



**PENTECOSTAL**  
**CHURCH OF ZION**

REMISSION OF SINS

**THROUGH WATER OR  
THROUGH BLOOD?**

## REMISSION OF SINS: THROUGH WATER OR BLOOD?

There are different beliefs among Christians about water baptism. Many believe that when we, through obedience to the Word, are baptized in the name of Jesus Christ, the blood of Jesus washes us from our sins. There are others who believe the water nearly becomes a pool of blood. Some even believe we must be baptized in running water. There are so many opinions on water baptism that it is impossible to summarize them all. For the sake of this teaching, we will assume baptism is accomplished through immersion in water, and it is performed in the name of Jesus Christ. Most Christians who agree with those two points will also say our sins are washed away by the blood of Jesus when we are baptized in water. The purpose of this teaching is to show by a careful survey of the scriptures, how the blood of Jesus is not applied at water baptism, and what baptism really means.

### The Purpose of Water Baptism

I want to start with the plan of salvation found in Peter's sermon on the day of Pentecost.

**Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.**

The word "for" is translated from a word in Greek, (Strong's #G1519), which means to or into, a point reached, purpose, or intent. It does not mean in place of or a substitute for. We repent for the remission of sins and we are baptized for the remission of sins, but neither *is* the remission of sins. These bring us to, or to a point where we receive the remission of sins. The wording of the scripture is in the same sense as the following example. *He went to college for a degree in engineering.* Going to college is not the degree, but it is preparation for the degree.

So, what is the purpose of water baptism? This scripture plainly states that we must be baptized in water in the name of Jesus Christ. Let's go to Romans the sixth chapter.

**Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound?**

**Romans 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?**

**Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?**

**Romans 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.**

**Romans 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:**

**Romans 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.**

Also, we read in Colossians the second chapter:

**Colossians 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.**

We die out to sin through repentance and the old (former) man is representatively buried by water baptism (in the likeness of his death.) According to the scriptures, water baptism is a burial. Now let's read first Peter the third chapter.

**1 Peter 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:**

**1 Peter 3:19 By which also he went and preached unto the spirits in prison;**

**1 Peter 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.**

**1 Peter 3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:**

Peter compares water baptism to the biblical account where Noah prepared the ark to save his family from the flood. In verse twenty-one Peter states water baptism saves us, but he explicitly tells us how. Water baptism does not put away the filth of the flesh, but through the act of obedience to the command to be water baptized in the name of Jesus Christ, we have a good conscience toward God just as we have when we obey all the commandments in the scripture. Jesus says the same thing when He goes down to the Jordan to be baptized by John. Let's now go to the third chapter of Matthew.

**Matthew 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.**

**Matthew 3:14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?**

**Matthew 3:15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.**

Notice what Jesus said in verse fifteen. If we fulfill all righteousness, then we will have a good conscience towards God. So, water baptism is part of fulfilling righteousness because we are commanded to be baptized in the name of Jesus Christ. If we are not, then we are disobeying the Word of God. Also, if water baptism remitted sin, what sins did the Lord Jesus have that needed to be remitted? He is without sin, the perfect Lamb of God.

The scriptures teach that water baptism is a burial. We obey the commandment to be baptized in the name of Jesus Christ to fulfill righteousness and have a good conscience towards God. We demonstrate Christ's sacrifice openly. The question yet remains, if water baptism is not the remission, then what is?

### **The Remission of Sins**

The word remission is translated from the Greek word, (Strong's #G859), which means, pardon, freedom, deliverance, and liberty. In order for there to be remission, blood must be shed. **(Note: most of the occurrences of #G859 [aphesis] in the KJV are rendered "remission" and to a lesser extent "forgiveness," "deliverance," and "liberty." There is another word used for "forgiveness" in the New Testament #G863 [aphiemi] which means to send forth, forgive, lay aside, let alone, and leave among other definitions. Most translations of the Bible will simply render both words as "forgiveness" regardless of context, but they are used differently and should be distinguished. Aphasis is always used in reference to the full pardon or salvation through the blood of Christ. For example, Matthew 9:6 "the Son of man hath power on earth to forgive [aphiemi] sins," compared to: Ephesians 1:7 "In whom we have redemption through his blood, the forgiveness [aphesis] of sins.)**

Let's read in Hebrews the ninth chapter:

**Hebrews 9:16 For where a testament is, there must also of necessity be the death of the testator.**

**Hebrews 9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.**

**Hebrews 9:18 Whereupon neither the first testament was dedicated without blood.**

**Hebrews 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,**

**Hebrews 9:20 Saying, This is the blood of the testament which God hath enjoined unto you.**

**Hebrews 9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.**

**Hebrews 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.**

Since the scripture plainly tells us in Hebrews that blood must be shed for remission to take place, I want to re-visit the phrase "for the remission of sins" found in Acts 2:38 and give scriptural references that will reinforce that I am interpreting this phrase correctly.

