

THE BLOOD OF JESUS

(WHAT DOES THE BIBLE TEACH?)

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Foundation for pure doctrine

¹⁴But as for you, continue in what you have learned and firmly believed, knowing those from whom you have learned, ¹⁵and that from childhood you have known the sacred Scriptures, which are able to instruct you for salvation through faith in Christ Jesus. ¹⁶All Scripture is inspired by God and is profitable for teaching, for rebuking, for correcting, for training in righteousness, ¹⁷so that the man of God may be complete, equipped for every good work (2 Tim. 3:14-17).

Applications in the Pentecostal and Charismatic environments

- I plead the Blood
- Plead the Blood of Jesus over your car (statement following a burglary from cars in front of a church)
- Strek Your Blood as a dome over us
- I plead the Blood of Jesus for my healing
- I apply the Blood of Jesus to this sickness
- I sprinkle the Blood of Jesus on me
- I resist you devil with the Blood of the Lamb
- I draw a Bloodline around this place that the devil cannot cross
- I draw a Bloodline of protection around my property and possessions
- I plead the Blood of the Lord Jesus Christ against this problem
- I cover my home with the Blood of Jesus to protect all occupants and possessions from all evil
- I apply the Blood of Jesus to this problem and bind its power to remain. There is power in Jesus' Blood to set everything right, Satan. Jesus' Blood works now to remove every evil work.
- I hold the Blood of Jesus against you Satan, and declare on God's Word that it overcomes you, and that you flee. I will continue to believe and to repeat what I said until every trace of this trouble is gone.
- Ask the **Father** to wash you in His Blood
- Ask Jesus to let His blood flow back through the blood of your ancestors (to cancel bloodline curses)
- By faith we can sprinkle the blood of Jesus on people who have come to us for help
- Sprinkle the blood of the Lord Jesus Christ anywhere there is evidence of satanic effort to stop the complete will of God in your life
- Pleading or speaking the blood causes the blood of Jesus to speak out on our behalf and stops the attacks of satan.
- New Covenant believers have the right to draw a faith Blood line the devil **cannot cross (sic)**.
- Wherever we have authority we should apply the Blood – and never leave the **protection (sic)** the Blood provides.

Nota: If all of these were true, then surely we can immediately bring an end to all crime in our towns and cities?

Biblical concept of offering

² “*Speak to the Israelites and tell them: When any of you brings an offering to the LORD from the livestock, you may bring your offering from the herd or the flock*” (Lev. 1:2).

The term ‘offering’ (Heb. *corban*) is related to the verb which means that you draw near. The Israelite brought his offering to God in order that he might personally approach God to enjoy His fellowship and blessing. (²⁷ *Those far from You will certainly perish; You destroy all who are unfaithful to You.* ²⁸ *But as for me, God’s presence is my good. I have made the LORD God my refuge, so I can tell about all You do*” (Ps. 73:27, 28).

Worshippers brought their offerings to give thanks and proclaim their faith, to enjoy fellowship with God, to deepen their commitment, and to ask forgiveness. **Bringing an offering essentially came down to being an enacted prayer** (cf. Ps. 116:17; Hos. 14:2; Heb. 13:15).

Such an offering often included a sacrifice in which the animal’s life was taken. The **life** of the **innocent animal** was offered in place of the sinful worshipper. This offering brought **atonement** by “**covering**” the person’s sin. [The Hebrew and Greek words for forgiveness reflects the idea of ‘covering’, ‘cancelling’ or ‘sending away’]. **According to Heb. 9:22 there could not be any forgiveness of sins without the shedding of blood.**

In order to make such an offer **acceptable to God** there had to be sincere regret out of the heart (the inner man) and intention to walk in righteousness (Lev. 23:27-29; Is. 1:11-17; Mica 6:6-8).

‘The life is in the blood’ (Lev. 17:11)

Atonement was obtained by the **death** of the sacrificial animal and not by his life. This Old Testament application was continued in the NT.

Translation problem: According to the Exegeses Ready Research Bible of Herb Jahn, this is an unfortunate translation error or void. The word that is regularly translated as ‘life’ Lev. 17:11, is the Hebrew noun *nephesh* [Strong’s no. 5315]. It is from the root *naphash* which means ‘to breathe’, or ‘to be breathed upon’. **NB: In most translations the word *nephesh* has been translated in more than forty ways, including ‘soul’.**

After years of study Jahn concluded that the correct translation should be: THE SOUL IS IN THE BLOOD. That would also explain why God forbid the eating of meat with blood!

The blood (soul of the animal) would therefore make atonement for the sinful soul of man. This was obtained by killing the animal – by **taking it’s life. In this same way Christ offered his life on the cross as substitution for my life (Rom. 5:1).**

Jesus lay down his spotless life on the cross (and thus his spotless soul) in place of the life/soul of each one who accepted Him as the Son of God and would follow Him (cf. Col. 1:14; Heb. 9:13-14; 1 Jn. 1:7; Rev. 7:14).

Result of Christ’s crucifixion

The OT offerings only ‘covered’ sins temporarily. The offering of Christs removes it! He paid the price to avert God’s wrath and so those who are born (or rather begotten) again (not from the physical bloodline of Abraham, but from the Spirit of God through Christ), are reconciled with God and are restored in fellowship with Him. In the garden of Eden, God walked with man, we do not read of this everyday intimacy after the fall through Adam’s sin. But, after the crucifixion of Jesus, on the Pentecost, the Holy Spirit was poured out on humanity – teh *Paraclete*, or One who again wishes to walk step by step with you.

Jesus of Nazareth’s death on the cross therefore obtained my salvation/deliverance/cleansing of sin. See the following for example: Jn. 6:55-56; Acts. 20:28; Rom. 3:25; Rom. 5:9; Eph. 1:7; Col. 1:14, 20; 1 Pe. 1:18.

