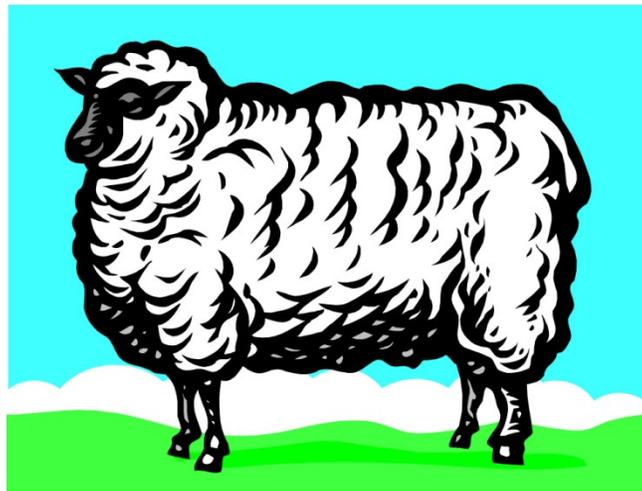


Blood As Life In History and Scripture

By Nyron Medina

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NYRON MEDINA

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Introduction

When an Evangelical now speaks about the word “blood” referring to the “blood of Christ”, he means the “death of Christ” not the “life of Christ.” This was not always so. He once believed that the **blood** of Jesus meant the **Life** of Jesus, until the advent of a little book by A. M. Stibbs by the name of **The Meaning of the Word ‘Blood’ in Scripture** which was released in 1948. This little book has been the most important influence in leveling the broad spectrum of Evangelical theology across the globe in changing from the **blood-Life** concept to the **blood-death** theory. According to this theory, wherever the blood of Jesus is referred to in Scripture, either in the types or anti-types, it **always** means the **death of Jesus Christ**, thus the objective-substitutionary death of Christ for all. So that scriptures that tells us “the blood of Jesus Christ cleanses us from all sin” (1 John 1:7), should be interpreted as “the death of Christ delivered us from all sin on the cross”, so that man’s salvation is based upon the objective substitutionary death of Jesus for all, and has no reference to the **subjective gift of life to change the moral experience** of the believer. This has consequentially led most Evangelical religions to base salvation on an objective historical deed of Jesus and not anyway on a subjective transformative regenerating deed of Jesus in the believer. Salvation is now expected to the believer even if he has sin in him, once he believes the objective death of Christ for his sins. This point is simply illustrated by this short statement from this booklet.

“Rather, salvation is only by substitution—trusting Jesus Christ as Savior because He is the One who died in the place of every person. People are saved not because of any righteousness they have in themselves but because of trusting in Jesus Christ, who then becomes their righteousness.” Theodore H. Epp, **Forgiveness Through the Blood**, p. 10. The conclusion is clear, salvation is entirely objective.

This is the topic of our study today. The **blood-death theory** is examined today and exposed to be totally erroneous. It shows that the only sensible position to believe concerning the blood of Christ, is that it means **Life**. Blood itself is **life-giving fluid**, and the Scriptures that speak about blood, i.e. “the shedding of blood”, can only mean “the releasing of Life” or “gift of life”.

The very fact that Jesus presented His mission as one of coming to **give Life**, which is symbolized by blood, can never be construed to mean that He came to make us have death and have it more abundantly. The gift of God is eternal life (symbolized by blood) not the gift of eternal death; and eternal life is supposed to be **in the person**, so one cannot interpret this to mean that the believer has eternal death (if as it is claimed the blood means death). So may all be blessed as they understand the teaching of this booklet in Jesus’ holy name. Amen.

BLOOD AS LIFE IN HISTORY AND SCRIPTURE

1. There are many denials against the use of the word blood to mean Life. The Evangelical world has rejected that “blood” means “Life.” Genesis 4:10,11; Genesis 9:4-6; Leviticus 17:10-14.
 - a. “The word “blood” is used in the Old Testament 362 times in all ... But far and away the most frequent use of the term is to indicate death with violence, a use which is found 203 times.” Leon Morris, **The Atonement**, p. 52.

“The men of the Old Testament certainly saw Life as specially linked with blood. Obviously, when the blood was taken from the body of an animal or man, so was the life. Some scholars have put a great deal of emphasis on this and have gone so far as to argue that, for the Hebrew, ‘blood’ spoke of life, not of death ... Careful examination of the ‘life is in the blood’ passages actually shows that the meaning is ‘life given up in death’ and not simply ‘life’. We have already noticed that in the words, ‘for your lifeblood I will surely demand an accounting ... from each man, too, I will demand an accounting for the life of his fellow man’ (Genesis 9:5) what is in mind is murder, however close we may find the linguistic link between ‘life’ and ‘blood’.” **Ibid**, pp. 54,55.

“Those who link blood and life do not usually notice that the Hebrew word **Nephesh**, translated ‘life’ in Leviticus 17:11 and other passages, does not mean exactly what the English word ‘life’ means. It often has a meaning like ‘life given up in death’. It is found in passages which speak of ‘taking away’, ‘losing’, ‘destroying’, or ‘giving up’ life while thirty times it refers to those trying to murder someone as ‘seeking his **Nephesh**’ ... I am not suggesting that **Nephesh** should not normally be taken to mean ‘life’. It does mean life. But we should not overlook these links with death. A word which may be used in this fashion can scarcely be taken as unambiguous proof that it means ‘life’ rather than ‘death’ when it refers to blood that has been taken out of a body.” **Ibid**, pp. 56-57.

- b. ““... through His blood”) is unnatural. To present or establish a person through or in his blood, would not only be an obscure form of speech, but even offensively harsh. — According to Leviticus 17:11, the soul of man, the principle of life, is in the blood. The blood flowing forth is the life exhaling ... Blood does not certainly denote the holy consecration of life in general. It is purely arbitrary to seek any other meaning in the word than it naturally expresses, the fact of a violent and bloody death.” F. L. Godet, **Commentary on Romans**, p. 153.

“If for the word **blood** ver. 10 substitutes **death**, which is more general, it is in order to call up better the passion scene as a whole. **Ibid**, p. 197.

- c. Why is one’s interpretation of the meaning of the word “blood” in scripture very important?

“The meaning of the word ‘blood’ in Scripture is obviously of great importance to all Christian students of the Bible, because of its frequent use in connection with Christ Himself and with the Christian doctrine of salvation. First, it is essential to an understanding of the Old Testament sacrifices to appreciate the meaning of the of the blood ritual, and the whole significance attached to ‘blood’ and to what was done with it. Secondly, and still more, it is essential to understand rightly the use and meaning of the word ‘blood’ in the New Testament, if we are properly to grasp the doctrinal interpretation of the work of Christ, which was adopted and preached by the apostles and evangelists in the first decades of the Christian Church. What we need ultimately to discover, and to be sure of, is the theological significance of the word ‘blood’ in its use in the New Testament with reference to the sacrifice of Christ.” A. M. Stibbs, **The Meaning of the Word Blood in Scripture**, p. 3.

“ Interpretation is the more urgent because, as Dr. Micklem goes on immediately to say in the same context, ‘The phrase’ — the blood of Christ — ‘is a stumbling-block to many in these days.’ And in the judgment of the present writer this urgency is greatly increased because the line of interpretation commonly followed by the majority of modern writers is itself open to question as not true to the actual scriptural evidence. According to this prevalent interpretation the phrase ‘the blood of Christ’ — to put it very briefly — stands not for His death but rather for His life released through death, and thus set free to be used for new purposes, and made available for man’s appropriation, particularly, as some would say, in the Eucharist.” **Ibid**, p. 4.

- d. Observe how Mr. Stibbs interprets blood to mean death in these quotations from his book.

“Writers who speak of ‘the blood of Christ’ are interested not in the material substance but in the shed blood, that is, in the death of Christ. For the shedding of blood involves the destruction of the seat of life. And so the phrase ‘the blood of Christ’ is ‘only a more vivid expression for the death of Christ in its redemptive significance’.

Third, James Denney is particularly worth quoting because, in a book first published in 1902, he shows an awareness of Wescott’s interpretation and an outspoken refusal to be fascinated by it. He says,

‘It is by no means necessary, for the understanding of the evangelist (John) here, that we should adopt the strange caprice which fascinated Wescott, and distinguish with him in the blood of Christ (1) His death, and (2) His life; or (1) His Blood shed, and (2) His blood offered; or (1) His life laid down, and (2) His life liberated and made available for men. No doubt these distinctions were meant to safeguard a real religious interest; they were meant to secure the truth that it is a living Saviour who saves, and that He actually does save, from sin, and that He does so in the last resort by the communication of His own life; but I venture to say that a more groundless fancy never haunted and troubled the interpretation of any part of Scripture than that which is introduced by this distinction into the Epistle to the Hebrews and the First Epistle of John ... He (Christ) did something when He died, and that something He continues to make effective for men in His Risen Life; but there is no meaning in saying that by His death His life — as

something other than His death — is “liberated” and “made available” for men.” **Ibid**, p. 8.

“The animal life thus to be taken had to be without blemish, and, so to speak, not itself liable to death. Only so could its life be sacrificed as a substitute for another life under judgment that otherwise ought to have been taken. Once this spotless life was brought to an end, and its blood shed, the value of the sacrifice was capable of being extended to shelter those in danger. This extension of the virtue and saving power of the animal’s death was expressed by the sprinkling of the blood on the doorpost. The blood was not a ‘release of life’ for either God or men to partake. It is expressly said to be ‘a token’, which God would ‘see’. What mattered was its significance. And as a token it was a visible sign of life already taken. Those within the house who sheltered from judgment beneath the blood of the lamb, and feasted on its flesh, were not partakers in the animal’s released life, but people enjoying the benefits of the animal’s death. Also, such a provision by God of life given in sacrifice to ransom those whose lives were otherwise forfeit purchased the beneficiaries. They were redeemed by blood; and redeemed not only from judgment but to be a people for the Lord’s own possession.” **Ibid**, p. 14.