**Mark 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.**

**Luke 3:2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.**

**Luke 3:3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;**

The scripture tells us that John's baptism of repentance was "for the remission of sins". The word "for" used in these scriptures is the same word used in Acts 2:38. Were the sins of the people that John baptized remitted? If so, whose blood was shed on them to remit their sins? Why did John say "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29)? If his baptism brought remission, there was no need for Jesus to take away their sins. However, John's baptism did not remit sins, but the people were to look for the remission that had not come yet. Let's discuss John's message about remission later.

Most people think of the blood that Jesus shed on the cross in relation to our sins being remitted. However, the remission did not occur when Jesus died just as no atonement or purging occurred when the animal was slain on the altar. Atonement took place when the blood was applied to the people, the tabernacle and the vessels of the ministry (Hebrews 9). In the book of Exodus, the Israelites slew the lamb and partook of it at the Passover meal, but they had to apply the blood to the two side posts and the upper doorpost of their house in order to escape the destroyer (Exodus 12:7). Jesus died once and for all, however, the *application* of His blood occurs individually and it is spiritual. The blood of Jesus is shed upon us when we receive the baptism of the Holy Ghost. To some that might be a jarring statement, but we can prove in the scriptures it is true. Let's go back to John the Baptist's message and we will see why he baptized people unto repentance for the remission of sins.

**Matthew 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:**

**Mark 1:7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.**

**Mark 1:8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.**

**Luke 3:16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:**

**John 1:26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;**

**John 1:27** He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

**John 1:28** These things were done in Bethabara beyond Jordan, where John was baptizing.

**John 1:29** The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

**John 1:30** This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

**John 1:31** And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

**John 1:32** And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

**John 1:33** And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

Scripture tells us John baptized people unto repentance for the remission of sins. It is found in the message he preached. The remission of sins would come when they were baptized with the Holy Ghost! Now let's return to the Book of Acts. In chapters thirteen and nineteen, Paul speaks of John's baptism.

**Acts 13:24** When John had first preached before his coming the baptism of repentance to all the people of Israel.

**Acts 13:25** And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

**Acts 19:1** And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

**Acts 19:2** He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

**Acts 19:3** And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

**Acts 19:4** Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

**Acts 19:5** When they heard this, they were baptized in the name of the Lord Jesus.

**Act 19:6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.**

Paul states plainly that John's baptism was a baptism of repentance. The disciples of John still needed to have their sins remitted by the blood of Jesus through the Spirit, that is the Holy Ghost. Also, John's disciples needed to be baptized again, but this time in the name of the Lord Jesus, so that they would be buried with Jesus and fulfill all righteousness in order to have a good conscience toward God. Now let's return to the second chapter of Acts.

**Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:**

**Acts 2:18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:**

**Acts 2:32 This Jesus hath God raised up, whereof we all are witnesses.**

**Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.**

In the message that Peter preached on the day of Pentecost, he rehearsed the prophecy of Joel and said that God would pour out His Spirit. The phrase "pour out" comes from a Greek word which means, (Strong's #G1632), to pour, to pour forth, bestow, gush out, run greedily (out), shed (abroad, forth), spill. These terms are used frequently to describe when blood is shed. The word used here is no accident. When we examine verse thirty-three, we find that the phrase "shed forth" comes from the same Greek word. The Holy Ghost was poured out or shed forth on the day of Pentecost. Now let's go to Titus the third chapter.

**Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;**

**Titus 3:6 Which he shed on us abundantly through Jesus Christ our Saviour;**

Paul uses the same word for "shed" that Peter used in his message on the day of Pentecost. Notice that the washing of regeneration is by the Holy Ghost. Now let's go to Acts the tenth chapter. Peter is preaching a message to the household of Cornelius.

