



*The
Precious
Blood
Seminar*

by David Alsobrook

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Special Notes:

All references to the blood of Christ are capitalized when the Blood is mentioned without adjectives or phrases which clearly identify it as the precious blood of Jesus.

In Bible quotes all references to Deity are capitalized whether or not the version quoted follows this practice.

In some lessons I have provided brief outlines or sketches of the material. In other lessons I have written most of the lesson because material is given which is not provided, or amplified sufficiently, in our textbook, *Understanding the Blood of Christ*.

Introduction to the Course

The Blood is a fundamental tenet of "the faith once delivered to the saints" (Ju 3). For centuries its virtues have been praised in countless hymns. All great leaders--from the Apostles to the Reformers to the Revivalists--proclaimed its power.

It has been only in recent decades that the power of the Blood has been somewhat minimized and, in some cases, completely denied. Two thirds of the clergy polled in one historic protestant denomination disclaimed belief in the Virgin Birth, so, of course, the Blood is also denied (as are the Deity of Christ and His physical Resurrection).

Then, there are those true believers who give mental assent to the necessity of blood sacrifice, covenant, and atonement but fail to appreciate the daily power there is in the blood of the Lamb to overcome the accuser of the brethren (Re 12:11).

There are some, particularly Charismatics, who profess to believe in the Blood but then deny its salvific sufficiency when they insist that Jesus had to die spiritually to save men from hell, making the Cross merely the means to an end.

The saints will eternally praise the Lamb Who redeemed them by His blood and made them worthy to stand before the Throne (see Re 5:9; 7:14, 15). It is sad that so many of them seem to have little more than a surface appreciation of the Blood this side of eternity.

Those few extremists who improperly use the Blood like an incantation cannot be solely blamed for the halfhearted lip service the average Christian gives to the precious blood of Christ. (The Blood is a powerful weapon against unseen spirits when its merits are vocally testified, but there is no need to chant about it.)

God views all blood as sacred--even animal blood was to be poured on the ground and covered with dust by the hunter. Man's blood is even more sacred because man was made in the image of God. His blood, when unjustly shed, can only be revenged by the murderer's blood. Jesus' blood, because of Who He is and how He lived, holds the chief place of dearness in God's heart. Peter said His blood is "precious" which is the same term he used for Jesus Himself and for the faith we have as believers (1Pr 1:19; 2:7; 2Pr 1:1).

The blood of Christ is holy (He 10:29).

NINE FOUNDATIONAL TRUTHS ABOUT THE BLOOD

1. *Some of the primary functions of the Blood are:* (See pages 159-167)

Access to the Throne (See pages 162-164)

He 9:11, 12

He 10:19

Redeems Sin Slaves

Re 5:9

Purchases Church

Ac 20:28

Saves from Pit

Zc 9:11

Makes Peace between the Races

Cl 1:20

Ep 2:13, 14

Protects from Destroyer (See pages 76-79)

Ex 12:23

Atones Soul (See pages 25-28)

Le 17:11

Perfects Forever

He 10:14

He 13:20, 21

Sanctifies the People (See pages 99-108)

He 13:12

Heals Sickness (See pages 126-127)

1Pr 2:24

Triumphs over the Enemy
Triumphs Enemy

Cl 2:15

Blots out Charges

Cl 2:14

Washes (Frees, Whitens) Saints

Re 1:5

Re 7:14

Ps 51:7

Cleanses from Sin

1Jn 1:7

Purges Worshipper's Conscience

He 9:14

Remits (Cancels) Sin

He 9:22

Forgiveness of Sin

Ep 1:7; Cl 1:14

Justifies Sinners (See pages 85-89)

Ro 5:9

Overcomes the Accuser

Re 12:11

Speaks to God for Men (Mercy-Seat)

He 12:24

One Third of Earthly Trinity

1Jn 5:8

Provides Fellowship between Believers

1Co 10:16

1Jn 1:7

Ratifies Covenants between God and Men

Ex 24:5-8

Mt 26:28

He 9:18-20

2. In addition to these primary functions there are several characteristics unique to the blood of Christ: (See pages 15-17)

Innocent Blood

Mt 27:4 #121 *athoos* (not guilty or subject to penalty)

Shed Blood

Lu 22:20 “s h e d” (pour rather than spill)

Incorruptible Blood (See pages 191-194)

1 Pr 1:18 #5349, *phthartos* (subject to decay)

Precious Blood (See pages 13-20)

1 Pr 1:19 #5039, *timios* (rare, valuable, costly, unique)

Holy Blood

He 10:29 “unholy” = #2839, *koinos* (common, unclean, defiled)

One important principle of Scripture is that a person who is covered with the Blood possesses or becomes whatever characteristics of the Blood (i.e., holy, precious, innocent).

(See pages of 16, 17, 190-194) (See pages of 16, 17, 190-194)

3. How the Virgin Birth affected the nature of Jesus' Blood.

(See pages 16, 17, 190-194)

The very blood that flowed in Jesus veins was holy, innocent, precious (rare), and incorruptible. It is actually said to have been made by God ("the church of God...His own blood" Ac 20:28). God is Spirit, consequently He has no blood (1Co 15:50), but He, as Creator, actually created the blood when He created the body of Jesus.

Mary was the chosen carrier of the body, but the body itself was created sovereignly by the Father through the Holy Spirit (He 10:5, 10; Mt 1:20; Lu 1:35; Ge 3:15). [I wish to acknowledge my debt to H.A. Maxwell Whyte for introducing this train of thought about 40 years ago in his classic work, *The Power of the Blood*. This view has been found as far back as Athanasius in his fourth century work, *The Incarnation (de Incarnatione)*.]

Jesus was "born of a woman" (Ga 4:4, NASB) but not "made of a woman" (KJV). KJV here mistranslates *ginomai* (#1096) since this Greek word means "to bring into existence (which conveys the idea of birth) rather than "to make, construct or fashion" which is attributed to the Father's creative work and is the meaning of "prepared" in He 10:5. Jesus was "the Seed of the woman" in the sense that man was not involved in His conception which was said to be the work "of the Holy Ghost" (Mt 1:20).

