater understanding. Some of the comments are adapted from books in my library. No recognition is given because they are not intended as authorities, but are used because they express my understanding clearly. All the ideas expressed here, right or wrong, are my own.

It is written;

1 John 1:7.

“But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin”.

1 Peter 1:1-2.

“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, to obedience and sprinkling of the blood of Jesus Christ: Grace to you, and peace, be multiplied”.

Ephesians 2:13-14.

“But now in Christ Jesus you who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who has made both one, and has broken down the middle wall of partition between us . . .”

Just what do the words “the blood of Christ” mean? Is there some miraculous blessing in the human blood that flowed in the veins of the Man Christ Jesus?

Some parts of the Bible are written in a sort of “code” – using symbols as in parables, but without the story line – the phrase “the blood of Christ” is one of them.

For instance:

1 Corinthians 10:16.

“The cup of blessing which we bless [grape juice], is it not the communion [copy or empathy] of the blood of Christ? The bread which we break [flour, oil and water], is it not the communion of the body of Christ?”

So how should we read the following verses?

Hebrews 9:11-15.

<sup>11</sup> “But Christ being come a High Priest of good things to come, by [operating in] a greater and more perfect tabernacle, not made with hands, that is to say, not of this [earth’s] building; <sup>12</sup> neither by the blood of goats and calves [earthly animals], but by His own blood He entered in once into the holy place [of the temple in heaven], having obtained eternal redemption for us.

<sup>13</sup> For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifies to the purifying of the flesh [are earthly types of the truth]: <sup>14</sup> how much more shall the [real] blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

<sup>15</sup> And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance”.

Here it is again:

\*\*\*\*\**(Begin Quote)*

Hebrews 9:11-16 (*The Message* version.)

<sup>11</sup> But when the Messiah arrived, high priest of the superior things of this new covenant, he bypassed the old tent and its trappings in this created world and went straight into heaven's “tent”—the true Holy Place—once and for all. <sup>12</sup> He also bypassed the sacrifices consisting of goat and calf blood, instead using his own blood as the price to set us free once and for all. <sup>13</sup> If that animal blood and the other rituals of purification were effective in cleaning up certain matters of our religion and behavior, <sup>14</sup> think how much more the blood of Christ cleans up our whole lives, **INSIDE AND OUT** [My emphasis]. <sup>15</sup> Through the Spirit, Christ offered himself as an unblemished sacrifice, freeing us from all those dead-end efforts to make ourselves respectable, so that we can live all out for God. <sup>16</sup> Like a will that takes effect when someone dies, the new [aka Abrahamic] covenant was put into action at Jesus' death. His death marked the transition from the old plan to the new one, canceling the old obligations and accompanying sins, and summoning the heirs to receive the eternal inheritance that was promised them. He brought together God and His people in this new way.

\*\*\*\*\**(End Quote)*

However, this “new” covenant has been in operation ever since sin entered this world, and EVERY one who has been “saved” has been “saved” in the same way. There is no one way of salvation in the Old Testament and another in the New.

But it has had to be accepted by each one individually while they are alive, for we are all born spiritually separated from God, with a carnal (earthly) nature, and we need to be “born again” to start off with a clean slate.

Romans 3:23-26.

“For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past [the old life], through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believes in Jesus”.

From my library:

\*\*\*\*\* (Begin Quote)

(RH April 23, 1901). {1BC 1082.6}

Adam listened to the words of the tempter, and yielding to his insinuations, fell into sin. Why was not the death penalty at once enforced in his case? -- Because a ransom was found. God's only begotten Son volunteered to take the sin of man upon Himself, and to make an atonement [at-one-ment] for the fallen race.

There could have been no pardon for sin had this atonement not been made.

Had God pardoned Adam's sin without an atonement, sin would have been immortalized, and would have been perpetuated with a boldness that would have been without restraint . . .

As soon as there was sin, there was a Saviour. Christ knew that He would have to suffer [where men could see Him], yet He became man's substitute. As soon as Adam sinned, the Son of God presented Himself as surety for the human race, with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary.