**Acts 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.**

**Acts 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.**

**Acts 10:45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.**

**Acts 10:46 For they heard them speak with tongues, and magnify God. Then answered Peter,**

**Acts 10:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?**

**Acts 10:48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.**

Notice the same phrase “poured out” that we have pointed out previously. Also recall the words that Peter spoke in verse forty-three. If we believe on Him, we will receive remission of sins. While Peter was speaking these words, the people listening received the remission of their sins, that is, they received the baptism of the Holy Ghost. If it is necessary to be baptized in water before our sins are remitted, then the people here in Acts 10 were still in their sins even though the very presence of almighty God was dwelling in them. However, they received remission having been washed from their sins by the blood of Jesus Christ prior to water baptism.

**Hebrews 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,**

Truly, Cornelius and his household had entered into the holiest of holies by the blood of Jesus even though they had not yet been baptized in water. So, they were baptized in water in the name of Jesus to be buried with Him in baptism and to have a good conscience toward God by being obedient to the Word.

Now let’s move to the third chapter of the book of Acts. People gathered around Peter and John because the Lord Jesus had healed the lame man. Peter began to preach the gospel to the people.

**Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;**

**Acts 3:20 And he shall send Jesus Christ, which before was preached unto you:**

Peter did not say that your sins are blotted out when you are baptized in water in the name of Jesus, but rather, that sins are blotted out when the times of refreshing come from God’s presence. We know that sins are remitted only by the shedding of the blood of Jesus Christ, so Peter is preaching that the Blood is the Spirit which is Jesus. Just as our natural body lives because of the natural blood that is in the body, the body of Christ lives because of the spiritual blood, that is, the Holy Ghost or the Lord Jesus Christ.



## The Spiritual Blood

For this last section, we will take a more in-depth look into the blood of Christ and what it is, and what it does. Remission only comes by the blood of Christ, so it is paramount we understand the theology of the blood.

Jesus said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.." (John 6:53-54).

Jesus' statement was as jarring as it was powerful, as those who were following Him struggled to comprehend His meaning. Drinking blood was forbidden in the Law of Moses, (Leviticus 17:10,) as well as in the Noahide Law, (Genesis 9:4.) In Acts chapter 15 we learn that drinking literal blood is *still* forbidden by God. It was such a hard saying, in fact, many of His disciples no longer followed Him (John 6:66.)

They could not understand Jesus wasn't talking about drinking the blood that flowed in his natural body. He was speaking of the "blood" that flows in his spiritual body. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John 6:63).

Seeing the flesh profits nothing, then blood from Jesus' physical body cannot ultimately provide the necessary spiritual atonement for sins. If that is the blood we are required to drink, it would have run out a long time ago. In any case, God is spirit: he has no physical blood. The "blood" Jesus was referring to is his spiritual blood. That spiritual blood is the Holy Spirit.

Today, we don't have access to Jesus' physical blood. And even if we did, it would be a sin to drink it, and it would do nothing to save our souls. Jesus' spiritual blood has no such limits. It is infinite. We can access that spiritual blood today. God is the only being in existence that infinite, with no beginning and no end, unbound by time or space. On earth, Jesus was God in the flesh (1 Timothy 3:16.) God is a Spirit (John 4:24.) If God is a Spirit and Jesus' blood is similarly infinite and unbound by time or space, then His blood must be His Spirit.

**Leviticus 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.**

The life of a man is in his blood. When the blood stops flowing, he dies. The life of God is the Holy Spirit. Without the Holy Spirit, there can be no spiritual life. In His conversation with Nicodemus, Jesus said: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." (John 3:6). This means the spiritual man cannot be quickened by natural blood. He can only be quickened by the Holy Spirit; the equivalent in God of the natural blood in man. Therefore, in the scriptures, it is the Holy Spirit that is "the blood of Christ." (Hebrews 9:14).

**John 4:10** Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

**John 7:37** In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

**John 7:38** He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

**John 7:39** (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Without the Holy Spirit, man cannot have eternal life. When Jesus maintained we must drink his blood in order to obtain eternal life, he was not harking back to pagan practices. He was asking us to “drink” the Holy Spirit. As was discussed earlier in this teaching, several times the Holy Ghost was described as being “poured out” or “shed.” Maybe we should ask the question no one seems to ask. What is “living water?” We just accept this terminology without a second thought. Living water is just another way of saying “blood.” Jesus couldn’t say the word blood without creating immeasurable offense, but he could say “living water” without the same reaction.

**John 6:63** It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life

**1 Peter 3:18** For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

**John 6:54** Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day

“Quickeneth” in the verses above means to “make alive” or “give life” (Strong’s #G2227.) At some point we must ask ourselves a question, are there two sources of eternal life? The Spirit gives life, and the blood gives life. Can we maintain that these two are not the same? Of course not.