His body was natural, not angelic, but was like Adam's body was prior to the Fall. His body was without sin as Gabriel explained to Mary, "therefore that *holy thing* which shall be born" (Lu 1:35). Jesus Christ is without sin as "in Him is no sin" (1 Jn 3:5) and "ever the same" (He 13:8). His blood was natural and pure, free from sin or defect, and unblemished. Obviously, all His blood and genes were without chromosomal defects as His entire physical body and all His blood was created by the Father without the mother's DNA (Mary was a normal, fallen human as you and I). "A body hast Thou prepared Me" the Logos said as He left heaven and entered earth into the womb of Mary (He 10:5).

Psalm 139:13-18 describes the gestation period in her womb:

v. 13 "possessed" means *anointed*; "covered" means *protected* as in Ps 140:7 (cf. Re 12:4)

v. 15 Dake comments "substance refers to the embryo."

v. 16 all the members of His body were written in heaven—denotes the blueprint was followed perfectly (His body created according to divine design)

v. 18 confirms the scientific fact long before science knew it—the unborn's body sleeps and awakens in the womb, and his or her mind thinks.

Mary provided oxygen and nourishment for the fetus, but none of her blood mixed with His even as it does not mix during normal gestation.

The Roman doctrine of the Immaculate Conception was correct on the theological premise that the fetus had to be holy; incorrect that Mary, therefore, had to be sinless, since her ovum was not used, just her womb (Lu 1:47 she said, "my Saviour" which shows Mary recognized her own need of personal salvation). Mary was chaste and consecrated, but not without sin (Ro 3:23).

His natural body did not suffer the effects of the Fall although it was a completely natural body (hungered, thirsted, slept, etc.). Had He not laid down His life, theoretically speaking, He would not have died since death is the payment due to sin, but, ethically speaking, He had to die because He had to fulfill His mission for "this cause came I unto this hour" (Jn 12:27). Death could only occur when our sin was laid upon Him, but, even then, only when He willed to release His spirit.

"Therefore doth my Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (Jn 10:17, 18). "And Pilate marveled if He were already dead...And when he knew it of the centurion he released the body" (Mk 15:44, 45 see also Ro 5:12; Jm 2:26).

His body was like Adam's in the Garden. The Last Adam's temptation was as real to Him as the First Adam's was to him. In acknowledging the truth that Jesus, as man, could be tempted, let us also affirm that our Lord, as God, could not sin (Jm 1:13).

Finally, after three days in the grave, our Lord's body had not seen corruption (Ac 2:27).

An unembalmed body begins to decompose almost immediately after death. The law of sin and death operates in the bodies of all who have sinned, even believers, but because Jesus had never sinned it would not have decomposed as quickly as other corpses (although it eventually would have decomposed had Jesus not risen).

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Ro 8:10).

4. God decreed that the life principle is in blood.

Ge 9:4; Le 17:11 "life" = *nephesh* "breathing creature; soul" cf Ge 4:10 where the voice of Abel's blood cried out cf He 12:24; cf Ge 9:6. See Jn 6:53 where Christ taught that unless we drink His blood and eat His flesh we do not have His life in us.

NOTES:

5. This life principle provided the atonement in OT sacrifices. (See pages 25-27)

Le 17:11 "atonement" = *kaphar* "a covering; to reconcile, propitiate" cf He 9:22 (most scholars refer this back to Le 17:11)

Our English word "cover" may trace back to *kaphar*

NOTES:

6. The life principle in Jesus sinless blood provides the atonement. (See pages 28-30)

cf Is 53:10 "soul" = *nephesh* "sin" = *a'sham* not *c'hatt*

The blood of Christ provided the trespass offering--His soul did not have to suffer in order to effect the offering. (Is 53:10 has been mistaught that the soul of Jesus suffered for our sins.)

See author's book *Was the Cross Enough or Did Jesus Die Twice?* (Sure Word Ministries, PO Box 2305, Brentwood, TN 37024 davidalsobrook.com).

NOTES:

7. The Blood ratifies the New Covenant. (See pages 141-152)

Mt 26:28; Mk 14:24 "My blood of the new covenant"
Lu 22:20; 1Co 11:25 "the new covenant in My blood"

He 9:20 alternate, *"This is the blood that makes the covenant by which God is joined to you."* God is joined to His people through the blood of the covenant.

Our Covenant Meal, the Lord's Supper, signifies the sealing of the covenant in the wine; the provisions of the covenant in the bread.

The word "covenant" is *berith* in Hebrew and means "to cut; to cut asunder" (*Wilson's Old Testament Word Studies*). It is frequently the object of *karath* "to divide or cut in the NT it is *daitheke* and means a testament or a will, although the stricter meaning of covenant necessitates a mutual commitment between two parties.

NOTES:

8. *The Resurrection vindicates Jesus' sacrifice.*

1Co 15:17 "And if Christ be not raised, your faith is vain; you are yet in your sins."

God demonstrated His acceptance of Jesus' sacrifice, His outpouring of precious blood, by raising Him from the dead three days later. We would still be in our sins, Paul says, had Christ not been raised because His blood would be insufficient to cleanse us from sin and from all unrighteousness.

NOTES:

9. The Risen Lord sprinkled His blood in the heavenly temple.

He 9:23, 24 The heavenly temple was dedicated with better blood than animal sacrifices.

He 9:11, 12 Jesus did not enter the perfect tabernacle by the blood of goats and calves but by His own blood.

cf He 10:4 and He 8:1-3 -- note that "this Man" had to offer something once arrived at the heavenly sanctuary.

He 7:24-28 Jesus was our Sacrifice on earth, but is now our High Priest heaven. One of the High Priest's responsibilities was to enter the Holy of Holies *Yom Kippur* and sprinkle blood on the Mercy Seat.

cf Le 16:1-28, note v. 14 the sprinkling of the blood behind the veil.

He 12:24 The Blood which was **shed** on earth was **sprinkled** in heaven. The blood of sprinkling" is "incorruptible" and still speaks today because "the life is in blood." The better things ('word" NIV) is *mercy* in contrast to Abel's blood which cried for vengeance (Ge 4:10; Lu 11:50,51; Re 6:9-11).

cf Ex 24:6-8 Moses sprinkled the altar with the blood (prefigures the sprinkling of the

heavenly sanctuary) then he sprinkled the covenant people, saying, "Behold the blood of the covenant...!"