“Such blood could, so to speak, give access to God’s presence. It could purify from defilement, at least symbolically, the holy place, the alter, and the worshippers. For it was a witness to, or a token of, a spotless life sacrificed, which was more than a sufficient compensation in God’s sight for the death due to the sinner; and which ultimately symbolized the spirit of utter obedience unto death, and complete devotion to God, which were all well-pleasing to Him. Such blood, therefore, far from crying out for investigation and vengeance cried out rather for acknowledgement and reward. It spoke better things than the blood of the murdered Abel ... so this blood could be on a person or between him and God for expiation and cleansing securing both his ransom and release from sin’s penalty, and his acceptance with God.” **Ibid**, p. 15.

“So the blood, particularly as sprinkled on the people, was a sign of death, not a vehicle for the communication of life.

To sum up thus far, the general witness of the Old Testament is therefore, that ‘blood’ stands not for life released, but first for the fact, and then for the significance, of life laid down or taken in death.” **Ibid**, pp. 15-16.

“When Joseph’s brethren sold him to the merchantmen who were going to Egypt, they took Joseph’s coat and dipped it in blood, and sent it to Jacob. The sight of the blood made Jacob say, ‘An evil beast hath devoured him’. So blood directly suggested death, particularly a violent death. For, when blood becomes visible and begins to flow, it means that damage has been done to someone’s life; and when the blood is poured out in quantity, and, so to speak, thought of in isolation as now separated from the body in which it flowed, it means that a life has been taken. So ‘blood’ became a word-symbol for ‘death’. When the psalmist says, ‘What profit is there in my blood?’ he means, ‘What profit is there in my death?’” **Ibid**, p. 9.

“To drink someone’s blood (or to eat up his flesh) meant not only to take his life, but to

gain some advantage as a result of his death, or at the price of taking away his life ... 'He that eateth my flesh and drinketh my blood hath eternal life'. Already we seem to see that in such phraseology 'blood' is a vivid word-symbol for referring to someone's violent death, and for connecting other people with the consequences resulting from it. **Ibid**, p. 10.

"In three places in the Old Testament the truth is dogmatically stated that the blood is the life. This statement is emphatically quoted by those who assert that 'blood' stands for 'life' not 'death', because it seems at first sight to endorse that interpretation. But a careful examination of the contexts reveals that in each of the three cases these statements say not that 'blood' is 'life' in isolation, but that the blood is the life of the flesh. This means that if the blood is separated from the flesh, whether in man or beast, the present physical life in the flesh will come to an end. Blood shed stands, therefore, not for the release of life from the burden of flesh, but for the bringing to an end of life in the flesh. It is a witness to physical death, not an evidence of spiritual survival. **Ibid**, p. 11.

"Romans 3:25, RV: Whom God set forth to be a propitiation, through faith, by his blood ... Here 'set forth' may convey the sense of 'set forth openly' or 'made a public spectacle', in contrast to the Levitical sprinkling of the mercy-seat, which was hidden from the sight of the people. In that case it means that on the Cross, Jesus was openly displayed as propitiatory in the suffering of death or by the shedding of His blood. Some would, of course, translate as 'mercy-seat' and thus make Christ the mercy-seat. Sanday and Headlam say, 'There is great harshness, not to say confusion, in making Christ at once priest and victim and place of sprinkling.' And they add, 'The Christian or "place of sprinkling", in the literal sense, is rather the cross. This thought corresponds, too, to the foregoing interpretation of the verse, an interpretation which focuses all attention on Christ's death, on the shedding of His blood on the Cross. If, 'set forth' however, means 'purposed' or 'foreordained', and we do translate, 'whom God foreordained to be the mercy-seat — in His blood,' the suggestion then is not that after His death Christ sprinkled blood on some heavenly mercy-seat, but that He Himself is the true, eternal mercy-seat of the divine purpose 'by his blood', that is, because of His death as Man for men. This corresponds to the statement in 1 John that, in the presence of God, Christ Himself, and not some further sprinkling of His blood, is the propitiation for our sins. Also, whichever interpretation we refer, the phrase 'in his blood' refers equally to the event of His death as Man on the cross." **Ibid**, pp. 19-20.

"Romans 5:9, RV: Much more then, being now justified by his blood, shall we be saved from the wrath (of God) through him. In this context the three previous verses all refer exclusively to dying, and emphatically to Christ's death for us sinners. The sequence of thought demands, therefore, that the words 'his blood' must refer to His dying for us. Also, while in this verse and the next there are double references to complementary aspects of full salvation, the parallelism demands that 'being justified by his blood' in verse 9 should be regarded as more or less equal to 'while we were enemies, we were reconciled to God through the death of his son' in verse 10; and not with the idea that we shall be 'saved by his life'. In other words justification is a benefit made ours through

His death for us. Again to quote Sanday and Headlam, ‘He (Paul) ... clearly connects the act of justification with the bloodshedding of Christ.’ **Ibid**, p. 20.

“Ephesians 2:13, RV: But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. This verse comes in a paragraph which refers to the bringing in of the Gentiles, who has been complete outsiders, to become fellow-citizens with the saints and full members of the family or household of God. Hitherto, as the dividing wall of the Jewish Temple courts symbolized, they had been both shut out from nearer access to God, and separated from full fellowship with Israel. Now they are reconciled both to God and to man; and, says Paul in the same context, Christ abolished the enmity ‘in his flesh’ or through His incarnation and earthly life; and He actually achieved the full victory, and slew the enmity by means of the Cross. It is, therefore, ‘through the Cross’ that He reconciles them both unto God. When, therefore, Paul said previously that those once afar off are made nigh ‘in the blood of Christ’ he unquestionably means, as he immediately explains, that they are made nigh as a consequence of Christ’s death upon the cross.” **Ibid**, p. 21.

“These verses deserve much more detailed attention than we can here give them. Further, in this paper their significance has already been partly anticipated. To comment briefly: the main objective to the priestly ministry was clearly to remove the barriers and estrangement caused by sin, and to gain access to God’s presence. Under the old order of the Jewish tabernacle the true way in was not yet made manifest. The high priest, who did enter once a year into the most holy place, could only do so, ‘not without blood’ and ‘with blood not his own’. This taking of blood into the holy place was a token of blood already shed and of a life laid down in expiation for sin. But Christ did not enter ‘with blood’ or taking blood at all. He entered ‘through his own blood’; that is, by way of His own death; in which way He did not cease to act when as Man He died, because as God He was also eternal and undying Spirit. He could, as none else could, offer Himself in the act of dying. When His blood was shed He made a present immediate offering or sacrifice of Himself to God in ‘the greater and more perfect tabernacle’. His flesh (made sin for us) became as it were the separating veil, and was rent; and, as His blood flowed forth in death, a new and living way to God was opened up and consecrated for us; as, also in the very hour in which He yielded up His spirit, the veil of the symbolical temple was rent in twain from top to bottom. Thus He entered into the true immediate Presence of God ‘through his blood’, when He offered Himself to God on the Cross; and He thus entered once for all, never again needing to offer anything further to secure entrance either for Himself as man’s high priest or for His people.” **Ibid**, pp. 23-24.

“Now, let us seek to sum up more generally and more comprehensively the main significance of the word ‘blood’ as we have seen it to be used throughout the whole Bible. Blood is a visible token of life violently ended; it is a sign of life either given or taken in death.” **Ibid**, p. 30.

“In conclusion, therefore, we regretfully disagree with Bishop Wescott (to whose exposition of Scripture we owe so much) and with his many modern disciples, when

they say that ‘the blood of Christ’ signifies His life released through death and thus made available for new uses; and we endorse as right the exegesis and judgment of those who have said that the phrase ‘the blood of Christ’ is, like the word ‘cross’, ‘only a more vivid expression for the death of Christ in its redemptive significance’. ‘It connotes the sacrificial death of Christ and all its remedial issues.’ **Ibid**, p. 32.

2. The facts are, that the Blood-Death concept is antinomian and anti-Sabbatarian in contrast to the Blood-Life’s pro-nomos and pro-Sabbath emphasis.

a. BLOOD AS:

b. BLOOD AS:

DEATH ON THE CROSS

GIFT OF LIFE

THIS IS PUNISHMENT
FOR SINS

THIS IS THE
SUBSTITUTE FOR
SIN IN THE
EXISTANCE

THUS THE FIRST
JUSTIFICATION
IS ...

THUS THE FIRST
JUSTIFICATION
IS ...

FORGIVENESS FOR
PAST SIN OR PENALTY
FOR SINS

FORGIVENESS
FOR THE SIN (s)
OF THE CARNAL
MIND

NO CHANGE HAS
OCCURRED

THIS IS
SUBJECTIVE
CHANGE

THUS THE LAW NOT
PLACED IN THE MAN
TO BE KEPT

THUS THE LAW
IS PLACED IN
THE MAN TO BE
KEPT

THUS NO KEEPING OF
THE SABBATH.

THUS THE
SABBATH IS TO
BE KEPT.