At Pentecost, Jesus’ disciples drank his blood, which is the Holy Spirit. Onlookers thought they were drunk with wine. However, Peter pointed out that they were drunk with the Holy Spirit. As we read earlier, he told them Christ “has shed forth” his Spirit, which they now see and hear. (Acts 2:33).

Jesus hinted at this new departure when he said at the Last Supper: “But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom..” (Matthew 26:29). The new way of drinking “wine” in the kingdom of God is by receiving the Holy Spirit.

**John 3:3** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

**John 3:5** Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

**John 3:6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

If we have the Holy Ghost dwelling in us, we are indeed drinking wine with Jesus in God's kingdom. Compare these next two verses:

**1 Corinthians 11:25** After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

**John 14:26** But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

We see in these verses a point that is very easy to miss. After the last Passover, Jesus gave the eleven disciples (Judas left after the meal) a visual lesson of spiritual truth. Jesus said this cup is my blood (Luke 22:19.) He did not say it represented His blood; he said it was. He was using a metaphor. Jesus said to drink it in His remembrance. We know we must eat his flesh and drink blood to have life from earlier in this survey. Jesus' flesh is His Word. He was the Word made flesh as we learn in John 1:

**John 1:14** And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

So, Jesus' flesh is the Word, then by drinking His blood, his Word is brought into remembrance. This is something that is easily shown in other scriptures but few understand today.

**John 16:13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

As we can see, the Spirit of truth (in context the Comforter/Holy Ghost,) will come and guide us into all truth. This is the very same point Jesus made with his last Passover illustration, and it's the same point Paul is making to the church at Corinth. As we study the scriptures, we internalize His word (eat His flesh,) and when we worship, speak and pray in tongues, we drink of His blood and it brings His Word, His truth into remembrance. We must do this until He comes again at the end of the world.

**Rev 3:20** Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

**Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.**

**Luk 22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.**

Jesus said He would sup with us, in our hearts, and drink wine together with us. He was not speaking of the end of the earth. The scripture plainly teaches that the Kingdom of God has already come (Luke 17:21.) In Acts 2, we see the very moment the kingdom came into the hearts of men and Jesus drank wine with them "new" in the Father's kingdom.

**Act 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.**

**Act 2:13 Others mocking said, These men are full of new wine.**

On the day of Pentecost, ironically, the people accused the people of being drunk with "new wine."

**Act 2:32 This Jesus hath God raised up, whereof we all are witnesses.**

**Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.**

**Acts 2:34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,**

**Act 2:35 Until I make thy foes thy footstool.**

**Act 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.**

Peter preached that Christ had risen, and was exalted. Sitting at the right hand of the throne of power, He triumphed over His enemies. Jesus Christ, crowned Lord of all. Peter said this is the time that this prophecy was fulfilled. It was a prophecy of the New Covenant.

Recall that the blood application began in the Holy of Holies in the Old Covenant. In the Book of Revelation, chapter five, we see exactly what happened in heaven, of which Peter preached in Acts 2:

**Revelation 5:1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.**

**Revelation 5:2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?**

**Revelation 5:3** And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

**Revelation 5:4** And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

**Revelation 5:5** And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

**Revelation 5:6** And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

**Revelation 5:7** And he came and took the book out of the right hand of him that sat upon the throne.

**Revelation 5:8** And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

**Revelation 5:9** And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

**Revelation 5:10** And hast made us unto our God kings and priests: and we shall reign on the earth.

Jesus Christ, claiming the promise, opening the book, and shedding that promise, His Spiritual Blood so that we can be kings and priests in His kingdom. You might suggest that this is only in the future, at the end of the world, but consider the words of Jesus in Luke 17:

**Luk 17:20** And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

**Luk 17:21** Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

The kingdom of God, according to Jesus, is not observable with the natural eye. It is not a place, it is not somewhere we can travel or see physically on the earth.

Many Christians will perform "communion services." These are vain rituals. The true communion is the communion of the Holy Spirit. "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 cleanseth us from all sin." (1 John 1:7.) If we have the Spirit then we have *real* communion with God. We have no

need for carnal rituals that profit nothing. When someone is born again, he receives a new life. That new life is the very spiritual blood of Jesus Christ.

**John 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.**

**John 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.**

**John 6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.**

Jesus says: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John 6:56). In John 17:20-22 Jesus prayed that all who believe on Him might be made one (one blood) and that they might be made one in the Father. This prayer is answered when the Holy Ghost comes to dwell in a believer.