1Pr 1:2 After our Lamb shed His blood on earth, He ascended and our High Priest sprinkled His blood in heaven. Today, He sprinkles His elect with His blood.

cf He 13:12 which teaches that Jesus suffered in order "to make His own people holy" (NIV).

NOTES:

The First Blood Covering:

"COATS OF SKINS"

(See pages 21-40)

TEXT: Ge
3:21

Wilson's Old Testament Word Studies on the word "coats":

"the hide or skin of an animal: Gen. iii.21, &c."

1. The "Firsts"

Principle: ***The Law of the First Mention*** is a principle of Bible interpretation which states, "Wherever a subject is first introduced in Scripture there are certain foundational truths laid down that govern it throughout the remainder of the Scriptures."

The "Firsts"--

1. The Serpent (Satan) - v. 1
2. Temptation - vs. 1-6
3. The World System - cf v. 6 with 1Jn 2:16 and Mt 4:1-11
4. Attempt to Cover Self - v. 7
5. Man Hides, God Seeks (Divine Initiative) - vs. 8, 9
6. Guilt (implied) - vs. 7, 8
7. Fear v. 10
8. Divine Confrontation - v. 11

9. Blame Shifting v. 12

10. Curses vs. 14, 17 (Satan and Ground--not Adam and Eve)

11. Redeemer- v. 15

12. Pain - vs. 16, 17 (meaning of "sorrow")

13. Childbirth Labor - v. 16

14. Male Domination - v. 16

15. Thorns - v. 18

16. Death - v. 19

17. Substitution - v. 21

18. Tree of Life - v. 22

19. Cherubims - v. 24

2. *The Six First Mention Principles of Ge 3:21.*

1. God requires shedding of blood.

2. The sinner must be covered with blood.

3. God provides the sacrifice.

4. God Himself covers the sinner.

5. The innocent dies for the guilty.

6. God brings judgment upon the sacrifice.

THE FIRST REJECTION OF THE BLOOD

“WHY GOD ACCEPTED ABEL”

(See pages 41-58)

TEXT: Ge 4:1-15

1. Some interesting insights about leaders and the Blood:

The message of blood sacrifice, blood covenant, even blood theology in general has been frequently overlooked, ignored, insulted, and it is even attacked by church leaders!

It is shocking that people who think of themselves as worshippers would reject the means of approach to a holy God (He 10:19), yet that is precisely Cain's example. Cain was the first person who viewed the message of the Cross as utter foolishness (1Co 1:18-21) and he did so by offering a sacrifice to God!

Peter warns us that in our day there will be those who will introduce "damnable heresies" in the church (2Pr 2:1). The Blood has been removed or lessened in many denominational hymnals and in several paraphrases/translations the Greek word for blood, *haima*, is often substituted with another word (usually death, sacrifice, or cross when the word is clearly blood).

Jude warns us that there would be those who taught the "Way of Cain" in the church (Jude 11).

2. How Abel is an example of persecution.

The Apostle John used Cain as an example of religious hatred (1Jn 3:12-15). The first murder in man's long history was not over money, politics, or love. It was over religion versus relationship!

Jesus declared that Abel was the first prophet, or at least, the first prophet who suffered martyrdom (Lu 11:50,51). How was Abel a prophet and what does he have to say to you and me today?

NOTES:

3. Outline of the text:

1. Conceived once--bore twice, vs. 1,2

2. Process of time, v. 3. They were not boys, but men involved in their livelihoods. As long as they lived with their parents they were under their covering (1Co 7:14).

3. The fruit of the ground, v. 3, which Cain offered had been cursed by God in 3:17. This curse was not lifted until 8:21 (after Noah offered sacrifice on the new earth). Grain offerings were not sanctioned until centuries later under the Levitical system (Le 7:11-13, etc.). Cain offered the curse and expected a blessing! Instead, he was cursed, v. 11. All who follow Cain's pattern will receive his punishment. Bloodless religion is evil: "his works were evil" (1Jn 3:12).

4. Abel offered the firstlings of his flock, v.4. Like Cain he had noticed the example of his parents while growing up.

5. Cain's offering was not done in ignorance--the same serpent which had deceived his mother now deceived him. John says that Cain was of the devil (1Jn 3:12). How did Cain and Abel hear the Word (Ro 10:17)?

6. God showed which sacrifice He accepted and which one He did not, vs. 4, 5. The acceptance was probably by fire--at least an outward witness which could not be faked (He 11:4; Le 9:24; Jg 6:24; 13:19, 20; 1Kgs 18:38; 2Ch 7:1).

7. Cain's countenance fell, v. 6

8. God confronted Cain just as He had confronted His father--by asking questions, vs. 6, 7. God offered him a second chance, v. 7 and warned him that sin would master him if he opened the door any wider.

9. In verse 5 Cain was angry; in verse 8 he slew Abel. Hatred leads to murder, says John (1Jn 3:11-15). The Cain spirit has been unleashed in the Body of Christ

10. God hears the sound of shed blood, v. 10, because the *nephesh* is in the blood. cf He 12:24. The blood of all murdered victims cries out for vengeance, Re 6:9-11.

11. "Where is your brother? What have you done?" vs. 9, 10

12. Banishment from the Presence--type of eternal loss. Cain was not killed. Why? Capital punishment was not instituted until Ge 9:5, 6

LAMB REQUIREMENTS

JESUS: THE LAMB OF GOD

(See pages 59 - 64)

FACT: It has been noted by scriptorians that Jesus is referred to in connection with a lamb, or with lamb sacrifice precisely 33 times in the Bible. It was at the age of 33 that He carried out His role as the Lamb slain for sinners.

1. The lamb must be perfect.

A lamb underwent a rigorous physical inspection before it was sacrificed: its eyes (vision), gums (corrupt communication), hooves (walk), hide (surface defects). After it was killed and its hide removed its organs were inspected for tumors or abnormalities. Its muscles were examined for bruises. If any internal defects were discovered the victim was discarded and not presented on the altar (condensed from William S. Plumer, *The Epistle to the Hebrews*).

"Your lamb shall be without blemish, a male of the first year" (Ex 12:5).