3. Ancient peoples did not view blood as death, in their meaning blood was “life”, thus to see blood meant that someone had lost life. Blood was held as having mystical life or other properties in it. To see blood also meant that life was actually there where the blood was.
- a. “One of these modes of producing inspiration is by sucking the fresh blood of a sacrificed victim. In the temple of Apollo Diradiotes at Argos, a lamb was a sacrificed by night once a month; a woman, who had to observe a rule of chastity, tasted the blood of the lamb, and thus being inspired by the god she prophesied or divined. At Aegira in Achaia the priestess of Earth drank the fresh blood of a bull before she descended into a cave to prophesy ... At a festival of the Alfoors of Minahassa, in Northern Celebes, after a pig has been killed, the priest rushes furiously at it, thrusts his head into the carcass, and drinks of the blood. Then he is dragged away from it by force and set on a chair, whereupon he begins to prophesy how the rice-crop will turn out that year. A second time he runs at the carcass and drinks of the blood; a second time he is forced into the chair and continues his predictions. It is thought that there is a spirit in him which possesses the power of prophecy.” J. G. Frazer, **The Golden Bough**, pp. 94-95.

“The taboo is probably based on the common belief that the soul or spirit of the animal is in the blood ... Thus some of the Esthonians will not taste blood because they believe that it contains the animal’s soul, which would enter the body of the person who tasted the blood. Some Indian tribes of North America, “through a strong principle of religion, abstain in the strictest manner from eating the blood of any animal, as it contains the life and spirit of the beast.” Jewish hunters poured out the blood of the game they had killed and covered it up with dust. They would not taste the blood, believing that the soul or life of the animal was in the blood, or actually was the blood.” **Ibid**, p. 228.

“The general explanation of the reluctance to shed blood on the ground is probably to be found in the belief that the soul is in the blood, and that therefore any ground on which it may fall necessarily becomes taboo or sacred.” **Ibid**, p. 230.

- b. “The commonest form of magic practiced in the ancient world was animal sacrifice. Regarded from the point of view of a simple-minded worshipper, the victim’s life-force is offered as a kind of food to the god.” Joscelyn Godwin, **Mystery Religions in the Ancient World**, p. 22.

“A special case of sacrifice, and one that belongs to another category of magic, was the **taurobolium**, already mentioned above. In this ritual bull-slaughter, the vital forces of the bull are poured out with the blood over a devotee. Extraordinary power was attributed to this act, and those who had undergone the experience were celebrated as ‘eternally reborn.’” **Ibid**, p. 23.

“Here are two of the fundamental aspects of later magic: the harnessing of the energy inherent in blood, and of sexual energy, for defensive, offensive or sublimatory purposes.” **Ibid**, p. 24.

- c. “The barbarous custom of allowing the blood of a victim slaughtered in a latticed platform to fall down upon the mystic lying in a pit below, was probably practiced in Asia from time immemorial. According to a widespread notion among primitive peoples, the blood is the vehicle of the vital energy, and the person who poured it upon his body and moistened his tongue with it, believed that he was thereby endowed with the courage and strength of the slaughtered animal ... But under the influence of the Mazdean beliefs regarding the future life, a more profound significance was attributed to this baptism by blood. In taking it the devotees no longer imagined they acquired the strength of the bull; it was no longer a renewal of physical strength that the life-sustaining liquid was now thought to communicate, but a renovation, temporary or even perpetual, of the human soul ... The efficacy which was attributed to this bloody purification, the eternal new birth that was expected of it, resembled the hopes which the mystics of Mithra attached to the immolation of the mystical bull.” Franz Cumont, **The Mysteries of Mithra**, pp. 180,181-182.

“The votary, again, might drink or besprinkle himself with the blood of a slaughtered victim or of the priests themselves, in which case the prevailing idea was that the liquid circulating in the veins was a vivifying principle capable of imparting a new existence. These and similar rites used in the mysteries were supposed to regenerate the initiated person and to restore him to an immaculate and incorruptible life.” Franz Cumont, **Oriental Religions in Roman Paganism**, p. 40.

“The introduction of the tauroblidium in the ritual of the *Magna Mater*, where it appeared after the middle of the first century, was probably connected with this transformation. We know the nature of this sacrifice, of which Prudentius gives a stirring description based on personal recollection of the proceeding. On an open platform a steer was killed, and the blood drooped down upon the mystic, who was standing in an excavation below. “Through the thousand crevices in the wood,” says the poet, “the bloody dew runs down into the pit. The neophyte receives the falling drops on his head, clothes and body. He leans backward to have his cheeks, his ears, his lips and his nostrils wetted; he pours the liquid over his eyes, and does not even spare his palate, for he moistens his tongue with blood and drinks it eagerly.” After submitting to this repulsive sprinkling he offered himself to the veneration of the crowd. They believed that he was purified of his faults, and had become the equal of the deity through his red baptism.” **Ibid**, p. 66.

“It is a matter of general belief among savage peoples that one acquires the qualities of an enemy slain in battle or of a beast killed in the chase by drinking or washing in the blood, or by eating some of the viscera of the body. The blood especially has often been considered as the seat of vital energy. By moistening his body with the blood of the slaughtered steer, the neophyte believed that he was transfusing the strength of the formidable beast into his own limbs.” **Ibid**, p. 67.

“By complying with it, people no longer thought they were acquiring the buffalo’s strength; the blood, as the principle of life, was no longer supposed to renew physical energy, but to cause a temporary or even an eternal rebirth of the soul. The descent into

the pit was regarded as burial, a melancholy dirge accompanied the burial of the old man who had died. When he emerged purified of all his crimes by the sprinkling of the blood and raised to a new life, he was regarded as the equal of a god, and the crowd worshiped him from a respectful distance.” **Ibid**, p. 68.

4. In modern times in the medical world, to those who understand the real properties of blood, it contains so many things that gives life to the body. Viewing blood can never give the impression of death, but of something precious, something life-giving.
 - a. “Blood, the liquid pumped by the heart through all the arteries, veins, and capillaries. It is made up of a clear yellow fluid, called plasma, and many cells called the formed elements. The formed elements include red blood cells (erythrocytes), white blood cells (leukocytes), and platelets. The erythrocytes move oxygen and food to the cells and remove carbon dioxide and other wastes from the cells. The leukocytes defend the body against foreign invaders. The platelets function in blood clotting. Hormones and proteins are also contained in the blood. The normal adult has about 1 ounce of blood per pound of body weight ...” **The Signet / Mosby Medical Encyclopedia**, p. 75.
 - b. “Blood. The fluid medium that circulates through the vascular system. It consists of a liquid portion, or plasma, in which are suspended the various red and white blood cells and platelets; dissolved in it are salts of different kinds, organic substances, hormones, vitamins, products of anabolism and catabolism, antibodies and enzymes. It is the means whereby oxygen, as haemoglobin, is transported from the lungs to all the tissues, and carbon dioxide removed therefrom. Other products of the body’s metabolic processes are also transported in this medium.” **Butterworths Medical Dictionary**, p. 240.
 - c. With all these wonderful properties seen in blood in this long extract, they can never give the implication it means death; it must mean life indeed.

“Blood constitutes about 6 to 8% of the body weight in adults and consists of two parts — a sticky fluid called *plasma*, and *cells* which float in the plasma.

Plasma

This consists of water and chemical substances dissolved or suspended in it. These are:

1. Nutrient materials absorbed from the intestine
2. Oxygen absorbed from the lungs
3. Chemical substances synthesized by body cells
4. Waste materials produced by body cells to be eliminated from the body by excretion.

Blood cells

There are three distinct groups, classified according to their functions:

1. *Erythrocytes* (red blood cells) are concerned with the transport of oxygen and carbon dioxide between the lungs and all body cells. They contain haemoglobin

which combines with oxygen and carries it from the lungs of the cells. After giving up oxygen it combines with carbon dioxide, carrying it from the cells to the lungs for excretion. Both the amount of oxygen needed and of carbon dioxide to be removed increase as cell activity increases, e.g., during hard physical exercise the blood supply to the muscles involved increases.

There are about 5×10^{12} erythrocytes in each litre of blood and the adult body contains between 5 and 6 litres of blood.

2. *Leukocytes* (white blood cells) are mainly concerned with the protection of the body against microbes and other potentially damaging substances that gain entry to the body. They are also involved in the removal of the cells at the end of their normal life span and those damaged by disease and injury. There are several different types of leukocytes which carry out their protective functions in different ways. These cells are larger than erythrocytes and are less numerous, the body containing about 5×10^9 to 9×10^9 per litre of blood.
3. *Thrombocytes* (platelets) are tiny cell fragments which play an essential part in the very complex process of blood clotting. A blood clot is a 'plug' consisting of blood cells and fibrous material which forms in the cut or torn ends of a blood vessel. It prevents excessive loss of blood. There are 200×10^9 to 350×10^9 thrombocytes per litre of blood." Kathleen J. W. Wilson, **Anatomy and Physiology in Health and Illness**, p. 4.

"Blood is composed of a straw-coloured transparent fluid, *plasma*, in which different types of *cells* are suspended. Plasma constitutes about 55% and cells about 45% of blood volume.