\*\*\*\*\* (End Quote)

The “new heart” experience was effective in the Old Testament and is mentioned in Ezekiel.

Speaking geographically to illustrate the spiritual, the Son of God said,

\*\*\*\*\**(Begin Quote)*

Ezekiel 36:

<sup>23</sup> And I will sanctify My great name, which was profaned among the heathen, which you have profaned in the midst of them; and the heathen shall know that I am the LORD [the Creator], says the LORD GOD, when I shall be sanctified in you before their eyes. <sup>24</sup> For I will take you from among the heathen, and gather you out of all countries, and will bring you [back] into your own land.

<sup>25</sup> Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you. <sup>26</sup> A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. [This is called “justification”.]

<sup>27</sup> And I will put My Spirit within you, and cause you to walk in My statutes, and you shall keep My judgments, and do them. [This is called “sanctification”.]

<sup>28</sup> And you shall dwell in the land that I gave to your fathers; and you shall be My people, and I will be your God.

\*\*\*\*\**(End Quote)*

It was BEFORE Christ had died at Calvary that He said, “He that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber. But he that enters in by the door is the shepherd of the sheep”. John 10:1-2. The Pharisees did not discern that these words were spoken against them. When they reasoned in their hearts as to the meaning, Jesus told them plainly, “I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief comes not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly”. John 10:7-10.

Peter wrote,

“This is the Stone which was set at nought of you builders, which is become the Head of the corner. Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved”. Acts 4:1-12.

Christ, the Son of God, is the door to the fold of God. Through this door all His children, from the earliest times, have found entrance. In Old Testament types, as shadowed in symbols, as manifested in the revelations of the prophets, in Jesus as

the Son of man, as unveiled in the lessons given to His disciples, and in the miracles wrought for the sons of men, they have beheld “the Lamb of God, which takes away the sin of the world” (John 1:29), and through Him they are brought within the fold of His grace.

From my library:

\*\*\*\*\* (Begin Quote)

{DA 175.5}

How, then, are we to be saved? “As Moses lifted up the serpent in the wilderness,” so the Son of man has been lifted up, and everyone who has been deceived and bitten by the serpent may look and live. “Behold the Lamb of God, which taketh away the sin of the world”. John 1:29.

The light shining from the cross reveals the love of God.  
His love is drawing us to Himself.

If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself. Then the law of God is written in the mind and heart, and we can say with Christ, “I delight to do Thy will, O my God”. Psalm 40:8.

\*\*\*\*\* (End Quote)

It is also written:

1 Peter 1:18-20.

“Forasmuch as you know that you were not redeemed with corruptible [earthly] things, as silver and gold, from your vain conversation [ceremonial conduct] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest [revealed] in these last times for you . . .”

This text brings to light an interesting and often overlooked definition of the death of the Redeemer. John the Revelator alludes to the same thought in a prophecy of the future.

Revelation 13:8-9.

“And all that dwell upon the earth shall worship him [Satan], whose names are NOT written in the Book of Life of the Lamb slain from the foundation of the world. If any man [or woman] have an ear, let him hear”.

When we think carefully and prayerfully regarding the death of the Son of man on the cross at Calvary, we need to be aware of the difference between the Son of man and the Son of God. We know that the two natures were blended while He was here on earth, and we know that it was the Son of man who was lifted up on the cross, but what happened to the Son of God during that time? The Son of man endured tortures and agony for six hours on the cross, far less than many others before and after His execution. Where was the infinite sacrifice?

Maybe we should ask the question the Pharisees asked:

John 12:32-34

“And I, if I be lifted up from the earth, will draw all men to Me”. This He said, signifying what death He should die. The people answered Him, ‘We have heard out of the law that Christ abides for ever [does not die, Hebrews 7:15-17]: and how say you, The Son of man must be lifted up? Who is this Son of man?’”

He had also said;

John 3:14

“And as Moses lifted up the serpent [the brass snake, Numbers 21:6-9] in the wilderness, even so must the Son of man be lifted up.”

Numbers 21:6-9.