"But whatsoever hath a blemish that shall ye not offer: for it shall not be acceptable unto you" (Le 22:20).

cf Le 23:12 and 1Co 15:20,23

"But with the precious blood of Christ, as of a lamb without blemish and without spot" (1Pr 1:19).

Jesus was without blemish physically and without spot spiritually.

Because He never sinned the wages of sin had no claim upon Him. Sickness is the forerunner of death and a result of sin (see Ge 3:14, 19).

NOTES:

2. The lamb was to be offered as a Sin or Trespass Offering.

The Israelites were instructed to "bring a lamb for a sin offering" (Le 4:32). Sheep were also sacrificed as Trespass (Guilt) Offerings (Le 4,5,6; 14:13).

The Lamb of God is "the propitiation for our sins" (1Jn 2:2).

NOTES:

3. The lamb had to be sacrificed.

Every reference to the sacrificial sheep includes the instruction to kill them (Ex 12:21 for one of many examples). This is repeated over and over: "he shall surely kill the

lamb”.

Jesus of Nazareth living in Israel could not save; “Jesus Christ *and Him crucified*” did provide our redemption (1 Co. 2:2).

“Worthy is the Lamb *that was slain* to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Re 5:11, 12).

NOTES:

4. *The Lamb for the world.*

A lamb for a man (Ge 4:4, 22:13; Le 14:11-14)

A lamb for a family (Ex 12:3; Ac 16:31)

A lamb for a nation (Le 16:29-34; 23:26-32; He 9:7, 25)

A Lamb for the world (Jn 1:29; 1Jn 2:2, 3)

THOUGHT: Jesus is the ultimate Lamb and fulfills every lamb requirement and revelation.

NOTES:

THE PROTECTION OF THE BLOOD

THE TRUTH OF PASSOVER

(See pages 69-92)

TEXT: Ex 12:1-28

FACT: There is a common confusion about the tenth plague. Christians often refer to it as "the Passover" whereas it was "the death of the firstborn" (Ex 11:1-6). The Passover refers to the special provision Yahweh provided His covenant people, Israel, to preserve them from the plague resulting in their deliverance from Egypt (Ex 13,14).

1. Some insights about the first Passover (Ex 12).

- Israel's calendar changed and began with their exodus, v. 2
- a lamb for an house, v. 3 (refer to Lamb Requirements)
- sharing the lamb next door, v.4 (prefigures evangelism)
- a male of the first year, v. 5 (Jesus in His prime)
- kept 4 days, v.6 (so they would become attached, and it was four days from the Triumphal Entry to the Crucifixion)

- kill it in the evening, v. 6 (Jesus died before sundown of that Passover)
- blood was applied to three areas of door frame, v. 7 (beautiful picture of blood covering, or of the Cross depending on how you connect the dots)
- roast with fire, v. 8 (speaks of judgment and prefigures Jesus, our Holocaust)
- unleavened bread, v. 8 (speaks of purity, truth, sincerity)
- bitter herbs, v. 8 (denotes trials, sufferings which enable us to enjoy Jesus, our Passover, better 1Co 5:7)
- entire lamb to be eaten, vs. 9,10 (later the entrails were prohibited but not in the first Passover. This was for the sake of showing we should partake of all of Christ).
- limited time to partake, v. 10 (we only have the time allotted us on earth to determine our eternal standing and reign)
- loins girt, shoes on feet, staff in hand, v. 11 (preparedness)
- death of firstborn judgment against the gods of Egypt (world) signifying God's firstborn would die to triumph over them, v. 12 (CI 2:14,15)
- blood was a "token" (sign, seal, evidence) of the protection Israel enjoyed, v. 13.
- "when I pass over you", v. 13, hence "Passover" (*pesach* which has to do with protection and covering, see point 4 below)
- the memorial (feast days) of Passover were promised, v. 14 (Israel's deliverance feast)
- the seven days of unleavened bread were to precede the Passover meal, v. 15 (leaven strictly prohibited which Paul used for an illustration in First Corinthians 5 for church discipline)
- blood was applied by hyssop, v. 22 (hyssop denotes faith-scraggly bush could not support much weight, Ps 51:7. The oldest son had to accept the blood by faith since he could not see it from inside. He had to trust his father's word.)

2. The First Passover meal ministered strength and healing to the entire race.

1. Under the covering of blood, which sheltered the oldest son from the destroyer, Israel ate all of the roasted lamb. When they left the next morning "there was not one feeble (*kashal*=weak, sick) person among their tribes" (Ps 105:37).

3. There must have been thousands among the three million who were sick and infirm the evening before! There was healing in the first Passover and there is healing in the NT counterpart: *the Lord's Supper*. Forgiveness is in the blood; healing is in the bread (cf 1Co 11:30). "*For even Christ our Passover (lamb) is sacrificed for us*" (1Co 5:7).

4. The first one or two days of their journey from Goshen to the Red Sea the entire multitude walked "by day and night" (Ex 13:21). They must have been strengthened by the Passover meal.

3. Lessons about leaven.

1. Leaven was never to be offered in a blood sacrifice (Ex 23:18). Leaven was never to be used in a burnt offering (Le 2:11).

2. Leaven signified the **legalism** of the Pharisees and of the Galatians (Mt 16:6; Ga 5:9).

3. Leaven signified the **hypocrisy** of the Pharisees and Sadducees (Mt 16:6; Lu 12:1, 2).

4. Both legalism and hypocrisy were part of their doctrine (Mt 16:12).

5. Leaven signifies **false doctrine** of which we are to beware (Mk 8:14-21).

6. Leaven signifies **lust** as in Israel and **impurity** as in Corinth (Ho 7:4; 1Co

5:6-13).

NOTE: Leaven (yeast) grows and expands from within until all the dough is fermented. It does not take a lot of leaven to leaven a lot.

4. The term "Passover" means "pass as a guard over."

1. The Hebrew word *pesach* means "to ward off a blow" (*Wilson's Old Testament Word Studies*). Yahweh compared His care of Israel to a mother bird, "As birds flying, so will Yahweh-Sabaoth defend Jerusalem; defending also He will deliver it; and *passing over* (*pesach*) He will preserve it" (Is 31:5).