PLASMA

The constituents of plasma are water (90 to 92%) and dissolved substances, including:

Plasma proteins:

albumin, globulin, fibrinogen, clotting factors
Inorganic salts (mineral salts):
sodium chloride, sodium bicarbonate, potassium, magnesium, phosphorus, iron, calcium, copper, iodine, cobalt

Nutrient materials (from digested foods):

monosaccharides (mainly glucose) from carbohydrates, amino acids from proteins, fatty acids and glycerol from fats, vitamins from most foods

Organic waste materials:

urea, uric acid, creatinine

Hormones

Enzymes, e.g., various clotting factors
Antibodies (immunoglobulins)
Gases:
oxygen, carbon dioxide, nitrogen

PLASMA PROTEINS

Albumin. This is formed in the liver. It is the most abundant plasma protein and its main function is to maintain the plasma osmotic pressure at its normal level of about 25 mmHg (3.3 kPa).*

Globulins. Some are formed in the liver and some in lymphoid tissue. They are associated with a variety of activities:

1. The immune response to the presence of antigens
2. Transportation of some hormones and mineral salts, e.g., thyroids hormone, iodine, iron copper
3. Inhibition of some proteolytic enzymes, e.g., trypsin, chymotrypsin

Clotting Factors. These are substances essential for coagulation of blood

Fibrinogen. This is synthesized in the liver and is essential for blood coagulation.

Serum is plasma from which clotting factors have been removed.

Plasma viscosity (stickiness) is due to plasma proteins, mainly albumin and fibrinogen. Viscosity is used as a measure of the body's response to some diseases.

MINERAL SALTS

These are involved in a wide variety of activities, including cell formation contraction of muscles, transmission of nerve impulses, formation of secretions and maintenance of the balance between acids and alkalis. In health the blood is *slightly alkaline* in reaction. Alkalinity and acidity are expressed in terms of pH which is a measure of hydrogenion concentration, or [H⁺]. The pH of blood is maintained at about 7.4 by an ongoing complicated series of chemical activities, involving buffering systems.

NUTRIENT MATERIALS

Food is digested in the alimentary tract and the resultant nutrient materials are absorbed, i.e., monosaccharides, amino acids, fatty acids, glycerol and vitamins. Together with mineral salts they are required by all body cells to provide energy, heat, materials for repair and replacement, and for the synthesis of other blood components and body secretions.

ORGANIC WASTE PRODUCTS

Urea and uric acid are the waste products of protein metabolism. They are formed in the

liver and conveyed in blood to the kidneys for excretion. Carbon dioxide, excreted by all cells, is conveyed to the lungs for excretion. It is carried bound to haemoglobin molecules and as part of bicarbonate ions.

HORMONES

These are chemical compounds synthesized by endocrine glands. Hormones pass directly from the cells of the glands into the blood which transports them to their target tissue and organs elsewhere in the body, where they influence activity.

ANTIBODIES (Immunoglobins)

These are protective substances, consisting of complex protein molecules, produced by lymphoid tissue mainly in lymph nodes and in the spleen. Foreign material, e.g., microbes, act as *antigens*, stimulating lymphoid cells to produce protective antibodies.

GASES

Oxygen, carbon dioxide and nitrogen are transported round the body in solution in plasma. Oxygen and carbon dioxide are also transported in combination with haemoglobin in red blood cells. Atmospheric nitrogen enters the body in the same way as other gases and is present in plasma but it has no physiological functions.” **Ibid**, pp. 49–50.

- d. Here is further proof of the Life-giving importance of blood. These all show that blood did mean life, it can only obviously mean life and not death.

“The Bible tells us that ‘the soul [life] is in the blood’. A poet of long ago also sensed the mysterious composition and working of the blood when he called it a very special fluid. He was aware of this long before his assertion was supported through the findings of various research experiments conducted in modern times. Still, it was the declarations made recently by well-known scientists that made me stop and think. They claimed that a single drop of blood reveals everything about the condition of a person’s health.” Dr. H. C. A. Vogel, **The Nature Doctor**, p. 105.

“If you reflect on the significance of the blood vessels and the blood, you can benefit from the Bible’s statement that ‘the soul of every sort of flesh is in the blood.’ Goethe’s words in **Faust**, ‘blood is a unique fluid’, express a similar thought. Everything in the body, its development and functions, depends on our blood and its quality, even our perceptions and feelings. If the blood is sound, our feelings and attitudes will also be healthy. We often hear about hormones, the glandular secretions present in the blood in minute concentrations, and how they influence the functions of the body and its physical activities. But this is not their only influence. They also affect our mental and emotional state and even have a bearing on our character and personality. Hormonal disturbances have been known to cause changes in character. Such thoughts make us feel very uncomfortable about taking another person’s blood through blood transfusion.

Not without reason did God strictly forbid the ancient Jews to take blood in any form. If the blood is to fulfill its task properly, it must contain all the minerals and vitamins the body requires to maintain itself. The circulation has the important function of carrying these elements to the tissues. Thus, on the one hand, the blood itself must contain the necessary nutrients, and on the other hand, the circulation must be in good working order so that these nutrients will be taken to every cell in the body. More than that, even if the cells received everything they need they would still die if the metabolic wastes were not removed. The cells would inevitably be poisoned by their own waste matter. If you are reasonably well acquainted with the body's functions, you will know that the arteries carry oxygenated, nutrient-laden blood to the cells, while the veins carry the depleted blood back to the heart after the tissues have received what they need. Thus, the arteries and veins are complementary to each other. Everything our Creator has made was designed so that normal functions and activity can take place." **Ibid**, pp. 132-133.

5. Even if one says that shed blood means the victim is dead, that will still mean that the life-blood is missing since the victim lost it, that is a tacit admittance that the blood itself means life, so now that it is missing the victim is dead. Thus blood must indeed, and could only mean "Life".

"The death of the victim is 'merely the means by which the life (blood) of the victim is appropriated to God,' and as to the meaning of the sprinkling with blood it is 'the appropriation to God of the animal's life, the accomplishment of the penance demanded by Him through the surrender of that sacred thing, the mysterious centre of life. This blood, given to God, forms, as it were, the robe in which the priest arrays the sinner so that he may appear before God.'... in the blood of the sinner brings a life to secure his life." J. K. Mozley, **The Doctrine of the Atonement**, p. 20-21.

"That a special protective power resided in the blood is the view of C. von Orelli in the *New Schaff Herzog*, s.v. 'sacrifice': 'It is evident from Lev. xvii. 11 that the blood of the sacrificial victim was held to protect the life of the sacrificer in virtue of the animal's life in the blood.' For the modern Jewish view see the articles 'sacrifice' and 'Atonement' in *The Jewish Encyclopedia*. The writer of the latter—Dr. Kohler—says: 'The life of the victim was offered ... as a typical ransom of "life by life," the blood sprinkled by the priest upon the altar serving as the means of a renewal of man's covenant of life with God. The blood, which to the ancients was the life-power or soul, forms the essential part of the sacrificial Atonement' (vol. ii. P. 276). For a study of the religious significance of blood, H. C. Trumbull's the *Blood-Covenant* should be consulted. He argues that the blood-covenant effects a human-divine interunion, because the blood is the life, for the obtaining of which death is necessary. Hence, in the Mosiac sacrifices, blood always signifies life, not death. Cf. Nairne, *The Faith of the Old Testament*, pp. 98,99." **Ibid**, p. 20.

"The exegesis made influential by the writings of Dr. Wescott and Dr. Milligan has urged that in the New Testament—especially in the Epistle to the Hebrews and the first Epistle of St. John—as well as in the Levitical sacrifices, blood always represents the life which can be made available for use only when liberated by death." **Ibid**, p. 88-89.

6. An evaluation of various sample texts concerning the use of the word blood. The following points we are to carefully note.
 - a. Death is expressed in a way of taking that which gives the man life, i.e. blood, bloodshedding. The ancients' idea of death is not death as an emphasis, but the losing of life as an emphasis, thus the shed blood is in fact life given up.
 - b. Life left the body of the victim when its blood was taken, and it is not the dead animal that was emphatically offered up to God, it is the blood (the life-agent) taken from the dead animal, and still warm that it could be sprinkled, as it was not coagulated, that was presented to God as a sweet smelling savor.
 - c. Scripture texts: Genesis 37:22,26,31; Exodus 23:18; Exodus 24:6-8. Exodus 29:11,12,16,20-22; Exodus 30:10; Leviticus 9:8,9,12,18; Leviticus 14:6,51,52; Leviticus 16:27; Leviticus 19:16; Deuteronomy 12:16,23,27; Deuteronomy 17:8; Psalms 30:9. (Matthew 26:28; 1 John 5:16). John 6:53-56; Acts 17:26; Romans 5:9; 1 Corinthians 11:24-27; Ephesians 1:7; Hebrews 9:12,14,18-22,25.
 - d. Texts showing life from Christ in the believer which comes by blood (the life of Christ) spiritually. (John 6:47-63; Romans 8:6; 2 Corinthians 4:10,11; 1 John 3:15; 1 John 5:11-13,16,20).
 - e. Christ came to give Life (blood) not death. John 10:10,11,17,28; John 15:13; John 17:2,3; John 20:31; John 3:14-16; 2 Timothy 1:10; 1 John 1:1,2; 1 John 2:24,25; Romans 6:23.

Conclusion

The claim that the blood of Jesus Christ is not His death, but His life, has been substantiated in Scripture and history, also, the science of the composition of blood, shows that it is not death-giving, but life-giving; that means, that the very image of blood itself means life. Even in blood seen spilt upon the ground from someone wounded or murdered, the first implicative thoughts it triggers off in our minds, is that someone has lost something extremely precious or life-giving thus some form of mortal danger has occurred. The idea of death does not figure from the blood itself, no, but the consciousness of death comes **only** because of the awareness that the life-giving fluid, the blood, that which itself is the very presence of life in the body, has been lost. This reinforces the claim that blood does not mean death, but life, and spilt blood, is life lost. This must always refer to the Scriptures' claim that Jesus came to **give Life**, which is the gift of the Spirit who is Life eternal. If then blood means life and Jesus came to give Life, then it follows that Jesus came to offer His blood as a gift to us symbolically speaking, this is why blood has to be shed and without the shedding of blood there is no remission. The shed blood means Life given, not death. Jesus must not be made to be merely dying for us, He must be made to be actually giving us something that we may have **in** us, and this is Life.

