

## Blood of Sprinkling

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In Scott's recent studies (Sep 2006), he discusses in detail the meaning of "blood", and how the blood of Jesus Christ is breath of our souls and our covering, or understanding of why the Son of God came and died. He also explained how blood is a symbol of the soul, which is a record of who we are - a record of everything stored in the mind. Here are some things that blood does:

**Heb 9:14:** *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

**Heb 13:12:** *...Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*

**Rev 1:5:** *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood... (1 Jn 1:7)*

**Rev 5:9:** *...for thou wast slain, and hast redeemed us to God by thy blood... (also 1 Pet 1:18-19)*

**Rev 7:14:** *...These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

**Rev 12:11:** *And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*

We know that our conscience is cleansed as we listen hear and do what the Spirit says; we are set apart (sanctified) by understanding the Son's death; we are washed from our sins when our understanding is replaced with God's; and in all this we are redeemed by the completion of our faith (by receiving God's knowledge). I think this is what Peter refers to when he makes a figurative reference to blood: **1 Pet 1:2:** *Elect, according to a foreknowledge of God the Father, in sanctification of Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied!* (Interlinear) Later in this chapter (verses 18-19), Peter states that we are redeemed by the blood of Christ, so it would benefit us to understand the figurative use of sprinkling blood.

We have come to understand Moses' tabernacle to be a parable of how Christ is revealing the Father to us, of which type is mentioned in various ways. One key to seeing how the book of Hebrews explains the types, is to understand the use of the Greek word *hagion* <sup>(39)</sup>. **Heb 10:19:** *Having, therefore, brethren, boldness for the entrance into the holy places <sup>(39)</sup>, in the blood of Jesus.. (Young's Bible) Young's correctly translates *hagion*, which is in the plural. The English transliteration of the Greek letters Omicron (o) and Omega (ω) is simply the English "o". (singular - 'αγιον, plural - 'αγιων) We are to enter, figuratively, into the holy places (temple of God - His thinking) the way Jesus did: But it is difficult to understand this idea from the King James Bible. **Heb 9:12, 24:** *12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place <sup>(39)</sup>, having obtained eternal redemption for us... 24. For Christ is not entered into the holy places <sup>(39)</sup> made with hands, which are the figures (spiritual antitypes) of the true; but into heaven itself, now to appear in the presence of God for us: The Greek words in verses 12 & 24 are the same - *hagia* ('αγια), which is also plural. These, and other words in the book of Hebrews, were verified to be the same in three different Greek interlinears, however all Bible translations do not agree.**

Jesus did not change his ministry from the holy to the most holy place, as some teach, nor is he ministering in a literal temple in heaven. The holy places Jesus entered was the spiritual temple of His Father - and there is no veil in it (Mk 15:38). It is the Father's way of thinking (Phil 2:5) and the temple is a figure of it. This is the same mind-set into which we are to enter. So, as we move to the ministration of the blood, we need to

consider it from a spiritual viewpoint. **Heb 12:22-24:** 22. *But ye are come unto mount Zion (not Sinai, & letter of the law), and unto the city of the living God, the heavenly Jerusalem (cf Gal 4:21-26), and to an innumerable company of angels, 23. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaks better things than that of Abel.*

These scriptures say that we have come to nine things, some of which I want to discuss. Mt Zion is God's people (Isa 60:14; 52:7), and the Son has the Father's mind (temple), and the people have the Son's mind (heavenly Jerusalem). THIS is how we are one with the Father & Son (Jn 17:21). Jesus, being the mediator of the new covenant, writes (sprinkles) the spiritual understanding of the law (teaching) in our hearts.

The underlined phrase in verse 23 adds to this idea. Here it is in a more literal form: *To (the) festal gathering; and to (the) assembly of firstborn (ones - Ex 4:22), **having been registered** in (the) heavens.* (Supplied words) The bold phrase is the Greek word *apographo*<sup>(583)</sup>, used only by Luke to indicate people whose names are registered in the nation's tax books. The book of life (Rev 13:8) in which our names are registered is the mind of Christ, indicated by the "heavenly Jerusalem" in verse 22. Additionally, I think the "innumerable company of messengers" might allude to the "great multitude" in Revelation (Rev 7:9), who are being sealed with God's character. One might note that the books of Revelation and Hebrews focus very much on the temple services.

The blood of sprinkling: **Heb 9:19-21:** 19 *For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20 saying, "This is the blood of the covenant (Ex 24:7-8) which God commanded you." 21 And in the same way he sprinkled with the blood both the tent and all the vessels used in worship.* (Revised Standard) EVERYTHING was sprinkled with blood, inside the tent, all the vessels and implements used in the service, the book of the law and the people. When a priest ministered, he took a vessel of blood and sprinkled it with his finger, seven times before the veil that divided the two apartments, finger printed some on the horns of the altar of incense and poured out the remainder at the base of the altar in the court. *Without the pouring out of blood (KJ - shedding), there is no deliverance (Heb 9:22).*

**Heb 9:23-24:** 23. *It was therefore necessary that the patterns (representations) of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24. For Christ is not entered into the holy places<sup>(39)</sup> made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:* I do not believe there is a literal temple in heaven where Christ is ministering as high Priest (Rev 21:22). The earthly, visible things teach us about what we cannot see. The sanctuary services and structure are visible items to teach us about the way God thinks and help us see self. So, what is the figurative meaning pouring and sprinkling?

Sprinkling: **Eze 36:24-25:** 24. *For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. 25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.* Water is thoughts which result in words. Jesus said: *Now ye are clean through the word which I have spoken unto you.* (Jn 15:3) To sprinkle is to teach. An individual would bring an animal, confess over it, then cut its throat, then the priest would catch some of the blood and minister it. The animal is a figure of a person sacrificing some of their own thoughts, and the sprinkling and pouring of the blood is the teaching of what means the application of the blood.

The Hebrew word *towrah* <sup>(8451)</sup> is translated all 219 times as law. The root of the word is *yarah* <sup>(3384)</sup>, translated 49/84 times having to do with “teach, teacher, inform, instruct”, and other times as “throw, shoot, pour, & watered.” *Towrah* should have been translated “instruction, teaching.” The Bible is an instruction book which requires the Spirit to interpret. The entire book of Hebrews uses the sanctuary and its services to illustrate this point. Deliverance from sin comes by sprinkling the blood; deliverance from sin comes by understanding the cross and applying the knowledge: **1 Jn 1:6-7**: *6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin.*

**1 Pet 1:2**: *Elect, according to a foreknowledge of God the Father, in sanctification of Spirit, unto obedience and sprinkling of the blood of Jesus Christ:...* Those of us who have endeavored to come away from false teaching and the traditions of man, the Father, in his foreknowledge has chosen us in holiness of spirit into obedience by means of the teaching of the whole reason the Son came to give his life for us, and all humanity. Let us walk in that light with all our heart, mind and soul.