2. The LORD was the Being who "passed as a guard over" the Hebrew homes not allowing "the destroyer to come in unto your houses to smite you" (Ex 12:23 cf Jn 10:10). Over the Egyptian homes there was no blood covering, so He did not ward off the blow against their eldest sons. He respected "the blood token" over the Goshen doorways: "when I see the blood, I will pass (as a guard) over you" (Ex 12:13).

5. The blood token was imprinted upon Israel's consciousness.

1. When the spies were asked by the harlot for a true token they instructed Rahab to "bind this line of scarlet thread in the window." Joshua instructed his troops to preserve the home out of whose window the red rope hung (see Js 2, 6). The idea of "a hedge" was reinforced through the blood tokens in Goshen and Jericho.

2. The priests knew that scarlet was the color of redemption as in Le 14:4.

3. The word for scarlet is *tola* which refers to a crimson grub worm which was used in the making of red dye. *Tola* is the word the Holy Spirit chose to describe Jesus as our redeemer in Ps 22:6, "But I am a worm...!"

THE LEPER'S CLEANSING CEREMONY

JUSTIFICATION AND SANCTIFICATION BY THE BLOOD

(See pages 85-122)

TEXT: Le 14:1-18

Jesus referred to the law of the leper's cleansing in Mt 8:1-4. It is a beautiful type of our redemption in the Lord Jesus Christ. The Leper's Law is a beautiful shadow containing the substance of our redemption.

Outline of the Leper's Cleansing Law

SUBJECT: The Cleansing of the Leper

NT PARALLEL: How God Changes a Sinner into a Saint

I. The Initial Cleansing (Le 14:1-7)

NT Truth: Justification by the Blood--Ro 5:9

A. After leprosy had been diagnosed by a priest according to the specifications of Le 13:2-59, the infected person was pronounced unclean and shut up in an isolated dwelling (tent) for seven full days. If anyone came near him he was required to give warning by crying out, "Unclean, unclean" because anyone who touched him would become immediately unclean and quarantined.

1. If the leper looked to Yahweh-Rapha during this bleak period, healing was certain after only seven days! There was no other remedy for leprosy in the entire ancient world. Israel had a covenant which included healing (Ex 15:26).
2. The leprosy itself was symbolic of sin in these ways:
 - a. It was a sign of divine disfavor (Nu 12:8-15).
 - b. It was a sign of judgment (2Ch 26:16-23).

- c. It caused alienation of all relationships (Le 13:44-46 cf Is 59:1, 2).
- d. No one who contracted leprosy but did not receive healing survived it (2Ch 26). It was always fatal (cf Jm 1:15).

B. After the leprosy had cleared up during the seven silent days, the priest went out of the camp to inspect the Hebrew much like our High priest who “went out of the camp” in order to “sanctify the people with His own blood” (He 13:12, 13).

C. The ceremonial cleansing of 14:1-7 only required one day's time symbolizing the truth that initial salvation occurs in a day (Zc 3:9; 2Co 6:2). After the initial cleansing the Hebrew was never again referred to as a leper in this entire passage, although he did return to the priest one week later for additional cleansing and anointing.

D. There are seven items which figure into the cleansing ceremony:

1. Two Clean Birds

(Jesus crucified and resurrected)

- a. Speaks of the crucifixion and resurrection of Jesus Christ because one bird could not be killed and then raised from the dead to fly away covered with its own blood.
- b. Both birds were required to be "alive and clean" from the outset so the common gospel illustration that the killed bird represents Christ who shed His blood and the living bird dipped in the blood of Christ represents the sinner who is washed in the Blood must be incorrect as the sinner is neither alive or clean.

2. Cedar Wood

(The Cross)

- a. The wood speaks of Jesus Christ crucified (1Co 1:18, 2:2)
- b. The wood was dipped in the blood foretelling that

His Cross would be soaked in His blood.

3. Scarlet

(The Atonement)

- a. This was a piece of red cloth. Cloth is used to cover articles and objects. The Hebrew word for atonement is *kaphar* and means "covering".
- b. That it was scarlet pictures blood redemption and that blood atones (covers).

4. Hyssop

(Faith)

- a. Hyssop was a bushy plant which flourished in Palestine. It was used in the Old Testament to sprinkle both blood and water (Ex 12:22; Nu 19:18 cf Ep 5:26).
- b. Hyssop denotes faith in that we apply the Blood and the Word in our lives by faith.

5. Earthen Vessel

(His body of humiliation)

- a. Paul compared the natural body to the earthen vessel (2Co 4:7).
- b. Jesus bore our sins in His body (1Pe 2:24) destroying enmity by His flesh (Ep 2:15).

6. Running Water

(The Holy Spirit)

- a. The earthen vessel was held over running water (a stream) as the first bird was killed.
- b. "Running" corresponds to "eternal" and "water" denotes "Spirit" (He 9:14) Prefigures the

activity of the Holy Spirit during the crucifixion.

7. *Seven Times*

(Complete Cleansing of the Heart)

- a. The leper was sprinkled seven times--the number of perfection--just before the priest pronounced him clean.
- b. The regeneration of the sinner's heart makes his spirit perfect even though he needs further cleansing in his soul (He 12:23).

E. One of the birds was killed by pulling off its head and its blood was poured into the clay jar (earthen vessel). Then the living bird, the cedar wood, the scarlet cloth, and the hyssop branch were all dipped in the blood of the slain bird in the jar. Both priest and leper were standing in a stream. One of them held the vessel while the other one killed the bird and dipped the other bird and the other items in its blood.

F. The priest then splattered the leper (by using the blood-soaked hyssop branch) a total of seven times. When he was thus covered and wet with blood the priest pronounced him CLEAN! (God sees us clean when the blood of Christ covers us.) *Justification* is a legal pronouncement from the Throne; *regeneration* is the actual experience in the heart of man.

G. The living bird was released "into the open field" and from there to the sky. This act prefigured our Savior who, after shedding His blood, arose and carried the Blood to the heavenly Temple and sprinkled that Blood on the Mercy Seat.

II. **Home At Last!** -- Le 14:8, 9

NT Truth: Reconciliation--Ep 2:12-20

A. The former leper is now to be returned home--restored to family and friends. But first, he dips down into the water he has been standing in and immerses himself in the stream, washing off himself and his clothes.