Since the gift of God is eternal Life through our Lord Jesus Christ, and no murderer has eternal life abiding This is the topic of our study today. The **blood-death theory** is examined today and exposed to be totally erroneous. It shows that the only sensible position to believe concerning the blood of Christ, is that it means **Life**. Blood itself is **life-giving fluid**, and the Scriptures that speak about blood, i.e. “the shedding of blood”, can only mean “the releasing of Life” or “gift of life”.

The very fact that Jesus presented His mission as one of coming to **give Life**, which is symbolized by blood, can never be construed to mean that He came to make us have death and have it more abundantly. The gift of God is eternal life (symbolized by blood) not the gift of eternal death; and eternal life is supposed to be **in the person**, so one cannot interpret this to mean that the believer has eternal death (if as it is claimed the blood means death). So may all be blessed as they understand the teaching of this booklet in Jesus’ holy name. Amen.

BLOOD AS LIFE IN HISTORY AND SCRIPTURE

1. There are many denials against the use of the word blood to mean Life. The Evangelical world has rejected that “blood” means “Life.” Genesis 4:10,11; Genesis 9:4-6; Leviticus 17:10-14.
 - a. “The word “blood” is used in the Old Testament 362 times in all ... But far and away the most frequent use of the term is to indicate death with violence, a use which is found 203 times.” Leon Morris, **The Atonement**, p. 52.

“The men of the Old Testament certainly saw Life as specially linked with blood. Obviously, when the blood was taken from the body of an animal or man, so was the life. Some scholars have put a great deal of emphasis on this and have gone so far as to argue that, for the Hebrew, ‘blood’ spoke of life, not of death ... Careful examination of

the 'life is in the blood' passages actually shows that the meaning is 'life given up in death' and not simply 'life'. We have already noticed that in the words, 'for your lifeblood I will surely demand an accounting ... from each man, too, I will demand an accounting for the life of his fellow man' (Genesis 9:5) what is in mind is murder, however close we may find the linguistic link between 'life' and 'blood'." **Ibid**, pp. 54,55.

"Those who link blood and life do not usually notice that the Hebrew word **Nephesh**, translated 'life' in Leviticus 17:11 and other passages, does not mean exactly what the English word 'life' means. It often has a meaning like 'life given up in death'. It is found in passages which speak of 'taking away', 'losing', 'destroying', or 'giving up' life while thirty times it refers to those trying to murder someone as 'seeking his **Nephesh**' ... I am not suggesting that **Nephesh** should not normally be taken to mean 'life'. It does mean life. But we should not overlook these links with death. A word which may be used in this fashion can scarcely be taken as unambiguous proof that it means 'life' rather than 'death' when it refers to blood that has been taken out of a body." **Ibid**, pp. 56-57.

- b. "'... through His blood") is unnatural. To present or establish a person through or in his blood, would not only be an obscure form of speech, but even offensively harsh. — According to Leviticus 17:11, the soul of man, the principle of life, is in the blood. The blood flowing forth is the life exhaling ... Blood does not certainly denote the holy consecration of life in general. It is purely arbitrary to seek any other meaning in the word than it naturally expresses, the fact of a violent and bloody death." F. L. Godet, **Commentary on Romans**, p. 153.

"If for the word **blood** ver. 10 substitutes **death**, which is more general, it is in order to call up better the passion scene as a whole. **Ibid**, p. 197.

- c. Why is one's interpretation of the meaning of the word "blood" in scripture very important?

"The meaning of the word 'blood' in Scripture is obviously of great importance to all Christian students of the Bible, because of its frequent use in connection with Christ Himself and with the Christian doctrine of salvation. First, it is essential to an understanding of the Old Testament sacrifices to appreciate the meaning of the of the blood ritual, and the whole significance attached to 'blood' and to what was done with it. Secondly, and still more, it is essential to understand rightly the use and meaning of the word 'blood' in the New Testament, if we are properly to grasp the doctrinal interpretation of the work of Christ, which was adopted and preached by the apostles and evangelists in the first decades of the Christian Church. What we need ultimately to discover, and to be sure of, is the theological significance of the word 'blood' in its use in the New Testament with reference to the sacrifice of Christ." A. M. Stibbs, **The Meaning of the Word Blood in Scripture**, p. 3.

" Interpretation is the more urgent because, as Dr. Micklem goes on immediately to say

in the same context, 'The phrase' — the blood of Christ — 'is a stumbling-block to many in these days.' And in the judgment of the present writer this urgency is greatly increased because the line of interpretation commonly followed by the majority of modern writers is itself open to question as not true to the actual scriptural evidence. According to this prevalent interpretation the phrase 'the blood of Christ' — to put it very briefly — stands not for His death but rather for His life released through death, and thus set free to be used for new purposes, and made available for man's appropriation, particularly, as some would say, in the Eucharist." **Ibid**, p. 4.

- d. Observe how Mr. Stibbs interprets blood to mean death in these quotations from his book.

"Writers who speak of 'the blood of Christ' are interested not in the material substance but in the shed blood, that is, in the death of Christ. For the shedding of blood involves the destruction of the seat of life. And so the phrase 'the blood of Christ' is 'only a more vivid expression for the death of Christ in its redemptive significance'.

Third, James Denney is particularly worth quoting because, in a book first published in 1902, he shows an awareness of Wescott's interpretation and an outspoken refusal to be fascinated by it. He says,

'It is by no means necessary, for the understanding of the evangelist (John) here, that we should adopt the strange caprice which fascinated Wescott, and distinguish with him in the blood of Christ (1) His death, and (2) His life; or (1) His Blood shed, and (2) His blood offered; or (1) His life laid down, and (2) His life liberated and made available for men. No doubt these distinctions were meant to safeguard a real religious interest; they were meant to secure the truth that it is a living Saviour who saves, and that He actually does save, from sin, and that He does so in the last resort by the communication of His own life; but I venture to say that a more groundless fancy never haunted and troubled the interpretation of any part of Scripture than that which is introduced by this distinction into the Epistle to the Hebrews and the First Epistle of John ... He (Christ) did something when He died, and that something He continues to make effective for men in His Risen Life; but there is no meaning in saying that by His death His life — as something other than His death — is "liberated" and "made available" for men.'" **Ibid**, p. 8.

"The animal life thus to be taken had to be without blemish, and, so to speak, not itself liable to death. Only so could its life be sacrificed as a substitute for another life under judgment that otherwise ought to have been taken. Once this spotless life was brought to an end, and its blood shed, the value of the sacrifice was capable of being extended to shelter those in danger. This extension of the virtue and saving power of the animal's death was expressed by the sprinkling of the blood on the doorpost. The blood was not a 'release of life' for either God or men to partake. It is expressly said to be 'a token', which God would 'see'. What mattered was its significance. And as a token it was a visible sign of life already taken. Those within the house who sheltered from judgment beneath the blood of the lamb, and feasted on its flesh, were not partakers in the animal's released life, but people enjoying the benefits of the animal's death. Also, such a provision by God of life given in sacrifice to ransom those whose lives were otherwise

forfeit purchased the beneficiaries. They were redeemed by blood; and redeemed not only from judgment but to be a people for the Lord's own possession." **Ibid**, p. 14.

"Such blood could, so to speak, give access to God's presence. It could purify from defilement, at least symbolically, the holy place, the alter, and the worshippers. For it was a witness to, or a token of, a spotless life sacrificed, which was more than a sufficient compensation in God's sight for the death due to the sinner; and which ultimately symbolized the spirit of utter obedience unto death, and complete devotion to God, which were all well-pleasing to Him. Such blood, therefore, far from crying out for investigation and vengeance cried out rather for acknowledgement and reward. It spoke better things than the blood of the murdered Abel ... so this blood could be on a person or between him and God for expiation and cleansing securing both his ransom and release from sin's penalty, and his acceptance with God." **Ibid**, p. 15.

"So the blood, particularly as sprinkled on the people, was a sign of death, not a vehicle for the communication of life.

To sum up thus far, the general witness of the Old Testament is therefore, that 'blood' stands not for life released, but first for the fact, and then for the significance, of life laid down or taken in death." **Ibid**, pp. 15-16.

"When Joseph's brethren sold him to the merchantmen who were going to Egypt, they took Joseph's coat and dipped it in blood, and sent it to Jacob. The sight of the blood made Jacob say, 'An evil beast hath devoured him'. So blood directly suggested death, particularly a violent death. For, when blood becomes visible and begins to flow, it means that damage has been done to someone's life; and when the blood is poured out in quantity, and, so to speak, thought of in isolation as now separated from the body in which it flowed, it means that a life has been taken. So 'blood' became a word-symbol for 'death'. When the psalmist says, 'What profit is there in my blood?' he means, 'What profit is there in my death?'" **Ibid**, p. 9.

"To drink someone's blood (or to eat up his flesh) meant not only to take his life, but to gain some advantage as a result of his death, or at the price of taking away his life ... 'He that eateth my flesh and drinketh my blood hath eternal life'. Already we seem to see that in such phraseology 'blood' is a vivid word-symbol for referring to someone's violent death, and for connecting other people with the consequences resulting from it. **Ibid**, p. 10.