By this answered prayer, Jesus became "the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.." (Hebrews 12:24). Again, the blood that is sprinkled on believers and the blood that speaks is none other than the Holy Spirit. The Holy Spirit speaks in our hearts and through us the love and mercy of God. Therefore, we are counseled:

**Hebrews 12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:**

It is no wonder that when we are infilled with the gift of the Holy Ghost, we speak with new tongues as God gives the utterance, because we receive Him that speaks from heaven. Jesus is the mediator of a blood that was better than the animal sacrifices that Abel (whom Jesus calls a prophet, Luke 11:50-51,) offered.

One more point about Jesus being our High Priest after the heavenly order (Hebrews 7:17.) This is not a figurative role. The Levitical priesthood established with Aaron performed carnal ordinances and sacraments that were shadows of the greater spiritual reality that would be fulfilled in Jesus Christ. The most important function of the high priest was on the day of atonement (Yom Kippur) as he had a job that only he could do.

**Leviticus 16:15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:**

**Leviticus 16:16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.**

**Leviticus 16:17** And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

**Leviticus 16:18** And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

**Leviticus 16:19** And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

The high priest killed the sacrifice, but that was only the start of the process of atonement. The offering was necessary for atonement (Hebrews 9:22,) but it was as discussed, that the application of the blood of the sacrifice was required. Interestingly, the high priest sprinkled the blood on the altar seven times. The Lamb, our heavenly High Priest, opened the book with seven seals. Atonement is made by applying the blood.

**2 Corinthians 6:16** And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

We are the temple of the living of God. This is the New Covenant, God with us. We read that Jesus is the mediator, the advocate, the intercessor, but what do these titles mean? They are not figurative allegories; they are the spiritual reality of what Christ does for His people. How did the Levite high priest accomplish these things? He applied the blood to the temple. How does Jesus accomplish these things? He applies the blood to His temple. The writer of Hebrews confirms this:

**Hebrews 9:6** Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

**Hebrews 9:7** But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

**Hebrews 9:8** The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

**Hebrews 9:9** Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

**Hebrews 9:10** Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

**Hebrews 9:11** But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

**Hebrews 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.**

**Hebrews 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:**

**Hebrews 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?**

**Hebrews 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.**

The blood that the Levite high priest used in the Mosaic day of atonement “signified” (was a sign of) the Holy Ghost, which is the spiritual blood, because the New Covenant had not yet occurred and we could not come before the Holy of Holies (Hebrews 4:16) during that time. But now we can, because the Covenant, or will of the Testator has been accomplished (Hebrews 9:16.) Christ died once and for all, He offered His blood in the real holy of holies once and for all. However, we all must be purged by the blood, from dead works, in order to serve the living God, and because of this necessity, Jesus is the mediator to those that are called. What is He the mediator of? As we already read, the blood of sprinkling.

Keeping in mind that Jesus’ blood is Spirit, here is what Jesus said about it:

**John 14:25 These things have I spoken unto you, being yet present with you.**

**John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.**

**John 14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.**

**John 14:28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.**

Jesus was going to come again to them and perform the duty of the high priest and apply His spiritual blood to His temple. This is exactly what happened on the day of Pentecost. How can we know this is what Jesus meant when He said he would come to them? Peter’s sermon in Acts 3 explains:

**Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.**



**Acts 3:20 And he shall send Jesus Christ, which before was preached unto you:**

Peter told them that the refreshing would come from the presence of God and Jesus would be sent to them if they repent and be converted. To be converted means to turn to God and honor and worship Him. Refreshing here is the Greek phrase *anapsyxis*, Strong's #G403, which literally means "recovery of breath" or idiomatically "revival." As we know, life comes from the spiritual blood, which revives us and makes us born again.

As our High Priest, Jesus performs his function and applies His spiritual blood to us, His temple. This applied blood cleanses us from all sin and fills us. Making us the habitation of God. His Kingdom dwelling in us. Jesus Christ, eating and drinking with us, and we with Him, forever.

**1 Corinthians 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?**

**Final Thought**

Jesus died on the cross, He was buried, and He resurrected after three days. It is clear from the teaching of the apostles that salvation spiritually follows these examples. Repentance, the turning away from sin, is likened to death, as we crucify our former selves and die out to sin. We then representatively bury ourselves like Christ, by immersive water baptism in His name. The next part is the resurrection, where we are born again through the application of His blood and live in newness of life. Repentance and water baptism are for remission but are not the remission. Only the blood of Jesus atones for sin when it is applied to our hearts.