And the LORD sent [had to allow] fiery serpents [with a very painful bite] among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, “We have sinned, for we have spoken against the LORD, and against you; pray to the LORD, that He take away the serpents from us [their solution]”. And Moses prayed for the people. And the LORD said to Moses, “Make you a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looks upon it, shall live [God’s remedy]”.

And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

There was no power in a metal effigy, so how did it work?  
And why a snake, the symbol of Satan?  
Likewise, was there power in a human body at Calvary?

The answer to those questions came several hundred years later.

2 Kings 18:1-4:

Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. Twenty-five years old was he when he began to reign; and he reigned twenty-nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah. And he did that which was right in the sight of the LORD, according to all that David his father [ancestor] did. He removed the high places, and broke the images, and cut down the groves, and broke in pieces the brass serpent that Moses had made: for to those days the children of Israel did burn incense [pray] to it: and he called it "Nehushtan" [a lump of brass].

The serpent on the pole had been a means of getting attention, and that was all it was – but some of the people mistook the sign for the reality and worshipped it, because it worked! Other religious people have since used statues or icons in the same manner. And, sad to say, many professed Christians of today have not seen the difference between the event of Calvary and the reality. Fortunately for them, if they have the EXPERIENCE of it, it still works.

But we are not saved by the Man on the tree, but by the God of the garden.

And this requires faith – a certain kind of faith.

Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the gift of Christ, the remedy provided for sin. Faith can look at the symbol of sin and see past it to the reality.

Faith can see, instead of the sinner's transgression and defection, the salvation of the LORD. When the former sinner believes that Christ is his/her personal Saviour, then according to His unfailing promises, God pardons his/her actions of

sin and justifies him/her freely. The repentant soul realizes that his/her justification comes because Christ, as his/her substitute and surety, has died for him/her, and is his/her atonement and righteousness.

“Abraham believed God, and it was counted to him for righteousness. Now to him that works is the reward not reckoned of grace, but of debt. But to him that works not, but [simply] believes [and acts] on Him [as a Creator] that justifies the ungodly, his faith is counted [imputed] for righteousness”. Romans 4:3-5.

John 8:28

“Then said Jesus to them, When you have lifted up the Son of man, then shall you know that I am He, and that I do nothing of Myself; but as My Father has taught Me, I speak these things”.

So it was as the Son of man that He died on the cross, for the Son of God cannot die as we do. It was a “manifestation” of the earlier “death” as Peter mentioned.

Hebrews 2:16-17.

“For verily He took not on Him the nature of angels; but He took on Him the seed [nature] of Abraham. Wherefore in all things it behoved Him to be made like to His brothers [and sisters]”.

Hebrews 2:14-15.

Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same [flesh and blood]; that through [His] death [at Calvary] He might destroy [the influence of] him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.

From my library:

\*\*\*\*\* (Begin Quote)

{5BC 1113.2-3}

Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person – the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God.



The Saviour has purchased the fallen race with His own blood.

This is a great mystery, a mystery that will not be fully, completely understood in all its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood.

But the enemy is determined that this gift shall be so mystified that it will become as nothingness [not even considered].

\*\*\*\*\* (End Quote)

The Son of man died at Calvary – the Son of God died at the foundation of the world. Which “blood” are we discussing then? One is “dead” blood – the other is “living” blood.

The phrase “blood of Christ” has never been meant to be taken literally.

However, just as some Pagan religions have taken the words, “Give Me your heart” (Proverbs 23:26) to mean that their gods wanted to see living hearts ripped out of human sacrifices, so many Bible readers today are confused by the words and think in terms of real blood, or else they don’t think at all! (See also Note 1.)

However, when it comes to, “And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh”, there doesn’t seem to be a problem. Ezekiel 11:19.

But with “blood” there is.

That’s because “blood” in the Bible is often used in two ways by scholars – to illustrate the “life” as in the following verses,

Leviticus 17:11-14.

“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 makes an atonement for the soul . . . [you] shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said to the children of Israel, ‘You shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eats it shall be cut off’.”

But life only works while the blood is in the animal! Once it is removed from the sacrificial body it represents its “death”. So we should also render “blood” to mean death. When the blood of an animal was used in the sanctuary, it was its “death” that was being recognised, not its life.