"In three places in the Old Testament the truth is dogmatically stated that the blood is the life. This statement is emphatically quoted by those who assert that 'blood' stands for 'life' not 'death', because it seems at first sight to endorse that interpretation. But a careful examination of the contexts reveals that in each of the three cases these statements say not that 'blood' is 'life' in isolation, but that the blood is the life of the flesh. This means that if the blood is separated from the flesh, whether in man or beast, the present physical life in the flesh will come to an end. Blood shed stands, therefore, not for the release of life from the burden of flesh, but for the bringing to an end of life in the flesh. It is a witness to physical death, not an evidence of spiritual survival. **Ibid**,

“Romans 3:25, RV: Whom God set forth to be a propitiation, through faith, by his blood ... Here ‘set forth’ may convey the sense of ‘set forth openly’ or ‘made a public spectacle’, in contrast to the Levitical sprinkling of the mercy-seat, which was hidden from the sight of the people. In that case it means that on the Cross, Jesus was openly displayed as propitiatory in the suffering of death or by the shedding of His blood. Some would, of course, translate as ‘mercy-seat’ and thus make Christ the mercy-seat. Sanday and Headlam say, ‘There is great harshness, not to say confusion, in making Christ at once priest and victim and place of sprinkling.’ And they add, ‘The Christian or “place of sprinkling”, in the literal sense, is rather the cross. This thought corresponds, too, to the foregoing interpretation of the verse, an interpretation which focuses all attention on Christ’s death, on the shedding of His blood on the Cross. If, ‘set forth’ however, means ‘purposed’ or ‘foreordained’, and we do translate, ‘whom God foreordained to be the mercy-seat — in His blood,’ the suggestion then is not that after His death Christ sprinkled blood on some heavenly mercy-seat, but that He Himself is the true, eternal mercy-seat of the divine purpose ‘by his blood’, that is, because of His death as Man for men. This corresponds to the statement in 1 John that, in the presence of God, Christ Himself, and not some further sprinkling of His blood, is the propitiation for our sins. Also, whichever interpretation we refer, the phrase ‘in his blood’ refers equally to the event of His death as Man on the cross.” **Ibid**, pp. 19-20.

“Romans 5:9, RV: Much more then, being now justified by his blood, shall we be saved from the wrath (of God) through him. In this context the three previous verses all refer exclusively to dying, and emphatically to Christ’s death for us sinners. The sequence of thought demands, therefore, that the words ‘his blood’ must refer to His dying for us. Also, while in this verse and the next there are double references to complementary aspects of full salvation, the parallelism demands that ‘being justified by his blood’ in verse 9 should be regarded as more or less equal to ‘while we were enemies, we were reconciled to God through the death of his son’ in verse 10; and not with the idea that we shall be ‘saved by his life’. In other words justification is a benefit made ours through His death for us. Again to quote Sanday and Headlam, ‘He (Paul) ... clearly connects the act of justification with the bloodshedding of Christ.’ **Ibid**, p. 20.

“Ephesians 2:13, RV: But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. This verse comes in a paragraph which refers to the bringing in of the Gentiles, who has been complete outsiders, to become fellow-citizens with the saints and full members of the family or household of God. Hitherto, as the dividing wall of the Jewish Temple courts symbolized, they had been both shut out from nearer access to God, and separated from full fellowship with Israel. Now they are reconciled both to God and to man; and, says Paul in the same context, Christ abolished the enmity ‘in his flesh’ or through His incarnation and earthly life; and He actually achieved the full victory, and slew the enmity by means of the Cross. It is, therefore, ‘through the Cross’ that He reconciles them both unto God. When, therefore, Paul said previously that those once afar off are made nigh ‘in the blood of Christ’ he unquestionably means, as he immediately explains, that they are made nigh as a consequence of Christ’s death upon

the cross.” **Ibid**, p. 21.

“These verses deserve much more detailed attention than we can here give them. Further, in this paper their significance has already been partly anticipated. To comment briefly: the main objective to the priestly ministry was clearly to remove the barriers and estrangement caused by sin, and to gain access to God’s presence. Under the old order of the Jewish tabernacle the true way in was not yet made manifest. The high priest, who did enter once a year into the most holy place, could only do so, ‘not without blood’ and ‘with blood not his own’. This taking of blood into the holy place was a token of blood already shed and of a life laid down in expiation for sin. But Christ did not enter ‘with blood’ or taking blood at all. He entered ‘through his own blood’; that is, by way of His own death; in which way He did not cease to act when as Man He died, because as God He was also eternal and undying Spirit. He could, as none else could, offer Himself in the act of dying. When His blood was shed He made a present immediate offering or sacrifice of Himself to God in ‘the greater and more perfect tabernacle’. His flesh (made sin for us) became as it were the separating veil, and was rent; and, as His blood flowed forth in death, a new and living way to God was opened up and consecrated for us; as, also in the very hour in which He yielded up His spirit, the veil of the symbolical temple was rent in twain from top to bottom. Thus He entered into the true immediate Presence of God ‘through his blood’, when He offered Himself to God on the Cross; and He thus entered once for all, never again needing to offer anything further to secure entrance either for Himself as man’s high priest or for His people.” **Ibid**, pp. 23-24.

“Now, let us seek to sum up more generally and more comprehensively the main significance of the word ‘blood’ as we have seen it to be used throughout the whole Bible. Blood is a visible token of life violently ended; it is a sign of life either given or taken in death.” **Ibid**, p. 30.

“In conclusion, therefore, we regretfully disagree with Bishop Wescott (to whose exposition of Scripture we owe so much) and with his many modern disciples, when they say that ‘the blood of Christ’ signifies His life released through death and thus made available for new uses; and we endorse as right the exegesis and judgment of those who have said that the phrase ‘the blood of Christ’ is, like the word ‘cross’, ‘only a more vivid expression for the death of Christ in its redemptive significance’. ‘It connotes the sacrificial death of Christ and all its remedial issues.’” **Ibid**, p. 32.

2. The facts are, that the Blood-Death concept is antinomian and anti-Sabbatarian in contrast to the Blood-Life’s pro-nomos and pro-Sabbath emphasis.

a. BLOOD AS:

b. BLOOD AS:

DEATH ON THE CROSS

GIFT OF LIFE

THIS IS PUNISHMENT
FOR SINS

THIS IS THE
SUBSTITUTE FOR
SIN IN THE
EXISTANCE

THUS THE FIRST
JUSTIFICATION
IS ...

THUS THE FIRST
JUSTIFICATION
IS ...

FORGIVENESS FOR
PAST SIN OR PENALTY
FOR SINS

FORGIVENESS
FOR THE SIN (s)
OF THE CARNAL
MIND

NO CHANGE HAS
OCCURRED

THIS IS
SUBJECTIVE
CHANGE

THUS THE LAW NOT
PLACED IN THE MAN
TO BE KEPT

THUS THE LAW
IS PLACED IN
THE MAN TO BE
KEPT

THUS NO KEEPING OF
THE SABBATH.

THUS THE
SABBATH IS TO
BE KEPT.

3. Ancient peoples did not view blood as death, in their meaning blood was “life”, thus to see blood meant that someone had lost life. Blood was held as having mystical life or other properties in it. To see blood also meant that life was actually there where the blood was.
 - a. “One of these modes of producing inspiration is by sucking the fresh blood of a sacrificed victim. In the temple of Apollo Diradiotes at Argos, a lamb was a sacrificed by night once a month; a woman, who had to observe a rule of chastity, tasted the blood of the lamb, and thus being inspired by the god she prophesied or divined. At Aegira in Achaia the priestess of Earth drank the fresh blood of a bull before she descended into a cave to prophesy ... At a festival of the Alfoors of Minahassa, in Northern Celebes, after a pig has been killed, the priest rushes furiously at it, thrusts his head into the carcass, and drinks of the blood. Then he is dragged away from it by force and set on a chair, whereupon he begins to prophesy how the rice-crop will turn out that year. A second

time he runs at the carcass and drinks of the blood; a second time he is forced into the chair and continues his predictions. It is thought that there is a spirit in him which possesses the power of prophecy.” J. G. Frazer, **The Golden Bough**, pp. 94-95.

“The taboo is probably based on the common belief that the soul or spirit of the animal is in the blood ... Thus some of the Esthonians will not taste blood because they believe that it contains the animal’s soul, which would enter the body of the person who tasted the blood. Some Indian tribes of North America, “through a strong principle of religion, abstain in the strictest manner from eating the blood of any animal, as it contains the life and spirit of the beast.” Jewish hunters poured out the blood of the game they had killed and covered it up with dust. They would not taste the blood, believing that the soul or life of the animal was in the blood, or actually was the blood.” **Ibid**, p. 228.

“The general explanation of the reluctance to shed blood on the ground is probably to be found in the belief that the soul is in the blood, and that therefore any ground on which it may fall necessarily becomes taboo or sacred.” **Ibid**, p. 230.

- b. “The commonest form of magic practiced in the ancient world was animal sacrifice. Regarded from the point of view of a simple-minded worshipper, the victim’s life-force is offered as a kind of food to the god.” Joscelyn Godwin, **Mystery Religions in the Ancient World**, p. 22.

“A special case of sacrifice, and one that belongs to another category of magic, was the **taurobolium**, already mentioned above. In this ritual bull-slaughter, the vital forces of the bull are poured out with the blood over a devotee. Extraordinary power was attributed to this act, and those who had undergone the experience were celebrated as ‘eternally reborn.’” **Ibid**, p. 23.