“²⁵He did not do this to offer Himself many times, as the high priest enters the sanctuary yearly with the blood of another. ²⁶Otherwise, He would have had to suffer many times since the foundation of the world. But now He has appeared one time, at the end of the ages, for the removal of sin by the sacrifice of Himself...²⁸ so also the Messiah, having been offered once to bear the sins of many...” (Heb.9:25-28).

The Blood of Christ

The Scriptures clearly indicate in various places that the expression ‘the blood of Jesus’ referred to His **death**. See **Rom. 5:9, 10; Col. 1:20, and 1 Jn. 5:6, for example**.

A thorough analysis of what had been written in the source documents, indicates that references to the blood of Christ should be understood as referring to His **atonement death**. It does not refer to the physical/physiological blood! (Marshall, et. al., New Bible Dictionary).

Sprinkling with blood – the biblical meaning

By sprinkling objects (altar, priestly clothes) and persons (the nation) with blood of the sacrificial animals, or putting it on the priest’s ear, thumb or toe, the blood was brought between God and the sinful people and their objects. In the same way, the sprinkling of the sacrificial animal’s blood on the mercy seat of the Ark of the Covenant indicated that the blood was brought between God and the Law (that was under the mercy seat – a law that they transgressed but which was covered through this by the blood.

Sprinkling with the sacrificial animal’s blood was never used as a protective measure. God initiated various actions with regard to protection and victory, but it was not by means of sprinkling a sacrificial animal’s blood.

The blood of the covenant

“²⁷Then He took a cup, and after giving thanks, He gave it to them and said, ‘Drink from it, all of you. ²⁸For this is My blood [that establishes] the covenant; it is shed for many for the forgiveness of sins’”(Mat. 26:27, 28).

[NB: the verb that qualifies forgiveness is ‘shed’ – in other words, the death that it brings].

The OT covenantal ritual required the covenantal partners to walk through the blood of the animal/animals that were slaughtered. It proclaimed: if I break the covenant with you, you may do to me as with these animals. **If I do not accept the covenant with God which was sealed by the blood of Jesus (His death on the cross!), my end would be the second (everlasting) death.**

Matt. 26:27, 28 declares that the ‘blood of Christ Jesus’ – His death on the cross – cleanses us of our sins. See also Heb. 9:22.

This blood that was shed (Christ’s death) removes the sin in order that I may

- be begotten again; and
- may regain fellowship with God (1 Jn. 1:7, 9).

The blood is not delegated

There is no Scripture reference by which we can claim that Jesus gave His blood to the church as an instrument or weapon. Jesus does not make such a delegation of authority anywhere. We cannot claim or plead the blood on the grounds of any Scripture, or cover something with the blood in the sense that people are so freely doing.

The Name of Jesus

Jesus poured out His blood in His death. In His resurrection His Name was given to the church as the Name above all names:

- *“⁷Instead He emptied Himself by assuming the form of a slave, taking on the likeness of men. ⁸He humbled Himself by becoming obedient to the point of death – even death on a cross. . ⁹For this reason God also highly exalted Him and gave Him the name that is above every name, ¹⁰so that **at the name of***

Jesus every knee should bow – of those who are in heaven and on earth and under the earth - ¹¹ and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Php. 2:7-11).

- No disciple/apostle in the Bible pleaded or sprinkled the blood of Jesus or used it in any other way. They all used the Name of Jesus. See **Acts 3:6**, for example (Peter and the lame man).
- ¹⁰ ***The name of the LORD is a strong tower; the righteous run to it and are protected.***” (Prov. 18:10). “Name” here means God Himself!

What about 1 Jn. 5:7, 8?

The witnesses are not physical water and blood, but the baptism and the death on the cross, together with the Holy Spirit who confirms the Name of Jesus as the Son of God, the Way and the Truth, etc., to the community of believers through the working of His gifts in people.

Other ministries

But what about other ministries and servants of the Lord who preach and teach such aspects about the blood? Are they not also anointed/blessed of God who were erected in those ministries?

Answer: Although one can argue whether it is true of every case, it is certainly so that many of such persons have been called of God. Nonetheless, we need to accept that they remain humans who can also be influenced by denominational outlook, personal prejudices, etc. I think of the extreme prosperity teachings and excesses of some ministries, that are based on selective and wrong application of Scriptures.

Does the unbiblical practice of sprinkling babies (in our view) applied in the Reformed and similar denominations imply that none of them are called of God and that they are blessed in their ministries? In such denominations the baptism of the Holy Spirit is denied. How should we judge (evaluate) their calling by God?

See David, for example – he was not only anointed of God, but is also described as a man after God’s heart. And yet he committed murder after first having an adulterous affair with the victim’s wife. And did the Lord not tell the prophet Samuel in the course of identifying David as future king “*Man does not see what the LORD sees, for man sees what is visible, but the LORD sees the heart*” (1 Sam. 16:7). (Although the specific context was the impressive stature of David’s brother Eliab, the Lord’s outlook on a human remains steadfast in this principle). See also Is. 29:13, for example.

Each one of us need to take individual responsibility for our views – and it includes the willingness to recognise and acknowledge wrong practices, views, teachings, etc. The church also has a responsibility in this – it stretches much wider than only shepherding the flock and leading them with good sermons. There is a responsibility to also teach the members **how** to study the Bible.

The Bible remains our first and primary source of authority and not the books, writings, or whatever of other people – irrespective of how blessed their ministries or convincing their ‘revelations’ might seem be.

Conclusion

It remains important for all of us to continue seeking and learning the Truth. We cannot accommodate compromise for the sake of passifying people or protecting wrong views and traditions.

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