When the Son of God “died” at the foundation of the world – that is, in the Garden of Eden for Adam and Eve – He asked them to allow Him to take a portion of their life, their heart, their sinful nature, and receive in exchange a portion of His heart, His sinless nature, which He has possessed since eternity. This was portrayed by the removing of the fig leaves and the covering with the lamb’s skin.

Genesis 3:

<sup>7</sup> And the eyes of them both were opened [after they had sinned], and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons [the old covenant] . . . <sup>21</sup> To Adam also and to his wife did the LORD God make coats of skins, and clothed them [the new covenant].

Where did He get the skins? From the sacrifices Adam and Eve made, for each repentant sinner seeking rebirth in those days had to kill his own animal as a picture that he/she was aware that they had killed the Son of God in their place!

This picture was carried on down through the centuries in various ways.

Isaiah 61:10.

“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness [the LAMB’s skin], as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels”.

Peter mentions the exchange with another name:

2 Peter 1:2-4.

“Grace and peace be multiplied to you through the knowledge of God, and of Jesus our LORD, according as His divine power has given to us all things that pertain to life and godliness, through the knowledge [experience] of Him that has called us to glory and virtue: whereby are given to us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust”.

It is the “blood” associated with that operation that the scripture is talking about in our query. The Son of God cannot die as men die, of course, but He did then enter into an experience which is similar to that which men and women go through at death, separation from a loved one. In His case He was being forever separated from His Father by the burden which He was taking. Not physically, for He still stands before Him, but spiritually, for in His bearing the “old man” of repentant humans, He and His Father cannot be as close as They were before, for sin separates from life. (Spiritually, They live in the same house but don’t share the same room any more.)

As a man He “died” the first death at Calvary, from which He was resurrected; but He had already “died” the second death in the Garden, from which there is no resurrection, for Their separation is eternal. That’s what it costs to save us, for He has and must do that again for EVERY sinner that comes to Him for justification, until there is an end to rebirths! We should note that this transaction has no picture in the sanctuary services, so the sinful natures are not handed over to the scapegoat on the Day of Atonement. Only the confessed sins of the already “born again ones” (Passover participants), are recorded in the sanctuary.

Crucifixion, a slow death, is a fitting picture of His perpetual agony.

Then we have another interesting thought in the scriptures – in the picture the blood is that of a Lamb and is “sprinkled”.

1 Peter 1:2.

“sprinkling of the blood of Jesus Christ”

1 Peter 1:19.

“with the precious blood of Christ, as of a Lamb without blemish”

Where was this accomplished? Literally and spiritually! A male lamb’s blood was NEVER used in the sanctuary service for the forgiveness of sins of the ordinary person, and when a female lamb’s blood was used it was as an alternative to a female goat’s blood for the ritual. In both cases the blood was ALL used in the courtyard and not one drop went into the building.

(The two lambs which were offered each day were “burnt” offerings of dedication and not “sin” offerings (there was no confession of sin over their heads), and their blood was not taken into the building either – it was sprinkled around the base of the brass altar.)

This is how sins were atoned for in the picture:

\*\*\*\*\* (Begin Quote)

Leviticus 4:

27 And if any one of the common people sin through ignorance, while he does somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty; or if his sin, which he has sinned, come to his knowledge: then he shall bring his offering, A KID OF THE GOATS, A FEMALE WITHOUT BLEMISH, for his sin which he has sinned.

29 And he shall lay his hand upon the head of the sin offering [confessing that particular sin and not just making a general statement], and slay the sin offering in the place of [the same place as] the burnt offering. 30 And the priest [who is helping him] shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering [in the courtyard], and shall pour out all the blood thereof at the bottom of the altar [on the ground].

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour to the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, he shall bring it A FEMALE WITHOUT BLEMISH [and do the same as he did for the goat.]

\*\*\*\*\* (End Quote)

That animal, the female animal, represented the sinning Christian, not the Saviour.

It was a picture of the dependence of the repentant one as a “wife” of Christ.

The body of the animal was ritually eaten by the priest who helped in the offering of it, and therefore the “death/sin” was transferred to him. (If a ruler had sinned his confession was made over the head of a male goat, not a lamb, and that blood was treated in the same way (on the altar and the ground in the courtyard). Leviticus 4:22-26.)

Leviticus 6:25-30.

[The LORD said] Speak to Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most [very] holy.

<sup>26</sup> The priest that offers it for sin shall eat it [to take the guilt of the sin upon himself, for which he will make the sacrifice of a bull before he goes off duty]: in the holy place shall it be eaten, in [a special area in] the court of the tabernacle of the congregation . . . <sup>29</sup> All the males among the priests shall eat thereof [as well, but the officiating priest is the important one]: it is most holy.

<sup>30</sup> And [the body of] no sin offering, whereof any of the blood is brought into the tabernacle of the congregation [this was always from a bullock] to reconcile withal in the holy place [the building], shall be eaten: it shall be burnt in the fire. [This was done outside the camp because it was not needed any more, just as Christ's ordinary human body was not needed any more after the crucifixion. He was glorified at His resurrection.]

The ONLY blood used in the first room of the tabernacle was the blood of a bullock, and it was on behalf of a priest or the entire congregation, a clear picture of the Son of God and His spiritual body. "If the priest that is anointed [the priest on duty] do sin according to the sin of the people [takes someone's sin into him]; then let him bring for his sin, which he has sinned [it is considered his], a young bullock without blemish to the LORD for a sin offering . . . And the priest that is anointed [another officiating one] shall take of the bullock's blood, and bring it to the tabernacle of the congregation [the first room]: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD [on the ground], before the veil of the sanctuary [before the second room]. And the priest shall put some of the blood upon the horns of the [golden] altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all [the rest of] the blood of the bullock at the bottom of the [brass] altar of the burnt offering, which is at the door of the tabernacle of the congregation". Leviticus 4:3.

It is the TRANSFER of sin/death from person to Person that the services of the sanctuary show. The "death" shown by the blood was now as near to God as it could be until the judgment day.

In the Day of Atonement ceremonies when the last "priest" had confessed "his" sins over "his" bullock before the high priest, it was the high priest's turn. Then he

used a final bullock's blood which was regarded as "sinful" because of the confessions made over it.

The following is what the Son of God does for us on the Day of Atonement.

\*\*\*\*\**(Begin Quote)*

Leviticus 16:3-14.

“Thus shall Aaron [the high priest] come into the holy place [the second room, on the Day of Atonement]: with [the blood of] a young bullock for a sin offering . . . And Aaron shall offer his bullock of the sin offering, which is for himself, and [by confessing his sins which are the sins of the people which he bears over his heart and on his shoulders] make an atonement for himself, and for his house [family] . . .

And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house [family], and shall kill the bullock of the sin offering which is for himself. [This is repeated for emphasis.]

And he shall take a [portable] censer full of burning coals of fire from off the altar [of incense] before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense [which represents prayers] upon the fire before the LORD, that the cloud of the incense may cover the Mercy Seat that is upon the testimony, that he die not: and he shall take of the [sinful] blood of the bullock, and sprinkle it with his finger upon the Mercy Seat eastward [in the front]; and before the Mercy Seat [on the ground] shall he sprinkle of the blood with his finger seven times”.

\*\*\*\*\**(End Quote)*

At this point in the type the investigative Judgment had begun.

\*\*\*\*\**(Begin Quote)*

Leviticus 16:15-22.

Then [after the picture of the judgment was finished] shall he [change his clothes and] kill the goat of the sin offering, that is for the people [without any confession of sins, for they are already in the second room], and bring his blood within the [second] veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the Mercy Seat, and before the Mercy Seat [thus picking up all the sins].

And he shall make an atonement [a cleansing] for the holy place [the second room], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation [the first room], that remains among them in the midst of their uncleanness.

And there shall be no man [priest] in the tabernacle of the congregation when he goes in to make an atonement in the holy place [probation has closed], until he come out, and have made [finished making] an atonement for himself, and for his household, and for all the congregation of Israel.