“Here are two of the fundamental aspects of later magic: the harnessing of the energy inherent in blood, and of sexual energy, for defensive, offensive or sublimatory purposes.” **Ibid**, p. 24.

- c. “The barbarous custom of allowing the blood of a victim slaughtered in a latticed platform to fall down upon the mystic lying in a pit below, was probably practiced in Asia from time immemorial. According to a widespread notion among primitive peoples, the blood is the vehicle of the vital energy, and the person who poured it upon his body and moistened his tongue with it, believed that he was thereby endowed with the courage and strength of the slaughtered animal ... But under the influence of the Mazdean beliefs regarding the future life, a more profound significance was attributed to this baptism by blood. In taking it the devotees no longer imagined they acquired the strength of the bull; it was no longer a renewal of physical strength that the life-sustaining liquid was now thought to communicate, but a renovation, temporary or even perpetual, of the human soul ... The efficacy which was attributed to this bloody purification, the eternal new birth that was expected of it, resembled the hopes which the mystics of Mithra attached to the immolation of the mystical bull.” Franz Cumont, **The Mysteries of Mithra**, pp. 180,181-182.

“The votary, again, might drink or besprinkle himself with the blood of a slaughtered victim or of the priests themselves, in which case the prevailing idea was that the liquid circulating in the veins was a vivifying principle capable of imparting a new existence. These and similar rites used in the mysteries were supposed to regenerate the initiated person and to restore him to an immaculate and incorruptible life.” Franz Cumont, **Oriental Religions in Roman Paganism**, p. 40.

“The introduction of the tauroblium in the ritual of the *Magna Mater*, where it appeared after the middle of the first century, was probably connected with this transformation. We know the nature of this sacrifice, of which Prudentius gives a stirring description based on personal recollection of the proceeding. On an open platform a steer was killed, and the blood drooped down upon the mystic, who was standing in an excavation below. “Through the thousand crevices in the wood,” says the poet, “the bloody dew runs down into the pit. The neophyte receives the falling drops on his head, clothes and body. He leans backward to have his cheeks, his ears, his lips and his nostrils wetted; he pours the liquid over his eyes, and does not even spare his palate, for he moistens his tongue with blood and drinks it eagerly.” After submitting to this repulsive sprinkling he offered himself to the veneration of the crowd. They believed that he was purified of his faults, and had become the equal of the deity through his red baptism.” **Ibid**, p. 66.

“It is a matter of general belief among savage peoples that one acquires the qualities of an enemy slain in battle or of a beast killed in the chase by drinking or washing in the blood, or by eating some of the viscera of the body. The blood especially has often been considered as the seat of vital energy. By moistening his body with the blood of the slaughtered steer, the neophyte believed that he was transfusing the strength of the formidable beast into his own limbs.” **Ibid**, p. 67.

“By complying with it, people no longer thought they were acquiring the buffalo’s strength; the blood, as the principle of life, was no longer supposed to renew physical energy, but to cause a temporary or even an eternal rebirth of the soul. The descent into the pit was regarded as burial, a melancholy dirge accompanied the burial of the old man who had died. When he emerged purified of all his crimes by the sprinkling of the blood and raised to a new life, he was regarded as the equal of a god, and the crowd worshiped him from a respectful distance.” **Ibid**, p. 68.

4. In modern times in the medical world, to those who understand the real properties of blood, it contains so many things that gives life to the body. Viewing blood can never give the impression of death, but of something precious, something life-giving.
 - a. “Blood, the liquid pumped by the heart through all the arteries, veins, and capillaries. It is made up of a clear yellow fluid, called plasma, and many cells called the formed elements. The formed elements include red blood cells (erythrocytes), white blood cells (leukocytes), and platelets. The erythrocytes move oxygen and food to the cells and remove carbon dioxide and other wastes from the cells. The leukocytes defend the body against foreign invaders. The platelets function in blood clotting. Hormones and

proteins are also contained in the blood. The normal adult has about 1 ounce of blood per pound of body weight ...” **The Signet / Mosby Medical Encyclopedia**, p. 75.

- b. “Blood. The fluid medium that circulates through the vascular system. It consists of a liquid portion, or plasma, in which are suspended the various red and white blood cells and platelets; dissolved in it are salts of different kinds, organic substances, hormones, vitamins, products of anabolism and catabolism, antibodies and enzymes. It is the means whereby oxygen, as haemoglobin, is transported from the lungs to all the tissues, and carbon dioxide removed therefrom. Other products of the body’s metabolic processes are also transported in this medium.” **Butterworths Medical Dictionary**, p. 240.
- c. With all these wonderful properties seen in blood in this long extract, they can never give the implication it means death; it must mean life indeed.

“Blood constitutes about 6 to 8% of the body weight in adults and consists of two parts — a sticky fluid called *plasma*, and *cells* which float in the plasma.

Plasma

This consists of water and chemical substances dissolved or suspended in it. These are:

1. Nutrient materials absorbed from the intestine
2. Oxygen absorbed from the lungs
3. Chemical substances synthesized by body cells
4. Waste materials produced by body cells to be eliminated from the body by excretion.

Blood cells

There are three distinct groups, classified according to their functions:

1. *Erythrocytes* (red blood cells) are concerned with the transport of oxygen and carbon dioxide between the lungs and all body cells. They contain haemoglobin which combines with oxygen and carries it from the lungs of the cells. After giving up oxygen it combines with carbon dioxide, carrying it from the cells to the lungs for excretion. Both the amount of oxygen needed and of carbon dioxide to be removed increase as cell activity increases, e.g., during hard physical exercise the blood supply to the muscles involved increases.

There are about 5×10^{12} erythrocytes in each litre of blood and the adult body contains between 5 and 6 litres of blood.

2. *Leukocytes* (white blood cells) are mainly concerned with the protection of the body against microbes and other potentially damaging substances that gain entry to the body. They are also involved in the removal of the cells at the end of their normal life span and those damaged by disease and injury. There are several different types of leukocytes which carry out their protective functions in different ways. These cells are larger than erythrocytes and are less numerous, the body containing about 5×10^9 to 9×10^9 per litre of blood.

3. *Thrombocytes* (platelets) are tiny cell fragments which play an essential part in the

very complex process of blood clotting. A blood clot is a 'plug' consisting of blood cells and fibrous material which forms in the cut or torn ends of a blood vessel. It prevents excessive loss of blood.

There are 200×10^9 to 350×10^9 thrombocytes per litre of blood." Kathleen J. W. Wilson, **Anatomy and Physiology in Health and Illness**, p. 4.

"Blood is composed of a straw-coloured transparent fluid, *plasma*, in which different types of *cells* are suspended. Plasma constitutes about 55% and cells about 45% of blood volume.

PLASMA

The constituents of plasma are water (90 to 92%) and dissolved substances, including:

Plasma proteins:

albumin, globulin, fibrinogen, clotting factors
Inorganic salts (mineral salts):
sodium chloride, sodium bicarbonate, potassium, magnesium, phosphorus, iron, calcium, copper, iodine, cobalt

Nutrient materials (from digested foods):

monosaccharides (mainly glucose) from carbohydrates, amino acids from proteins, fatty acids and glycerol from fats, vitamins from most foods

Organic waste materials:

urea, uric acid, creatinine

Hormones

Enzymes, e.g., various clotting factors

Antibodies (immunoglobulins)

Gases:

oxygen, carbon dioxide, nitrogen

PLASMA PROTEINS

Albumin. This is formed in the liver. It is the most abundant plasma protein and its main function is to maintain the plasma osmotic pressure at its normal level of about 25 mmHg (3.3 kPa).*

Globulins. Some are formed in the liver and some in lymphoid tissue. They are associated with a variety of activities:

1. The immune response to the presence of antigens
2. Transportation of some hormones and mineral salts, e.g., thyroids hormone, iodine, iron copper
3. Inhibition of some proteolytic enzymes, e.g., trypsin, chymotrypsin

Clotting Factors. These are substances essential for coagulation of blood

Fibrinogen. This is synthesized in the liver and is essential for blood coagulation.

Serum is plasma from which clotting factors have been removed.

Plasma viscosity (stickiness) is due to plasma proteins, mainly albumin and

fibrinogen. Viscosity is used as a measure of the body's response to some diseases.

MINERAL SALTS

These are involved in a wide variety of activities, including cell formation contraction of muscles, transmission of nerve impulses, formation of secretions and maintenance of the balance between acids and alkalis. In health the blood is *slightly alkaline* in reaction. Alkalinity and acidity are expressed in terms of pH which is a measure of hydrogenion concentration, or [H⁺]. The pH of blood is maintained at about 7.4 by an ongoing complicated series of chemical activities, involving buffering systems.

NUTRIENT MATERIALS

Food is digested in the alimentary tract and the resultant nutrient materials are absorbed, i.e., monosaccharides, amino acids, fatty acids, glycerol and vitamins. Together with mineral salts they are required by all body cells to provide energy, heat, materials for repair and replacement, and for the synthesis of other blood components and body secretions.

ORGANIC WASTE PRODUCTS

Urea and uric acid are the waste products of protein metabolism. They are formed in the liver and conveyed in blood to the kidneys for excretion. Carbon dioxide, excreted by all cells, is conveyed to the lungs for excretion. It is carried bound to haemoglobin molecules and as part of bicarbonate ions.

HORMONES

These are chemical compounds synthesized by endocrine glands. Hormones pass directly from the cells of the glands into the blood which transports them to their target tissue and organs elsewhere in the body, where they influence activity.

ANTIBODIES (Immunoglobins)

These are protective substances, consisting of complex protein molecules, produced by lymphoid tissue mainly in lymph nodes and in the spleen. Foreign material, e.g., microbes, act as *antigens*, stimulating lymphoid cells to produce protective antibodies.

GASES

Oxygen, carbon dioxide and nitrogen are transported round the body in solution in plasma. Oxygen and carbon dioxide are also transported in combination with haemoglobin in red blood cells. Atmospheric nitrogen enters the body in the same way as other gases and is present in plasma but it has no physiological functions." **Ibid**, pp. 49–50.

- d. Here is further proof of the Life-giving importance of blood. These all show that blood did mean life, it can only obviously mean life and not death.

“The Bible tells us that ‘the soul [life] is in the blood’. A poet of long ago also sensed the mysterious composition and working of the blood when he called it a very special fluid. He was aware of this long before his assertion was supported through the findings of various research experiments conducted in modern times. Still, it was the declarations made recently by well-known scientists that made me stop and think. They claimed that a single drop of blood reveals everything about the condition of a person’s health.” Dr. H. C. A. Vogel, **The Nature Doctor**, p. 105.

“If you reflect on the significance of the blood vessels and the blood, you can benefit from the Bible’s statement that ‘the soul of every sort of flesh is in the blood.’ Goethe’s words in **Faust**, ‘blood is a unique fluid’, express a similar thought. Everything in the body, its development and functions, depends on our blood and its quality, even our perceptions and feelings. If the blood is sound, our feelings and attitudes will also be healthy. We often hear about hormones, the glandular secretions present in the blood in minute concentrations, and how they influence the functions of the body and its physical activities. But this is not their only influence. They also affect our mental and emotional state and even have a bearing on our character and personality. Hormonal disturbances have been known to cause changes in character. Such thoughts make us feel very uncomfortable about taking another person’s blood through blood transfusion. Not without reason did God strictly forbid the ancient Jews to take blood in any form. If the blood is to fulfill its task properly, it must contain all the minerals and vitamins the body requires to maintain itself. The circulation has the important function of carrying these elements to the tissues. Thus, on the one hand, the blood itself must contain the necessary nutrients, and on the other hand, the circulation must be in good working order so that these nutrients will be taken to every cell in the body. More than that, even if the cells received everything they need they would still die if the metabolic wastes were not removed. The cells would inevitably be poisoned by their own waste matter. If you are reasonably well acquainted with the body’s functions, you will know that the arteries carry oxygenated, nutrient-laden blood to the cells, while the veins carry the depleted blood back to the heart after the tissues have received what they need. Thus, the arteries and veins are complementary to each other. Everything our Creator has made was designed so that normal functions and activity can take place.” **Ibid**, pp. 132-133.

5. Even if one says that shed blood means the victim is dead, that will still mean that the life-blood is missing since the victim lost it, that is a tacit admittance that the blood itself means life, so now that it is missing the victim is dead. Thus blood must indeed, and could only mean “Life”.

“The death of the victim is ‘merely the means by which the life (blood) of the victim is appropriated to God,’ and as to the meaning of the sprinkling with blood it is ‘the appropriation to God of the animal’s life, the accomplishment of the penance demanded by Him through the surrender of that sacred thing, the mysterious centre of life. This blood, given to God, forms, as it were, the robe in which the priest arrays the sinner so that he may

appear before God.’ ... in the blood of the sinner brings a life to secure his life.” J. K. Mozley, **The Doctrine of the Atonement**, p. 20-21.

“That a special protective power resided in the blood is the view of C. von Orelli in the *New Schaff Herzog*, s.v. ‘sacrifice’: ‘It is evident from Lev. xvii. 11 that the blood of the sacrificial victim was held to protect the life of the sacrificer in virtue of the animal’s life in the blood.’ For the modern Jewish view see the articles ‘sacrifice’ and ‘Atonement’ in *The Jewish Encyclopedia*. The writer of the latter—Dr. Kohler—says: ‘The life of the victim was offered ... as a typical ransom of “life by life,” the blood sprinkled by the priest upon the altar serving as the means of a renewal of man’s covenant of life with God. The blood, which to the ancients was the life-power or soul, forms the essential part of the sacrificial Atonement’ (vol. ii. P. 276). For a study of the religious significance of blood, H. C. Trumbull’s the *Blood-Covenant* should be consulted. He argues that the blood– covenant effects a human-divine interunion, because the blood is the life, for the obtaining of which death is necessary. Hence, in the Mosaic sacrifices, blood always signifies life, not death. Cf. Nairne, *The Faith of the Old Testament*, pp. 98,99.” **Ibid**, p. 20.

“The exegesis made influential by the writings of Dr. Wescott and Dr. Milligan has urged that in the New Testament—especially in the Epistle to the Hebrews and the first Epistle of St. John—as well as in the Levitical sacrifices, blood always represents the life which can be made available for use only when liberated by death.” **Ibid**, p. 88-89.

6. An evaluation of various sample texts concerning the use of the word blood. The following points we are to carefully note.
 - a. Death is expressed in a way of taking that which gives the man life, i.e. blood, bloodshedding. The ancients’ idea of death is not death as an emphasis, but the losing of life as an emphasis, thus the shed blood is in fact life given up.
 - b. Life left the body of the victim when its blood was taken, and it is not the dead animal that was emphatically offered up to God, it is the blood (the life-agent) taken from the dead animal, and still warm that it could be sprinkled, as it was not coagulated, that was presented to God as a sweet smelling savor.
 - c. Scripture texts: Genesis 37:22,26,31; Exodus 23:18; Exodus 24:6-8. Exodus 29:11,12,16,20-22; Exodus 30:10; Leviticus 9:8,9,12,18; Leviticus 14:6,51,52; Leviticus 16:27; Leviticus 19:16; Deuteronomy 12:16,23,27; Deuteronomy 17:8; Psalms 30:9. (Matthew 26:28; 1 John 5:16). John 6:53-56; Acts 17:26; Romans 5:9; 1 Corinthians 11:24-27; Ephesians 1:7; Hebrews 9:12,14,18-22,25.
 - d. Texts showing life from Christ in the believer which comes by blood (the life of Christ) spiritually. (John 6:47-63; Romans 8:6; 2 Corinthians 4:10,11; 1 John 3:15; 1 John 5:11-13,16,20).
 - e. Christ came to give Life (blood) not death. John 10:10,11,17,28; John 15:13; John 17:2,3; John 20:31; John 3:14-16; 2 Timothy 1:10; 1 John 1:1,2; 1 John 2:24,25;

Romans 6:23.

Conclusion

The claim that the blood of Jesus Christ is not His death, but His life, has been substantiated in Scripture and history, also, the science of the composition of blood, shows that it is not death-giving, but life-giving; that means, that the very image of blood itself means life. Even in blood seen spilt upon the ground from someone wounded or murdered, the first implicative thoughts it triggers off in our minds, is that someone has lost something extremely precious or life-giving thus some form of mortal danger has occurred. The idea of death does not figure from the blood itself, no, but the consciousness of death comes **only** because of the awareness that the life-giving fluid, the blood, that which itself is the very presence of life in the body, has been lost. This reinforces the claim that blood does not mean death, but life, and spilt blood, is life lost. This must always refer to the Scriptures' claim that Jesus came to **give Life**, which is the gift of the Spirit who is Life eternal. If then blood means life and Jesus came to give Life, then it follows that Jesus came to offer His blood as a gift to us symbolically speaking, this is why blood has to be shed and without the shedding of blood there is no remission. The shed blood means Life given, not death. Jesus must not be made to be merely dying for us, He must be made to be actually giving us something that we may have **in** us, and this is Life.

Since the gift of God is eternal Life through our Lord Jesus Christ, and no murderer has eternal life abiding in Him, and since the Spirit is Life, and blood does mean Life, this reinforces the Scripture's claims that Jesus did give something to humanity, and that is Life; it follows, that the only sensible way to interpret the symbol of blood is according to Leviticus 17:11,14, that it means life. Stibbs' teaching that blood means death stresses **shed** blood, not just blood, but blood that is **shed**; and since one dies when they lose this life-giving fluid, he interprets blood to mean death. Yes it is true that Jesus died, but the purpose of death was to make life, the gift of God, available. When a grain of corn falls to the ground and dies, it gives life in a death for life exchange. We too must kill our food by eating it up in order that our bodies may have life. So it is that the death of Christ not only means that He suffered for us, but that very suffering unto death was meant to actually give us Life, or make Life available to us. What is Life? We are told that it is a **knowledge of God and Christ** (John 17:3); this knowledge (or experience) is spiritual and comes from the Holy Spirit (John 16:13,14), so that, when we are told that we are justified in the blood of Christ (Romans 5:9), it means that we are saved by His Life (Romans 5:10), or justified by His knowledge (Isaiah 53:11).

To say that the blood of Christ purges our conscience from dead works to serve the living God (Hebrews 9:14), or that blood purifies all things (Hebrews 9:22), is to say that the Life or word of Life (Philippians 2:11) which is Truth or knowledge purges us from iniquity (Proverbs 16:6). To be washed in His blood (Revelation 1:5), is to be washed in His Life, and this means to be washed in the word which is the knowledge of God and Christ (Ephesians 5:26). All these points and many, many more clearly proves that the blood-death concept of the blood of Christ is wrong and should give way to the one true blood-Life Biblical teaching. Amen.