1. Typifies the "washing of water by the Word" (Ep 5:26) which is so vital after conversion. It may also speak of water baptism.
2. He must shave. The removal of body hair was painful as is "putting off the old man" (Ep 4:22-24).

B. After he had thoroughly washed and shaved his newly healed skin, he was ready to put on new clothes and be welcomed back into the camp.

What joy! Reconciliation had taken place.

III. **Cleansed a Second Time-- Le 14:10-14**

NT Truth: Sanctification by the Blood--He 13:12

A. The eighth day following the initial pronouncement of cleanness the former leper, now simply an Israelite, is brought before the priest a second time for another cleansing. This signifies the work of sanctification in the life of the believer. We are no longer regarded sinners, but we still need further cleansing.

B. Two male lambs were brought for sacrifice. Both male lambs picture Jesus even as the two birds pictured Him one week earlier. In Bible typology, any two identical items used in the sacrificial system foreshadow two aspects of the one spiritual reality. In this instance the two "he lambs" picture Jesus as both Savior and Sanctifier.

1. One lamb was offered as a "sin offering" (v. 19). In the literal Hebrew the word is *c'hatt* and is used of Jesus in 2Co 5:21 in the Jewish New Testament. The Sin Offering pictures Jesus the Savior who redeemed and justified us by His blood (Ro 5:9; Re 5:9, 10).

2. The second lamb was offered for "a trespass offering" (vs. 12, 13). This word is *a'sham*. In the actual progression of things the Trespass Offering was killed before the Sin Offering was killed. This was because Jesus would pour out His blood for our sanctification (from His head, His hands, and His feet for our thought lives, our works, and our walk) before He would pour out His blood from His side, which occurred after His death. The Trespass Offering pictures Jesus the Sanctifier who makes us holy with His blood (He 13:12).

C. The "ewe lamb" is a picture of the Bride of Christ. She is not offered for *sin* or *trespass* (guilt) since only Jesus could do that, but she is offered for "**a burnt offering**" (vs. 13,9) to signify that the Church's personal sacrifice to God is a sweet smelling savor unto Him (Ro 12:1; Ga 2:20). She is killed immediately after the Sin Offering picturing identification with Christ. She is offered with "the meal offering" symbolizing purity.

1. Paul said, "For I am now ready to be offered... (lit., sacrificed)" (2Ti 4:6). This spoke of his martyrdom.

2. Paul's entire life of service was like a sacrifice to the Lord (Ph 2:17).

D. The blood of the Trespass Offering was placed on three spots on the Israelite: The Ear, The Thumb, and the Large Toe. In each case the blood was always on the right side of the former leper.

1. Each anatomical place corresponds to a working of God's grace in that area of the believer today, i.e., EAR=the thought life (mind), HAND=the works (ministry), and FOOT=the walk (fellowship).

2. The right side is the place of divine favor. You are never on the "wrong" side when you apply the Blood!

E. In Ex 29:20 the exact same procedure was followed in the consecration of priests to their office. This is the Priesthood Cleansing since all believers are now engaged in priesthood! (1Pr 2:5, 9)

!V. Anointed With Oil -- Le 14:15-18

NT Truth: The Anointing of the Spirit--1Jn 2:20-27

A. The subject abruptly shifts from blood to oil. The log of oil was waved before Yahweh thus consecrating it for divine service (v. 12). The priest opens the log (bottle) of oil and pours some into the palm of his own left hand (v. 15). He then dips his right forefinger in the oil and sprinkles it seven times before Yahweh (toward the Holy of Holies, v. 16). This signifies that the anointing of God can only come from Him and go back to Him. He never gives an anointing for a personal magnification, but to accomplish His purpose and glorify Jesus (Jn 14:16, 26).

B. The priest then took his forefinger once more and dipped it in the oil in his left palm. This time he carefully applied the oil to the tip of the right ear, the thumb of the right hand, and the great toe of the right foot of the Hebrew. Moses specifically instructed, "**Put the oil...upon the blood**" (v. 17).

Where there was no blood there was to be no oil! (Selah.)

1. *The oil on the ear* signifies the Holy Spirit speaking to us (Re 2:7, 11, 17, 29; 3:6, 13, 22).

B. The priest then took his forefinger once more and dipped it in the oil in his left palm. This time he carefully applied the oil to the tip of the right ear, the thumb of the right hand, and the great toe of the right foot of the Hebrew. Moses specifically instructed, "**Put the oil...upon the blood**" (v. 17).

Where there was no blood there was to be no oil.

1. *The oil on the ear* signifies the Holy Spirit speaking to us (Re 2:7, 11, 17, 29; 3:6, 13, 22).

2. *The oil on the thumb* signifies the anointing of the Spirit upon our ministries (Ac 10:38).

3. *The oil on the toe* signifies walking in the Spirit (Ga 5:16).

B. The remnant of the oil in the bottle was poured upon the head of the Hebrew. This was reminiscent of Aaron's anointing (Ps 133:2), just as our High Priest had "the Spirit without measure" (Jn 3:34).

THE OPEN FOUNTAIN

HOW JESUS WAS OPENED AND WHY

(See pages 123-132)

TEXT: Zc 13:1

"There is a fountain filled with blood drawn from Immanuel's veins" is based on this text. There are at least 50 symbols of Jesus in Scripture beginning with "the Seed of the woman" (Ge 3:15) and ending with "the Bright and Morning Star" (Re 22:16).

The Open Fountain reveals Jesus as **the source** of the cleansing stream. "Unto Him that loved us and washed us from our sins in His own blood" (Re 1:5).

When the skin was punctured the Fountain was opened. The exact procedure of the opening of the Fountain was foreknown, even pre-planned. Consider these Scriptures:

Ac 2:23

1Pr 1:18-20

Re 13:8 (also Ac 15:18; He 4:3)

The exact procedure to the very detail was foreknown and much of it was foretold. Moses said whoever was executed on a tree was cursed of God (De 21:22,23) and Paul said, in this way Christ bore our curse (Ga 3:13).