And he shall go out to the [golden incense] altar that is before the LORD [in the first room], and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. [There is no cleansing ritual by blood for the courtyard or its furniture, because it represents the earth and that will be cleansed by fire.]

And when he has made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar [of incense/prayer], he [the “fit” man] shall bring the live goat [to the veil of the first room]: and Aaron shall lay both his hands upon the head of the live goat, and confess over him ALL the iniquities of the children of Israel, and ALL their transgressions in all their sins, putting them upon the head of the [scape]goat, and shall send him away by the hand of a fit man into the wilderness [a place with no humans, where he can exist quite comfortably]: and the goat shall bear upon him all their iniquities to a land not inhabited: and he [the “fit” man ] shall let go the goat in the wilderness.

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\*\*\*\*\*(End Quote)

In these words we are told what our High Priest, the Son of God, is in the process of doing right now in our Day of Atonement, and what He is waiting to do.

The bullock’s blood was used to take the “deaths in Christ” of the repentant ones into the presence of God the Father, while the goat’s blood was considered “sinless” (nothing had been confessed over it) and it was therefore used to remove the “deaths” from His presence onto the scapegoat.

**Now let's look at the LAMB of God which takes away the SIN [not plural] of the world.**

The “sprinkling” of a male lamb’s blood was accomplished on Passover day, once a year, when it was sprinkled on the doorposts of the houses of the people.

\*\*\*\*\***(Begin Quote)**

Exodus 12:

<sup>5</sup> Your lamb shall be without blemish, a male of the first year: you shall take it out from the sheep, or from the goats: <sup>6</sup> and you shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

<sup>7</sup> And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses [making the sign of a cross], wherein they shall eat it [it is always described as “one” even though there must have been thousands] . . .

<sup>48</sup> And when a stranger shall sojourn with you, and will [wants to] keep the passover to the LORD, let all his males be circumcised [Hebrews were circumcised at eight days old], and then let him come near and keep it; and he shall be as one that is born in the land: for **NO UNCIRCUMCISED PERSON SHALL EAT THEREOF.**

<sup>49</sup> One law shall be to him that is homeborn, and to the stranger that sojourns among you [salvation is the same for everybody].

\*\*\*\*\***(End Quote)**

1 Corinthians 5:7.

“Purge out therefore the old leaven [the picture of indwelling sin], that you may be a new lump [of flour], as you are [now] unleavened [for the next seven days during the Feast of Unleavened Bread]. For even Christ our passover is sacrificed for us”.

In these words we see the removal of the old nature at the beginning of the walk with God (circumcision), AND the continual protection thereafter (Christ IN you).

But the word “sprinkling” has also been used in connection with the “death” of the Son of God through the ashes of a special female sacrifice. “. . . the ashes of a [red] heifer sprinkling the unclean . . .” Hebrews 9:13.



This young virgin cow, blood and all, was burnt up outside the camp with cedar wood and hyssop (not in the sanctuary), and its ashes stored for use at a later date to cleanse from the pollution of death.

In use, its ashes were mixed in running water (the Holy Spirit) and sprinkled on people and things as a cleansing agent. (See Numbers chapter 19.)

From my library:

\*\*\*\*\***(Begin Quote)**

The children of Israel were anciently commanded to make an offering for the entire congregation to purify them from ceremonial defilement. This sacrifice was a red heifer and represented the more perfect offering that should redeem from the POLLUTION of sin. This was an occasional sacrifice for the purification of all those who had necessarily or accidentally touched the dead. ALL WHO CAME IN CONTACT WITH DEATH IN ANY WAY WERE CONSIDERED CEREMONIALLY UNCLEAN. This was to forcibly impress the minds of the Hebrews with the fact that death came in consequence of sin and therefore is a representative of sin. The one heifer, the one ark, the one brazen serpent, impressively point to the one great offering, the sacrifice of Christ.

[This was not a sacrifice for sins, but for a cleansing of the RESULT of sins.]

This heifer was to be red, which was a symbol of blood. It must be without spot or blemish, and one that had never borne a yoke. Here, again, Christ was typified. The Son of God came voluntarily to accomplish the work of atonement. There was no obligatory yoke upon Him, for He was independent and above all law. The angels, as God's intelligent messengers, were under the yoke of obligation; no personal sacrifice of theirs could atone for the guilt of fallen man.

Christ alone was free from the claims of the law to undertake the redemption of the sinful race. He had power to lay down His life and to take it up again. "Who, being in the form of God, thought it not robbery to be equal with God."

\*\*\*\*\***(End Quote)**

The Son of God is the only One who has immortality in Himself (apart from the Father and the Spirit), and is therefore, the only One who can share it with others. (1 Timothy 6:15-16.)

This ceremony is also mentioned in the Letter to the Hebrew Christians as a picture of a work of the Son of God in the last days. (Hebrews 9:13.) It will be necessary

for those who are to be translated without seeing death at the second coming to receive a special “cleansing” to fit them for a life in heaven. Those who have died will receive this “cleansing” at the resurrection.

### Conclusion:

It is the blood (life) of the Son of God (not the Son of man) which is being mentioned in the Bible.

1 John 1:7-8.

“But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son [His life] cleanses us from all sin [both past and present]. If we say that we have no sin, we deceive ourselves, and the truth is not in us”.

The Revelation 1:5-6.

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. To Him that loved us, and washed us from our sins in His own blood, and has made us kings and priests to God and His Father; to Him be glory and dominion for ever and ever. Amen”.

oooOooo

Note 1. (I have made the two insertions in the square brackets.)

<http://www.answers.com/topic/mithraism>

\*\*\*\*\**(Begin Quote)*

Mithras, God of the Morning, our trumpets waken the Wall!  
Rome is above the nations, but Thou art over all!  
 (“A Song to Mithras,” by Rudyard Kipling)

Mithras, “the soldier's god,” was worshiped in Rome for more than three hundred years. Because the rites were so secret, there is no written record and very little other evidence indicating what that worship consisted of. Tradition identifies him with a Persian god who belonged to the pantheon ruled over by the great god, Ahura Mazda (See [Ahura Mazda/Ahriman](#)), the god of goodness. Ahura Mazda fought the evil god Ahriman for the souls of humanity and the fate of the world. As the incarnation of Ahura-Mazda on earth, Mithras's job was to be the “judger of souls”. He labored to protect the souls of the righteous from the demonic hoard of Ahriman. Persian tradition said Mithras was the one born of Anahita, the immaculate virgin called “the Mother of God”. She conceived him from the seed of Zoroaster

(later called Zarathustra by the Greeks) that had been preserved in the waters of Lake Hamun in the province of Sistan in Persia. Called “the Light of the World,” Mithras was the mediator between heaven and Earth. Born in midwinter, he remained celibate all his life.

Striding forth into the coldness of the world, he killed the sacred bull and offered the blood of the sacrifice to his followers.

In ritual celebration, they drank wine that was said to have turned into blood and ate the bread of the sacrifice after an initiation ceremony consisting of a ritual baptism [in bull’s blood]. They worshiped on Sunday and celebrated the birth of the Hero, Mithras, on December 25th. After Mithras finished the work he had been sent to do, he ate a last supper with his followers and ascended into heaven to watch over them until the Day of Judgment, when good and evil would be separated.

The resemblance to Christianity is remarkable. And Mithraism arose in the Roman world at the same time Christianity did. Origen and Jerome, early Church fathers, noted the amazing resemblance and commented on it.

Although no written records have survived, many inscriptions to Mithras have been discovered and a series of Mithraistic temples in Italy have been excavated, one existing right under the present Church of Saint Clemente, near the Coliseum in Rome.

No one has seriously suggested that Mithraism was the sole inspiration for Christianity. Early Christian sources are simply too well documented. But the resemblance and the timing is too perfect to be totally coincidental. Early Christianity borrowed from many religious traditions (See [Christianity, Development of](#)) and very probably was influenced in some way by Mithraism. [Or maybe Mithraism was a counterfeit, and it was the other way around!]

Read more: <http://www.answers.com/topic/mithraism#ixzz1LFfOYXPH>

\*\*\*\*\*[\(End Quote\)](#)