-David foretold the crucifixion in amazing detail, including the piercing of Christ's hands and feet and the scourging of His back. David foretold how Christ would be scorned, jeered, his clothing gambled for and other pertinent details 1500 years before these events occurred (Ps 22:1-22; 129:3).

-Isaiah, almost eight centuries before the Passion, prophesied of His marring, beard

plucking, His spitting, His beating, His burial, and many other specific events (Is 50:6; 52:13-53:12).

Nothing that happened to the Messiah happened by chance. All of it was preplanned, foreknown, and much of it foretold. Why?

About 40 years ago while studying on the Blood, praying and fasting, I was meditating on this fact as a question arose in my heart: Why did God plan everything like He did? Was there special meaning in the manner and timing of the opening of our Fountain?

Like a flash it dawned on my spirit that ***everything that happened to Jesus provided a corresponding work of grace in the believer's life!***

1. *The pores of skin.* The first place the Fountain was opened was His sweat glands (Lu 22:44). This was in the Garden of **Gethsemane** where He was "crushed" (lit. meaning of Is. 53:5) "for our iniquities", much as an olive in **the olive press** (literal meaning of "Gethsemane"). This was the place where He experienced the pain of betrayal with a symbol of affection (as you also have been hurt emotionally). This was the place where Messiah became "sorrowful even unto death" (Mt 26:38). **The Blood was poured from the Fountain for the healing of our soul life in the Garden.** Isaiah foretold how He would become "a man of sorrows" and would "bear our sorrows" (53:3, 4). Christ did this for us at Gethsemane.

2. *The back.* The second place the Fountain was opened was His back (15:15). **The Blood was poured from the Fountain for the healing of our bodies at the whipping post.** Christ did this for us at **Gabbatha** (the Pavement or the paved area surrounding Pilate's Tribunal Hall). Isaiah (53:5) and Peter (1Pr 2:24) declared this happened that we might be "healed" and each used the literal word for healing in his language (Heb: *rapha*; Gk: *iomai*). Healing, like forgiveness of sins was purchased by the blood of Jesus. Close your eyes and see those stripes. What color are they? See also Ps 129:3; Is 50:6. The stripes were accomplished with a Roman Scourge (Latin: *flagellum*) not the medieval age Cat-O-Nine Tails. After all, it was Roman soldiers who punished and executed Christ, not English lords.

3. *The head.* The third place the Fountain was opened was His head (Mk 15:17). The soldiers wove a mock-crown of thorns for the King of the Jews. Each thorn signifies a poisonous evil thought from which Jesus is able to cleanse us. His mind was pure, but He gave us His pure mind in exchange for our vile minds (1Co 2:16). **The Blood was poured from the Fountain for the cleansing of our minds.** Remember that the ear was the first place the priest applied the blood of the Trespass Offering (Le 14:14). The Blood silences the enemy's voice (providing a hedge), so we can

listen to the Spirit.

4. *The hands.* The fourth place the Fountain was opened was His hands (Ps 22:16). Hands signify:

The Ministry of the Word

Lu 8:5

Lu 9:62

The Healing Ministry

Mk 16:17, 18

Ac 5:12

The Believer's Works

Ec 9:10

Ps 90:17

The Believer's Warfare

Ps 144:1

Ps 149:6

Reaping the Harvest

Ps 126:6

Jesus' works were all holy. Ours weren't, but now by His blood we can do His works.
The Blood poured from the Fountain for the cleansing of our works.

5. *The feet.* His feet were placed one over the other while a spike was drive into His flesh, between the bones of the foot. **The Blood poured from the Fountain for the cleansing of our walk.**

Christ always did the things that pleased His Father (Jn 8:29). We can now "walk in the light, as He is in the light and the blood of Jesus Christ His Son cleanseth us from all sin" (1Jn 1:7).

6. *The side.* This part of the Fountain was opened after He died (Jn 19:33, 34}. This corresponds to the Rock in the Wilderness (Ex 17:5; 1Co 10:5). The blood that poured from His side was that our hearts might be cleansed, that we might be raised to sit with Him (side by side) as Joint-Heirs (Ep 2:5, 6; Ro 8:17). The water signifies the Spirit being poured out on thirsty believers. (See pages 173-184)

RESTORATION BY THE BLOOD

(See pages 133-140)

TEXT: Jb 1:2-5; 42:8,12,13

Job was the richest man of the East (perhaps in the known world) when his possessions numbered:

7,000 sheep

3,000 camels

500 yoke of oxen

500 female donkeys

This godly man was also blessed with **seven sons** and **three daughters**.

Job lost it all during one calamity after another.

Job patiently endured (?) his time of testing, and afterwards, "Yahweh gave Job twice as much as he had before" (42:10).

Sure enough his possessions after the Lord blessed him numbered (42:12):

14,000 sheep

6,000 camels

1,000 yoke of oxen

1,000 female donkeys

Since his children were lost in chapter 1 we expect to find **fourteen sons** and **six daughters**. But, no! Instead, "He had also **seven sons** and **three daughters**" (42:13).

Why? Job hadn't really lost the first set of children. He offered sacrifices for them continually (1:5 cf 1Co 7:14). In order to give Job a total of fourteen sons and six daughters all the Lord had to do was give him another set of seven sons and three daughters thus fulfilling the promise: *"the LORD gave Job twice as much as he had before"* (42:10).

Before any of the restoration could occur Job had to reactivate the offering of sacrifices (none were offered after 1:5 until 42:8-10). Since all his animals had been lost Job's friends were required by Yahweh to provide "seven bullocks and seven rams" and go to Job asking, in principle, his forgiveness, by requesting his prayers.

"And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before" (42:10).

NOTE

S:

BLOOD COVENANT

(See pages 141-149)

What is Covenant?

The OT word is from the Hebrew *berith* which means "to cut; to cut asunder" (*Wilson's Old Testament Word Studies*) and is frequently the object of *karath* which means "to divide or cut in two" (*Vine's Expository Dictionary*).

The NT word is from the Greek *daitheke* and refers to a testament or will. The death of the "testator" (the writer of the testament) was required before the provisions of his will could be dispensed.

A basic covenant was a **pact between two parties** in which each pledged to the other all his possessions, abilities, and resources as he might ever have need of them. A covenant was sealed through the shedding of animal blood (see Ex 24:3-8). **The shedding of blood ratified covenant.** An alternate translation of He 9:20, "*This is the blood that makes the covenant by which God is joined to you.*" This is why, in a nutshell, that we have a better covenant than every preceding covenant (He 8:6). The Blood that ratified our covenant is better than the blood that ratified theirs (He 9:23).

Human Covenants Involving Human Blood

There are only two covenants in Scripture which allow human blood (other than the New Covenant ratified by the perfect Man).

The most important of all covenants between people is *the marriage covenant*. In the act of marriage there is the bursting of the hymen. A Hebrew bride prided herself in presenting to her father and mother "the tokens of virginity" (a blood stained cloth) soon after she had been joined to her husband (see De 22:13-21 for an interesting insight of this practice).

The only other shedding of human blood which was permitted, even commanded, in the observing of the law covenant was the removal of the foreskin from the male penis. Circumcision was special because it signified both the dedication of the Hebrew's ability to propagate for divine blessing and the desire that his progeny would be committed to the purposes of Yahweh. This was very important to God as we see in His near destruction of Moses for delaying to circumcise his son. Zipporah, who was the daughter of a pagan priest, had evidently persuaded her husband to not

circumcise their son until she realized that Moses was about to die for his disobedience! She hurriedly circumcised the boy and threw the foreskin at Moses feet complaining all the while (Ex 2:16-18; 4:24-26). (Her father, Reuel, later converted to Moses' God and became known as Jethro, see Ex 18:1-27).

How Did Men Covenant with Each Other?

In pagan societies the covenanters shed a little of their own blood and drank it mixed with wine (see *The Blood Covenant* by H. Clay Trumbull, Impact Books, 137 W. Jefferson, Kirkwood, MO 63122). David and Jonathan, who covenanted with each other (1Sa 18:1-4; 20:4-17; 2Sa 9:20), would not have followed this abominable practice since they knew that the drinking of any blood was specifically disallowed. (See Ge 9:4; Le 3:17; 7:26; 17:10; 19:26; De 12:15,16 cf 2Sa 23:15-17. See also pages 185-190.) In fact, making any cutting into the skin was forbidden (Le 21:5, 6; De 14:1). When they "cut" their covenant (1Sa 18:3) they likely divided an animal into two equal parts after which they walked in through the pieces together (see Je 34:18).

With Whom Did God Make Covenant?

There are eight covenants between God and man in Scripture:

1. Noah (Ge 6:18-21, 8:20-22; 9:9-17; Is 54:9, 10)
2. Abraham (Ge 15:7-17; 17:1-14; Ro 4; Ga 3)
3. Israel (Ex 24:5-8; He 9:18-20)--This covenant is referred to as the Law or the Old Covenant.
4. David (Ps 89:20-37)
5. Hezekiah (2Ch 29:3-36)
6. Jehoida (2Kg 11:17-20)
7. Josiah {2Ch 34:29-33}
8. The Church (Lu 22:20, 21; He 8, 9, 10)--This covenant is referred to as the dispensation of Grace or the New Covenant.

Each of the above covenants contained specific promises and/or conditions. For example, in the New Covenant human circumcision avails nothing (Ga 5:6).

It should be noted that in all divine covenants a basic premise of covenant was excused in that covenanters generally possessed about the same degree of wealth, influence, etc., so that a covenant was just.

Every covenant God makes with men presupposes they have nothing to give Him as He provides even the air we breathe. On the human side we return back to God what He has already given us (Ro 12:1, 2).

Our Better Covenant

This important section was previously discussed under "*Foundational Truths About the Blood.*"

Please refer to pages 147-154 of the textbook. Note the columnar comparison of the covenants and be prepared to give several of them on your test.

NOT
ES

WATER FROM THE ROCK

THE OUTPOURING OF THE SPIRIT

(See pages 173-184)

TEXT: Ex 17:6; Jn 7:37-39; 19:33, 34

After the departure from Egypt, by means of a water miracle, Israel found herself in a hot desert with a water shortage. Then, three days into the journey, Israel discovered water, only to find it unwholesome. Although they complained about the situation Yahweh sweetened the waters of Marah (Ex 15:23-26).

Not long after Marah, Israel encamped at Rephidim and encountered another

water shortage. Again they complained and again their merciful God provided them water. This time He provided water from a large rock in Horeb (Ex 17:6; Ps 78:15, 16; 105:41). Moses was instructed, on this occasion, to smite the side of the rock with his rod. This was done to foreshadow the smiting of Messiah's side with a spear. Paul tells us that the rock in Horeb was a type of Christ (1Co 10:5). David may have thought of this, too, when he extolled the Lord as his rock (Ps 18:2,31).

Thirty eight years after Rephidim, Moses was now leading the children whose parents had died in unbelief. Encamped at Kadesh they experienced another water shortage, and like the generation before them, this group failed their test by complaining. Moses, their faithful leader, apparently became angry and disobeyed Yahweh's clear instruction to take his rod, but only speak to the rock. This one act of disobedience cost Moses his inheritance in the Land (see Nu 20:1-13). Because this rock represented Christ and because He had been smitten figuratively 38 years earlier Moses was essentially saying Jesus would have to die more than once in order to provide life for the covenant people (Ro 6:9; He 7:25; 9:11, 12; 10:12).

After Jesus had died there was one place of the Fountain that remained to be opened: His side. John is the writer who records this noteworthy event. As the only eyewitness of The Twelve, John beheld the Roman soldiers breaking the legs of the criminals crucified alongside Jesus. "But when they came to Jesus, and saw that He was dead already, they brake not His legs: But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (Jn 19:33, 34).

Compare the similarities:

THE ROCK IN THE DESERT

- non-living matter
- struck with a rod by Moses
- in the sight of Israel
- water flowed out
- provided drink for murmurers

THE ROCK ON THE CROSS

- dead
- struck with a spear by a Roman soldier
- in the sight of Jew & Gentile
- blood and water flowed out
- provided living water for praisers

The Blood provides the legal basis for the outpouring of the Holy Spirit on the church. John affirmed this when he explained, "...for the Holy Ghost was not yet given because that Jesus was not yet glorified" (Jn 7:39).

NOTES: